

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 25
39:26 – 43:3



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# Tafsir Al-Qur'an: A Complete English Translation of
# Classical Qur'anic Commentaries (Version 0.2)
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In the name of Allah, the Most Beneficent, the Most Merciful.

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

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

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



The Tafsir Al-Qur'an: A Complete English

Translation of Classical Qur'anic Commentaries Volume 25 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the last verses of *Sūrat l-Zumar*, and the first verses of *Sūrat l-Zukh'ruf*. These *tafsir* works are foundational to Islamic scholarship, each offering a distinct methodology and historical perspective:

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

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

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

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

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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-Zumar 39:26

So God made them taste disgrace in the life of this world, and the punishment of the Hereafter is greater, if they only knew.

Surat al-Zumar 39:26

So God made them taste disgrace in the life of this world, and the punishment of the Hereafter is greater, if they only knew.

Tafsir al-Jalalayn

26 - **So God made them taste disgrace** humiliation and degradation from being transformed, killed, and other things (in the life of this world. And the punishment of the Hereafter is greater, if only they) the deniers *knew* its punishment because they lied.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So God hastened for these nations who denied His messengers humiliation in this world and the punishment of the Hereafter, and He did not respite them when they rebelled against the command of their Lord. **And the punishment of the Hereafter is greater.** He says: And God's punishment for them in the Hereafter when He admits them to the Fire and punishes them therein is greater than the punishment with which He punished them in this world, if they only knew. He says: If these polytheists from Quraysh knew that.

Tafsir al-Qurtubi

The Almighty's saying: **So God made them taste disgrace in the life of this world.** The meaning of this has already been presented. Al-Mubarrad said: It is said of everything that befalls a limb that it has tasted, meaning it reached it as sweetness and bitterness reach the one who tastes them. He said: Disgrace comes from something unpleasant, and shame comes from shyness. **And the punishment of the Hereafter is greater,** meaning than what befell them in this world, **if they only knew.**

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

26- **So God made them taste disgrace** meaning humiliation and degradation **in the life of this world** by being transformed, swallowed up, killed, captured, and other things. **But the punishment of the Hereafter is greater** because it is extremely severe and lasting. **If they only knew** meaning if they were among those who know things, reflect on them, and act in accordance with their knowledge. Al-Mubarrad said: It is said to you that whatever a limb has tasted has reached it: meaning it has reached it just as sweetness and bitterness reach the one who tastes them. He said: And disgrace is the hated thing.

Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: {Have you not seen that God sends down water from the sky?} [Al-Bukhari and Muslim], he said: There is no water on earth except that it comes down from the sky, but the veins in the earth change it. This is what His statement: {And springs flow through the earth.} So whoever is pleased that the salt should return to sweetness, let him ascend it. Ibn Mardawayh narrated on his authority regarding his statement: {Is he whose breast God has expanded to Islam?} [Al-Bukhari and Muslim], he said: Abu Bakr Al-Siddiq. Ibn Mardawayh narrated on the authority of Ibn Masoud, he said: "The Prophet, may God bless him and grant him peace, recited this verse: {Is he whose breast God has expanded to Islam?} We said: O Prophet of God, how is his breast expanded? He said: When light enters the heart, it expands and becomes spacious. We said: What is the sign of that, O Messenger of God? He said: Returning to the eternal home, turning away from the home of delusion, and preparing for death before death descends." Ibn Mardawayh narrated on the authority of Muhammad ibn Ka'b Al-Qurazi, with a chain of transmission

traceable back to the Prophet, may God bless him and grant him peace. Al-Hakim Al-Tirmidhi narrated in Nawader Al-Usul on the authority of Ibn Umar, "A man said: O Prophet of God, which of the believers is the most intelligent? He said: The one who remembers death most often and prepares best for it. When light enters the heart, it expands and becomes spacious. They said: What is the sign of that, O Prophet of God? He said: Returning to the eternal home and turning away from the home of delusion, and preparing for death before death descends." And he narrated it on the authority of Abu Ja'far Abdullah ibn Al-Miswar on the authority of the Messenger of God, may God bless him and grant him peace, in a similar manner, with additions. Then he recited: **Is he whose breast God has expanded to Islam so that he is upon light from his Lord?** Al-Tirmidhi, Ibn Mardawayh, Ibn Shaheen in Al-Targheeb fi'l-Dhikr, and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: **Do not speak excessively except in remembrance of God, for excessive speech without remembrance of God hardens the heart, and the people furthest from God are those who are hard-hearted.** Ibn Jarir narrated on the authority of Ibn Abbas, "They said: O Messenger of God, why don't you tell us something?" Then the verse was revealed: **God has revealed the best of statements.** Ibn Mardawayh narrated from him regarding his statement: *Mathani* that he said: The entire Qur'an is mathani. Ibn Abi Hatim also narrated from him regarding the verses that he said: The Qur'an resembles parts to others and relates some parts to others. Ibn Jarir and Ibn Mardawayh also narrated from him regarding the verse that he said: The Book of God is mathani, the matter is repeated in it repeatedly. Sa'id ibn Mansur, Ibn al-Mundhir, Ibn Mardawayh and Ibn Asakir narrated from Abdullah ibn Urwah ibn al-Zubayr that he said: I said to my grandmother Asma': What did the companions of the Messenger of God (peace and blessings of God be upon him) do when they recited the Qur'an? She said: They were as God described them, their eyes would tear up and their skin would shudder. I said: What if some people here hear that and a faintness seizes them? She said: I seek refuge in God from Satan. Ibn Jarir narrated from Ibn Abbas regarding his statement: **Then is he who will protect himself from the evil of the punishment with his face?** He said: He will be taken to the Fire bound and then thrown into it, and the Fire will not touch his face.

Hereafter prepared for them **is greater** because of its severity and permanence **if they only knew** if they were people of knowledge and insight they would have known that and taken heed of it.

Tafsir al-Baghawi

26. **So God made them taste disgrace**, torment and humiliation, "in the life of this world. But the punishment of the Hereafter is greater, if they only knew."

Tafsir al-Baidawi

26- **So God made them taste disgrace** humiliation in the life of this world such as transformation, sinking, killing, captivity and exile **but the punishment of the**

Surat al-Zumar 39:27

And We have certainly presented for the people in this Qur'an from every [kind of] example that perhaps they will be reminded.

Surat al-Zumar 39:27

And We have certainly presented for the people in this Qur'an from every [kind of] example that perhaps they will be reminded.

Tafsir al-Jalalayn

27 - **And We have certainly presented** We have made for the people in this Qur'an from every [kind of] example that they might remember be admonished.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We have given these polytheists examples of every kind from the examples of past nations, as a warning and a fright to them, **so that they may remember**. He says: So that they may remember and refrain from what they are doing, which is disbelief in God.

Tafsir al-Qurtubi

The Almighty says: **And We have certainly presented for the people in this Qur'an from every [kind of] example**. That is, every example that they need, such as the Almighty's saying: **We have not neglected anything in the Book**. (al-An'am 6:38) It was said: That is, what We mentioned of the destruction of previous nations is an example for these people. **Perhaps they will remember**. That is, they will be admonished.

Tafsir Ibn Kathir

God the Almighty says: **And We have certainly presented for the people in this Qur'an from every [kind of] example** meaning, We made it clear to the people in it by presenting examples **that they may remember**. For an example brings the meaning closer to the mind, as God the Most High said: **He presents to you an example from yourselves** meaning that you learn it from yourselves. And He the Almighty said: **And these examples We present to the people, and none grasps them except those of knowledge**. And His statement, the Most High, **an Arabic Qur'an without any crookedness** meaning, it is a Qur'an in clear Arabic, with no crookedness, deviation, or ambiguity in it. Rather, it is clarification, clarity, and proof. God the Almighty made it thus and revealed it for that reason **that they may fear God** meaning that they may beware of the threat it contains and act according to the promise it contains. Then He said: "God presents an example: a man with partners at war with him" meaning that they dispute over the servant they share

and a man who is sound meaning sound to a man meaning pure and unaltered **who belongs to another man** meaning pure and untainted **are they equal in comparison?** That is, this and that are not the same. Likewise, the polytheist who worships gods besides God is not the same as the sincere believer who worships none but God alone, with no partner for Him. So how does this compare to the other? Ibn Abbas **may God be pleased with him**, Mujahid, and more than one other said: This verse sets an example for the polytheist and the sincere believer. Since this example is clear and obvious, He said: **Praise be to God**, that is, for establishing the proof against them. **But most of them do not know**, that is, this is why they associate partners with God. God the Almighty said: **Indeed, you will die, and indeed, they will die**. This verse is one of the verses that Abu Bakr **may God be pleased with him** cited as evidence upon the death of the Messenger (peace and blessings of God be upon him) so that people would be certain of his death, along with His Almighty saying: "Muhammad is no more than a messenger; many were the messengers that have passed away before him. If he dies or is killed, will you turn back on your heels? And whoever turns back on his heels will never harm God at all, and God will reward the grateful." The meaning of this verse is that you will inevitably be taken from this world and will be gathered before God in the Hereafter and you will dispute over what you are in this world of monotheism and polytheism before God the Almighty, and He will judge between you and grant judgment with truth. He is the Opener, the All-Knowing. He will save the sincere believers who believe in the Oneness of God and punish the disbelieving, deniers, polytheists, and deniers. Although the context of this verse is about the believers and the disbelievers and mentions the dispute between them in the Hereafter, it is comprehensive of all those who dispute in this world, as the dispute will be repeated against them in the Hereafter.

Ibn Abi Hatim, may God have mercy on him, said: Muhammad ibn Abdullah ibn Yazid al-Maqri told us, Sufyan told us, on the authority of Muhammad ibn Amr, on the authority of Abu Hatib - meaning Yahya ibn Abd al-Rahman - on the authority of Ibn al-Zubayr, may God be pleased with them both, who said: When the verse, **Then on the Day of Resurrection you will dispute before your Lord**, was revealed, al-Zubayr, may God be pleased with him, said: O Messenger of God, will we have to repeatedly dispute? He (peace and blessings of God be upon him) said: **Yes. He may God be pleased with him** said: **Then the matter will be severe**. Imam Ahmad narrated it this way on the authority of Sufyan, and he had an addition. When the verse, **Then you will surely be asked that Day about pleasures**, was revealed, Az-Zubayr **may God be pleased with him** said: "O Messenger of God, what pleasures will we be asked about? Our pleasures are the two black ones: dates and water." The Prophet (peace and blessings of God be upon him) said: **That will surely come to pass**. This addition was narrated by At-Tirmidhi and Ibn Majah on the authority of Sufyan, and At-Tirmidhi said: Hasan. Ahmad also said: Ibn

Numayr told us, Muhammad told us - meaning Ibn Amr - on the authority of Yahya ibn Abdur-Rahman ibn Hatib, on the authority of Abdullah ibn Az-Zubayr, on the authority of Az-Zubayr ibn Al-Awwam **may God be pleased with him**, who said: When this Surah was revealed to the Messenger of God (peace and blessings of God be upon him), "Indeed, you will die, and indeed, they will die. Then indeed, on the Day of Resurrection, you will dispute before your Lord," Az-Zubayr **may God be pleased with him** said: **O Messenger of God, will He repeat for us what was between us in this world, along with the special sins?** The Prophet (peace and blessings be upon him) said: **Yes, it will be repeated to you until everyone who has a right is given his right.** Az-Zubayr **may God be pleased with him** said: **By God, the matter is difficult.** At-Tirmidhi narrated it from the hadith of Muhammad ibn Amr, who said: **It is hasan sahih.** Imam Ahmad said: Qutaybah ibn Sa'id narrated to us, Ibn Lahi'ah narrated to us, from Abu Ayyash, from Uqbah ibn Amir **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **The first two adversaries on the Day of Resurrection will be the neighbors.** Ahmad alone narrated it. Imam Ahmad also said: Hasan ibn Musa narrated to us, Ibn Lahi'ah narrated to us, Darraj narrated to us, from Abu Al-Haytham, from Abu Sa'id **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **By the One in Whose Hand is my soul, even two sheep will dispute over what they butted.** Ahmad alone narrated it. In Al-Musnad, it is narrated on the authority of Abu Dharr **may God be pleased with him** that he said: The Messenger of God (peace and blessings be upon him) saw two sheep butting each other, so he said: **Do you know why they are butting each other, O Abu Dharr?** I said: No. He said, may God bless him and grant him peace: **But God knows and will judge between them.** Al-Hafiz Abu Bakr al-Bazzar said: Sahl ibn Muhammad told us, Hayyan ibn Aghlab told us, my father told us, Thabit told us, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The unjust, treacherous ruler will be brought on the Day of Resurrection, and the people will argue with him, but they will be successful because of him, and it will be said to him, 'He blocked a corner of the corners of Hell.'" Then al-Aghlab ibn Tamim said: He is not a hafiz. Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with him**, **Then on the Day of Resurrection you will dispute before your Lord.** He said: The truthful will dispute with the liar, the oppressed will dispute with the oppressor, the guided will dispute with the misguided, and the weak will dispute with the arrogant. Ibn Mandah narrated in his book, The Soul, on the authority of Ibn Abbas **may God be pleased with him**, that he said: People will dispute on the Day of Resurrection until the soul disputes with the body. The soul will say to the body, **You did it**, and the body will say to the soul, **You ordered and permitted it.** Then God will send an angel to judge between them and say to them, "Your example is like that of a man who is crippled but has his sight and the other is blind. They entered a garden. The crippled man said to the blind man, 'I see fruits here, but I cannot reach them.'" The blind man said to him, **Ride me.** He reached for them. So he rode him

and reached for them. So which of them is the transgressor? They will both say, *Both*. Then the angel will say to them, **You have judged yourselves.** Meaning that the body is to the soul like a mount and it is its rider. Ibn Abi Hatim said: Ja'far ibn Ahmad ibn Awsaja narrated to us, Dharrar narrated to us, Abu Salamah al-Khuza'i narrated to us, Mansur ibn Salamah narrated to us, al-Qummi - meaning Ya'qub ibn Abdullah - narrated to us, from Ja'far ibn al-Mughira, from Sa'id ibn Jubayr, from Ibn 'Umar **may God be pleased with them both** who said: This verse was revealed, and we do not know about what it was revealed: **Then on the Day of Resurrection you will surely dispute before your Lord.** We said: Whom shall we dispute? There is no dispute between us and the People of the Book, so who shall we dispute before? Until the tribulation occurred. Ibn 'Umar **may God be pleased with them both** said: This is what our Lord, the Almighty, has promised us, we will dispute about. An-Nasa'i narrated it on the authority of Muhammad ibn 'Aamir, from Mansur ibn Salamah. Abu al-'Aliyah said about the words of God, the Most High: **Then on the Day of Resurrection you will surely dispute before your Lord**, he said: He means the people of the Qiblah. Ibn Zayd said: He means the people of Islam and the disbelievers. We have already stated that the correct interpretation is general, and God knows best.

Fath al-Qadir

His statement: 27- **And We have certainly presented for the people in this Qur'an from every [kind of] example.** We have already explained the definition of the example and how to present it in more than one place. The meaning of **from every [kind of] example** is what they need, and what is meant is not something more general than that. Here it is as in His statement: **We have not neglected anything in the Book**, meaning anything they need in the matter of their religion. It has been said that the meaning is: What We mentioned of the destruction of previous nations is an example for these people **so that they may remember**, so that they may be amazed and take heed.

Tafsir al-Baghawi

27. **And We have certainly presented for the people in this Qur'an from every [kind of] example that perhaps they will remember.**

Tafsir al-Baidawi

27- **And We have certainly presented for the people in this Qur'an from every [kind of] example that perhaps they will be reminded.**

Surat al-Zumar 39:28

an Arabic Qur'an without any crookedness that they may become righteous.

Surat al-Zumar 39:28

an Arabic Qur'an without any crookedness that they may become righteous.

Tafsir al-Jalalayn

28 - **An Arabic Qur'an** a confirmed state **without any crookedness** confusion and difference **that they may fear** disbelief

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **An Arabic Qur'an**, God Almighty says: We have certainly presented for the people in this Qur'an from every kind of example, an Arabic Qur'an, **without any crookedness**, meaning: without any confusion.

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, **An Arabic Qur'an, without any crookedness**: without any ambiguity. And his statement, **An Arabic Qur'an**, is in the accusative case as a state of his statement, **This Qur'an**, because the Qur'an is definite, and his statement, **An Arabic Qur'an**, is indefinite.

And His saying, **Perhaps they will fear God**, means: We made the Qur'an an Arabic one, since they were Arabs, so that they would understand the admonitions contained therein, so that they would fear what God warned them about in it of His wrath and power, so that they would turn to His worship and the singling out of divinity for Him, and disavow rivals and gods.

Tafsir al-Qurtubi

The Almighty's saying: **An Arabic Qur'an** is in the accusative case as a state. Al-Akhfash said: Because His saying, the Almighty and Majestic: **In this Qur'an** is definite. Ali bin Sulaiman said: *Arabic* is in the accusative case as a state. **And a Qur'an** is an introduction to the state, just as you say, **I passed by Zayd, a righteous man**. So your saying *righteous* is the accusative case as a state. Al-Zajjaj said: *Arabic* is in the accusative case as a state, and **a Qur'an** is an emphasis. **Without crookedness** An-Nahhas said: The best that has been said about it is the saying of Ad-Dahhak, and he said: Not different. This is what As-Suddi said as mentioned by Ath-Tha'labi. It was also narrated from Ibn Abbas: Not created. Al-Mahdawi mentioned it, and As-Suddi said as mentioned by Ath-Tha'labi. Uthman bin Affan said: Not contradictory. Mujahid said: Not ambiguity. Bakr bin Abdullah Al-Muzani said: Not incorrect. It was also said: Not doubtful. As-Suddi said this as mentioned by

Al-Mawardi. He said:

And there has come to you a certainty from God without crookedness and a word that is not false, **that they may fear** disbelief and falsehood.

Tafsir Ibn Kathir

God the Almighty says: **And We have certainly presented for the people in this Qur'an from every [kind of] example** meaning, We made it clear to the people in it by presenting examples **that they may remember**. For an example brings the meaning closer to the mind, as God the Most High said: **He presents to you an example from yourselves** meaning that you learn it from yourselves. And He the Almighty said: **And these examples We present to the people, and none grasps them except those of knowledge**. And His statement, the Most High, **an Arabic Qur'an without any crookedness** meaning, it is a Qur'an in clear Arabic, with no crookedness, deviation, or ambiguity in it. Rather, it is clarification, clarity, and proof. God the Almighty made it thus and revealed it for that reason **that they may fear God** meaning that they may beware of the threat it contains and act according to the promise it contains. Then He said: "God presents an example: a man with partners at war with him" meaning that they dispute over the servant they share **and a man who is sound** meaning sound **to a man** meaning pure and unaltered **who belongs to another man** meaning pure and untainted **are they equal in comparison?** That is, this and that are not the same. Likewise, the polytheist who worships gods besides God is not the same as the sincere believer who worships none but God alone, with no partner for Him. So how does this compare to the other? Ibn Abbas **may God be pleased with him**, Mujahid, and more than one other said: This verse sets an example for the polytheist and the sincere believer. Since this example is clear and obvious, He said: **Praise be to God**, that is, for establishing the proof against them. **But most of them do not know**, that is, this is why they associate partners with God. God the Almighty said: **Indeed, you will die, and indeed, they will die**. This verse is one of the verses that Abu Bakr **may God be pleased with him** cited as evidence upon the death of the Messenger (peace and blessings of God be upon him) so that people would be certain of his death, along with His Almighty saying: "Muhammad is no more than a messenger; many were the messengers that have passed away before him. If he dies or is killed, will you turn back on your heels? And whoever turns back on his heels will never harm God at all, and God will reward the grateful." The meaning of this verse is that you will inevitably be taken from this world and will be gathered before God in the Hereafter and you will dispute over what you are in this world of monotheism and polytheism before God the Almighty, and He will judge between you and grant judgment with truth. He is the Opener, the All-Knowing. He will save the sincere believers who believe in the Oneness of God and punish the disbelieving, deniers, polytheists, and deniers. Although the context of this verse is about the

believers and the disbelievers and mentions the dispute between them in the Hereafter, it is comprehensive of all those who dispute in this world, as the dispute will be repeated against them in the Hereafter.

Ibn Abi Hatim, may God have mercy on him, said: Muhammad ibn Abdullah ibn Yazid al-Maqri told us, Sufyan told us, on the authority of Muhammad ibn Amr, on the authority of Abu Hatib - meaning Yahya ibn Abd al-Rahman - on the authority of Ibn al-Zubayr, may God be pleased with them both, who said: When the verse, **Then on the Day of Resurrection you will dispute before your Lord**, was revealed, al-Zubayr, may God be pleased with him, said: O Messenger of God, will we have to repeatedly dispute? He (peace and blessings of God be upon him) said: **Yes. He may God be pleased with him said: Then the matter will be severe.** Imam Ahmad narrated it this way on the authority of Sufyan, and he had an addition. When the verse, **Then you will surely be asked that Day about pleasures**, was revealed, Az-Zubayr may God be pleased with him said: "O Messenger of God, what pleasures will we be asked about? Our pleasures are the two black ones: dates and water." The Prophet (peace and blessings of God be upon him) said: **That will surely come to pass.** This addition was narrated by At-Tirmidhi and Ibn Majah on the authority of Sufyan, and At-Tirmidhi said: Hasan. Ahmad also said: Ibn Numayr told us, Muhammad told us - meaning Ibn Amr - on the authority of Yahya ibn Abdur-Rahman ibn Hatib, on the authority of Abdullah ibn Az-Zubayr, on the authority of Az-Zubayr ibn Al-Awwam **may God be pleased with him**, who said: When this Surah was revealed to the Messenger of God (peace and blessings of God be upon him), "Indeed, you will die, and indeed, you will die. Then indeed, on the Day of Resurrection, you will dispute before your Lord," Az-Zubayr **may God be pleased with him** said: **O Messenger of God, will He repeat for us what was between us in this world, along with the special sins?** The Prophet (peace and blessings be upon him) said: **Yes, it will be repeated to you until everyone who has a right is given his right.** Az-Zubayr **may God be pleased with him** said: **By God, the matter is difficult.** At-Tirmidhi narrated it from the hadith of Muhammad ibn Amr, who said: **It is hasan sahih.** Imam Ahmad said: Qutaybah ibn Sa'id narrated to us, Ibn Lahi'ah narrated to us, from Abu Ayyash, from Uqbah ibn Amir **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **The first two adversaries on the Day of Resurrection will be the neighbors.** Ahmad alone narrated it. Imam Ahmad also said: Hasan ibn Musa narrated to us, Ibn Lahi'ah narrated to us, Darraj narrated to us, from Abu Al-Haytham, from Abu Sa'id **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **By the One in Whose Hand is my soul, even two sheep will dispute over what they butted.** Ahmad alone narrated it. In Al-Musnad, it is narrated on the authority of Abu Dharr **may God be pleased with him** that he said: The Messenger of God (peace and blessings be upon him) saw two sheep butting each other, so he said: **Do you know why they are butting each other, O Abu Dharr?** I said: No. He said, may God bless him and grant him peace: **But God knows and will judge**

between them. Al-Hafiz Abu Bakr al-Bazzar said: Sahl ibn Muhammad told us, Hayyan ibn Aghlab told us, my father told us, Thabit told us, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The unjust, treacherous ruler will be brought on the Day of Resurrection, and the people will argue with him, but they will be successful because of him, and it will be said to him, 'He blocked a corner of the corners of Hell.'" Then al-Aghlab ibn Tamim said: He is not a hafiz. Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with him, Then on the Day of Resurrection you will dispute before your Lord.** He said: The truthful will dispute with the liar, the oppressed will dispute with the oppressor, the guided will dispute with the misguided, and the weak will dispute with the arrogant. Ibn Mandah narrated in his book, The Soul, on the authority of Ibn Abbas **may God be pleased with him**, that he said: People will dispute on the Day of Resurrection until the soul disputes with the body. The soul will say to the body, **You did it**, and the body will say to the soul, **You ordered and permitted it.** Then God will send an angel to judge between them and say to them, "Your example is like that of a man who is crippled but has his sight and the other is blind. They entered a garden. The crippled man said to the blind man, 'I see fruits here, but I cannot reach them.'" The blind man said to him, **Ride me.** He reached for them. So he rode him and reached for them. So which of them is the transgressor? They will both say, *Both*. Then the angel will say to them, **You have judged yourselves.** Meaning that the body is to the soul like a mount and it is its rider. Ibn Abi Hatim said: Ja'far ibn Ahmad ibn Awsaja narrated to us, Dhirar narrated to us, Abu Salamah al-Khuza'i narrated to us, Mansur ibn Salamah narrated to us, al-Qummi - meaning Ya'qub ibn Abdullah - narrated to us, from Ja'far ibn al-Mughira, from Sa'id ibn Jubayr, from Ibn 'Umar **may God be pleased with them both** who said: This verse was revealed, and we do not know about what it was revealed: **Then on the Day of Resurrection you will surely dispute before your Lord.** We said: Whom shall we dispute? There is no dispute between us and the People of the Book, so who shall we dispute before? Until the tribulation occurred. Ibn 'Umar **may God be pleased with them both** said: This is what our Lord, the Almighty, has promised us, we will dispute about. An-Nasa'i narrated it on the authority of Muhammad ibn 'Aamir, from Mansur ibn Salamah. Abu al-'Aliyah said about the words of God, the Most High: **Then on the Day of Resurrection you will surely dispute before your Lord**, he said: He means the people of the Qiblah. Ibn Zayd said: He means the people of Islam and the disbelievers. We have already stated that the correct interpretation is general, and God knows best.

Fath al-Qadir

And the accusative of 28- **an Arabic Qur'an** is in the state of this, and it is a confirmatory state, and this is called an introductory state, because the state in reality is Arabic, and the Qur'an is an introduction to it, like Zayd came to me, a righteous man: this is what Al-Akhfash said, and it is permissible for it to be in the accusative of praise. Al-Zajaj said: Arabic is in the accusative of the state, and the Qur'an is an emphasis,

Surat al-Zumar 39:28

an Arabic Qur'an without any crookedness that they may become righteous.

and the meaning of **without crookedness** is not disputed in any way. Al-Dahhak said: meaning not different. An-Nahhas said: The best that has been said about its meaning is the saying of Al-Dahhak, and it was said not contradictory. And it was said not ambiguity, and it was said not a mistake, and it was said not a doubt as the poet said:

And there has come to you an oath from God without crookedness and a word that is not false.

Perhaps they will fear God is another reason after the first reason. It is **Perhaps they will remember**, meaning so that they may fear disbelief and falsehood.

Tafsir al-Baghawi

28. **An Arabic Qur'an**, in the accusative case, **without any crookedness**. Ibn Abbas said: **Without any disagreement**. Mujahid said: **Without any ambiguity**. Al-Suddi said: **Without any creation**. This is narrated on the authority of Malik ibn Anas, and it was reported on the authority of Sufyan ibn Uyaynah on the authority of seventy of the Tabi'un that the Qur'an is neither created nor created. **Perhaps they will fear God**, disbelief and denial of it.

Tafsir al-Baidawi

28- **An Arabic Qur'an** is a state of this and the reliance in it is on the description as you say: Zaid came to me as a righteous man, or he praised him **without any crookedness** with no defect in it in any way and it is more expressive than straight and more concise in meaning. And it was said with doubt, citing as evidence his saying:

And there has come to you a certainty from God without crookedness and a word that is not false.

It is a specification of some of its meaning, **so that they may become righteous**, for another reason based on the first.

Surat al-Zumar 39:29

God presents an example: a man with partners at odds with one another, and a man who is entirely subservient to one man. Are they equal in comparison? Praise be to God. But most of them do not know.

Tafsir al-Jalalayn

29 - **God sets forth** for the polytheist and the monotheist (a parable: a man) instead of a parable **in whom are partners who are quarreling** who are disputing and whose morals are bad **and a man who is pure** pure (to a man. Are they equal in comparison?) A distinction, meaning that a slave of a group is not equal to a slave of one person, because if each of his owners asks him to serve him at the same time, he is confused about who will serve him from among them. This is a parable for the polytheist and the second is a parable for the monotheist. **Praise be to God** alone. **Rather, most of them** the people of Mecca **do not know** what punishment they will face, so they associate partners with God.)

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: God gives an example of a disbeliever who worships various gods and obeys a group of devils, and a believer who worships only the One God. God the Almighty says: God sets forth an example for this disbeliever, a man who has partners. He says: He is among a group of quarreling owners, meaning different and in conflict, with bad morals, from their saying: a man of bad character, if he has bad morals and each one of them uses him according to his share and ownership in him. And a man who is at peace with another, He says: and a man who is purely devoted to another, meaning the believer who is monotheistic and who has sincerely devoted his worship to God, who does not worship anyone other than Him and does not owe any lordship to anything other than Him.

The reciters differed in their reading of the verse, **and a healthy man**. Some of the reciters from Mecca and Basra read it as **a healthy man**, and they interpreted it to mean: a man who is purely for a man. This was also narrated on the authority of Ibn Abbas.

Ahmad bin Yusuf told us: Al-Qasim told us: Hajjaj told us, on the authority of Harun, on the authority of Jarir bin Hazim, on the authority of Hamid, on the authority of Mujahid, on the authority of Ibn Abbas, that he read it as **salman li-rajul** meaning with an alif, and he said: There is nothing in it for anyone. The majority of the reciters of Medina and Kufa read it as **wa rajul salman li-rajul** meaning: in peace.

The correct view in this regard, in our view, is that they are two well-known readings, each of which has been recited by scholars of the Qur'an, and they are close in meaning. Whichever one the reciter recites, he is

correct. This is because as-Salam is a verbal noun derived from the saying: **So-and-so submitted to God as-Salam**, meaning: he was sincerely devoted to Him. The Arabs say: **So-and-so made a profit in his trade**, and **He submitted as-Salam**, "Salam," and *Safety*. Safe is an attribute of a man, and as-Salam is a verbal noun derived from that. As for what was imagined by those who avoided reading it as as-Salam, that it means peace, there is no basis for peace in this instance, because what preceded as an attribute of the other was only preceded by the report of a group participating in it, not the report of his war with something. So the report should be about his opponent being sincere to One with no partner, and there is no place for the report of war and peace in this instance.

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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **A man with quarreling partners and a man who is safe for a man**, he said: This is an example of the god of falsehood and the god of truth.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, "God sets forth an example: a man with partners who are at odds with one another," he said: This polytheist is being disputed over by the devils, and they do not bring him near to one another. And a man who is safe for a man, he said: He is the believer who is sincere in his call and worship.

Muhammad ibn Sa'd told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, "God presents an example: a man with partners at odds with one another..." until His statement, **But most of them do not know**. He said: The partners at odds are the man who worships various gods, each people worshipping a god that pleases them and disbelieves in all gods other than Him. So God presented this example for them, and He presented an example for Himself, saying: A man surrenders to a man who says: They worship one God and do not differ about Him.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement, "God sets forth a parable: a man with partners at odds with one another," he said: A parable of their idols that they used to worship.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, "God presents a parable: a man with partners at variance with one another, and a man who is entirely at peace with one another," he said: Have you seen the man who has partners at variance with one another, all of them bad in character, and you will find him taking a portion of the wealth to be used by the worst of them, and which only one of them owns? This is a parable that God has

Surat al-Zumar 39:29

God presents an example: a man with partners at odds with one another, and a man who is entirely subservient to one man. Are they equal in comparison? Praise be to God. But most of them do not know.

presented for those who worship deities and have assigned rights to them, so God has presented it as an example for them and for the one who worships Him alone: "Are they equal in comparison? Praise be to God. But most of them do not know." And regarding His statement, "and a man who is entirely at peace with one another," he says: **He has no partners.**

And His statement, **Are they equal in example?** God Almighty says: Is the like of someone who serves a group of partners with bad morals who differ in his service while his partners dispute it with him, and the like of someone who serves a single person and no one disputes it with him, if he obeys him, he recognizes the place of his obedience and honors him, and if he makes a mistake, he forgives him for his mistake? He says: Which of these two is better in condition, more soothing to the body, and less tiring and exhausting?

Muhammad bin Saad told me, he said: My father told me, he said: His uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **Are the two equal, for example, 'Praise be to God!' But most of them do not know.** He said: Is the one about whom there is disagreement better, or the one about whom there is no disagreement?

His saying, **Praise be to God**, means: complete thanks and perfect praise are due to God alone, without any other deity besides Him. His saying, **But most of them do not know**, means, **This which is shared is not equal to that which is unique and belongs to One.** Rather, most of these polytheists do not know that they are not equal, so in their ignorance of that, they worship various gods besides God. It was said, **Are they equal in comparison?** He did not say, **Two examples**, because they both set one example, so the example was based on monotheism, as God, the Most High, said, **And We made the son of Mary and his mother a sign.** (al-Mu'minin 23:50), since their meaning was one in the verse. And God knows best.

Tafsir al-Qurtubi

The Almighty said: "God sets forth a parable: a man in whom are partners at odds." Al-Kisa'i said: He put *man* in the accusative case because it is a translation and explanation of the parable. If you wish, you can put it in the accusative case by removing the preposition. Its metaphor: God set forth a parable of a man **in whom are partners at odds.** Al-Farra' said: That is, different. Al-Mubarrad said: That is, difficult to deal with, from shakas yashkas shakasan with the weight of qaf, so he is shakas like ahsar ya'sur uzur, so he is 'usr. It is said: a man shakas, shars, dars, and dabs. It is also said: a man dabs and dabis, meaning fierce, difficult, shakas, as Al-Jawhari said. Al-Zamakhshari: Tashakas and tashakhas mean disagreement. It is said: his conditions were tashakha and his teeth were tashakhas. It is said: someone shakasni, meaning he

bargained with me and complained about me. Al-Jawhari said: A man shakas with a sukun means difficult and hard-working. The rajaz poet said:

Shaks, frowning, making excuses

And the people of Shakas are an example of a truthful man and a truthful people. And Shakas, with a kasra, is Shakasa. Al-Farra' narrated: A man of Shakas, which is the analogy. This is an example of someone who worships many gods. **And a man who is completely submissive to a man** meaning purely for one master, it is like someone who worships God alone. **Are they equal in example?** This is the one who serves a group of partners, their morals are different, and their intentions are diverse. No man meets him except that he drags him and uses him. He encounters from them great trouble, fatigue and exhaustion, and with all of that, he does not satisfy a single one of them with his service because of the many rights around his neck. The one who serves one person and no one disputes him in it, if he obeys him alone, that is recognized for him, and if he makes a mistake, his mistake is forgiven. So which of the two is less tiring or on the straight path? The people of Kufa and Medina read **rajul sulman**. Ibn Abbas, Mujahid, Al-Hasan, Asim, Al-Jahdary, Abu Amr, Ibn Kathir and Yaqub read **rajul sulman**. Abu Ubaid chose it for the soundness of the interpretation therein. He said: Because pure soundness is the opposite of shared soundness and peace is the opposite of war, and there is no place for war here. An-Nahhas: This is not necessary, and for argument, because if a letter has two meanings, it is only interpreted according to the first of them. So, even though peace is the opposite of war, it has another meaning, just as it is said that you have partners in this house, so it became peace for you. What is also required of something safe is what is required of others, because it is said that something is safe, meaning that it is free of defect. Both readings are good and were recited by the Imams. Abu Hatim chose the reading of the people of Medina *sulman*. He said: This is the one that is not disputed. Saeed bin Jubayr, Ikrimah, Abu Al-Aliyah and Nasr read *sulman* with a kasra on the seen and a sukoon on the lam. Salaman and Salam are two sources, and the meaning is: and a man of Salam, so the complement was deleted, and **for example** is an adjective for the purpose of differentiation, and the meaning is: are their two qualities and states the same? And the specification was limited to the one to clarify the type. **Praise be to God, but most of them do not know.** The truth and they follow it.

Tafsir Ibn Kathir

God the Almighty says: **And We have certainly presented for the people in this Qur'an from every [kind of] example** meaning, We made it clear to the people in it by presenting examples **that they may remember.** For an example brings the meaning closer

to the mind, as God the Most High said: **He presents to you an example from yourselves** meaning that you learn it from yourselves. And He the Almighty said: **And these examples We present to the people, and none grasps them except those of knowledge.** And His statement, the Most High, **an Arabic Qur'an without any crookedness** meaning, it is a Qur'an in clear Arabic, with no crookedness, deviation, or ambiguity in it. Rather, it is clarification, clarity, and proof. God the Almighty made it thus and revealed it for that reason **that they may fear God** meaning that they may beware of the threat it contains and act according to the promise it contains. Then He said: "God presents an example: a man with partners at war with him" meaning that they dispute over the servant they share **and a man who is sound** meaning sound **to a man** meaning pure and unaltered **who belongs to another man** meaning pure and untainted **are they equal in comparison?** That is, this and that are not the same. Likewise, the polytheist who worships gods besides God is not the same as the sincere believer who worships none but God alone, with no partner for Him. So how does this compare to the other? Ibn Abbas **may God be pleased with him**, Mujahid, and more than one other said: This verse sets an example for the polytheist and the sincere believer. Since this example is clear and obvious, He said: **Praise be to God**, that is, for establishing the proof against them. **But most of them do not know**, that is, this is why they associate partners with God. God the Almighty said: **Indeed, you will die, and indeed, they will die.** This verse is one of the verses that Abu Bakr **may God be pleased with him** cited as evidence upon the death of the Messenger (peace and blessings of God be upon him) so that people would be certain of his death, along with His Almighty saying: "Muhammad is no more than a messenger; many were the messengers that have passed away before him. If he dies or is killed, will you turn back on your heels? And whoever turns back on his heels will never harm God at all, and God will reward the grateful." The meaning of this verse is that you will inevitably be taken from this world and will be gathered before God in the Hereafter and you will dispute over what you are in this world of monotheism and polytheism before God the Almighty, and He will judge between you and grant judgment with truth. He is the Opener, the All-Knowing. He will save the sincere believers who believe in the Oneness of God and punish the disbelieving, deniers, polytheists, and deniers. Although the context of this verse is about the believers and the disbelievers and mentions the dispute between them in the Hereafter, it is comprehensive of all those who dispute in this world, as the dispute will be repeated against them in the Hereafter.

Ibn Abi Hatim, may God have mercy on him, said: Muhammad ibn Abdullah ibn Yazid al-Maqri told us, Sufyan told us, on the authority of Muhammad ibn Amr, on the authority of Abu Hatib - meaning Yahya ibn Abd al-Rahman - on the authority of Ibn al-Zubayr, may God be pleased with them both, who said: When the verse, **Then on the Day of Resurrection you will dispute before your Lord**, was revealed, al-Zubayr, may God be pleased with him, said: O Messenger of God, will we have to repeatedly dispute? He (peace and blessings of God be upon him) said: **Yes. He may**

God be pleased with him said: **Then the matter will be severe.** Imam Ahmad narrated it this way on the authority of Sufyan, and he had an addition. When the verse, **Then you will surely be asked that Day about pleasures**, was revealed, Az-Zubayr **may God be pleased with him** said: "O Messenger of God, what pleasures will we be asked about? Our pleasures are the two black ones: dates and water." The Prophet (peace and blessings of God be upon him) said: **That will surely come to pass.** This addition was narrated by At-Tirmidhi and Ibn Majah on the authority of Sufyan, and At-Tirmidhi said: Hasan. Ahmad also said: Ibn Numayr told us, Muhammad told us - meaning Ibn Amr - on the authority of Yahya ibn Abdur-Rahman ibn Hatib, on the authority of Abdullah ibn Az-Zubayr, on the authority of Az-Zubayr ibn Al-Awwam **may God be pleased with him**, who said: When this Surah was revealed to the Messenger of God (peace and blessings of God be upon him), "Indeed, you will die, and indeed, they will die. Then indeed, on the Day of Resurrection, you will dispute before your Lord," Az-Zubayr **may God be pleased with him** said: **O Messenger of God, will He repeat for us what was between us in this world, along with the special sins?** The Prophet (peace and blessings be upon him) said: **Yes, it will be repeated to you until everyone who has a right is given his right.** Az-Zubayr **may God be pleased with him** said: **By God, the matter is difficult.** At-Tirmidhi narrated it from the hadith of Muhammad ibn Amr, who said: **It is hasan sahih.** Imam Ahmad said: Qutaybah ibn Sa'id narrated to us, Ibn Lahi'ah narrated to us, from Abu Ayyash, from Uqbah ibn Amir **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **The first two adversaries on the Day of Resurrection will be the neighbors.** Ahmad alone narrated it. Imam Ahmad also said: Hasan ibn Musa narrated to us, Ibn Lahi'ah narrated to us, Darraj narrated to us, from Abu Al-Haytham, from Abu Sa'id **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **By the One in Whose Hand is my soul, even two sheep will dispute over what they butted.** Ahmad alone narrated it. In Al-Musnad, it is narrated on the authority of Abu Dharr **may God be pleased with him** that he said: The Messenger of God (peace and blessings be upon him) saw two sheep butting each other, so he said: **Do you know why they are butting each other, O Abu Dharr?** I said: No. He said, may God bless him and grant him peace: **But God knows and will judge between them.** Al-Hafiz Abu Bakr al-Bazzar said: Sahl ibn Muhammad told us, Hayyan ibn Aghlab told us, my father told us, Thabit told us, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The unjust, treacherous ruler will be brought on the Day of Resurrection, and the people will argue with him, but they will be successful because of him, and it will be said to him, 'He blocked a corner of the corners of Hell.'" Then al-Aghlab ibn Tamim said: He is not a hafiz. Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with him**, **Then on the Day of Resurrection you will dispute before your Lord.** He said: The truthful will dispute with the liar, the oppressed will dispute with the oppressor, the guided will dispute with the misguided, and the weak will dispute with the arrogant. Ibn Mandah

Surat al-Zumar 39:29

God presents an example: a man with partners at odds with one another, and a man who is entirely subservient to one man. Are they equal in comparison? Praise be to God. But most of them do not know.

narrated in his book, *The Soul*, on the authority of Ibn Abbas **may God be pleased with him**, that he said: People will dispute on the Day of Resurrection until the soul disputes with the body. The soul will say to the body, **You did it**, and the body will say to the soul, **You ordered and permitted it**. Then God will send an angel to judge between them and say to them, "Your example is like that of a man who is crippled but has his sight and the other is blind. They entered a garden. The crippled man said to the blind man, "I see fruits here, but I cannot reach them." The blind man said to him, **Ride me**. He reached for them. So he rode him and reached for them. So which of them is the transgressor? They will both say, *Both*. Then the angel will say to them, **You have judged yourselves**. Meaning that the body is to the soul like a mount and it is its rider. Ibn Abi Hatim said: Ja'far ibn Ahmad ibn Awsaja narrated to us, Dhirar narrated to us, Abu Salamah al-Khuza'i narrated to us, Mansur ibn Salamah narrated to us, al-Qummi - meaning Ya'qub ibn Abdullah - narrated to us, from Ja'far ibn al-Mughira, from Sa'id ibn Jubayr, from Ibn 'Umar **may God be pleased with them both** who said: This verse was revealed, and we do not know about what it was revealed: **Then on the Day of Resurrection you will surely dispute before your Lord**. We said: Whom shall we dispute? There is no dispute between us and the People of the Book, so who shall we dispute before? Until the tribulation occurred. Ibn 'Umar **may God be pleased with them both** said: This is what our Lord, the Almighty, has promised us, we will dispute about. An-Nasa'i narrated it on the authority of Muhammad ibn 'Aamir, from Mansur ibn Salamah. Abu al-'Aliyah said about the words of God, the Most High: **Then on the Day of Resurrection you will surely dispute before your Lord**, he said: He means the people of the Qiblah. Ibn Zayd said: He means the people of Islam and the disbelievers. We have already stated that the correct interpretation is general, and God knows best.

Fath al-Qadir

Then the Almighty mentioned a parable from the parables of the Qur'an to remind and awaken, saying: 29- **God sets forth a parable**, meaning He likened one strange situation to another like it. Then He explained the parable, saying: **A man among whom are partners at odds with one another**. Al-Kisa'i said: He put *man* in the accusative case because it is an explanation of the parable. It was also said that *man* is the first object, and *like* is the second object, and He put the first object last to connect to what completes it. This was previously explained in Surah Yasin. The phrase **among whom are partners** is in the accusative case as an attribute of *man*. Tashakkul means disagreement. Al-Farra' said: That is, different. Al-Mubarrad said: That is, difficult to deal with, from *shakas shakas*, *shakasan*, "shakas," like '*usar*,' "ya'sur," '*usar*,' and '*usar*.' Al-Jawhari said: Tashakkul means disagreement. He said: It is also said that a man is *shakas* with a **sukun**, meaning he is difficult to create. This is an example of someone who associates partners with

God and worships many tools. Then he said: "And a man at peace for a man" meaning purely for Him. This is an example of someone who worships God alone. The majority read *Salam* with a fatha on the seen and the lam. Sa'id ibn Jubayr, Ikrimah, and Abu Al-Aaliyah read it with a kasra on the seen and a sukoon on the lam. Ibn Abbas, Mujahid, Al-Jahdary, Abu Amr, Ibn Kathir, and Ya'qub read *Salam* with an alif and a kasra on the lam, an active participle from **Salam lahu** so he is safe. Abu Ubayd chose this reading, saying:

Because pure safety is the opposite of shared, and peace is the opposite of war, and there is no place for war here. It was answered by saying that if a letter has two meanings, it is only to be interpreted according to the first of them. So peace, even if it is the opposite of war, has another meaning meaning safe, from **Salam lahu** means: if it is purely for him. Also, what he is obligated to do with *Salam* is obligatory for him, because he said **something is safe** meaning it has no defect. Abu Hatim chose the first reading. The result is that the majority read it as a description with a source for emphasis, or a doubling omission: meaning of safe. Similar to it is the reading of Sa'id ibn Jubayr and those with him. Then the Almighty came with what indicates the difference between the two men, saying: **Are they equal, for example?** This question is for denial and exclusion. The meaning is: Is this one who serves a group of partners with different morals and diverse intentions equal, each of whom uses him, causing him fatigue and exhaustion, while each of them is dissatisfied with his service? And this one who serves one person, with no one else disputing with him? If he obeys him, he is pleased with him, and if he disobeys him, he pardons him. Indeed, between these two there is such an apparent and clear difference that no sane person would be able to pronounce them equal, because one of them is at the highest station, and the other is at the lowest. The word **for example** is in the accusative case as a specification transferred from the subject, because the original is: Are their two likes equal? The specification is singular and not dual, because the original is singular because it explains the genus. The phrase **Praise be to God** is a confirmation of what preceded it of negating equality, and to inform the monotheists of the great blessing in their monotheism for God, which deserves to be praised specifically for Him. Then, Suhaana turned away from the negation of istiwa' understood from the rhetorical question to explaining that most people do not know, saying: **Rather, most of them do not know**, meaning the polytheists, for they do not know that despite its being clear and obvious. Al-Wahidi and Al-Baghawi said: "What is meant by 'most' is all, and what appears is the opposite of what they said, for the believers in God know the exalted status and lofty position of monotheism, and that polytheism is not comparable to it in any way, nor is it equal to it in any description. They know that God, the Exalted, deserves praise for this blessing, and that praise is specific to Him."

Tafsir al-Baghawi

29. "God sets forth a parable: a man," Al-Kisa'i said: He put *man* in the accusative case because it is an explanation of the parable, **in whom are partners who are quarreling**, disputing and differing, and of bad character. It is said: a man who is quarrelsome and fierce, if he is of bad character, opposes people, and is not satisfied with fairness. "And a man who is at peace with a man," The people of Mecca and Basra read: "peaceful" with an alif, meaning: purely for Him, with no partner or rival in it. [Others read: "peaceful" with a fatha on the lam without an alif, meaning that which is not disputed] from their saying: He is yours at peace, meaning: He is safe and you have no rival in it. **Are they equal in comparison?** This is a parable that God the Almighty set forth for the disbeliever who worships various gods, and the believer who worships only the One God. This is a question of denial, meaning: they are not equal. Then He said: **Praise be to God**, meaning: all praise is due to God, without any other worshipped ones. **But most of them do not know**, what they will become. What is meant by *most* is all of them.

Tafsir al-Baidawi

29- **God has set forth an example** for the polytheist and the monotheist: **a man among whom are quarreling partners, and a man devoted to another man**. The example of the polytheist, as required by his doctrine, is that each of his worshipped ones claims his servitude, and they dispute over him with a slave whom they share, a group that they pull at each other and take turns with in their various tasks in his confusion and the division of his heart. The monotheist is one who is devoted to one person and has no way over anyone else. **A man** is a substitute for an example, and in it is a connection to *partners*, and the quarreling and staring is the difference. Nafi', Ibn 'Amir and the Kufians read *Ṣalmān* with two fathāhs. It was also read with a fathāh on the seen or a kasrah on it with a sukoon on the lam. All three are masdars. *Ṣalm* is described by them, or mahā dha and rajul salim were deleted, meaning there is a healthy man. The man was singled out because he was more aware of harm and benefit. **Are they both equal, for example?** is an adjective and a state, and its accusative is a specification for that reason alone. *Ṭamthalīn* was read to indicate the difference in type, or because what is meant by **are they equal** in the two descriptions is that the pronoun refers to the two equals, since the meaning is **like a man** and **like a man**. "Praise be to God," all praise is for Him, and no one else shares it with Him in reality, because He is the One who bestows blessings intrinsically and the absolute Owner. **Rather, most of them do not know**, so they associate others with Him due to their extreme ignorance.

Surat al-Zumar 39:30

Indeed, you are to die, and indeed, they are to die.

Surat al-Zumar 39:30

Indeed, you are to die, and indeed, they are to die.

Tafsir al-Jalalayn

30 - *You* is addressed to the Prophet, may God bless him and grant him peace. **You will die and they will die.** You will die and they will die, so there is no gloating over death. It was revealed because they were impatient for his death, may God bless him and grant him peace.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: You, Muhammad, will die soon, and those who denied you from your people, including the believers among them, will die. **Then on the Day of Resurrection you will all dispute before your Lord.** He says: Then on the Day of Resurrection you, believers and disbelievers, will all dispute before your Lord, and He will take from the oppressed among you for the oppressor, and He will judge between all of you with justice.

The commentators differed in their interpretation of this. Some of them said: It refers to the dispute between the believers and the unbelievers, and the dispute between the oppressed and the oppressor.

Who said that?

Ali told us, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Then on the Day of Resurrection you will dispute before your Lord**, he said: The truthful will dispute with the liar, the oppressed with the oppressor, the guided with the misguided, and the weak with the arrogant.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Then on the Day of Resurrection you will dispute before your Lord**, he said: The people of Islam and the people of disbelief.

Ibn al-Barqi told me: Ibn Abi Maryam told us: Ibn al-Darwardi told us: Muhammad ibn Amr told me, on the authority of Yahya ibn Abd al-Rahman ibn Hatib, on the authority of Abdullah ibn al-Zubayr, who said: When this verse was revealed: "Indeed, you will die, and indeed, they will die. Then indeed, on the Day of Resurrection, you will dispute before your Lord," al-Zubayr said: O Messenger of God, will what happened between us in this world be denied us, along with our special sins? The Prophet, may God bless him and grant him peace, said: **Yes, until everyone who has a right is given his right.**

Others said: Rather, he meant by that the dispute of the people of Islam.

Who said that?

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Sa'id, on the authority of Ibn 'Umar, who said: This verse was revealed to us, and we did not know its interpretation until the tribulation occurred. We said: This is what our Lord promised us that we would dispute about. **Then on the Day of Resurrection you will dispute before your Lord.**

Yaqub told me, he said: Ibn Ulayyah told us, he said: Ibn Awn told us, on the authority of Ibrahim, he said: When the verse, "Indeed, you will die, and indeed, they will die. Then indeed, you will..." was revealed, they said: What is our dispute among us, since we are brothers? He said: When Uthman ibn Affan was killed, they said: This is our dispute among us.

It was narrated on the authority of Ibn Abi Ja'far, on the authority of his father, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-'Aliyah, regarding His statement, **Then on the Day of Resurrection you will dispute before your Lord**, he said: The people of the Qiblah.

The most correct of the sayings about this is to say: He meant by that: You, O Muhammad, will die, and you, O people, will die, and then all of you, O people, will dispute before your Lord, your believers and your unbelievers, your truthful and your false, your oppressors and your oppressed, until each of you is given his due from the one who owes him his due.

We said that this statement is more correct because God, in His statement: **Then on the Day of Resurrection you will surely dispute before your Lord**, is addressing all of His servants. He did not specify some of them over others, so this is based on its generality based on what God made it general. A verse may have been revealed for one meaning, and then everything that was in the meaning of the one for which it was revealed is included in its ruling.

Tafsir al-Qurtubi

God the Almighty said: **Indeed, you will die, and indeed, they will die.** Ibn Muhaisin, Ibn Abi Ubla, Isa bin Umar, and Ibn Abi Ishaq read **indeed, you are dead and indeed, they are dead.** This is a good reading, and Abdullah bin Az-Zubayr read it this way. An-Nahhas said: Similar alifs are omitted in anomalies, and *mayt* is common in the future tense in Arabic. Similar to it is **was sick** and **was he sick** from this food. Al-Hasan, Al-Farraa, and Al-Kisa'i said: Al-Mayyit **with emphasis** is the one who has not died and will die, and *mayt* with a light emphasis is the one who has parted from his spirits, so it is not lightened here. Qatada said: The death of his brother was announced to the Prophet (peace and blessings of God be upon him), and we announce to you yourselves. Thabit Al-Bunani said: A man announced the death of his brother to Silah bin Ashim, and he happened to be eating with him. He said: Come closer and eat, for my brother was announced a while ago. He said: How could that be, when I was the first to bring you the report? He said

that God the Almighty announced his death to him, saying: **Indeed, you will die, and indeed, they will die**, and this is addressed to the Prophet (peace and blessings of God be upon him), informing him of his death and their death. This has five possible interpretations: First, that it is a warning of the Hereafter. Second, that he mentioned it to encourage people to do good deeds. Third, that he mentioned it as a prelude to death. Fourth, so that they would not differ about his death as the nations differed about others, to the point that when Umar **may God be pleased with him** denied his death, Abu Bakr **may God be pleased with him** used this verse as evidence, so he stopped. Fifth, to teach him that God the Almighty has made His creation equal in him, despite their differences in other matters, so that there may be much consolation in it and little regret in it.

Tafsir Ibn Kathir

God the Almighty says: **And We have certainly presented for the people in this Qur'an from every [kind of] example meaning**, We made it clear to the people in it by presenting examples **that they may remember**. For an example brings the meaning closer to the mind, as God the Most High said: **He presents to you an example from yourselves** meaning that you learn it from yourselves. And He the Almighty said: **And these examples We present to the people, and none grasps them except those of knowledge**. And His statement, the Most High, **an Arabic Qur'an without any crookedness** meaning, it is a Qur'an in clear Arabic, with no crookedness, deviation, or ambiguity in it. Rather, it is clarification, clarity, and proof. God the Almighty made it thus and revealed it for that reason **that they may fear God** meaning that they may beware of the threat it contains and act according to the promise it contains. Then He said: "God presents an example: a man with partners at war with him" meaning that they dispute over the servant they share **and a man who is sound** meaning sound **to a man** meaning pure and unaltered **who belongs to another man** meaning pure and untainted **are they equal in comparison?** That is, this and that are not the same. Likewise, the polytheist who worships gods besides God is not the same as the sincere believer who worships none but God alone, with no partner for Him. So how does this compare to the other? Ibn Abbas **may God be pleased with him**, Mujahid, and more than one other said: This verse sets an example for the polytheist and the sincere believer. Since this example is clear and obvious, He said: **Praise be to God**, that is, for establishing the proof against them. **But most of them do not know**, that is, this is why they associate partners with God. God the Almighty said: **Indeed, you will die, and indeed, they will die**. This verse is one of the verses that Abu Bakr **may God be pleased with him** cited as evidence upon the death of the Messenger (peace and blessings of God be upon him) so that people would be certain of his death, along with His Almighty saying: "Muhammad is no more than a messenger; many were the messengers that have passed away before him. If he dies or is killed, will you turn back on your heels? And whoever turns back on his heels will never harm God at all, and God will

reward the grateful." The meaning of this verse is that you will inevitably be taken from this world and will be gathered before God in the Hereafter and you will dispute over what you are in this world of monotheism and polytheism before God the Almighty, and He will judge between you and grant judgment with truth. He is the Opener, the All-Knowing. He will save the sincere believers who believe in the Oneness of God and punish the disbelieving, deniers, polytheists, and deniers. Although the context of this verse is about the believers and the disbelievers and mentions the dispute between them in the Hereafter, it is comprehensive of all those who dispute in this world, as the dispute will be repeated against them in the Hereafter.

Ibn Abi Hatim, may God have mercy on him, said: Muhammad ibn Abdullah ibn Yazid al-Maqri told us, Sufyan told us, on the authority of Muhammad ibn Amr, on the authority of Abu Hatib - meaning Yahya ibn Abd al-Rahman - on the authority of Ibn al-Zubayr, may God be pleased with them both, who said: When the verse, **Then on the Day of Resurrection you will dispute before your Lord**, was revealed, al-Zubayr, may God be pleased with him, said: O Messenger of God, will we have to repeatedly dispute? He (peace and blessings of God be upon him) said: **Yes. He may God be pleased with him said: Then the matter will be severe**. Imam Ahmad narrated it this way on the authority of Sufyan, and he had an addition. When the verse, **Then you will surely be asked that Day about pleasures**, was revealed, Az-Zubayr **may God be pleased with him** said: "O Messenger of God, what pleasures will we be asked about? Our pleasures are the two black ones: dates and water." The Prophet (peace and blessings of God be upon him) said: **That will surely come to pass**. This addition was narrated by At-Tirmidhi and Ibn Majah on the authority of Sufyan, and At-Tirmidhi said: Hasan. Ahmad also said: Ibn Numayr told us, Muhammad told us - meaning Ibn Amr - on the authority of Yahya ibn Abdur-Rahman ibn Hatib, on the authority of Abdullah ibn Az-Zubayr, on the authority of Az-Zubayr ibn Al-Awwam **may God be pleased with him**, who said: When this Surah was revealed to the Messenger of God (peace and blessings of God be upon him), "Indeed, you will die, and indeed, they will die. Then indeed, on the Day of Resurrection, you will dispute before your Lord," Az-Zubayr **may God be pleased with him** said: **O Messenger of God, will He repeat for us what was between us in this world, along with the special sins?** The Prophet (peace and blessings be upon him) said: **Yes, it will be repeated to you until everyone who has a right is given his right**. Az-Zubayr **may God be pleased with him** said: **By God, the matter is difficult**. At-Tirmidhi narrated it from the hadith of Muhammad ibn Amr, who said: **It is hasan sahih**. Imam Ahmad said: Qutaybah ibn Sa'id narrated to us, Ibn Lahi'ah narrated to us, from Abu Ayyash, from Ubayh ibn Amir **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **The first two adversaries on the Day of Resurrection will be the neighbors**. Ahmad alone narrated it. Imam Ahmad also said: Hasan ibn Musa narrated to us, Ibn Lahi'ah narrated to us, Darraj narrated to us, from Abu Al-Haytham, from Abu Sa'id **may God be pleased with him**, who said: The

Indeed, you are to die, and indeed, they are to die.

Messenger of God (peace and blessings be upon him) said: **By the One in Whose Hand is my soul, even two sheep will dispute over what they butted.** Ahmad alone narrated it. In Al-Musnad, it is narrated on the authority of Abu Dharr **may God be pleased with him** that he said: The Messenger of God (peace and blessings be upon him) saw two sheep butting each other, so he said: **Do you know why they are butting each other, O Abu Dharr?** I said: No. He said, may God bless him and grant him peace: **But God knows and will judge between them.** Al-Hafiz Abu Bakr al-Bazzar said: Sahl ibn Muhammad told us, Hayyan ibn Aghlab told us, my father told us, Thabit told us, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The unjust, treacherous ruler will be brought on the Day of Resurrection, and the people will argue with him, but they will be successful because of him, and it will be said to him, 'He blocked a corner of the corners of Hell.'" Then al-Aghlab ibn Tamim said: He is not a hafiz. Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with him, Then on the Day of Resurrection you will dispute before your Lord.** He said: The truthful will dispute with the liar, the oppressed will dispute with the oppressor, the guided will dispute with the misguided, and the weak will dispute with the arrogant. Ibn Mandah narrated in his book, The Soul, on the authority of Ibn Abbas **may God be pleased with him**, that he said: People will dispute on the Day of Resurrection until the soul disputes with the body. The soul will say to the body, **You did it**, and the body will say to the soul, **You ordered and permitted it.** Then God will send an angel to judge between them and say to them, "Your example is like that of a man who is crippled but has his sight and the other is blind. They entered a garden. The crippled man said to the blind man, 'I see fruits here, but I cannot reach them.'" The blind man said to him, **Ride me.** He reached for them. So he rode him and reached for them. So which of them is the transgressor? They will both say, *Both*. Then the angel will say to them, **You have judged yourselves.** Meaning that the body is to the soul like a mount and it is its rider. Ibn Abi Hatim said: Ja'far ibn Ahmad ibn Awsaja narrated to us, Dhirar narrated to us, Abu Salamah al-Khuza'i narrated to us, Mansur ibn Salamah narrated to us, al-Qummi - meaning Ya'qub ibn Abdullah - narrated to us, from Ja'far ibn al-Mughira, from Sa'id ibn Jubayr, from Ibn 'Umar **may God be pleased with them both** who said: This verse was revealed, and we do not know about what it was revealed: **Then on the Day of Resurrection you will surely dispute before your Lord.** We said: Whom shall we dispute? There is no dispute between us and the People of the Book, so who shall we dispute before? Until the tribulation occurred. Ibn 'Umar **may God be pleased with them both** said: This is what our Lord, the Almighty, has promised us, we will dispute about. An-Nasa'i narrated it on the authority of Muhammad ibn 'Aamir, from Mansur ibn Salamah. Abu al-'Aliyah said about the words of God, the Most High: **Then on the Day of Resurrection you will surely dispute before your Lord**, he said: He means the people of the Qiblah. Ibn Zayd said: He means the people of Islam and the disbelievers. We have already stated that the correct

interpretation is general, and God knows best.

Fath al-Qadir

Then God, the Almighty, informed His Messenger, may God bless him and grant him peace, that death would inevitably overtake him and them, saying: 30- **Indeed, you will die, and indeed, they will die.** The majority of scholars read *dead* and *deadly* with a shaddah. Ibn Muhaisin, Ibn Abi Ubla, Isa bin Umar, Ibn Abi Ishaq, and Al-Yamani read **may'it wa ma'itun**, and Abdullah bin Az-Zubayr read it this way. Some commentators approved of this reading because his death and their death are in the future, but there is no basis for favoring it, as the reading of the majority conveys this meaning. Al-Farra' and Al-Kisa'i said: *Dead* with a shaddah is the one who has not yet died and will die, and *dead* with a fathah is from *qadamat* and **the soul departed from him.** Qatada said: The report of his death was conveyed to the Prophet, may God bless him and grant him peace, and the report of their souls was conveyed to them. The reason for this choice was to inform the Companions that he would die.

Tafsir al-Baghawi

30. **You will die**, meaning you will die, **and they will die**, meaning they will die. Al-Farra' and Al-Kisa'i said: **The dead with emphasis** is the one who has not died and will die. The dead **with a light emphasis** is the one from whom the soul has departed, and that is why it was not lightened here."

Tafsir al-Baidawi

30- **You will die and they will die.** Everyone is about to die and is counted among the dead. It was read **one hundred** and **one hundred** because it is something that will happen.

Surat al-Zumar 39:31

Then on the Day of Resurrection, you will dispute before your Lord.

Tafsir al-Jalalayn

31 - **Then you** O people, concerning the injustices among yourselves **on the Day of Resurrection, you will dispute before your Lord**

Tafsir al-Suyuti

Tafsir al-Tabari

Then on the Day of Resurrection you will dispute before your Lord.

Tafsir al-Qurtubi

God the Almighty said: **Then on the Day of Resurrection you will surely dispute before your Lord.** Meaning, the disbelievers and the believers, the oppressor and the oppressed, will dispute. This was stated by Ibn Abbas and others. In a lengthy report: **The dispute will reach the point on the Day of Resurrection that the spirits will argue with the body.** Az-Zubayr said: When this verse was revealed, we said: **O Messenger of God! Will what happened between us in this world be repeated against us, along with the special sins?** He said: **Yes, it will be repeated against you until everyone who has a right is given his right.** Az-Zubayr said: **By God, the matter is very difficult.** Ibn Umar said: "We lived for a long time while we saw this verse revealed about us and the People of the Book: 'Then on the Day of Resurrection you will surely dispute before your Lord.'" We said: **How can we dispute while our Prophet is one and our religion is one?** Until I saw some of us striking each other with swords, and I knew that it was revealed about us. Abu Saeed Al-Khudri said: We used to say, **Our Lord is one, our religion is one, and our Prophet is one, so what is this dispute?** But when the day of Saffyun came and some of us attacked each other with swords, we said, **Yes, this is it.** Ibrahim Al-Nakha'i said: When this verse was revealed, the companions of the Messenger of God (peace and blessings of God be upon him) began to say, **What is our dispute among us?** But when Uthman **may God be pleased with him** was killed, they said, **This is our dispute among us.** It was also said that their dispute was their referring to God, the Most High, for judgment, so He takes from the good deeds of the oppressor the amount of his oppression, and returns it to the good deeds of the one for whom it was due. This is general in all cases of injustice, as in the hadith of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: **Do you know who the bankrupt is?** They said: **The bankrupt among us is the one who has neither dirhams nor property.** He said: "The bankrupt of my nation is the one who will come on the Day of Resurrection having prayed, fasted, and given zakat,

but he has insulted this one, slandered that one, consumed the wealth of this one, shed the blood of this one, and struck this one. So he will be given some of the good deeds of this one and some of the good deeds of that one. But if his good deeds run out before he has paid off what he owes, some of their sins will be taken and placed upon him, then he will be thrown into the Fire." Narrated by Muslim. This meaning has already been mentioned in full in Al-Imran. In Bukhari, on the authority of Abu Hurayrah, that the Messenger of God (peace and blessings of God be upon him) said: "Whoever has wronged someone in his honor or anything else, let him seek his forgiveness today before there will be neither dinars nor dirhams. If he has done righteous deeds, they will be taken from him in proportion to the wrong he did, and if he has no good deeds, the sins of his companion will be taken and loaded upon him." In the hadith with a chain of transmission: **The first things to happen in this world will be disputes.** We have mentioned this chapter in full in At-Tadhkirah.

Tafsir Ibn Kathir

God the Almighty says: **And We have certainly presented for the people in this Qur'an from every [kind of] example meaning,** We made it clear to the people in it by presenting examples **that they may remember.** For an example brings the meaning closer to the mind, as God the Most High said: **He presents to you an example from yourselves** meaning that you learn it from yourselves. And He the Almighty said: **And these examples We present to the people, and none grasps them except those of knowledge.** And His statement, the Most High, **an Arabic Qur'an without any crookedness** meaning, it is a Qur'an in clear Arabic, with no crookedness, deviation, or ambiguity in it. Rather, it is clarification, clarity, and proof. God the Almighty made it thus and revealed it for that reason **that they may fear God** meaning that they may beware of the threat it contains and act according to the promise it contains. Then He said: "God presents an example: a man with partners at war with him" meaning that they dispute over the servant they share **and a man who is sound** meaning sound **to a man** meaning pure and unaltered **who belongs to another man** meaning pure and untainted **are they equal in comparison?** That is, this and that are not the same. Likewise, the polytheist who worships gods besides God is not the same as the sincere believer who worships none but God alone, with no partner for Him. So how does this compare to the other? Ibn Abbas **may God be pleased with him**, Mujahid, and more than one other said: This verse sets an example for the polytheist and the sincere believer. Since this example is clear and obvious, He said: **Praise be to God**, that is, for establishing the proof against them. **But most of them do not know**, that is, this is why they associate partners with God. God the Almighty said: **Indeed, you will die, and indeed, they will die.** This verse is one of the verses that Abu Bakr **may God be pleased with him** cited as evidence upon the death of the Messenger (peace and blessings of God be upon him) so that people would be certain of his death, along with His Almighty saying: "Muhammad is no more than a

Then on the Day of Resurrection, you will dispute before your Lord.

messenger; many were the messengers that have passed away before him. If he dies or is killed, will you turn back on your heels? And whoever turns back on his heels will never harm God at all, and God will reward the grateful." The meaning of this verse is that you will inevitably be taken from this world and will be gathered before God in the Hereafter and you will dispute over what you are in this world of monotheism and polytheism before God the Almighty, and He will judge between you and grant judgment with truth. He is the Opener, the All-Knowing. He will save the sincere believers who believe in the Oneness of God and punish the disbelieving, deniers, polytheists, and deniers. Although the context of this verse is about the believers and the disbelievers and mentions the dispute between them in the Hereafter, it is comprehensive of all those who dispute in this world, as the dispute will be repeated against them in the Hereafter.

Ibn Abi Hatim, may God have mercy on him, said: Muhammad ibn Abdullah ibn Yazid al-Maqri told us, Sufyan told us, on the authority of Muhammad ibn Amr, on the authority of Abu Hatib - meaning Yahya ibn Abd al-Rahman - on the authority of Ibn al-Zubayr, may God be pleased with them both, who said: When the verse, **Then on the Day of Resurrection you will dispute before your Lord**, was revealed, al-Zubayr, may God be pleased with him, said: O Messenger of God, will we have to repeatedly dispute? He (peace and blessings of God be upon him) said: **Yes. He may God be pleased with him said: Then the matter will be severe.** Imam Ahmad narrated it this way on the authority of Sufyan, and he had an addition. When the verse, **Then you will surely be asked that Day about pleasures**, was revealed, Az-Zubayr **may God be pleased with him** said: "O Messenger of God, what pleasures will we be asked about? Our pleasures are the two black ones: dates and water." The Prophet (peace and blessings of God be upon him) said: **That will surely come to pass.** This addition was narrated by At-Tirmidhi and Ibn Majah on the authority of Sufyan, and At-Tirmidhi said: Hasan. Ahmad also said: Ibn Numayr told us, Muhammad told us - meaning Ibn Amr - on the authority of Yahya ibn Abdur-Rahman ibn Hatib, on the authority of Abdullah ibn Az-Zubayr, on the authority of Az-Zubayr ibn Al-Awwam **may God be pleased with him**, who said: When this Surah was revealed to the Messenger of God (peace and blessings of God be upon him), "Indeed, you will die, and indeed, they will die. Then indeed, on the Day of Resurrection, you will dispute before your Lord," Az-Zubayr **may God be pleased with him** said: **O Messenger of God, will He repeat for us what was between us in this world, along with the special sins?** The Prophet (peace and blessings be upon him) said: **Yes, it will be repeated to you until everyone who has a right is given his right.** Az-Zubayr **may God be pleased with him** said: **By God, the matter is difficult.** At-Tirmidhi narrated it from the hadith of Muhammad ibn Amr, who said: **It is hasan sahih.** Imam Ahmad said: Qutaybah ibn Sa'id narrated to us, Ibn Lahi'ah narrated to us, from Abu Ayyash, from Uqbah ibn Amir **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him)

said: **The first two adversaries on the Day of Resurrection will be the neighbors.** Ahmad alone narrated it. Imam Ahmad also said: Hasan ibn Musa narrated to us, Ibn Lahi'ah narrated to us, Darraj narrated to us, from Abu Al-Haytham, from Abu Sa'id **may God be pleased with him**, who said: The Messenger of God (peace and blessings be upon him) said: **By the One in Whose Hand is my soul, even two sheep will dispute over what they butted.** Ahmad alone narrated it. In Al-Musnad, it is narrated on the authority of Abu Dharr **may God be pleased with him** that he said: The Messenger of God (peace and blessings be upon him) saw two sheep butting each other, so he said: **Do you know why they are butting each other, O Abu Dharr?** I said: No. He said, may God bless him and grant him peace: **But God knows and will judge between them.** Al-Hafiz Abu Bakr al-Bazzar said: Sahl ibn Muhammad told us, Hayyan ibn Aghlab told us, my father told us, Thabit told us, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The unjust, treacherous ruler will be brought on the Day of Resurrection, and the people will argue with him, but they will be successful because of him, and it will be said to him, 'He blocked a corner of the corners of Hell.'" Then al-Aghlab ibn Tamim said: He is not a hafiz. Ali bin Abi Talha said on the authority of Ibn Abbas **may God be pleased with him, Then on the Day of Resurrection you will dispute before your Lord.** He said: The truthful will dispute with the liar, the oppressed will dispute with the oppressor, the guided will dispute with the misguided, and the weak will dispute with the arrogant. Ibn Mandah narrated in his book, The Soul, on the authority of Ibn Abbas **may God be pleased with him**, that he said: People will dispute on the Day of Resurrection until the soul disputes with the body. The soul will say to the body, **You did it**, and the body will say to the soul, **You ordered and permitted it.** Then God will send an angel to judge between them and say to them, "Your example is like that of a man who is crippled but has his sight and the other is blind. They entered a garden. The crippled man said to the blind man, 'I see fruits here, but I cannot reach them.'" The blind man said to him, **Ride me.** He reached for them. So he rode him and reached for them. So which of them is the transgressor? They will both say, *Both*. Then the angel will say to them, **You have judged yourselves.** Meaning that the body is to the soul like a mount and it is its rider. Ibn Abi Hatim said: Ja'far ibn Ahmad ibn Awsaja narrated to us, Dhirar narrated to us, Abu Salamah al-Khuza'i narrated to us, Mansur ibn Salamah narrated to us, al-Qummi - meaning Ya'qub ibn Abdullah - narrated to us, from Ja'far ibn al-Mughira, from Sa'id ibn Jubayr, from Ibn 'Umar **may God be pleased with them both** who said: This verse was revealed, and we do not know about what it was revealed: **Then on the Day of Resurrection you will surely dispute before your Lord.** We said: Whom shall we dispute? There is no dispute between us and the People of the Book, so who shall we dispute before? Until the tribulation occurred. Ibn 'Umar **may God be pleased with them both** said: This is what our Lord, the Almighty, has promised us, we will dispute about. An-Nasa'i narrated it on the authority of Muhammad

ibn 'Aamir, from Mansur ibn Salamah. Abu al-'Aliyah said about the words of God, the Most High: **Then on the Day of Resurrection you will surely dispute before your Lord**, he said: He means the people of the Qiblah. Ibn Zayd said: He means the people of Islam and the disbelievers. We have already stated that the correct interpretation is general, and God knows best.

Fath al-Qadir

Some of them believed that he would not die, even though it was a prelude and preparation for what came after, as he said: **31- Then on the Day of Resurrection you will dispute before your Lord**. That is, you will dispute with them, O Muhammad, and argue with them that you have conveyed the message to them and warned them, and they will dispute with you, or the believer will dispute with the unbeliever, the oppressor, and the oppressed.

Tafsir al-Baghawi

31. Then on the Day of Resurrection you will dispute before your Lord. Ibn Abbas said: He means: the one who is right and the one who is wrong, the oppressor and the oppressed.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told us, Ibn Malik told us, Ibn Hanbal told us, my father told us, Ibn Numayr told us, Muhammad - meaning Ibn Amr - told us, on the authority of Yahya Ibn Amr, on the authority of Yahya Ibn Abd Al-Rahman Ibn Hatib, on the authority of Abdullah Ibn Az-Zubayr, on the authority of Az-Zubayr Ibn Al-Awwam, who said: When the verse, **Then on the Day of Resurrection you will surely dispute before your Lord**, was revealed to the Messenger of God (peace and blessings of God be upon him), Az-Zubayr said: O Messenger of God, will He repeat to us what happened between us in this world, along with our special sins? He said: **Yes, He will repeat it to you until every person with a right is given his right**. Az-Zubayr said: By God, the matter is very difficult.

Ibn Omar said: We lived for a period of time and we thought that this verse was revealed about us and the People of the Two Books: **Then on the Day of Resurrection you will surely dispute before your Lord**. We said: How can we dispute while our religion and our Book are one? Until I saw some of us striking each other in the face with the sword, and I knew that it was revealed about us.

On the authority of Abu Saeed Al-Khudri regarding this verse, he said: We used to say, **Our Lord is one and our religion is one, so what is this dispute?** Then, when the day of Siffin came and some of us attacked one another with swords, we said, **Yes, this is it**.

On the authority of Ibrahim, he said: When the verse, **Then on the Day of Resurrection you will surely dispute before your Lord**, was revealed, they said: How can we dispute when we are brothers? Then when Uthman was killed, they said: Is this our dispute?

Abdul Wahid bin Ahmad Al-Malihi told us, Abu Muhammad Abdul Rahman bin Abi Shuraih told us,

Abu Al-Qasim Abdullah bin Muhammad bin Abdul Aziz Al-Baghawi told us, Ali bin Al-Jaad told us, Ibn Abi Dhi'b told us, on the authority of Saeed Al-Maqburi, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: "Whoever has wronged his brother with regard to his honor or wealth, let him seek his forgiveness today before a day when there will be neither dinar nor dirham taken from him. If he has any good deeds, they will be taken from him in proportion to his wrongdoing, and if he has none, some of his bad deeds will be taken and placed on him."

Abu Abdullah Muhammad bin Al-Fadl Al-Kharqi told us, Abu Al-Hasan Al-Taysifuni told us, Abdullah bin Omar Al-Jawhari told us, Ahmad bin Ali Al-Kashmihani told us, Ali bin Hajar told us, Ismail bin Jaafar told us, on the authority of Al-Ala', on the authority of his father, on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said: **Do you know who is bankrupt?** They said: **The bankrupt among us is the one who has neither dirhams nor property**. He said: "The bankrupt among my nation is the one who comes on the Day of Resurrection with prayers, fasting, and zakat, but he had insulted this one, slandered that one, consumed the wealth of this one, shed the blood of this one, and struck this one. So this one will be credited with some of his good deeds and that one with some of his good deeds." He said: **If his good deeds run out before he has paid off what he owes, some of their sins will be taken and placed upon him, then he will be thrown into the Fire**.

Tafsir al-Baidawi

31- Then you will dispute before your Lord on the Day of Resurrection. So you argue with them by saying that you were on the truth in monotheism and they were in falsehood in associating partners with God, and you strove to guide and convey the message but they persisted in denial and stubbornness, and they make excuses with falsehoods such as **We obeyed our masters** and **We found our fathers**. It was said that what is meant by it is the general dispute, people dispute with each other over what happened between them in this world.

Surat al-Zumar 39:32

So who is more unjust than he who lies about God and denies the truth when it comes to him? Is there not in Hell an abode for the disbelievers?

Surat al-Zumar 39:32

So who is more unjust than he who lies about God and denies the truth when it comes to him? Is there not in Hell an abode for the disbelievers?

Tafsir al-Jalalayn

32 - **So who** meaning no one **is more unjust than he who lies about God** by attributing a partner and a son to anyone other than Him **and denies the truth** the Qur'an (when it comes to him. Is there not in Hell an abode) a shelter **for the disbelievers?** Yes.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Who is more unjust than he who lies about God and denies the truth when it comes to him?** God Almighty says: Who created God is more slanderous than he who lies about God, claiming that He has a son and a wife, or that he forbade food that which He did not forbid? **And denies the truth when it comes to him** means: And denies the Book of God when He revealed it to Muhammad, and God sent him with it as a Messenger, and denied the statement, **There is no god but God.**

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: **And he denied the truth when it came to him:** meaning the Qur'an.

And His statement: **Is there not in Hell a place of refuge for the disbelievers?** God Almighty says: Is there not in Hell a refuge and a dwelling place for those who disbelieve in God and refuse to believe in Muhammad, may God bless him and grant him peace, and his followers in what he called them to, which he brought to them from God of monotheism and the rulings of the Qur'an?

Tafsir al-Qurtubi

The Almighty said: **So who is more unjust** meaning no one is more unjust **than he who lies about God** and claims that He has a son and a partner and denies the truth **meaning the Qur'an** Is there not in Hell **a question of confirmation** an abode for the disbelievers" meaning a place for the deniers, and it is derived from thawa bil-makan if the pens are in it thawawi thawaan and thawya passed away maddaa and madaya, and if it was from athwa it would have been mathwa. This indicates that thawa is the eloquent language. Abu Ubaid narrated athwa and recited the words of

al-A'sha:

He stayed and stayed for a night to provide for himself and went and broke the appointment with those who killed him.

Al-Asma'i does not know anything except "thawa, **and the verse is recited as athwa**" as a question. "Athway ghairi" is transitive and intransitive.

Tafsir Ibn Kathir

God Almighty says, addressing the polytheists who fabricated lies against God and made other gods with Him, and claimed that the angels are daughters of God and made a son for God, exalted be He far above what they say. And despite this, they denied the truth when it came to them through the tongues of God's Messengers, may God's prayers and peace be upon them all. For this reason, God Almighty said: **Who then is more unjust than he who lies about God and denies the truth when it has come to him?** That is, no one is more unjust than this one, because he combined the two sides of falsehood, lying about God and lying about the Messenger of God. They spoke falsehood and rejected the truth. For this reason, God Almighty said, threatening them: **Is there not in Hell an abode for the disbelievers?** They are the deniers and the liars. Then God the Almighty said: **And he who brought the truth and believed in it.** Mujahid, Qatadah, Ar-Rabi' ibn Anas and Ibn Zayd said: The one who brought the truth is the Messenger, may God bless him and grant him peace. As-Suddi said: It is Gabriel, peace be upon him. **And believed in it** means Muhammad, may God bless him and grant him peace. Ali ibn Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both. **And he who brought the truth** means the one who came with **There is no god but God.** "And believed in it" means the Messenger of God, may God bless him and grant him peace. Ar-Rabi' ibn Anas read: **And he who brought the truth** means the prophets. **And believed in it** means the followers. Layth ibn Abi Sulaym said on the authority of Mujahid: **And he who brought the truth and believed in it** means the believing companions of the Qur'an. They will come on the Day of Resurrection and say: This is what you gave us, so we acted according to what you commanded us. This statement from Mujahid includes all believers, for believers speak the truth and act according to it. The Messenger, may God bless him and grant him peace, is the most deserving of being included in this verse according to this interpretation, for he came with the truth and believed in the messengers and believed in what was revealed to him from his Lord. The believers are all who believe in God, His angels, His books and His messengers. Abdur-Rahman ibn Zayd ibn Aslam said, **And he who brought the truth** is the Messenger of God, peace and blessings be upon him. **And he who believed in it** is the Muslims. **Those are the righteous.** Ibn Abbas, may God be pleased with him, said: They avoided polytheism. **They will have whatever they wish with their Lord** means in Paradise, whatever they ask

for they will find. **That is the reward of the doers of good, that God may remove from them the worst of what they did and reward them according to the best of what they used to do.** As God, the Almighty, said in another verse: "Those are the ones from whom We will accept the best of what they did and overlook their misdeeds. They will be among the companions of Paradise, a promise of truth which they were promised."

Fath al-Qadir

Then the Almighty explained the situation of each group of disputants, saying: 32- "Then who is more unjust than he who lies about God **meaning no one is more unjust than he who lies about God, claiming that He has a son, partner, or wife** and denies the truth when it comes to him" which is what the Messenger of God, peace and blessings be upon him, came with, calling people to monotheism, commanding them to perform the obligations of the Shari'ah, forbidding them from what is forbidden, and informing them of the resurrection and the Hereafter, and what God has prepared for the obedient and the disobedient. Then the Almighty asked a question to clarify, saying: "Is there not in Hell an abode for the disbelievers?" meaning is there not for these slanderers who deny the truth? Abode is the place, and it is derived from thawa in a place if he resided there, he resides there, a residency and a garment, like mada' muda'an and mada'an. Abu Ubaid narrated that it is said athwa, and he recited the words of Al-A'sha:

He stayed and shortened the night for Rhodes, so she went and broke the appointment with the tribe

Al-Asma'i denied this and said: We do not know Athwa.

Tafsir al-Baghawi

32. The Almighty said: **Who is more unjust than he who lies about God, claiming that He has a son and a partner, and denies the truth, the Qur'an, when it came to him, 'Is there not in Hell an abode,' a home and a place, for the disbelievers?** This is a question with the meaning of confirmation.

Tafsir al-Baidawi

32- "Who is more unjust than he who lies about God **by adding a son and a partner to Him** and denies the truth" which is what Muhammad, may God bless him and grant him peace, came with. "When it came to him **without stopping and thinking about his matter** Is there not in Hell a residence for the disbelievers?" That is sufficient as a recompense for their deeds, and the lam can be interpreted as a covenant or a gender, and it is used as evidence for declaring the innovators to be infidels, as they lie about what they know to be true, and it is weak because it is specific to the one who is surprised by what he knows the Messenger will come with, by denying it.

Surat al-Zumar 39:33

And he who brings the truth and believes in it - those are the righteous.

Surat al-Zumar 39:33

And he who brings the truth and believes in it - those are the righteous.

Tafsir al-Jalalayn

- **And he who brought the truth** is the Prophet, may God bless him and grant him peace. **And he who believed in it** are the believers. So, the one who means those who **those are the righteous** is polytheism.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed about the one who brought the truth and who believed in it, and who that was. Some of them said: The one who brought the truth was the Messenger of God, may God bless him and grant him peace. The truth that he brought was: There is no god but God, and the one who believed in it also is the Messenger of God, may God bless him and grant him peace.

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 he who brought the truth** means: he who came with **there is no god but God** "and believed in it" meaning his Messenger.

Others said: The one who brought the truth was the Messenger of God, may God bless him and grant him peace, and the one who believed in it was Abu Bakr, may God be pleased with him.

Who said that?

Ahmad bin Mansour told me, he said: Ahmad bin Mas'ad Al-Marwazi told us, he said: Umar bin Ibrahim bin Khalid told us, on the authority of Abdul Malik bin Umair, on the authority of Asid bin Safwan, on the authority of Ali, may God be pleased with him, regarding his statement: **And he who brought the truth**, he said: Muhammad, may God bless him and grant him peace. **And believed in it**, he said: Abu Bakr, may God be pleased with him.

Others said: The one who brought the truth is the Messenger of God, may God bless him and grant him peace, and the truth is the Qur'an, and those who believe in it are the believers.

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And he who brought the truth** means: This is the Messenger of God, may God bless him and grant him peace, who came with the Qur'an, and the believers believed in it.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And he who brought the truth** is the Messenger of God, may God bless him and grant him peace, and the Muslims believed in him.

Others said: The one who brought the truth was Gabriel, and the truth is the Qur'an that he brought from God, and the Messenger of God, may God bless him and grant him peace, believed in it.

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 he who brought the truth and believed in it** Muhammad, may God bless him and grant him peace.

Others said that the one who brought the truth is the believers, and the truth is the Qur'an, and they are those who believe in it.

Who said that?

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement: **And he who brought the truth and believed in it**, he said: Those who come with the Qur'an on the Day of Resurrection and say: This is what you gave us, so we followed what was in it.

He said: Hakam told us, on the authority of Amr, on the authority of Mansour, on the authority of Mujahid, **And he who brought the truth and believed in it**, he said: They are the people of the Qur'an who will come with it on the Day of Resurrection and say: This is what you gave us, so we followed what was in it.

The correct thing to say about this is that God Almighty meant by His statement: **And he who brought the truth and believed in it** everyone who called to the oneness of God, belief in His messengers, and working with what His Messenger, may God bless him and grant him peace, was sent with from among God's messengers, his followers, and those who believe in him. And it is said that the truth is the Qur'an and the testimony that there is no god but God, and those who believe in it are the believers in the Qur'an from among all of God's creation, whoever they may be from God's prophets and his followers.

Rather, we said that this is more correct, because the statement of God Almighty: **And he who brought the truth and believed in it** follows His statement: **Then who is more unjust than he who lies about God and denies the truth when it has come to him?** This is a censure from God of those who slander Him, who deny His revelation and His revelation, and who deny His Oneness. So, what is required after that is to praise those who are different from those who are censured, and they are the ones who called them to the Oneness of God, and described Him with the description that He has, and believed in the revelation and His revelation, and those who were like that on the day this verse was revealed: the Messenger of God, may God bless him and grant him peace, and his companions and those who came after them, who in

every age and time called to the Oneness of God and the rule of His Book. This is because God Almighty did not specify this description of Himself in this verse to specific individuals, nor to the people of a time and not others. Rather, He described them with a description, then praised them for it, which is bringing the truth and believing in it. So everyone who is like that is included in the whole of this verse if he is from the children of Adam.

And the evidence for the correctness of what we have said is that it is also the case in the reading of Ibn Mas'ud: **And those who brought the truth and believed in it**. This is evident from his reading that the one in his statement, **And those who brought the truth**, did not mean a specific one, but rather that what was meant by it was the whole of that description, but it was produced in the singular form, since it was not specified. Some of the Basran linguists have claimed that *who* in this instance was made to mean a group, like *who*. What also supports what we have said is his statement, **Those are the righteous**. So he made the predicate of *who* a group, because it is in the meaning of **a group**. As for those who said about me in his statement, **And believed in it**, that it is other than the one who brought the truth, then this statement is far from the intended meaning, because if that were as they said, then the revelation would be **and the one who brought the truth**, and the one who believed in it are the righteous, so *who* would be repeated with *belief*, so that the one who believes would be other than the one who believes. But since it was not repeated, then what is understood from the statement is that belief is an attribute of the one who brought the truth, and there is no basis for the statement other than that. If that is the case, and it is in the meaning of sexual intercourse as we have explained, then the correct interpretation of it is what we have explained.

And His statement: **Those are the righteous**, God Almighty says: Those who have this description are those who feared God by believing in His Oneness, disavowing idols and rivals, performing His obligations, and avoiding His sins, so they feared His punishment.

As Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **Those are the righteous**, meaning: Beware of polytheism.

Tafsir al-Qurtubi

The Almighty's saying: **And he who brought the truth** is in the nominative case as the subject and its predicate is **Those are the righteous**. There is a difference of opinion as to who brought the truth and who believed in it. Ali, may God be pleased with him, said: **He who brought the truth** is the Prophet, may God bless him and grant him peace, **and who believed in it** is Abu Bakr, may God be pleased with him. Mujahid said: The Prophet, peace be upon him, and Ali, may God be pleased with him. As-Suddi said: The one who brought the truth is Gabriel, may God bless him and grant him peace, and the one who believed in it is Muhammad, may God bless him and grant him peace. Ibn Zayd, Muqatil, and Qatadah said: **He who brought the truth** is

the Prophet, may God bless him and grant him peace, **and who believed in it** are the believers. They provided evidence for this with His statement: **Those are the righteous**, just as He said: **A guidance for the righteous**. (Al-Baqarah 2:2) An-Nakha'i and Mujahid said: **Who brought the truth and believed in it** are the believers who come with the Qur'an on the Day of Resurrection and say: This is what you have given us, we have followed what is in it. So *who* in this case has a plural meaning, just as *from* has a plural meaning. It was also said that the *nun* was deleted due to the length of the noun, and Ash-Sha'bi considered it to be one. He said: **Who brought the truth** is Muhammad, peace and blessings be upon him. So in this case his predicate is **a group**, just as it is said to someone who glorifies him, **they did**, and Zaid did such and such. It was said that this is general and applies to everyone who calls to the Oneness of God, the Almighty and Majestic. This was said by Ibn 'Abbas and others, and it was chosen by At-Tabari. In the reading of Ibn Mas'ud, it is: **And who brought the truth and believed in it**, which is a reading according to the interpretation. In the reading of Abu Salih Al-Kufi. **And he who brought the truth and believed in it** is a lightened form with the meaning of and believed in his bringing it, meaning he believed in obeying God Almighty. The discussion of *who* has already been mentioned in *Al-Baqarah* and that it can be singular and plural.

Tafsir Ibn Kathir

God Almighty says, addressing the polytheists who fabricated lies against God and made other gods with Him, and claimed that the angels are daughters of God and made a son for God, exalted be He far above what they say. And despite this, they denied the truth when it came to them through the tongues of God's Messengers, may God's prayers and peace be upon them all. For this reason, God Almighty said: **Who then is more unjust than he who lies about God and denies the truth when it has come to him?** That is, no one is more unjust than this one, because he combined the two sides of falsehood, lying about God and lying about the Messenger of God. They spoke falsehood and rejected the truth. For this reason, God Almighty said, threatening them: **Is there not in Hell an abode for the disbelievers?** They are the deniers and the liars. Then God the Almighty said: **And he who brought the truth and believed in it**. Mujahid, Qatadah, Ar-Rabi' ibn Anas and Ibn Zayd said: The one who brought the truth is the Messenger, may God bless him and grant him peace. As-Suddi said: It is Gabriel, peace be upon him. **And believed in it** means Muhammad, may God bless him and grant him peace. Ali ibn Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both. **And he who brought the truth** means the one who came with **There is no god but God**. "And believed in it" means the Messenger of God, may God bless him and grant him peace. Ar-Rabi' ibn Anas read: **And he who brought the truth** means the prophets. **And believed in it** means the followers. Layth ibn Abi Sulaym said on the authority of Mujahid: **And he who brought the truth and believed in it** means the believing companions of the Qur'an. They will come on the Day of Resurrection and say: This is what you gave us, so

And he who brings the truth and believes in it - those are the righteous.

we acted according to what you commanded us. This statement from Mujahid includes all believers, for believers speak the truth and act according to it. The Messenger, may God bless him and grant him peace, is the most deserving of being included in this verse according to this interpretation, for he came with the truth and believed in the messengers and believed in what was revealed to him from his Lord. The believers are all who believe in God, His angels, His books and His messengers. Abdur-Rahman ibn Zayd ibn Aslam said, **And he who brought the truth** is the Messenger of God, peace and blessings be upon him. **And he who believed in it** is the Muslims. **Those are the righteous.** Ibn Abbas, may God be pleased with him, said: They avoided polytheism. **They will have whatever they wish with their Lord** means in Paradise, whatever they ask for they will find. **That is the reward of the doers of good, that God may remove from them the worst of what they did and reward them according to the best of what they used to do.** As God, the Almighty, said in another verse: "Those are the ones from whom We will accept the best of what they did and overlook their misdeeds. They will be among the companions of Paradise, a promise of truth which they were promised."

Fath al-Qadir

Then the Almighty mentioned the group of believing and confirming believers, saying: 33- **And he who brought the truth and believed in it** The relative pronoun is in the nominative case as a subject, and it refers to the Messenger of God, may God bless him and grant him peace, and those who followed him and his predicate, **Those are the righteous.** It was said that the one who brought the truth was the Messenger of God, may God bless him and grant him peace, and the one who confirmed it was Abu Bakr. Mujahid said: The one who brought the truth was the Messenger of God, may God bless him and grant him peace, and the one who confirmed it was Ali ibn Abi Talib. Al-Suddi said: The one who brought the truth was Gabriel, and the one who confirmed it was the Messenger of God, may God bless him and grant him peace. Qatadah, Muqatil, and Ibn Zayd said: The one who brought the truth was the Prophet, may God bless him and grant him peace, and the one who confirmed it were the believers. Al-Nakha'i said: The one who brought the truth and believed in it are the believers who will bring the Qur'an on the Day of Resurrection. It was said that this is general for everyone who called to the Oneness of God and guided to what He legislated for His servants. Ibn Jarir chose this, and he is the one who chose it from these sayings. This is supported by the reading of Ibn Mas'ud: **And those who brought the truth and believed in it.** The wording as it appears in the majority readings, even if it is singular, has a plural meaning, because it refers to the genus, as indicated by the statement: **Those are the righteous**, meaning those who are characterized by righteousness, which is the sign of salvation. Abu Saleh read it as **and believed in it** in a lightened form, meaning the people believed in it.

Tafsir al-Baghawi

33. **And he who brought the truth and believed in it**, Ibn Abbas said: **And he who brought the truth** means the Messenger of God, may God bless him and grant him peace, who came with **There is no god but God**, "and he who believed in it" means the Messenger also conveyed it to the creation. Al-Suddi said: **And he who brought the truth** means Gabriel, who brought the Qur'an, **and he who believed in it** means Muhammad, may God bless him and grant him peace, who accepted it. Al-Kalbi and Abu Al-Aaliyah said: **And he who brought the truth** means the Messenger of God, may God bless him and grant him peace, **and he who believed in it** means Abu Bakr, may God be pleased with him. Qatada and Muqatil said: **And he who brought the truth** is the Messenger of God, peace and blessings be upon him, **and believed in it** are the believers, because God, the Almighty, says: **Those are the righteous.** Ata' said: **And he who brought the truth** are the prophets, **and believed in it** are the followers. In this case, *who* means *those*, like God, the Almighty, says: **Their example is like that of one who kindled a fire Al-Baqarah 2:17**, then He says: **God has taken away their light Al-Baqarah 2:17.** Al-Hasan said: They are the believers who believed in it in this world and brought it in the Hereafter. Abdullah ibn Mas'ud read: **And those who brought the truth and believed in it.** "Those are the righteous."

Tafsir al-Baidawi

33- **And he who brought the truth and was believed in** The lam is for the genus to include the messengers and believers, as He said: **Those are the righteous.** It was said that it is the Prophet, may God bless him and grant him peace, and what is meant is he who followed him, as in the Almighty's saying: **And We gave Moses the Scripture that they might be guided.** It was said that the one who came is the Messenger and the one who believed is Abu Bakr, may God be pleased with him, and that requires the omission of what is not permissible. It was read and was believed in with the lightening, meaning the people believed in it, so he conveyed it to them as it was revealed without distortion, or it became true because of it because it is a miracle that indicates its truthfulness and was believed in with it in the passive form.

Surat al-Zumar 39:34

They will have whatever they wish with their Lord. That is the reward of the doers of good.

Tafsir al-Jalalayn

34 - (They will have whatever they wish with their Lord. That is the reward of those who do good) to themselves through their faith.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **They will have whatever they wish with their Lord**, God Almighty says: They will have with their Lord on the Day of Resurrection whatever their souls desire and their eyes delight in. **That is the reward of the doers of good**, God Almighty says: This that they will have with their Lord is the reward of those who did good in this world, obeyed God therein, followed His command, and refrained from what He forbade them therein.

Tafsir al-Qurtubi

The Almighty says: **They will have whatever they wish with their Lord**, meaning of the bliss in Paradise, just as one says: **You have honor with me**, meaning you will receive that from me. **That is the reward of the righteous**, meaning praise in this world and reward in the hereafter.

Tafsir Ibn Kathir

God Almighty says, addressing the polytheists who fabricated lies against God and made other gods with Him, and claimed that the angels are daughters of God and made a son for God, exalted be He far above what they say. And despite this, they denied the truth when it came to them through the tongues of God's Messengers, may God's prayers and peace be upon them all. For this reason, God Almighty said: **Who then is more unjust than he who lies about God and denies the truth when it has come to him?** That is, no one is more unjust than this one, because he combined the two sides of falsehood, lying about God and lying about the Messenger of God. They spoke falsehood and rejected the truth. For this reason, God Almighty said, threatening them: **Is there not in Hell an abode for the disbelievers?** They are the deniers and the liars. Then God the Almighty said: **And he who brought the truth and believed in it.** Mujahid, Qatadah, Ar-Rabi' ibn Anas and Ibn Zayd said: The one who brought the truth is the Messenger, may God bless him and grant him peace. As-Suddi said: It is Gabriel, peace be upon him. **And believed in it** means Muhammad, may God bless him and grant him peace. Ali ibn Abi Talhah said on the authority of Ibn Abbas, may God be pleased

with them both. **And he who brought the truth** means the one who came with **There is no god but God**. "And believed in it" means the Messenger of God, may God bless him and grant him peace. Ar-Rabi' ibn Anas read: **And he who brought the truth** means the prophets. **And believed in it** means the followers. Layth ibn Abi Sulaym said on the authority of Mujahid: **And he who brought the truth and believed in it** means the believing companions of the Qur'an. They will come on the Day of Resurrection and say: This is what you gave us, so we acted according to what you commanded us. This statement from Mujahid includes all believers, for believers speak the truth and act according to it. The Messenger, may God bless him and grant him peace, is the most deserving of being included in this verse according to this interpretation, for he came with the truth and believed in the messengers and believed in what was revealed to him from his Lord. The believers are all who believe in God, His angels, His books and His messengers. Abdur-Rahman ibn Zayd ibn Aslam said, **And he who brought the truth** is the Messenger of God, peace and blessings be upon him. **And he who believed in it** is the Muslims. **Those are the righteous**. Ibn Abbas, may God be pleased with him, said: They avoided polytheism. **They will have whatever they wish with their Lord** means in Paradise, whatever they ask for they will find. **That is the reward of the doers of good, that God may remove from them the worst of what they did and reward them according to the best of what they used to do.** As God, the Almighty, said in another verse: "Those are the ones from whom We will accept the best of what they did and overlook their misdeeds. They will be among the companions of Paradise, a promise of truth which they were promised."

Fath al-Qadir

Then the Almighty mentioned what these truthful and believing people will have in the Hereafter: 34- **They will have whatever they wish with their Lord** meaning they will have everything they wish of raising their status, warding off harm, and expiating their sins. This is a great encouragement and intense suspense. The reference in His saying: *that* is to what was mentioned previously about their reward, and it is the subject, and its predicate is His saying: **the reward of the doers of good** meaning those who did good in their deeds. It has been proven in the Sahih from the Messenger of God, may God bless him and grant him peace, that doing good is to worship God as if you see Him, and if you do not see Him, then He sees you.

Tafsir al-Baghawi

34. "They will have whatever they wish with their Lord. That is the reward of the doers of good."

Tafsir al-Baidawi

34- **They will have whatever they wish with their Lord** in Paradise. **That is the reward of the doers of good** for their good deeds.

Surat al-Zumar 39:35

So that God may remove from them the worst of what they did and reward them according to the best of what they used to do.

Surat al-Zumar 39:35

So that God may remove from them the worst of what they did and reward them according to the best of what they used to do.

Tafsir al-Jalalayn

That God may remove from them the worst of what they did and reward them according to the best of what they used to do Worse and better mean bad and good.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And their Lord will reward these good-doers for their good deeds, so that He may forgive them the worst of what they did in this world, between them and their Lord, because of what they did therein of repentance and turning back from the evil deeds they committed therein. **And He will reward them for their reward** He says: And He will give them their reward **for the best of what they did** in this world **of what pleases God with them** without the worst of it.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **And he who brought the truth and believed in it - those are the righteous.** That is, do they have sins? That is, my Lord, yes. **For them** in it "They will have whatever they wish with their Lord. That is the reward of the doers of good, that God may remove from them the worst of what they did and reward them according to the best of what they used to do." And he recited: **The believers are only those who, when God is mentioned, their hearts become fearful** (al-Anfal 8:2)... until he reached **and forgiveness** (al-Anfal 8:4) so that those who have sins do not despair of not being among them. **And a noble provision** (al-Anfal 8:4). And His statement: **Indeed, the Muslim men and Muslim women** (al-Ahzab 33:35)... until the end of the verse.

Tafsir al-Qurtubi

The Almighty says: **That God may forgive them** meaning if they were truthful **So that God may forgive them. The worst of what they did** meaning that He will honor them and not punish them for what they did before Islam. **And reward them for their reward** meaning that He will recompense them for their acts of obedience in this world **with the best of what they used to do** which is Paradise.

Tafsir Ibn Kathir

God Almighty says, addressing the polytheists who

fabricated lies against God and made other gods with Him, and claimed that the angels are daughters of God and made a son for God, exalted be He far above what they say. And despite this, they denied the truth when it came to them through the tongues of God's Messengers, may God's prayers and peace be upon them all. For this reason, God Almighty said: **Who then is more unjust than he who lies about God and denies the truth when it has come to him?** That is, no one is more unjust than this one, because he combined the two sides of falsehood, lying about God and lying about the Messenger of God. They spoke falsehood and rejected the truth. For this reason, God Almighty said, threatening them: **Is there not in Hell an abode for the disbelievers?** They are the deniers and the liars. Then God the Almighty said: **And he who brought the truth and believed in it.** Mujahid, Qatadah, Ar-Rabi' ibn Anas and Ibn Zayd said: The one who brought the truth is the Messenger, may God bless him and grant him peace. As-Suddi said: It is Gabriel, peace be upon him. **And believed in it** means Muhammad, may God bless him and grant him peace. Ali ibn Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both. **And he who brought the truth** means the one who came with **There is no god but God.** "And believed in it" means the Messenger of God, may God bless him and grant him peace. Ar-Rabi' ibn Anas read: **And he who brought the truth** means the prophets. **And believed in it** means the followers. Layth ibn Abi Sulaym said on the authority of Mujahid: **And he who brought the truth and believed in it** means the believing companions of the Qur'an. They will come on the Day of Resurrection and say: This is what you gave us, so we acted according to what you commanded us. This statement from Mujahid includes all believers, for believers speak the truth and act according to it. The Messenger, may God bless him and grant him peace, is the most deserving of being included in this verse according to this interpretation, for he came with the truth and believed in the messengers and believed in what was revealed to him from his Lord. The believers are all who believe in God, His angels, His books and His messengers. Abdur-Rahman ibn Zayd ibn Aslam said, **And he who brought the truth** is the Messenger of God, peace and blessings be upon him. **And he who believed in it** is the Muslims. **Those are the righteous.** Ibn Abbas, may God be pleased with him, said: They avoided polytheism. **They will have whatever they wish with their Lord** means in Paradise, whatever they ask for they will find. **That is the reward of the doers of good, that God may remove from them the worst of what they did and reward them according to the best of what they used to do.** As God, the Almighty, said in another verse: "Those are the ones from whom We will accept the best of what they did and overlook their misdeeds. They will be among the companions of Paradise, a promise of truth which they were promised."

Fath al-Qadir

Then the Almighty explained the ultimate goal of what they have with their Lord, saying: 35- **That God may**

remove from them the worst of what they have done.

This is the greatest thing they hope to do in terms of warding off harm from them, because if God, the Almighty, forgives them what is worse than that, He will forgive them what is less than that, in a more appropriate way. The lam is related to **they wish** or to the good-doers or to something omitted. The majority read *worse* as a comparative. It was also said that it is not for comparison, but rather means the evil of what they did. Ibn Kathir, in a narration from him, read *aswa* with an alif between the hamza and the waw, with the weight of *ajmal*, the plural of *saw*, **and will reward them with the best of what they used to do**. When God, the Almighty, mentioned what indicates the harm from them, He mentioned what indicates bringing them the greatest benefits. Adding *better* to what comes after it is not an addition of a preference to a preference, but rather an addition of a thing to some of it with the intention of clarifying without considering preference. Muqatil said: He will reward them with the good deeds they did, but He will not reward them with the bad.

Al-Ajurri and Al-Bayhaqi narrated from Ibn Abbas regarding his statement, **without any crookedness**, that he said: *Uncreated*. Ibn Jarir and Ibn Abi Hatim narrated from him regarding his statement, "God presents an example: a man" [verse], that he said: **A man worships various gods, so this is an example that God presented for the idolaters**. "And a peaceful man" [verse] who worships one God, setting an example for himself. They also narrated from him regarding his statement, "And a peaceful man" [verse], that he said: **No one has anything to do with him**. Abd bin Hamid, Al-Nasa'i, Ibn Abi Hatim, Al-Tabarani and Ibn Mardawayh narrated from Ibn Umar, that he said: "We remained for a period of our time, and we still believed that this verse was revealed about us and the People of the Book before us: 'Indeed, you will die, and indeed, they will die' [verse], until I saw some of us striking each other's faces with the sword, so I knew that it was revealed about us." Nu'aym bin Hammad narrated a similar version in Al-Fitan, and Al-Hakim - who authenticated it - and Ibn Mardawayh narrated from him a longer version. Abd ibn Humayd, Ibn Jarir and Ibn Mardawayh also narrated on his authority that he said: The verse, **Then on the Day of Resurrection you will surely dispute before your Lord**, was revealed to us and we did not know its meaning until the tribulation occurred, so we said, **This is what our Lord promised us that we would dispute about**. Abd al-Razzaq, Ahmad, Ibn Mani', Abd ibn Humayd, al-Tirmidhi who authenticated it, Ibn Abi Hatim, al-Hakim who authenticated it, Ibn Mardawayh, Abu Nu'aym in al-Hilyah and al-Bayhaqi in al-Ba'th al-Nushur narrated on the authority of al-Zubayr ibn al-Awwam that he said: "When the verse, 'Indeed, you will die, and indeed, they will die. Then on the Day of Resurrection you will surely dispute before your Lord,' was revealed, I said, 'O Messenger of God, will what happened between us in this world be repeated for us along with our special sins?' He said, 'Yes, it will be repeated for you until everyone who has a right is given his right.' Al-Zubayr said, 'By God, the matter is very difficult.'" Sa'id bin Mansour narrated on the authority of Abu Sa'id Al-Khudri who said: When the verse, **Then on the Day of Resurrection you will dispute before your Lord**, was revealed, we used to say, **Our Lord is one, our**

religion is one, and our Prophet is one, so what is this dispute? But when the Day of Siffin came and we attacked each other with swords, we said, **Yes, this is it**. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, and Al-Bayhaqi in Al-Asma' wa'l-Sifat narrated on the authority of Ibn Abbas, regarding his statement, **And he who brought the truth** meaning, **There is no god but God** "and believed in it" meaning, in the Messenger of God (peace and blessings of God be upon him), "Those are the righteous" meaning, they avoided polytheism. Ibn Jarir, Al-Bawardi in Ma'rifat Al-Sahaba, and Ibn Asakir narrated on the authority of Asid bin Safwan - who was a companion of the Prophet - on the authority of Ali bin Abi Talib who said, "The one who brought the truth is Muhammad (peace and blessings of God be upon him), and Abu Bakr believed in it." Ibn Mardawayh narrated a similar narration on the authority of Abu Hurayrah.

Tafsir al-Baghawi

35. **That God may remove from them the worst of what they did**, that is, cover it for them with forgiveness, **and reward them according to the best of what they used to do**, Muqatil said: He will reward them according to the good deeds they did and not according to the bad ones.

Tafsir al-Baidawi

35- **That God may remove from them the worst of what they have done**. The word *worst* was used specifically for emphasis, because if someone removes the worst, then someone else is more deserving of that, or to indicate that because they consider their sins so great, they think that they are negligent and guilty, and that the minor sins they commit are the worst of their sins. It is also possible that it means *bad*, as in their saying: **The deficient and the most just** of the Banu Marwan. *Worst* was read as the plural of *bad*. "And He will reward them their wage" and give them their recompense. **For the best of what they used to do**, so the good deeds of their actions are counted for them with the best of them in increasing the reward and its greatness due to their extreme sincerity in them.

Surat al-Zumar 39:36

Is not God sufficient for His servant? And they threaten you with those besides Him. And he whom God sends astray - for him there is no guide.

Surat al-Zumar 39:36

Is not God sufficient for His servant? And they threaten you with those besides Him. And he whom God sends astray - for him there is no guide.

Tafsir al-Jalalayn

- **Is not God sufficient for His servant?** meaning the Prophet. Yes. **And they frighten you** the address is to him **with those besides Him** idols, meaning they kill him or make him crazy. **And he whom God sends astray - for him there is no guide.**

Tafsir al-Suyuti

And they frighten you with those besides Him, the verse. Abd al-Razzaq narrated on the authority of Muammar that a man said to me: They said to the Prophet, may God bless him and grant him peace: You must refrain from cursing our gods, or we will command them to drive you crazy. So the verse was revealed: And they frighten you with those besides Him, the verse.

Tafsir al-Tabari

The reciters differed in reading **Is not God sufficient for His servant?** Some of the reciters of Medina and the majority of the reciters of Kufa read it as **Is not God sufficient for His servant** in the plural, meaning: Is not God sufficient for Muhammad and the prophets before him, so that their nations would not fear that their gods would harm them? The majority of the reciters of Medina and Basra, and some of the reciters of Kufa read it as **Bikaf Abdu** in the singular, meaning: Is not God sufficient for His servant Muhammad?

The correct thing to say about this is that they are two well-known readings in the reading of the regions. Whichever one the reader recites, he is correct, because their meanings are correct and they are widely used in the reading of the regions.

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 Al-Suddi, **Is not God sufficient for His servant?** He said: 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: **Is not God sufficient for His servant?** He said: Yes, by God, God will suffice him, honor him, and grant him victory as He promised him.

And His statement: **And they frighten you with those besides Him**, God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And these polytheists, O Muhammad, frighten you with

those besides God, of idols and deities, lest they harm you, because of your disavowal of them and your criticism of them, and God will suffice you in that.

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 threaten you with those besides Him**, meaning the gods. He said: "The Messenger of God, may God bless him and grant him peace, sent Khalid ibn al-Walid to Sha'b Basqam to break al-Uzza. Its custodian, who was in charge of them, said: O Khalid, I warn you both, for it is so severe that nothing can withstand it. So Khalid walked towards it with an axe and smashed its nose."

Muhammad told us, he said: Ahmad told us, he said: Asbat told us on the authority of Al-Suddi, **And they threaten you with those besides Him**, meaning with their gods that they used to worship.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And they frighten you with those besides Him**, he said: They frighten you with their gods besides Him.

And His statement: **And he whom God sends astray - for him there is no guide.** God Almighty says: And he whom God lets down and leads astray from the path of truth and the path of right guidance - for him there is no guide or director to the path of truth other than Him, or one who will grant him success in believing in God, believing in His Messenger, and working in obedience to Him.

Tafsir al-Qurtubi

The Almighty said: **Is not God sufficient for His servant?** The ya' was deleted from *kaf* because of its sukoon and the sukoon of the tanween after it. The original ruling was that it should not be deleted when stopping due to the disappearance of the tanween, but it was deleted because it is known that it is the same when connected. Some Arabs keep it in the original ruling when stopping, saying: sufficient. The common reading is '*abduhu*' in the singular form, meaning Muhammad, may God bless him and grant him peace. God will suffice him against the threat and plots of the polytheists. Hamzah and Al-Kisa'i read '*ibadihu*' which refers to the prophets or the prophets and those who believe in them. Abu Ubaid chose the reading of the group because of the statement following it: **And they frighten you with those besides Him.** It is possible that 'abd is the generic word, like the Almighty's statement: **Indeed, mankind is in loss.** (Al-'Asr: 2) Based on this, the first reading refers to the second. And sufficiency is the evil of idols, for they used to frighten the believers with idols, until Abraham, peace be upon him, said: **And how should I fear what you associate with Him while you do not fear that you have associated with Him?** (al-An'am 6:81). Al-Jurjani said: God is sufficient

for His believing servant and His disbelieving servant, one with reward and the other with punishment.

God the Almighty says: {And they frighten you with those besides Him}. That is because they frightened the Prophet (peace and blessings of God be upon him) with the harm of idols, saying: Do you curse our gods? If you do not desist from mentioning them, they will drive you crazy or harm you. Qatada said: Khalid ibn al-Walid went to al-Uzza to break it with an axe, but its keeper said to him: I warn you against it, Khalid, for it is so strong that nothing can withstand it. So Khalid went to al-Uzza and smashed its nose until he broke it with the axe. Their frightening of Khalid was also frightening the Prophet (peace and blessings of God be upon him), because he was the one who directed Khalid. Included in this verse is their frightening the Prophet (peace and blessings of God be upon him) with their large numbers and strength, as God says: {Or do they say, **We are all victorious?**} (al-Qamar 54:44) And: {He whom God sends astray - for him there is no guide}.

Tafsir Ibn Kathir

God the Almighty says: **Is not God sufficient for His servant?** Some of them read **His servants**, meaning that God the Almighty is sufficient for His servant who puts his trust in Him. Ibn Hatim said here: Abu Ubaidullah, the nephew of Ibn Wahb, told us, my uncle told us, Abu Hani' told us, on the authority of Abu Ali Amr ibn Malik al-Junbi, on the authority of Fadalah ibn Ubaid al-Ansari, may God be pleased with him, that he heard the Messenger of God, may God bless him and grant him peace, say: **Successful is he who is guided to Islam, whose livelihood is sufficient, and who is content with it.** At-Tirmidhi and An-Nasa'i narrated it from the hadith of Haywah ibn Shuraih, on the authority of Abu Hani' al-Khawlani, and Al-Tirmidhi said it is authentic. **And they frighten you with those other than Him**, meaning the polytheists frighten the Messenger, may God bless him and grant him peace, and threaten him with their idols and gods that they call upon besides God, out of ignorance and misguidance. For this reason God the Almighty said: "And he whom God sends astray - for him there is no guide. And he whom God guides - for him there is no misguider. Is not God Exalted in Might and Possessor of Retribution?" Any impregnable side will not be wronged who relies on His side and seeks refuge at His door, for He is the Mighty, than whom there is none more mighty nor more severe in His vengeance against those who disbelieve in Him, associate others with Him, and oppose His Messenger, may God bless him and grant him peace. And the Almighty's saying: **And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'God.'** This means that the polytheists acknowledged that God Almighty is the Creator of all things, yet they worshipped others besides Him who possessed no power to harm or benefit them. For this reason, the Almighty said: **Say, 'Have you considered what you invoke besides God? If God intends me harm, can they remove His harm? Or if He intends me mercy, can they withhold His mercy?'** That is, you cannot do anything about the

matter. Ibn Abi Hatim mentioned here the hadith of Qais bin Al-Hajjaj on the authority of Hanash Al-San'ani on the authority of Ibn Abbas, may God be pleased with them both, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "Guard God and He will guard you. Guard God and you will find Him in front of you. Get to know God in times of ease and He will know you in times of hardship. If you ask, then ask God, and if you seek help, then seek help from God. Know that if the nation were to gather together to harm you with something God has not written for you, they would not harm you, and if they were to gather together to benefit you with something God has not written for you, they would not benefit you. The pages have dried and the pens have been lifted. Work for God with gratitude and certainty. Know that in patience for what you dislike there is much good. And that victory comes with patience and that relief comes with distress and that with hardship comes ease." "Say, 'God is sufficient for me,' meaning God is sufficient. "In Him I have relied, and in Him let the reliant rely." Just as Hud, peace be upon him, said when his people said, **We say nothing but that some of our gods have afflicted you with evil.** He said, "Indeed, I call God to witness, and you to witness, that I am innocent of what you associate with Him. So plot against me." All together, then do not wait. Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a straight path. Ibn Abi Hatim said: Ahmad ibn Issam Al-Ansari narrated to us, Abdullah ibn Bakr Al-Sahmi narrated to us, Muhammad ibn Hatim narrated to us, on the authority of Abu Al-Miqdam, the client of the family of Uthman, on the authority of Muhammad ibn Ka'b Al-Qurazi, who narrated to us, Ibn Abbas, may God be pleased with them both, who traced the hadith back to the Messenger of God, may God bless him and grant him peace, who said: "Whoever wants to be the strongest of people, let him put his trust in God Almighty. Whoever wants to be the richest of people, let him trust in what is in God Almighty's hand more than what is in his own hands. Whoever wants to be the most honorable of people, let him fear God Almighty." And God Almighty said: **Say, 'O my people, work according to your position,'** meaning according to your way, and this is a threat and a warning. **Indeed, I am working,** meaning according to my way and method. **You will soon know,** meaning you will know after that and its consequences. **Who will be visited by a punishment that will disgrace him,** meaning in this world. **And upon him will descend a lasting punishment,** meaning permanent and continuous, from which there is no escape. That is, on the Day of Resurrection. May God protect us from it.

Fath al-Qadir

His statement: 36- **Is not God sufficient for His servant?** The majority of scholars read **His servant** in the singular. Hamza and Al-Kisa'i read **His servants** in the plural. According to the first reading, what is meant is the Prophet (peace and blessings of God be upon him) or the genus, with the Messenger of God (peace and blessings of God be upon him) being included as a primary inclusion. According to the other reading, what is meant are the prophets or the believers or all of

Surat al-Zumar 39:36

Is not God sufficient for His servant? And they threaten you with those besides Him. And he whom God sends astray - for him there is no guide.

them. Abu Ubaid preferred the reading of the majority of scholars because of the statement after it **and they frighten you** and the questioning for denial of His lack of sufficiency, glory be to Him, in the most eloquent way, as if it is in a place of manifestation that is not easy for anyone to deny. It was said that what is meant by the servant and the servants is what includes the Muslim and the disbeliever. Al-Jurjani said: God is sufficient for His believing servant and His disbelieving servant, this one with reward, and this one with punishment. It was read as Kafi 'Ibadah with the addition, and it was read as Yakafi in the present tense. His statement, **And they frighten you with those besides Him** may be in the accusative case as a state, since the meaning is, **Is it not sufficient for you when they frighten you?** It may be a new sentence, and those besides Him refers to the deities that they worship. **And he whom God sends astray, for him there is no guide**, meaning, he upon whom the judgment of his misguidance is due, for him there is no guide to guide him to the right path and bring him out of misguidance.

benefits nor harms. **There is no guide for him**, to guide him to the right path.

Tafsir al-Baghawi

36. The Almighty's saying: **Is not God sufficient for His servant?** Meaning: Muhammad, may God's prayers and peace be upon him. Abu Ja'far, Hamza, and Al-Kisa'i read: **His servants** in the plural, meaning: the prophets, peace be upon them. Their people intended to harm them, as He said: **And every nation plotted against their messenger to seize him** (Ghafir 40:5). May God suffice them from the evil of those who oppose them. **And they frighten you with those besides Him**, that is, they frightened the Prophet, may God's prayers and peace be upon him, with the shame of idols. They said: You must refrain from cursing our gods, or madness or insanity will befall you because of them. **And he whom God sends astray - for him there is no guide.**

Tafsir al-Baidawi

36- **Is not God sufficient for His servant?** This is an interrogative of denial and exaggeration in affirmation. The servant is the Messenger of God, may God bless him and grant him peace. The genus is possible and is supported by the reading of Hamza and Al-Kisa'i, **His servants**, and it was interpreted as the prophets, may God bless them. **And they frighten you with those besides Him**, meaning the Quraysh, for they said to him, **We fear that our gods will confuse you because you find fault with them.** It was said that he sent Khalid to break Al-Uzza, but its keeper said to him, **Beware of it, for it is very strong.** So Khalid went to it and smashed its nose. Khalid's frightening was taken to the same level as his frightening, because he is the one who commands him to do what he fears for. **And he whom God sends astray**, until he forgets God's sufficiency for him and frightens him with what neither

Surat al-Zumar 39:37

And whomsoever God guides, there is for him no misguider. Is not God Exalted in Might and Possessor of Retribution?

Tafsir al-Jalalayn

37 - (And whomsoever God guides - for him there is no misguider. Is not God Exalted in Might?) Victorious in His affair **Lord of Retribution** from His enemies? Yes.

Tafsir al-Suyuti

Tafsir al-Tabari

And whomsoever God guides, there is none to mislead him. He says: And whomsoever God guides to believe in Him and to act according to His Book, there is none to mislead him. He says: There is none to lead him astray from the truth which he is upon to revert to disbelief. **Is not God Exalted in Might and Possessor of Retribution?** He, the Most High, says: Is not God, O Muhammad, Exalted in Might and Possessor of Retribution from His enemies who deny His Oneness?

Tafsir al-Qurtubi

God Almighty says: "And whomsoever God guides, there is for him no misguider. Is not God Exalted in Might and Possessor of Retribution?" That is, from those who are hostile to Him or His messengers.

Tafsir Ibn Kathir

God the Almighty says: **Is not God sufficient for His servant?** Some of them read **His servants**, meaning that God the Almighty is sufficient for His servant who puts his trust in Him. Ibn Hatim said here: Abu Ubaidullah, the nephew of Ibn Wahb, told us, my uncle told us, Abu Hani' told us, on the authority of Abu Ali Amr ibn Malik al-Junbi, on the authority of Fadal al-Ubaid al-Ansari, may God be pleased with him, that he heard the Messenger of God, may God bless him and grant him peace, say: **Successful is he who is guided to Islam, whose livelihood is sufficient, and who is content with it.** At-Tirmidhi and An-Nasa'i narrated it from the hadith of Haywah ibn Shuraih, on the authority of Abu Hani' al-Khawlani, and Al-Tirmidhi said it is authentic. **And they frighten you with those other than Him**, meaning the polytheists frighten the Messenger, may God bless him and grant him peace, and threaten him with their idols and gods that they call upon besides God, out of ignorance and misguidance. For this reason God the Almighty said: "And he whom God sends astray - for him there is no guide. And he whom God guides - for him there is no misguider. Is not God Exalted in Might and Possessor of Retribution?" Any impregnable side will not be wronged who relies on His side and seeks refuge at

His door, for He is the Mighty, than whom there is none more mighty nor more severe in His vengeance against those who disbelieve in Him, associate others with Him, and oppose His Messenger, may God bless him and grant him peace. And the Almighty's saying: **And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'God.'** This means that the polytheists acknowledged that God Almighty is the Creator of all things, yet they worshipped others besides Him who possessed no power to harm or benefit them. For this reason, the Almighty said: **Say, 'Have you considered what you invoke besides God? If God intends me harm, can they remove His harm? Or if He intends me mercy, can they withhold His mercy?'** That is, you cannot do anything about the matter. Ibn Abi Hatim mentioned here the hadith of Qais bin Al-Hajjaj on the authority of Hanash Al-San'ani on the authority of Ibn Abbas, may God be pleased with them both, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "Guard God and He will guard you. Guard God and you will find Him in front of you. Get to know God in times of ease and He will know you in times of hardship. If you ask, then ask God, and if you seek help, then seek help from God. Know that if the nation were to gather together to harm you with something God has not written for you, they would not harm you, and if they were to gather together to benefit you with something God has not written for you, they would not benefit you. The pages have dried and the pens have been lifted. Work for God with gratitude and certainty. Know that in patience for what you dislike there is much good. And that victory comes with patience and that relief comes with distress and that with hardship comes ease." "Say, 'God is sufficient for me,' meaning God is sufficient. "In Him I have relied, and in Him let the reliant rely." Just as Hud, peace be upon him, said when his people said, **We say nothing but that some of our gods have afflicted you with evil.** He said, "Indeed, I call God to witness, and you to witness, that I am innocent of what you associate with Him. So plot against me." All together, then do not wait. Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a straight path. Ibn Abi Hatim said: Ahmad ibn Issam Al-Ansari narrated to us, Abdullah ibn Bakr Al-Sahmi narrated to us, Muhammad ibn Hatim narrated to us, on the authority of Abu Al-Miqdam, the client of the family of Uthman, on the authority of Muhammad ibn Ka'b Al-Qurazi, who narrated to us, Ibn Abbas, may God be pleased with them both, who traced the hadith back to the Messenger of God, may God bless him and grant him peace, who said: "Whoever wants to be the strongest of people, let him put his trust in God Almighty. Whoever wants to be the richest of people, let him trust in what is in God Almighty's hand more than what is in his own hands. Whoever wants to be the most honorable of people, let him fear God Almighty." And God Almighty said: **Say, 'O my people, work according to your position,'** meaning according to your way, and this is a threat and a warning. **Indeed, I am working,'** meaning according to my way and method. **You will soon know**, meaning you will know after that and its consequences. **Who will be visited by a punishment that will disgrace him**, meaning in this world. **And upon him will descend a lasting punishment**, meaning

Surat al-Zumar 39:37

And whomsoever God guides, there is for him no misguider. Is not God Exalted in Might and Possessor of Retribution?

permanent and continuous, from which there is no escape. That is, on the Day of Resurrection. May God protect us from it.

Fath al-Qadir

37- **And whomsoever God guides, there is for him no misguider** who takes him away from guidance and causes him to fall into misguidance. **Is not God Exalted in Might?** That is, Overpowering and overpowering all things. **Possessor of Retribution?** He takes revenge on His disobedient ones by inflicting upon them His punishment and by sending down upon them the lash of His punishment.

Tafsir al-Baghawi

37. "And whomsoever God guides, there is for him no misguider. Is not God Exalted in Might, Lord of Retribution?" Impregnable in His kingdom, taking revenge on His enemies.

Tafsir al-Baidawi

37- **And whomsoever God guides, there is none to misguide him.** For there is no one to prevent His action, as He said: **Is not God Exalted in Might?** Victorious and Impregnable, **Possessor of Retribution.** Who takes revenge on His enemies.

Surat al-Zumar 39:38

And if you ask them, **Who created the heavens and the earth?** they will surely say, *God*. Say, **Have you considered what you invoke besides God? If God intended me harm, could they remove His harm? Or if He intended me mercy, could they withhold His mercy?** Say, **Sufficient for me is God; upon Him do the trustful rely.**

Tafsir al-Jalalayn

38 - And if the lam of an oath you ask them, **Who created the heavens and the earth?** they will surely say, *God*. Say, **Have you considered what you invoke?** you worship **besides God** the idols **if God intended me harm, could they remove His harm? No or if He intended me mercy, could they withhold His mercy?** No, and in a reading with the addition of both (say, "God is sufficient for me. Upon Him do the trustful rely.") The trustful rely.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: "And if you, O Muhammad, ask these polytheists who equate idols with God, who created the heavens and the earth, they will surely say, 'The one who created them is God.' So when they say that, then say, 'Have you considered, O people, these idols and deities that you worship besides God? If God intends me harm,' meaning, severe hardship in my livelihood, can they prevent from me whatever my Lord afflicts me with harm? Or if God intends me mercy,' meaning, if my Lord intends me to have ease in my livelihood, abundant wealth, and ease and well-being in my body, can they withhold from me whatever He intends to afflict me with that mercy?" He left the answer out because the listener is satisfied with knowing that, and the evidence of what appears in the speech is clear on it. Meaning: They will say, *No*. So say, "God is sufficient for me against all things other than Him. Him I worship, and to Him I turn in my affairs, not to anything else. He is sufficient, and in His hand is harm and benefit. Not to idols and statues that can neither harm nor benefit. "In Him do those who trust." He says: Whoever trusts puts his trust in God, and let him trust in Him, not in anyone else.

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 if you ask them who created the heavens and the earth, they will surely say, 'God.'** Until he reached **removers of His distress**, meaning: the idols. **Or did He intend mercy for me? Are they withholding His mercy?**

There was a difference in the reading of **Kashifaat**

Darah and Muskaat Rahmatu. Some of them read it with the addition and lowering of Darah and Rahmah, while some of the readers of Medina and the majority of the readers of Basra read it with the tanween and lowering Darah and Rahmah.

The correct thing to say about this, in our view, is that they are two well-known readings with similar meanings, so whichever one the reader recites, he is correct. It is similar to his saying, **The plot of the disbelievers** in the case of addition and tanween.

Tafsir al-Qurtubi

God Almighty said: **And if you ask them** meaning, if you ask them, O Muhammad, **who created the heavens and the earth, they will surely say, 'God'** making it clear that while they worship idols, they acknowledge that the Creator is God. If God is the Creator, then how can they frighten you with their idols, which are created by God, the Most High, while you are the Messenger of God who created them and the heavens and the earth? **Say, 'Have you considered?'** meaning, say to them, O Muhammad, after they have acknowledged this, **Have you considered, 'if God intends me harm' with severity and affliction, "can they remove His harm" meaning these idols? or if He intends me mercy' with grace and ease, can they withhold His mercy?** Muqatil said: The Prophet, peace and blessings be upon him, asked them and they remained silent. Another said: They said, **They do not repel anything that God has decreed, but they intercede.** So it was revealed: **Say, 'God is sufficient for me,'** and he left the answer because the context indicates it, meaning they will say, *No*, meaning do not uncover or withhold. So you say, **God is sufficient for me**, meaning, **I have relied on Him**, meaning, **I have turned against Him. And on Him the trustful rely**, means, **those who trust in Him rely**. The discussion of reliance has already been presented. Nafi', Ibn Kathir, and the Kufians except for Asim read **Kashfāt Dirrah** without tanween. Abu Amr and Shaybah read, and this is the well-known reading of Al-Hasan and Asim, **Hal hunna Kashfāt Dirrah are they Kashfāt Dirrah Mumsikāt Rahmatu withholding His mercy** with tanween according to the original, and this is the choice of Abu Ubayd and Abu Hatim, because it is an active participle meaning the future tense, and if it is like that, then the tanween is better. The poet said:

Those who strike Amair from their homes at night on a dark, unjust, and common day

If it was in the past tense, the tanween would not be permissible, and the tanween would be deleted as a matter of fact. If the tanween is deleted, there is no barrier between the two nouns, so the second noun is lowered with the addition. The tanween is deleted frequently in the speech of the Arabs and is well-known and good. God the Almighty said: **A gift delivered to the Kaaba** (al-Ma'idah 5:95) and He said: **Indeed, We will send the she-camel** (al-Qamar 54:27). Sibawayh said: **An example of that is 'not a place for hunting'** (al-Ma'idah 5:1) and Sibawayh recited:

Are you sending a dinar for our need or a slave of the

Surat al-Zumar 39:38

And if you ask them, "Who created the heavens and the earth?" they will surely say, "God." Say, "Have you considered what you invoke besides God? If God intended me harm, could they remove His harm? Or if He intended me mercy, could they withhold His mercy?" Say, "Sufficient for me is God; upon Him do the trustful rely."

brother of Aoun bin Mukhraq? Al-Nabigha said:

Judge like a neighborhood girl if you look at a sailboat coming to Thamad

It means that the tanween was removed, such as **Kashifat Darah**.

Tafsir Ibn Kathir

God the Almighty says: **Is not God sufficient for His servant?** Some of them read **His servants**, meaning that God the Almighty is sufficient for His servant who puts his trust in Him. Ibn Hatim said here: Abu Ubaidullah, the nephew of Ibn Wahb, told us, my uncle told us, Abu Hani' told us, on the authority of Abu Ali Amr ibn Malik al-Junbi, on the authority of Fadalah ibn Ubaid al-Ansari, may God be pleased with him, that he heard the Messenger of God, may God bless him and grant him peace, say: **Successful is he who is guided to Islam, whose livelihood is sufficient, and who is content with it.** At-Tirmidhi and An-Nasa'i narrated it from the hadith of Haywah ibn Shuraih, on the authority of Abu Hani' al-Khawlani, and Al-Tirmidhi said it is authentic. **And they frighten you with those other than Him**, meaning the polytheists frighten the Messenger, may God bless him and grant him peace, and threaten him with their idols and gods that they call upon besides God, out of ignorance and misguidance. For this reason God the Almighty said: "And he whom God sends astray - for him there is no guide. And he whom God guides - for him there is no misguide. Is not God Exalted in Might and Possessor of Retribution?" Any impregnable side will not be wronged who relies on His side and seeks refuge at His door, for He is the Mighty, than whom there is none more mighty nor more severe in His vengeance against those who disbelieve in Him, associate others with Him, and oppose His Messenger, may God bless him and grant him peace. And the Almighty's saying: **And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'God.'** This means that the polytheists acknowledged that God Almighty is the Creator of all things, yet they worshipped others besides Him who possessed no power to harm or benefit them. For this reason, the Almighty said: **Say, 'Have you considered what you invoke besides God? If God intends me harm, can they remove His harm? Or if He intends me mercy, can they withhold His mercy?'** That is, you cannot do anything about the matter. Ibn Abi Hatim mentioned here the hadith of Qais bin Al-Hajjaj on the authority of Hanash Al-San'ani on the authority of Ibn Abbas, may God be pleased with them both, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "Guard God and He will guard you. Guard God and you will find Him in front of you. Get to know God in times of ease and He will know you in times of hardship. If you ask, then ask God, and if you seek help, then seek help from God. Know that if the nation

were to gather together to harm you with something God has not written for you, they would not harm you, and if they were to gather together to benefit you with something God has not written for you, they would not benefit you. The pages have dried and the pens have been lifted. Work for God with gratitude and certainty. Know that in patience for what you dislike there is much good. And that victory comes with patience and that relief comes with distress and that with hardship comes ease." "Say, 'God is sufficient for me,' meaning God is sufficient. "In Him I have relied, and in Him let the reliant rely." Just as Hud, peace be upon him, said when his people said, **We say nothing but that some of our gods have afflicted you with evil.** He said, "Indeed, I call God to witness, and you to witness, that I am innocent of what you associate with Him. So plot against me." All together, then do not wait. Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a straight path. Ibn Abi Hatim said: Ahmad ibn Issam Al-Ansari narrated to us, Abdullah ibn Bakr Al-Sahmi narrated to us, Muhammad ibn Hatim narrated to us, on the authority of Abu Al-Miqdam, the client of the family of Uthman, on the authority of Muhammad ibn Ka'b Al-Qurazi, who narrated to us, Ibn Abbas, may God be pleased with them both, who traced the hadith back to the Messenger of God, may God bless him and grant him peace, who said: "Whoever wants to be the strongest of people, let him put his trust in God Almighty. Whoever wants to be the richest of people, let him trust in what is in God Almighty's hand more than what is in his own hands. Whoever wants to be the most honorable of people, let him fear God Almighty." And God Almighty said: **Say, 'O my people, work according to your position,'** meaning according to your way, and this is a threat and a warning. **Indeed, I am working,** meaning according to my way and method. **You will soon know,** meaning you will know after that and its consequences. **Who will be visited by a punishment that will disgrace him,** meaning in this world. **And upon him will descend a lasting punishment,** meaning permanent and continuous, from which there is no escape. That is, on the Day of Resurrection. May God protect us from it.

Fath al-Qadir

38- **And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'God.'** God, the Almighty, mentioned their admission, when asked about the Creator, that it was God, the Almighty, despite their worship of idols and their taking of deities other than God. This is the greatest proof that they were in extreme heedlessness and ignorance, because if they knew that the Creator of them and of what they worship other than God is God, the Almighty, then how could their minds accept the worship of other than the Creator of everything and the association of a creation with its Creator in worship? They were mentioned with good minds, perfect perception and

complete intelligence, but when they imitated their forefathers and thought well of them, they abandoned what reason required and acted on what was pure ignorance. Then God the Almighty commanded His Messenger to rebuke them after this confession and to rebuke them, saying: **Say, 'Have you considered what you invoke besides God? If God should intend me harm, can they remove His harm?'** That is, tell me about these gods of yours, are they able to remove the harm that God intends for me? Harm is severity or worse. **Or if He intends me mercy, can they withhold His mercy?** from me so that it does not reach me? Mercy is grace and ease. The majority of scholars read *withholding* and *revealing* in both instances with the addition of a tanween. Abu 'Umar read them with the tanween. Muqatil said: When this verse was revealed, the Prophet (blessings and peace of God be upon him) asked them and they remained silent. Another narrator said: They said: It does not repel anything of God's decree, but it does intercede. So, **Say, 'God is sufficient for me'** was revealed in all my affairs, in bringing benefit and warding off harm. **Upon Him do the trustful rely**, that is, on Him, not on anyone else. Abu 'Ubaid and Abu Hatim chose Abu 'Umar's reading. Because *Kashfat* is an active participle in the sense of receiving, and if it is like that, then its tanween is better, and this is how Al-Hasan and Asim read it.

of them and with the accusative of *Darah* and *Rahmatuh*. **Say, 'God is sufficient for me.'** This is sufficient for attaining good and repelling harm, since this statement establishes that He is the Able, and there is no obstacle to what He intends of good or evil. It was narrated that the Prophet, may God bless him and grant him peace, asked them and they remained silent, so this was revealed. He only said, *revealing* and *holding* in reference to the femininity with which they describe her, as a warning of her complete weakness. **On Him do those who rely rely**, because they know that everything comes from Him, the Most High.

Tafsir al-Baghawi

38. "And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'God.' Say, 'Then have you considered what you invoke besides God? If God intended me harm,' meaning severe hardship and affliction, "can they remove His harm or intend me mercy?" meaning grace and blessing? **can they withhold His mercy?** The people of Basra read: *kashifat* and *mumskat* with the tanween, *darah* and *rahmatu* with the accusative of the *ra'* and the *ta'*, and the others read it without the tanween and with the genitive of the *ra'* and the *ta'* as an addition. Muqatil said: The Prophet, may God bless him and grant him peace, asked them about that and they remained silent. Then God, the Most High, said to His Messenger, may God bless him and grant him peace: "Say, 'God is sufficient for me,' meaning my trust in Him and my reliance on Him. "On Him do the trustful rely," meaning the trustworthy rely on Him.

Tafsir al-Baidawi

38- And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'God.' This is because the proof of His uniqueness in creation is clear. **Say, 'Have you considered what you invoke besides God? If God intended to harm me, could they remove His harm?'** That is, after you have realized that the Creator of the universe is God, the Most High, and that your gods, if God intended to afflict me with harm, could they remove it? **Or if He intended to bestow mercy upon me?** "Can they withhold His mercy?" So He would withhold it from me? Abu Amr read **Kashifaat Darah Mumasqiat Rahmatuh** with the tanween in both

Surat al-Zumar 39:39

Say, "O my people, work according to your position. Indeed, I am working, and you will soon know."

Surat al-Zumar 39:39

Say, "O my people, work according to your position. Indeed, I am working, and you will soon know."

Tafsir al-Jalalayn

Say, O my people, work according to your position your situation **I am working** according to my situation **and you will soon know**

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 people, who have taken idols and statues as gods to worship besides God: Work, O people, to enable you to do the work that you do and your homes.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **In your place** he said: on your side. **I am working** like that slowly, according to the work of those who came before me from the prophets of God. **Then you will know** when God's punishment comes to you, who among us is right and who is wrong, and who is right and who is astray.

Tafsir al-Qurtubi

God Almighty said: "Say, 'O my people, work according to your position. Indeed, I am working.'" That is, according to my position, that is, according to the position I have established with me. **You will soon know.** Abu Bakr read **your positions**. This has already been mentioned in *Al-An'am*.

Tafsir Ibn Kathir

God the Almighty says: **Is not God sufficient for His servant?** Some of them read **His servants**, meaning that God the Almighty is sufficient for His servant who puts his trust in Him. Ibn Hatim said here: Abu Ubaidullah, the nephew of Ibn Wahb, told us, my uncle told us, Abu Hani' told us, on the authority of Abu Ali Amr ibn Malik al-Junbi, on the authority of Fadal al-Ubaid al-Ansari, may God be pleased with him, that he heard the Messenger of God, may God bless him and grant him peace, say: **Successful is he who is guided to Islam, whose livelihood is sufficient, and who is content with it.** At-Tirmidhi and An-Nasa'i narrated it from the hadith of Haywah ibn Shuraih, on the authority of Abu Hani' al-Khawlani, and Al-Tirmidhi

said it is authentic. **And they frighten you with those other than Him**, meaning the polytheists frighten the Messenger, may God bless him and grant him peace, and threaten him with their idols and gods that they call upon besides God, out of ignorance and misguidance. For this reason God the Almighty said: "And he whom God sends astray - for him there is no guide. And he whom God guides - for him there is no misguide. Is not God Exalted in Might and Possessor of Retribution?" Any impregnable side will not be wronged who relies on His side and seeks refuge at His door, for He is the Mighty, than whom there is none more mighty nor more severe in His vengeance against those who disbelieve in Him, associate others with Him, and oppose His Messenger, may God bless him and grant him peace. And the Almighty's saying: **And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'God.'** This means that the polytheists acknowledged that God Almighty is the Creator of all things, yet they worshipped others besides Him who possessed no power to harm or benefit them. For this reason, the Almighty said: **Say, 'Have you considered what you invoke besides God? If God intends me harm, can they remove His harm? Or if He intends me mercy, can they withhold His mercy?'** That is, you cannot do anything about the matter. Ibn Abi Hatim mentioned here the hadith of Qais bin Al-Hajjaj on the authority of Hanash Al-San'ani on the authority of Ibn Abbas, may God be pleased with them both, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "Guard God and He will guard you. Guard God and you will find Him in front of you. Get to know God in times of ease and He will know you in times of hardship. If you ask, then ask God, and if you seek help, then seek help from God. Know that if the nation were to gather together to harm you with something God has not written for you, they would not harm you, and if they were to gather together to benefit you with something God has not written for you, they would not benefit you. The pages have dried and the pens have been lifted. Work for God with gratitude and certainty. Know that in patience for what you dislike there is much good. And that victory comes with patience and that relief comes with distress and that with hardship comes ease." "Say, 'God is sufficient for me,' meaning God is sufficient. "In Him I have relied, and in Him let the reliant rely." Just as Hud, peace be upon him, said when his people said, **We say nothing but that some of our gods have afflicted you with evil.** He said, "Indeed, I call God to witness, and you to witness, that I am innocent of what you associate with Him. So plot against me." All together, then do not wait. Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a straight path. Ibn Abi Hatim said: Ahmad ibn Issam Al-Ansari narrated to us, Abdullah ibn Bakr Al-Sahmi narrated to us, Muhammad ibn Hatim narrated to us, on the authority of Abu Al-Miqdam, the client of the family of Uthman, on the authority of Muhammad ibn Ka'b Al-Qurazi, who narrated to us, Ibn Abbas, may God be pleased with them both, who traced the hadith back to the Messenger of God, may God bless him and grant him peace, who said: "Whoever wants to be the strongest

of people, let him put his trust in God Almighty. Whoever wants to be the richest of people, let him trust in what is in God Almighty's hand more than what is in his own hands. Whoever wants to be the most honorable of people, let him fear God Almighty." And God Almighty said: **Say, 'O my people, work according to your position,'** meaning according to your way, and this is a threat and a warning. **Indeed, I am working,'** meaning according to my way and method. **You will soon know,** meaning you will know after that and its consequences. **Who will be visited by a punishment that will disgrace him,** meaning in this world. **And upon him will descend a lasting punishment,** meaning permanent and continuous, from which there is no escape. That is, on the Day of Resurrection. May God protect us from it.

Fath al-Qadir

Then God commanded him to threaten and warn them, so He said: 39- "Say, 'O my people, work according to your position,' meaning according to the state you are in and have been able to achieve. 'I am working,' meaning according to the state I am in and have been able to achieve. This was omitted because it was known from what preceded it.

Tafsir al-Baghawi

39. "Say, 'O my people, work according to your position. Indeed, I am working, and you are going to know.'"

Tafsir al-Baidawi

39- "Say, 'O my people, work according to your position.' According to your position, a noun for place borrowed for the state as here and where from place borrowed for time. And it was read 'your positions' as 'I am working' meaning according to my position, so it was deleted for the sake of brevity and exaggeration in the threat, and to indicate that his state does not stop, for the Almighty increases his strength and victory over time, and for this reason He threatened them with being victorious over them in both abodes, so He said, 'Then you will know.'"

Surat al-Zumar 39:40

Whoever is afflicted with a humiliating punishment and upon whom a lasting punishment descends

Surat al-Zumar 39:40

Whoever is afflicted with a humiliating punishment and upon whom a lasting punishment descends

Tafsir al-Jalalayn

40 - *from* is a relative pronoun, the object of knowledge. **A punishment will come to him that will humiliate him, and a lasting punishment will descend upon him.** It is the punishment of the Fire. And God disgraced them at Badr.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Whoever is afflicted with a punishment** God Almighty says: Whoever is afflicted with a punishment that humiliates him, whatever comes to him of that punishment, meaning that it humiliates and degrades him, **and a lasting punishment descends upon him** meaning: and a lasting punishment descends upon him that does not leave him.

Tafsir al-Qurtubi

God Almighty says: **Whoever is afflicted with a punishment that disgraces him** meaning, humiliates him and degrades him, meaning in this world and is humiliated by hunger and the sword. **And upon him will befall** meaning in the Hereafter, **an enduring punishment.**

Tafsir Ibn Kathir

God the Almighty says: **Is not God sufficient for His servant?** Some of them read **His servants**, meaning that God the Almighty is sufficient for His servant who puts his trust in Him. Ibn Hatim said here: Abu Ubaidullah, the nephew of Ibn Wahb, told us, my uncle told us, Abu Hani' told us, on the authority of Abu Ali Amr ibn Malik al-Junbi, on the authority of Fadalah ibn Ubaid al-Ansari, may God be pleased with him, that he heard the Messenger of God, may God bless him and grant him peace, say: **Successful is he who is guided to Islam, whose livelihood is sufficient, and who is content with it.** At-Tirmidhi and An-Nasa'i narrated it from the hadith of Haywah ibn Shuraih, on the authority of Abu Hani' al-Khawlani, and Al-Tirmidhi said it is authentic. **And they frighten you with those other than Him**, meaning the polytheists frighten the Messenger, may God bless him and grant him peace, and threaten him with their idols and gods that they call upon besides God, out of ignorance and misguidance. For this reason God the Almighty said: "And he whom God sends astray - for him there is no

guide. And he whom God guides - for him there is no misguidance. Is not God Exalted in Might and Possessor of Retribution?" Any impregnable side will not be wronged who relies on His side and seeks refuge at His door, for He is the Mighty, than whom there is none more mighty nor more severe in His vengeance against those who disbelieve in Him, associate others with Him, and oppose His Messenger, may God bless him and grant him peace. And the Almighty's saying: **And if you ask them, 'Who created the heavens and the earth?' they will surely say, 'God.'** This means that the polytheists acknowledged that God Almighty is the Creator of all things, yet they worshipped others besides Him who possessed no power to harm or benefit them. For this reason, the Almighty said: **Say, 'Have you considered what you invoke besides God? If God intends me harm, can they remove His harm? Or if He intends me mercy, can they withhold His mercy?'** That is, you cannot do anything about the matter. Ibn Abi Hatim mentioned here the hadith of Qais bin Al-Hajjaj on the authority of Hanash Al-San'ani on the authority of Ibn Abbas, may God be pleased with them both, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "Guard God and He will guard you. Guard God and you will find Him in front of you. Get to know God in times of ease and He will know you in times of hardship. If you ask, then ask God, and if you seek help, then seek help from God. Know that if the nation were to gather together to harm you with something God has not written for you, they would not harm you, and if they were to gather together to benefit you with something God has not written for you, they would not benefit you. The pages have dried and the pens have been lifted. Work for God with gratitude and certainty. Know that in patience for what you dislike there is much good. And that victory comes with patience and that relief comes with distress and that with hardship comes ease." "Say, 'God is sufficient for me,' meaning God is sufficient. "In Him I have relied, and in Him let the reliant rely." Just as Hud, peace be upon him, said when his people said, **We say nothing but that some of our gods have afflicted you with evil.** He said, "Indeed, I call God to witness, and you to witness, that I am innocent of what you associate with Him. So plot against me." All together, then do not wait. Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a straight path. Ibn Abi Hatim said: Ahmad ibn Issam Al-Ansari narrated to us, Abdullah ibn Bakr Al-Sahmi narrated to us, Muhammad ibn Hatim narrated to us, on the authority of Abu Al-Miqdam, the client of the family of Uthman, on the authority of Muhammad ibn Ka'b Al-Qurazi, who narrated to us, Ibn Abbas, may God be pleased with them both, who traced the hadith back to the Messenger of God, may God bless him and grant him peace, who said: "Whoever wants to be the strongest of people, let him put his trust in God Almighty. Whoever wants to be the richest of people, let him trust in what is in God Almighty's hand more than what is in his own hands. Whoever wants to be the most honorable of people, let him fear God Almighty." And God Almighty said: **Say, 'O my people, work according to your position,'** meaning according to your way, and

this is a threat and a warning. **Indeed, I am working,** meaning according to my way and method. **You will soon know,** meaning you will know after that and its consequences. **Who will be visited by a punishment that will disgrace him,** meaning in this world. **And upon him will descend a lasting punishment,** meaning permanent and continuous, from which there is no escape. That is, on the Day of Resurrection. May God protect us from it.

Fath al-Qadir

40- **Then you will know who will be afflicted with a punishment that will disgrace him.** That is, humiliate and degrade him in this world. Then it will be revealed that he is the one who is wrong and his opponent is the one who is right. What is meant by this punishment is the punishment of this world and what befell them of killing, capture, subjugation and humiliation. Then He mentioned the punishment of the Hereafter, saying: **And a lasting punishment will befall him.** That is, permanent and ongoing in the Hereafter, and it is the punishment of the Fire.

Tafsir al-Baghawi

40. **Whoever is afflicted with a humiliating punishment and upon whom a lasting punishment descends,** meaning: a permanent punishment descends upon him.

Tafsir al-Baidawi

40- **Whoever is afflicted with a torment that disgraces him** then the disgrace of his enemies is evidence of his victory, and God disgraced them on the Day of Badr **and a lasting torment will befall him** is permanent, which is the torment of the Fire.

Surat al-Zumar 39:41

Indeed, We have sent down to you, [O Muhammad], the Book for mankind in truth. So whoever is guided does so for [the benefit of] his own soul, and whoever goes astray only goes astray to its detriment. And you are not a guardian over them.

Surat al-Zumar 39:41

Indeed, We have sent down to you, [O Muhammad], the Book for mankind in truth. So whoever is guided does so for [the benefit of] his own soul, and whoever goes astray only goes astray to its detriment. And you are not a guardian over them.

Tafsir al-Jalalayn

41 - **Indeed, We have sent down to you the Book for mankind in truth** related to sent down **so whoever is guided does so for the benefit of [his own] soul** his guidance **and whoever goes astray only goes astray to [his own] detriment, and you are not a guardian over them** so you compel them to guidance

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, peace and blessings be upon him: "Indeed, We have sent down to you, O Muhammad, the Book as clarification for the people of the truth. "And whoever is guided, it is for [the benefit of] himself." He says: Whoever acts according to what is in the Book that We sent down to you and follows it, it is for himself. He says: He only acts in that for himself, and seeks good for himself and nothing else, because it brings him the pleasure of God and the attainment of Paradise and salvation from the Fire. **And whoever goes astray** He says: Whoever deviates from the Book that We sent down to you and the clarification that We made clear to you, strays from the straight path and strays from the right way, then he is only being unjust to himself, and to him is brought ruin and destruction, because he brings him the wrath of God and to them is His punishment and eternal disgrace. **And you are not a guardian over them.** God Almighty says: And you, O Muhammad, are not a watcher over those to whom We sent you, watching their deeds and recording their actions. You are only a messenger, and your duty is only to convey, and it is up to Us to hold them to account.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **And you are not a guardian over them** meaning a guardian.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **And you are not a guardian over them,** he said: A guardian.

Tafsir al-Qurtubi

God Almighty says: "Indeed, We have sent down to

you, [O Muhammad], the Book for mankind in truth. So whoever is guided does so for [the benefit of] his own soul, and whoever goes astray only goes astray to its detriment. And you are not a guardian over them." We have already discussed this verse in full in more than one place.

Tafsir Ibn Kathir

God Almighty says, addressing His Messenger Muhammad, may God bless him and grant him peace: **Indeed, We have sent down to you the Book** meaning the Qur'an **for mankind in truth** meaning for all of creation, from mankind and jinn, so that you may warn them with it. **And whoever is guided does so for [the benefit of] himself** meaning the benefit of that will only return to himself. **And whoever goes astray only goes astray to his own detriment** meaning the consequences of that will only return to himself. **And you are not a guardian over them** meaning the one entrusted with ensuring that they are guided. **You are only a warner, and God is, over all things, Disposer of affairs.** "Upon you is only the conveyance, and upon Us is the account." Then the Almighty said, informing about His noble self that He is the One who controls existence as He wills and that He takes souls by the greater death by sending guardians to seize them from the bodies, and the lesser death during sleep, as the Blessed and Exalted said: "And it is He who takes you by night and knows what you have committed by day. Then He raises you up therein that a specified term may be fulfilled. Then to Him is your return. Then He will inform you of what you used to do. And He is the Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail." So He mentioned the two deaths, the lesser and the greater. In this verse, He mentioned the greater and the lesser. For this reason, the Blessed and Exalted said: "God takes the souls at the time of their death and those that do not die during their sleep. He keeps those for whom He has decreed death and sends the others for a specified term." This indicates that they will be gathered together in the highest assembly, as mentioned in the hadith narrated by Ibn Mandah and others. In the two Sahihs of Al-Bukhari and Muslim, on the authority of Ubaydullah bin Umar, on the authority of Saeed bin Abi Saeed, on the authority of his father, on the authority of Abu Hurairah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "When one of you goes to bed, let him shake it out with the inside of his garment, for he does not know what has come after him. Then let him say: 'In Your name, my Lord, I lay down my side and with You I raise it. If You should take my soul, have mercy upon it, and if You should release it, then protect it as You protect Your righteous servants.'" Some of the early Muslims said: The souls of the dead are taken when they die and the souls of the living when they sleep, and they get to know each

other as God wills them to know each other. **He keeps the one for whom He has decreed death i.e., the deceased** and sends the other back until a specified term. Al-Suddi said: **until the remainder of its term**. Ibn Abbas **may God be pleased with him** said: **He keeps the souls of the dead and sends back the souls of the living**. And He does not make a mistake. **Indeed in that are signs for a people who give thought**.

Fath al-Qadir

Then, when the harm they caused to the Messenger of God (peace and blessings of God be upon him) was too great for him to bear, he informed him that he was only charged with explaining, not with guiding those who had gone astray, so he said: 41- **Indeed, We have sent down to you the Book for the people**, meaning for their sake and to explain what they were charged with. **With the truth** is a state of the subject or the object: meaning those who are rightly guided or engaged in the truth. **So whoever is guided** to the path of truth and follows it, "does so for [the benefit of] his own soul. And whoever goes astray" from it, **only goes astray to its detriment**, meaning to his own soul, so the harm that this causes to him does not extend to anyone else. **And you are not a guardian over them**, meaning you are charged with guiding them and are addressed by it. Rather, your only duty is to convey the message, and you have done so. These verses were abrogated by the verse of the sword, for God commanded His Messenger after this to fight them until they say, **There is no god but God** and implement the rulings of Islam.

Tafsir al-Baghawi

41. "Indeed, We have sent down to you, [O Muhammad], the Book, for mankind in truth. So whoever is guided does so for [the benefit of] himself, and whoever goes astray only goes astray to his own detriment," and the consequences of his going astray are upon him. **And you are not a guardian over them**, a keeper and a watcher. You are not entrusted with them, nor will you be held accountable for them.

Tafsir al-Baidawi

41- **Indeed, We have sent down to you, [O Muhammad], the Book for mankind** for their sake, for it is the basis of their interests in this life and the hereafter. **With the truth** embracing it. **So whoever is guided, it is for the benefit of himself** because he benefits from it. **And whoever goes astray only goes astray to his own detriment** for its consequences will not pass it by. **And you are not a guardian over them** and you were not entrusted with them to compel them to guidance. Rather, you were commanded to convey the message, and you have conveyed it.

Surat al-Zumar 39:42

God takes the souls at the time of their death, and those that do not die during their sleep. Then He keeps those for whom He has decreed death and sends the others back for a specified term. Indeed in that are signs for a people who give thought.

Surat al-Zumar 39:42

God takes the souls at the time of their death, and those that do not die during their sleep. Then He keeps those for whom He has decreed death and sends the others back for a specified term. Indeed in that are signs for a people who give thought.

Tafsir al-Jalalayn

42 - **God takes the souls at the time of their death** He takes them **and those that do not die during their sleep** He takes them at the time of sleep **and He keeps those for which He has decreed death and sends the others back for a specified term** at the time of their death and the sent one is the same distinction; without it the same life remains, unlike the opposite **Indeed in that mentioned are signs** indications **for a people who give thought** so they know that the One who is able to do that is able to resurrect, and the Quraysh did not give thought to that.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And among the proofs that divinity belongs to the One, the Compeller, and is exclusive to all others, is that He causes death and brings to life, and does what He wills, and nothing else has the power to do that. So He made that a piece of report by which He alerted them to the greatness of His power, saying: **God takes the souls at the time of their death**, so He takes them when their appointed time comes and their life span ends. He also takes those that did not die in their sleep, just as He takes those that died at their death. **He keeps those for whom He has decreed death**, He mentioned that the souls of the living and the dead meet in dreams, and as many of them as God wills get to know each other, and when He wants them all to return to their bodies, God keeps the souls of the dead with Him and imprisons them, and sends the souls of the living back to their bodies for a specified term, that is, until their life span ends.

The people of interpretation said something similar to what we said about this.

Who said that?

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, regarding His statement, **God takes the souls at the time of their death**... the verse. He said: He brings together the souls of the living and the souls of the dead, and as many of them as God wills to know each other, He keeps those for whom He has decreed death and sends the others back to their bodies.

Muhammad ibn al-Husayn told us: Ahmad ibn

al-Mufaddal told us: Asbat told us, on the authority of al-Suddi, regarding His statement: **God takes the souls at the time of their death**, he said: The souls are taken when the sleeper is asleep, so his soul is taken during his sleep, and the souls meet each other, the souls of the dead and the souls of the sleeping, and they meet and ask each other questions. He said: The souls of the living are released so that they return to their bodies, and the others want to return, so He detains the ones for whom death has been decreed and sends the others back until a specified term. He said: Until the remainder of their terms.

Yunus told me: Ibn Wahb told us: Ibn Zayd said, regarding His statement: **God takes the souls at the time of their death, and those that do not die during their sleep**, he said: So sleep is death. **He keeps those for whom He has decreed death and sends the others** that He has not taken **for a specified term**.

And His statement: **Indeed in that are signs for a people who give thought**. God Almighty says: Indeed in God's taking of the soul of the sleeping or the dead and sending it back after this soul returns to its body, and His withholding of another from its body, there is a lesson and admonition for whoever thinks and reflects, and a clarification for him that God gives life to whomever He wills of His creation when He wills, and causes death to whomever He wills when He wills.

Tafsir al-Qurtubi

It contains four issues:

First: The statement of God the Almighty: {God takes the souls at the time of their death} meaning He takes them at the end of their appointed time. {And those that do not die during their sleep} - there is a difference of opinion concerning this. Some said: He seizes them from action while their souls remain in their bodies. {Then He keeps those for whom He has decreed death and sends forth the other} - which is the sleeping one, so He releases it to action until its appointed time of death. This was stated by Ibn 'Ees. Al-Farra' said: The meaning is: He takes the ones that did not die during their sleep at the expiration of their appointed time. He said: It could be that He takes them in their sleep, in which case the meaning would be: those that did not die died in their sleep. Ibn 'Abas and other commentators said: The souls of the living and the dead meet in dreams and get to know each other as God wills. Then when He wants all of them to return to the bodies, God takes the souls of the dead with Him and sends the souls of the living back to their bodies. Sa'id ibn Jubayr said: God takes the souls of the dead when they die, and the souls of the living when they sleep, and they get to know each other as God wills. {Then He keeps those for whom He has decreed death and sends forth the other} - meaning He brings them back. Ali **may God be pleased with him** said: "Whatever the soul of the sleeper sees while in the sky

before being sent back to its body is a true vision. Whatever it sees after being sent back and before settling in its body, the devils throw at it and imagine falsehoods for it, and it is a false vision." Ibn Zayd said: "Sleep is the death of death. The Prophet (peace and blessings of God be upon him) said: 'As you sleep, so will you die, and as you awaken, so will you be resurrected.'" Umar said: **Sleep is the brother of death.** It was narrated from Jabir ibn Abdullah that it was said: **O Messenger of God, do the people of Paradise sleep?** He said: **No, sleep is the brother of death, and there is no death in Paradise.** Narrated by Al-Daraqutni. Ibn Abbas said: "In the son of Adam there is a soul and a spirit between them like the rays of the sun. The soul is what has reason and discernment, and the spirit is what has breathing and movement. When the servant sleeps, God takes his soul but does not take his spirit." This is the opinion of Ibn Al-Anbari and Al-Zajaj. Al-Qushayri Abu Nasr said: "This is far-fetched, since the understanding of the verse is that the soul seized in both states is one and the same. For this reason, He said: 'Then He keeps that for which He has decreed death and sends back the other for a specified term.' So, God takes the soul in two states: in the state of sleep and the state of death. What He takes in the state of sleep means that He immerses it in that which prevents it from acting, so it is as if it were something seized. And what He takes in the state of death, He keeps and will not send back until the Day of Resurrection. And His statement, 'and sends back the other,' means that He removes that which prevents it, so it returns as it was. And He takes the souls in the state of sleep by removing the senses and creating heedlessness and afflictions in the place of perception. And He takes them in the state of death by creating death and removing all senses. 'Then He keeps that for which He has decreed death,' by not creating in it perception. How can that be when He created death in it? 'And sends back the other,' by restoring sensation to it."

Second: Some people have differed regarding this verse regarding the soul and the spirit. Are they one thing or two things as we have mentioned? The most apparent is that they are one thing, which is what the authentic hadiths indicate, as we will mention in this chapter. Among these is the hadith of Umm Salamah, who said: "The Messenger of God (peace and blessings of God be upon him) entered upon Abu Salamah and his sight had been split, so he closed it, then he said: When the soul is taken, the sight follows it." And the hadith of Abu Hurairah, who said: The Messenger of God (peace and blessings of God be upon him) said: 'Do you not see that when a person dies, his sight is fixed?' He said: 'That is when his sight follows his soul.'" Muslim narrated them both, and from him, on the authority of the Prophet (peace and blessings of God be upon him), who said: "The angels attend, and if the man is righteous, they say: 'Come out, O good soul that was in a good body, come out praiseworthy and receive good tidings of perfume and basil and a Lord who is pleased and not angry.' This is said to it until it comes out, then it is taken up to heaven." He mentioned the hadith and its chain of transmission is sound. It was narrated by Ibn Majah. We have mentioned it in *At-Tadhkirah* and in *Sahih Muslim* on the authority of Abu Hurairah, who said:

When the soul of the believer comes out, two angels meet it and ascend with it. And he mentioned the hadith. Bilal said in the hadith of the valley: 'The same one who took your soul, O Messenger of God, took my soul.' The Messenger of God, may God bless him and grant him peace, said in response to him in the hadith of Zayd ibn Aslam in the hadith of the valley: **O people, God has taken our souls, and if He had willed, He could have returned them to us at a time other than this.**

Third: The correct view is that it is a subtle body like an interlocking web of tangible bodies. It attracts and expels, is wrapped in its shroud and is rolled up, and ascends to the heavens with it. It neither dies nor perishes. It has a beginning but no end. It has two eyes and two hands. It has a pleasant and unpleasant odor, as in the hadith of Abu Hurayrah. This is a description of bodies, not accidents. We have already mentioned all of this information in The Book of Remembrance of the Conditions of the Dead and Matters of the Hereafter. God the Almighty said: {Then why, when it reaches the throat...} (al-Waqi'ah 56:83) meaning the soul until it leaves the body. This is a description of the body. And God knows best.

Fourth: Al-Bukhari and Muslim narrated from the hadith of Abu Hurayrah that the Messenger of God (peace and blessings of God be upon him) said: "When one of you goes to bed, let him take the inside of his garment and clean his bed with it and say Bismillah, for he does not know what he has left behind on his bed. When he wants to lie down, let him lie on his right side and say: 'Glory be to You, my Lord! I have nursed my side and with You I raise it. If You hold my soul, then forgive it.'" Al-Bukhari, Ibn Majah, and Al-Tirmidhi said: **So have mercy on her** instead of **So have mercy on her** instead of **So forgive her. And if You release her, then protect her as You protect Your righteous servants.** Al-Tirmidhi added: "And when he wakes up, let him say: 'Praise be to God who has healed me in my body, restored my soul to me, and permitted me to remember Him.'" Al-Bukhari narrated from Hudhayfah who said: "When the Messenger of God (peace and blessings of God be upon him) went to bed at night, he would place his hand under his cheek and say: 'O God, in Your name I die and live.' When he woke up, he would say: 'Praise be to God who has given us life after causing us to die, and to Him is the resurrection.'"

God the Almighty says: {And He keeps those over whom He has decreed death} This is the reading of the common people that it is the named subject *death* in the accusative case, meaning God has decreed it. This is the preference of Abu Hatim and Abu Ubaid, because of His statement at the beginning of the verse: {God takes the souls}, so He decrees over them. Al-A'mash, Yahya ibn Waththab, Hamzah and Al-Kisa'i read **death has been decreed for them** without naming the subject. An-Nahhas, and the meaning is the same, except that the first reading is clearer and more in line with the flow of speech, because they agreed on **and sends** and did not read it **and sends**. The verse draws attention to the greatness of His power and His uniqueness in divinity, and that He does what He wills, and He gives life and causes death, and no one else has the power to do that. **Indeed in that are signs**

Surat al-Zumar 39:42

God takes the souls at the time of their death, and those that do not die during their sleep. Then He keeps those for whom He has decreed death and sends the others back for a specified term. Indeed in that are signs for a people who give thought.

meaning in God's taking the soul of the dead and the sleeping, and His sending back the soul of the sleeping and detaining the soul of the dead for a **people who give thought**. Al-Asma'i said: I heard Mu'tamir say: The soul of the human being is like a ball of yarn. The soul is sent out, then it goes, then it goes back, then it comes back and enters. So the meaning of the verse is that some of the soul is sent out during sleep, and most of it is in the body, connected to what comes out of it, a hidden connection. So when the person wakes up, most of his soul is drawn out and returns. Other than this has been said. In the Qur'an: "And they ask you, [O Muhammad], about the soul. Say, 'The soul is of the affair of my Lord.'" (Al-Isra' 17:85) meaning, none knows its true nature except God. This has been mentioned previously in **Glory be to God**.

Tafsir Ibn Kathir

God Almighty says, addressing His Messenger Muhammad, may God bless him and grant him peace: **Indeed, We have sent down to you the Book** meaning the Qur'an **for mankind in truth** meaning for all of creation, from mankind and jinn, so that you may warn them with it. **And whoever is guided does so for [the benefit of] himself** meaning the benefit of that will only return to himself. **And whoever goes astray only goes astray to his own detriment** meaning the consequences of that will only return to himself. **And you are not a guardian over them** meaning the one entrusted with ensuring that they are guided. **You are only a warner, and God is, over all things, Disposer of affairs**. "Upon you is only the conveyance, and upon Us is the account." Then the Almighty said, informing about His noble self that He is the One who controls existence as He wills and that He takes souls by the greater death by sending guardians to seize them from the bodies, and the lesser death during sleep, as the Blessed and Exalted said: "And it is He who takes you by night and knows what you have committed by day. Then He raises you up therein that a specified term may be fulfilled. Then to Him is your return. Then He will inform you of what you used to do. And He is the Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail." So He mentioned the two deaths, the lesser and the greater. In this verse, He mentioned the greater and the lesser. For this reason, the Blessed and Exalted said: "God takes the souls at the time of their death and those that do not die during their sleep. He keeps those for whom He has decreed death and sends the others for a specified term." This indicates that they will be gathered together in the highest assembly, as mentioned in the hadith narrated by Ibn Mandah and others. In the two Sahihs of Al-Bukhari and Muslim, on the authority of Ubaydullah bin Umar, on the authority of Saeed bin Abi Saeed, on the authority of his father, on the authority of Abu Hurairah **may God be pleased**

with him, who said: The Messenger of God (blessings and peace of God be upon him) said: "When one of you goes to bed, let him shake it out with the inside of his garment, for he does not know what has come after him. Then let him say: 'In Your name, my Lord, I lay down my side and with You I raise it. If You should take my soul, have mercy upon it, and if You should release it, then protect it as You protect Your righteous servants.'" Some of the early Muslims said: The souls of the dead are taken when they die and the souls of the living when they sleep, and they get to know each other as God wills them to know each other. **He keeps the one for whom He has decreed death i.e., the deceased** and sends the other back until a specified term. Al-Suddi said: **until the remainder of its term**. Ibn Abbas **may God be pleased with him** said: **He keeps the souls of the dead and sends back the souls of the living**. And He does not make a mistake. **Indeed in that are signs for a people who give thought**.

Fath al-Qadir

Then the Almighty mentioned a type of His great power and wondrous creation, saying: 42- **God takes the souls at the time of their death** meaning He takes them when their time comes and takes them out of the bodies **and those that do not die during their sleep** meaning He takes the souls that do not die: meaning their time has not come during their sleep.

There is a difference of opinion on this. Some say that He takes it away from action while the soul remains in the body. Al-Farra' said: The meaning is that He takes away the one that did not die when its appointed time expires. He said: It could be that her sleep takes her, in which case the meaning would be: and the one that did not die has passed away in her sleep. Al-Zajaj said: Every human being has two souls: one is the soul of discernment, which leaves him when he sleeps so he is unable to reason, and the other is the soul of life: if it ceases, the breath ceases with it, and the sleeper breathes. Al-Qushayri said: There is some ambiguity in this, since the concept of the verse is that the soul taken in both cases is one thing. For this reason, he said: **Then He keeps that for which He has decreed death and sends the other**, meaning the sleeping one, **until a specified term**, which is the time set for his death. Ibn Al-Anbari said something similar to what Al-Zajaj said. Sa'id ibn Jubayr said: "God takes the souls of the dead when they die and the souls of the living when they sleep, and they get to know each other as long as God wills them to get to know each other. 'He keeps those for whom He has decreed death and sends the other back', returning them. It is more appropriate to say that He takes the souls during sleep by removing sensation and causing a affliction in the place of sensation. He keeps those for whom death has decreed death and does not return them to the body they were in, and sends the other back by restoring their sensation." It was said that the meaning of **He takes the souls at the time of their death** is with the omission of an adjective: that is, at the death of

their bodies.

Rational scholars have differed about the soul and the spirit: are they one thing or two? Discussing this would take a long time, and it is well-known in the books written for this purpose. The majority read *Qada* in the active form, meaning that God decreed death for them. Hamzah, Al-Kisa'i, Al-A'mash, and Yahya ibn Watthab read it in the passive form. Abu Ubaid and Abu Hatim preferred the first reading because it is in agreement with the statement, **God takes the souls** and the allusion in the statement, **Indeed in that** to what came before of the taking, retaining, and sending back of souls, **are signs**, meaning wondrous, amazing signs indicating the dazzling power. However, these are not signs that everyone will understand, rather **for a people who reflect** on that, ponder it, and use it as evidence of the Oneness of God and the perfection of His power. Indeed, in this taking, retaining, and sending back, there is an admonition for those who take admonition and a reminder for those who remember.

Ibn al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas regarding the verse, **God takes the souls at the time of their death**, that he said: A soul and a spirit between them are like the rays of the sun. So God takes the soul during its sleep and leaves the spirit inside it to turn over and live. If He wishes to take it, He takes the soul and it dies. If He delays its appointed time, He returns the soul to its place in its body. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, al-Tabarani in al-Awsat, Abu al-Shaykh in al-Azmah, Ibn Mardawayh, and al-Dhiya in al-Mukhtara narrated from him regarding the verse, that he said: The souls of the living and the souls of the dead meet in dreams and ask each other what God wills. Then God holds back the souls of the dead and sends the souls of the living back into their bodies **for an appointed term**, without making any error in any of them. This is what He said, **Indeed in that are signs for a people who give thought**. Abd ibn Humayd also narrated from him regarding the verse, that he said: Every soul has a cause by which it runs, so when death is decreed for it, it sleeps until the cause is cut off, and the one that did not die in its sleep is left. Al-Bukhari and Muslim narrated on the authority of Abu Hurairah that he said: The Messenger of God, may God bless him and grant him peace, said: "When one of you goes to bed, let him shake it out with the inside of his garment, for he does not know what has come upon him afterward. Then let him say: 'In Your name, my Lord, I lay down my side, and in Your name I raise it. If You should take my soul, then have mercy upon it, and if You should release it, then protect it as You protect Your righteous servants.'"

Tafsir al-Baghawi

42. The Almighty says: **God takes the souls** meaning the spirits **at the time of their death** so He takes them when their food is finished and their appointed time has come to an end. **at the time of their death** meaning the death of their bodies. **And those that do not die** meaning He takes the souls that do not die, **during their sleep** and the one that is taken during sleep is the soul that has reason and discernment. Every human

being has two souls: one during life, which leaves him at death and with its loss the soul is gone, and the other is the soul of discernment, which leaves him when he sleeps, and after sleeping he breathes. **Then He keeps that for which He has decreed death** so He does not return it to the body.

Hamzah and Al-Kisa'i read: *Qadhi* with a damma on the qaf, a kasra on the dad, and a fatha on the ya'. *Death* is nominative for what its agent is not named. The others read it with a fatha on the qaf and the dad. *Death* is accusative because God Almighty said: **God takes the souls**.

"And He sends the other," and He returns the other, which is the one that death has not decreed, to the body, **for a specified term**, until the time of his death comes.

It is said: A person has a soul and a spirit. When sleeping, the soul leaves and the spirit remains. Ali said: The soul leaves when sleeping, but its ray remains in the body. Thus, a person sees a vision. When he wakes up from sleep, the spirit returns to his body in less than a moment. It is said: The souls of the living and the dead meet in dreams and get to know each other as God wills. When they want to return to their bodies, God holds the souls of the dead with Him and sends the souls of the living back to their bodies until the end of their life span.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ahmad bin Yunus told us, Zuhair told us, Abdullah bin Umar told us, Saeed bin Abi Saeed Al-Maqburi told me, on the authority of his father, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "When one of you goes to bed, let him shake out his bed with the inside of his garment, for he does not know what has come upon it afterward. Then he should say: 'In Your name, my Lord, I lay down my side and with You I raise it. If You should hold my soul, then have mercy upon it, and if You should release it, then protect it as You protect Your righteous servants.'"

Indeed in that are signs for a people who give thought, as evidence of His power, as He did not make mistakes in holding back what He holds back of the souls, and sending what He sends out of them.

Muqatil said: These are signs for people who contemplate the matter of resurrection. He means that if the soul of a sleeper dies and is sent back after death, this is evidence of resurrection.

Tafsir al-Baidawi

42- **God takes the souls at the time of their death, and those that do not die during their sleep** meaning He takes them from the bodies by severing their connection to them and their control over them, either outwardly or inwardly, and that is at death, or outwardly but not inwardly, while in sleep. **Then He**

Surat al-Zumar 39:42

God takes the souls at the time of their death, and those that do not die during their sleep. Then He keeps those for whom He has decreed death and sends the others back for a specified term. Indeed in that are signs for a people who give thought.

keeps those for whom He has decreed death and does not return them to the bodies. Hamzah and Al-Kisa'i read *qada* with a damma on the qaf and a kasra on the dad, and *al-mawt* with a damma on the qaf, and *al-mawt* with a damma on the qaf, and *al-mawt* with a damma on the dammah ... What was narrated on the authority of Ibn Abbas, may God be pleased with them both: That in the son of Adam there is a soul and a spirit between them like the rays of the sun. The soul is the one with the intellect and discernment, and the spirit is the one with the soul and life. They both die at death, and the soul alone dies at sleep. This is close to what we have mentioned. **Indeed in that** of taking, withholding, and sending **are signs** indicating the perfection of His power and wisdom and the comprehensiveness of His mercy **for a people who give thought** to how it is attached to bodies and how He takes them away from them completely at death, and how He keeps them alive and does not perish with their perishing, and what befalls them of happiness and misery, and the wisdom in taking them away from their outward appearances and sending them from time to time until their appointed terms are fulfilled.

Surat al-Zumar 39:43

Or have they taken intercessors besides God? Say, **Even if they do not possess anything and do not reason?**

Tafsir al-Jalalayn

43 - *Orrather* **have they taken besides God** that is, idols as gods *intercessors* with God, according to their claim *Say* to them **even if they do not possess anything** of intercession or anything else **nor do they understand** that you worship them or anything else, no

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Or have these polytheists taken as intercessors for God besides Him their gods whom they worship, who intercede for them with God in their needs? And His statement: **Say, 'Even if they did not possess anything and did not understand?'** God Almighty says to His Prophet Muhammad, peace and blessings be upon him: Say, O Muhammad, to them: Do you take these gods as intercessors as you claim, even if they do not possess for you any benefit or harm, and do not understand anything? Say to them: If you worship them for that reason, and they intercede for you with God, then sincerely worship God and single Him out as divinity, for all intercession belongs to Him. No one intercedes with Him except he whom He permits and whose word He is pleased with. And whenever you sincerely worship Him and call upon Him, He will intercede for you. **To Him belongs the dominion of the heavens and the earth.** He says: He has the authority over the heavens and the earth and their dominion, and whatever you worship, O polytheists, besides Him belongs to Him. He says: So worship the king, not the slave who does not possess anything. **Then to Him you will be returned.** He says: Then to God is your destination, and He will punish you for associating partners with Him if you die in your polytheism.

The meaning of the words: To God belongs all intercession. To Him belongs the kingdom of the heavens and the earth. So worship the Owner who owns the kingdom of the heavens and the earth, who has the power to benefit you in this world and to harm you in it, and when you return to Him after your death, for to Him you will return.

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: **Or have they taken intercessors besides God?** "The gods." "Say: Even if they did not possess anything?" **The intercession.**

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: "Say: To God belongs all intercession," he said: No one intercedes with Him except with His permission.

Tafsir al-Qurtubi

The Almighty said: **Or have they taken intercessors besides God?** That is, rather, they have taken, meaning idols. The statement includes what implies *lam*, that is, **Indeed in that are signs for a people who give thought.** They did not give thought, but they took their gods as intercessors. **Say, 'Even if they did not possess anything?'** That is, say to them, O Muhammad, **Would you take them as intercessors even though they do not possess any power of intercession?** "Nor do they reason?" because they are inanimate. This is a question of denial.

Tafsir Ibn Kathir

God Almighty says, blaming the polytheists for taking intercessors besides God, namely the idols and rivals that they took of their own accord without any evidence or proof that prompted them to do so. They do not possess any power over any matter, nor do they have a mind with which to comprehend, nor a hearing with which to hear, nor a sight with which to see. Rather, they are inanimate objects much worse than animals. Then He said: Say, O Muhammad, to these people who claim that the intercessors they have taken for themselves with God Almighty, inform them that intercession is of no benefit with God except for whom He is pleased with and has given permission, so all of it is returned to Him. **Who is he that can intercede with Him except by His permission?** "To Him belongs the dominion of the heavens and the earth," meaning He is the One who controls all of that. **Then to Him you will be returned,** meaning on the Day of Resurrection, He will judge between you with His justice and reward each one according to his deeds. Then God Almighty said, blaming the polytheists as well: **And when God is mentioned alone,** meaning when it is said, **There is no god but God alone,** "the hearts of those who do not believe in the Hereafter are filled with disgust." Mujahid said, **They are filled with disgust and contract.** And he said, Al-Suddi said: **She was repelled.** Qatada said: **She disbelieved and was arrogant.** Malik said on the authority of Zayd ibn Aslam: **She was arrogant,** as God Almighty said: **Indeed, when it was said to them, 'There is no god but God,' they were arrogant,** meaning about following and submitting to it. Their hearts do not accept good, and whoever does not accept good accepts evil. Therefore God Almighty said: **And when those other than Him are mentioned,** meaning of the idols and rivals. Mujahid said: **At once, they rejoice,** meaning they are happy and pleased.

Fath al-Qadir

His statement: 43- **Or have they taken intercessors besides God?** "Or" is the detached particle understood

Surat al-Zumar 39:43

Or have they taken intercessors besides God? Say, "Even if they do not possess anything and do not reason?"

by *ba/* and the hamza: meaning, rather, they have taken intercessor gods besides God who intercede for them with God. **Say, 'Even if they did not possess anything nor reason?'** The hamza is for denial and rebuke, and the waw is for conjunction with an implied omitted word: meaning, would they intercede even if they did, etc., and the answer to *law* is implied, its meaning is you take them: meaning, even if they were of this quality, you take them. The meaning of they do not possess anything is that they do not possess anything, and intercession enters into that as a primary entry, or they reason about something because they are inanimate and have no reason. And their plural with the waw and the nun is because the disbelievers believe that they reason.

Tafsir al-Baghawi

43. **Or have they taken intercessors besides God?** Say, **O Muhammad, 'Or even if they—**and if they mean the gods—**do not possess anything** of intercession, **nor do they understand—**that you worship them. The answer to this is omitted, and its meaning is: Even if you take them with this quality.

Tafsir al-Baidawi

43- **Or have they taken** - rather, the Quraysh have taken **intercessors besides God** to intercede for them with God **Say, Even if they did not possess anything nor reason" - even if they were in this state as you see them, inanimate objects that do not have power or knowledge.**

Surat al-Zumar 39:44

Say, "To God belongs all intercession. To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned."

Tafsir al-Jalalayn

- (Say: To God belongs all intercession) meaning that He is the only one who can intercede, and no one can intercede except with His permission **To Him belongs the dominion of the heavens and the earth, and then to Him you will be returned**

Tafsir al-Suyuti

Tafsir al-Tabari

"Say: To God belongs all intercession. To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned."

Tafsir al-Qurtubi

The Almighty's saying: "Say: To God belongs all intercession." This is a text that indicates that intercession belongs to God alone, as He says: **Who is he that can intercede with Him except by His permission?** (al-Baqarah 2:255) So there is no intercessor except through His intercession. **And they do not intercede except for him with whom He is pleased.** (Al-Anbiya': 28) **All together** is an accusative of state. If it is said: **All together** only applies to two or more, and intercession is one. The answer is that intercession is a verbal noun, and the verbal noun refers to two and all. **To Him belongs the dominion of the heavens and the earth, then to Him you will be returned.**

Tafsir Ibn Kathir

God Almighty says, blaming the polytheists for taking intercessors besides God, namely the idols and rivals that they took of their own accord without any evidence or proof that prompted them to do so. They do not possess any power over any matter, nor do they have a mind with which to comprehend, nor a hearing with which to hear, nor a sight with which to see. Rather, they are inanimate objects much worse than animals. Then He said: Say, O Muhammad, to these people who claim that the intercessors they have taken for themselves with God Almighty, inform them that intercession is of no benefit with God except for whom He is pleased with and has given permission, so all of it is returned to Him. **Who is he that can intercede with Him except by His permission?** "To Him belongs the dominion of the heavens and the earth," meaning He is the One who controls all of that. **Then to Him you will be returned,** meaning on the Day of Resurrection, He will judge between you with His justice and reward

each one according to his deeds. Then God Almighty said, blaming the polytheists as well: **And when God is mentioned alone,** meaning when it is said, **There is no god but God alone,** "the hearts of those who do not believe in the Hereafter are filled with disgust." Mujahid said, **They are filled with disgust and contract.** And he said, Al-Suddi said: **She was repelled.** Qatada said: **She disbelieved and was arrogant.** Malik said on the authority of Zayd ibn Aslam: **She was arrogant,** as God Almighty said: **Indeed, when it was said to them, 'There is no god but God,' they were arrogant,** meaning about following and submitting to it. Their hearts do not accept good, and whoever does not accept good accepts evil. Therefore God Almighty said: **And when those other than Him are mentioned,** meaning of the idols and rivals. Mujahid said: **At once, they rejoice,** meaning they are happy and pleased.

Fath al-Qadir

Then He, the Most High, commanded him to inform them that intercession belongs to God alone, so He said: 44- "Say: 'To God belongs all intercession.'" No one has any of it except by His permission for whomever He is pleased with, as in His statement: **Who is he that can intercede with Him except by His permission?** and His statement: **And they do not intercede except for him with whom He is pleased.** The accusative of *both* is in the state of the state, and intercession is only emphasized by what two or more are emphasized by because it is a verbal noun that is used for one, two, or a group. Then He described His vast kingdom, saying: **To Him belongs the dominion of the heavens and the earth,** meaning He owns them and owns what is in them and disposes of that as He wishes and does what He wants. **Then to Him you will be returned,** not to anyone else, and that is after the resurrection.

Tafsir al-Baghawi

44. "Say: 'To God belongs all intercession.'" Mujahid said: No one can intercede except with His permission. **To Him belongs the dominion of the heavens and the earth, and then to Him you will be returned.**

Tafsir al-Baidawi

44- "Say: To God belongs all intercession." Perhaps this is a response to what they might answer with, which is that the intercessors are close people who are their images, and the meaning is that He is the Owner of all intercession, and no one can intercede except with His permission and approval, and he does not have it independently. Then He confirmed that: **To Him belongs the dominion of the heavens and the earth,** for He is the Owner of all dominion, and no one has the right to speak about His affair without His permission and approval. **Then to Him you will be returned** on the Day of Resurrection, and the dominion will be His also then.

Surat al-Zumar 39:45

And when God alone is mentioned, the hearts of those who do not believe in the Hereafter are filled with disgust, but when those other than Him are mentioned, at once they rejoice.

Surat al-Zumar 39:45

And when God alone is mentioned, the hearts of those who do not believe in the Hereafter are filled with disgust, but when those other than Him are mentioned, at once they rejoice.

Tafsir al-Jalalayn

45 - **And when God alone is mentioned** that is, without their gods **the hearts of those who do not believe in the Hereafter are disgusted** they are repelled and contracted **and when those other than Him are mentioned** that is, the idols **at once they rejoice**

Tafsir al-Suyuti

God Almighty said: And when God is mentioned, the verse. Ibn al-Mundhir narrated on the authority of Mujahid that it was revealed regarding the Prophet's, may God bless him and grant him peace, recitation of Surat al-Najm at the Kaaba and their joy at the mention of the gods.

Tafsir al-Tabari

God the Most High says: And when God, the Most High, is singled out for mention, and He is called upon alone, and it is said, **There is no god but God**, the hearts of those who do not believe in the afterlife and resurrection after death are filled with disgust. And by His statement, **be filled with disgust**, He means they are repelled by the Oneness of God. **And when those besides Him are mentioned**, He says: And when the deities that they call upon besides God are mentioned along with God, it is said, **Those are the exalted cranes**, and their intercession is to be hoped for, since those who do not believe in the afterlife are pleased and happy with that.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **And when God alone is mentioned, the hearts of those who do not believe in the Hereafter are filled with aversion**: meaning their hearts are repelled and they become arrogant. **And when those other than Him are mentioned** "the gods" **at once they rejoice**.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **It was disgusted**, he said: It shrank. He said: That was on the day that Al-Najm was recited to them at the door of the Kaaba.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **I felt disgusted**, he said: I felt aversion, **and when those other than Him are mentioned**, their idols.

Tafsir al-Qurtubi

The Almighty's saying: **And when God is mentioned alone** is in the accusative case as a verbal noun according to Al-Khalil and Sibawayh, and in the state according to Yunus. **I felt disgusted** Al-Mubarrad said: I felt withdrawn. This is the opinion of Ibn Abbas and Mujahid. Qatada said: I felt aversion, arrogance, disbelief, and disobedience. Al-Mu'arraj said: I felt disgusted. The root of *Idhfaaz* is aversion and turning away. Amr ibn Kulthum said:

If the culture bites it, it will be disgusted and turn away from its customers.

Abu Zaid said: The male ashmaaz is a male from fear, which means terrified. When the polytheists were told, **There is no god but God**, they would flee and disbelieve. **And when those besides Him are mentioned**, meaning the idols, when Satan cast into the Prophet's (peace and blessings of God be upon him) wish when reciting Surah An-Najm, **those are the exalted cranes, and their intercession is hoped for**. This was said by a group of commentators. **When they rejoice**, meaning joy and happiness appear on their faces.

Tafsir Ibn Kathir

God Almighty says, blaming the polytheists for taking intercessors besides God, namely the idols and rivals that they took of their own accord without any evidence or proof that prompted them to do so. They do not possess any power over any matter, nor do they have a mind with which to comprehend, nor a hearing with which to hear, nor a sight with which to see. Rather, they are inanimate objects much worse than animals. Then He said: Say, O Muhammad, to these people who claim that the intercessors they have taken for themselves with God Almighty, inform them that intercession is of no benefit with God except for whom He is pleased with and has given permission, so all of it is returned to Him. **Who is he that can intercede with Him except by His permission?** "To Him belongs the dominion of the heavens and the earth," meaning He is the One who controls all of that. **Then to Him you will be returned**, meaning on the Day of Resurrection, He will judge between you with His justice and reward each one according to his deeds. Then God Almighty said, blaming the polytheists as well: **And when God is mentioned alone**, meaning when it is said, **There is no god but God alone**, "the hearts of those who do not believe in the Hereafter are filled with disgust." Mujahid said, **They are filled with disgust and contract**. And he said, Al-Suddi said: **She was repelled**. Qatada said: **She disbelieved and was arrogant**. Malik said on the authority of Zayd ibn Aslam: **She was arrogant**, as God Almighty said: **Indeed, when it was said to them, 'There is no god but God,' they were arrogant**, meaning about following and submitting to it. Their hearts do not accept good, and whoever does not accept good accepts evil. Therefore God Almighty said:

And when those other than Him are mentioned, meaning of the idols and rivals. Mujahid said: **At once, they rejoice**, meaning they are happy and pleased.

Fath al-Qadir

45- **And when God alone is mentioned, the hearts of those who do not believe in the Hereafter are filled with disgust.** The word *alone* is in the accusative case as a state according to Yunus, and as a verbal noun according to Al-Khalil and Sibawayh. In the language, disgust means aversion. Abu Ubaidah said: *ashmaazat* means to be repelled. Al-Mubarrad said: **it contracted**. Qatadah said the first, and Mujahid said the second, and the meanings are close. Al-Mu'raj said: I denied it. Abu Zaid said: The man became frightened from panic. The interpretation of *ashmaazat* is appropriate for the situation, meaning he contracted, and it is originally *azrar*. When the polytheists were told, **There is no god but God**, they would contract, as God related about them in His statement: **And when you mention your Lord alone in the Qur'an, they turn back in aversion**. Then the Almighty mentioned their good tidings at the mention of their idols, saying: **And when those other than Him are mentioned, at once they rejoice**, meaning they rejoice at that and are delighted by it. The agent of *if* in His statement, **And when God is mentioned** is the verb that comes after it, which is *ashmaazat*, and the agent of *if* in His statement, **And when those other than Him are mentioned** is the verb that acts as a sudden factor in *if*, and the meaning is: They were surprised by the good tidings at the mention of those other than Him.

Tafsir al-Baghawi

45. **And when God alone is mentioned, they are disgusted**, they are repelled. Ibn Abbas, Mujahid, and Muqatil said: they are withdrawn from monotheism. Qatada said: they are arrogant. The root of disgust is aversion and arrogance, **the hearts of those who do not believe in the Hereafter**.

"And when those besides Him are mentioned," meaning the idols, **at once they rejoice**, they rejoice. Mujahid and Muqatil said: That was when the Prophet, may God bless him and grant him peace, recited Surat An-Najm, and Satan put into his wish: **Those are the exalted cranes**, so the disbelievers rejoiced at him.

Tafsir al-Baidawi

45- **And when God alone is mentioned** without their gods **the hearts of those who do not believe in the Hereafter are filled with disgust** "they contract and are repelled" "and when those besides Him are mentioned" meaning the idols **at once they rejoice** due to their extreme infatuation with them and their forgetting the right of God. He has exaggerated in both matters until he reached the point of them, for rejoicing is when his heart is filled with joy until the skin of his face expands, and revulsion is when he is filled with sorrow until the skin of his face contracts, and the factor in **when he is mentioned** is the factor in *when* which is surprise.

Surat al-Zumar 39:46

Say, "O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You will judge between Your servants concerning that over which they used to differ."

Surat al-Zumar 39:46

Say, O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You will judge between Your servants concerning that over which they used to differ.

Tafsir al-Jalalayn

– (Say: O God) meaning O God **Creator of the heavens and the earth** their Originator **Knower of the unseen and the witnessed** what is hidden and what is seen **You will judge between Your servants concerning that over which they used to differ** of the matter of religion. Guide me to the truth concerning that over which they used to differ.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, God is the Creator of the heavens and the earth, **Knower of the unseen and the witnessed**, which the sight does not see nor the eyes sense, and the witnessed, which the sight of His creation witnesses and their eyes see. **You will judge between Your servants**, so you will decide between them with truth on the Day when You will gather them to separate the judgment between them, **regarding what they used to differ about** in this world, in saying about You, and about Your greatness and Your power and other differences among themselves. So on that Day You will judge between us and these polytheists whose hearts are disgusted when You alone are mentioned, but when those other than You are mentioned, they rejoice in the truth.

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, **Creator of the heavens and the earth**, "Creator" means Creator. And regarding His statement, **Knower of the unseen**, he said: Whatever is hidden from His servants, He knows it, and **what is witnessed** means whatever the servants know and witness, and He knows it.

Tafsir al-Qurtubi

The Almighty said: "Say: O God, Creator of the heavens and the earth" is in the accusative case because it is a vocative complement, and so is **Knower of the unseen**. According to Sibawayh, it is not

permissible for it to be an adjective. **You will judge between Your servants concerning that over which they differ**. In Sahih Muslim, on the authority of Abu Salamah ibn Abd al-Rahman ibn Awf, he said: I asked Aisha **may God be pleased with her** how the Prophet (blessings and peace of God be upon him) used to begin his prayer when he got up at night. She said: When he got up at night and began his prayer, he said: "O God, Lord of Gabriel, Michael, and Israfil, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You will judge between Your servants concerning that over which they differ. Guide me to the truth regarding that over which they differ, by Your permission. Indeed, You guide whom You will to a straight path." When al-Rabi' ibn Khaitham heard of the killing of al-Husayn ibn Ali **may God be pleased with them**, he recited: "Say: O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You will judge between Your servants concerning that over which they differ." Saeed bin Jubair said: I know a verse that no one has ever read and asked God for something without Him giving it to him. It is the Almighty's saying: "Say, 'O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed. You will judge between Your servants concerning that over which they used to differ.'"

Tafsir Ibn Kathir

God the Most High says after mentioning the polytheists, what He mentioned of their condemnation for their love of polytheism and their aversion to monotheism: "Say: 'O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed.'" That is, call upon God alone, with no partner who created the heavens and the earth and originated them, that is, made them without a previous example. **Knower of the unseen and the witnessed**, that is, the secret and the public. **You will judge between Your servants concerning that over which they used to differ**. That is, in their worldly life, You will judge between them on the Day of Resurrection, their resurrection, and their rising from their graves. Muslim said in his Sahih: 'Abd ibn Humayd told us, 'Umar ibn Yunus told us, 'Ikrimah ibn 'Ammar told us, Yahya ibn Abi Katheer told us, Abu Salamah ibn 'Abdur-Rahman told me: I asked Aisha **may God be pleased with her**: "How did the Messenger of God (blessings and peace of God be upon him) begin his prayer when he got up at night?" She, may God be pleased with her, said: When the Messenger of God, may God bless him and grant him peace, rose at night, he would begin his prayer by saying: "O God, Lord of Gabriel, Michael, and Israfil, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You judge between Your servants concerning that over which they differ. Guide me to the truth concerning that over which they differ, by Your permission. Indeed, You guide whom You will to a straight path." Imam Ahmad said: Affan told us, Hammad bin Salamah told us, Suhayl told us, on the authority of Abu Salih and

Abdullah bin Uthman bin Khathim, on the authority of Awn bin Abdullah bin Utbah bin Masoud, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever says: 'O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed, I entrust You in this world that I bear witness that there is no god but God, You are alone, without partner, and that Muhammad is Your servant and Messenger. If You leave me to myself, You will bring me closer to evil and distance me from good. I trust only in Your mercy, so make for me a covenant with You that You will fulfill on the Day of Resurrection, for You do not fail to fulfill Your promise,' except that the Almighty will say to His angels on the Day of al-Qiyamah 75: 'My servant has entrusted Me with a covenant, so fulfill it, and God will admit him to Paradise.'" Suhayl said: I informed Al-Qasim bin Abd Al-Rahman that Awn had said such and such, so he said: There is no girl among us who does not say this in her chamber. This was narrated by Imam Ahmad alone, and Imam Ahmad said: Hasan told us, Ibn Lahi'ah narrated to me Huyayy ibn Abdullah that Abu Abdur-Rahman narrated to him that Abdullah ibn Amr **may God be pleased with him** brought out a piece of paper to us and said: The Messenger of God (blessings and peace of God be upon him) used to teach us to say: O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You are the Lord of all things and the God of all things. I bear witness that there is no god but You alone, without partner, and that Muhammad is Your servant and Messenger, and the angels bear witness. I seek refuge in You from Satan and his polytheism, and I seek refuge in You from committing a sin against myself or bringing one upon a Muslim. Abu Abdur-Rahman **may God be pleased with him** said: The Messenger of God (blessings and peace of God be upon him) taught Abdullah ibn Amr **may God be pleased with him** to say that when he wanted to sleep. Ahmad also narrated it alone.

Imam Ahmad also said: Khalaf bin Al-Waleed told us, Ibn Ayyash told us, on the authority of Muhammad bin Ziyad Al-Alahani, on the authority of Abu Rashid Al-Hubrani, who said: I came to Abdullah bin Amr, may God be pleased with them both, and I said to him: Tell us what you heard from the Messenger of God, may God bless him and grant him peace. He threw a scroll in front of me and said: This is what the Messenger of God wrote to me. I looked at it and it said that Abu Bakr Al-Siddiq, may God be pleased with him, said: O Messenger of God, teach me what to say when I wake up and when I go to bed. The Messenger of God, may God bless him and grant him peace, said to him: O Abu Bakr, say: O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed, there is no god but You, Lord of everything and its King. I seek refuge in You from the evil of my soul and the evil of Satan and his polytheism, or from committing evil against myself or bringing it upon a Muslim. Al-Tirmidhi narrated it on the authority of Al-Hasan bin Arfa, on the authority of Ismail bin Ayyash, and he said: It is good and strange from this chain of transmission. Imam Ahmad said: Hashim told us, Shaiban told us, on the authority of Layth, on the authority of Mujahid, who said: Abu Bakr al-Siddiq said: The Messenger of God

(peace and blessings of God be upon him) commanded me to say when I wake up, when I go to bed at night, **O God, Creator of the heavens and the earth**, etc. And the words of God, the Exalted: **And if those who do wrong - meaning the polytheists - had all that is on the earth and twice as much with it - meaning, even if they had all that is on the earth and double it with it, they would offer it as ransom from the evil of the punishment - meaning, what God has made obligatory for them on the Day of Resurrection. Despite this, the ransom will not be accepted from them, even if the earth was filled with gold, as He said in another verse: And there will appear to them from God that which they had never reckoned upon - meaning, there will appear to them from God a punishment and chastisement that they had not considered or calculated. And there will appear to them the evil of what they have earned - meaning, the recompense for what they earned in this world of forbidden acts and sins will appear to them. And that which they used to ridicule will encompass them - meaning, they will be surrounded by the punishment and chastisement that they used to ridicule in this world.**

Fath al-Qadir

And when the rebellious infidels did not accept what the Prophet (peace and blessings of God be upon him) brought them of the call to goodness and persisted in their disbelief, God the Almighty commanded him to reject the command, saying: 46- "Say: O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You will judge between Your servants concerning that over which they used to differ." The explanation of **Creator of the heavens and the earth** and the explanation of **Knower of the unseen and the witnessed** have already been presented, and they are both in the accusative case as a call. The meaning of **You will judge between Your servants** is that You reward the doer of good for his goodness and punish the doer of evil for his evil. Thus, He reveals who is right and who is wrong, and the disagreement of those who differ and the quarrel of those who quarrel are resolved by Him.

Tafsir al-Baghawi

46. "Say: O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You will judge between Your servants concerning that over which they differ." Imam Abu Ali al-Husayn ibn Muhammad al-Qadi informed us, Abu Nu'aym al-Isfarayini informed us, Abu 'Awana informed us, al-Salami informed us, al-Nadr ibn Muhammad informed us, 'Ikrimah ibn 'Ammar informed us, Yahya ibn Abi Katheer informed us, Abu Salamah informed us: I asked Aisha **may God be pleased with her** how the Messenger of God (peace and blessings of God be upon him) would begin his night prayers. She said: He would say: "O God, Lord of Gabriel, Michael, and Israfil, Creator of the heavens and the earth, Knower of the unseen, You will judge between Your servants concerning that over which they differ. Guide me to the truth regarding that over which they differ, by Your

Surat al-Zumar 39:46

Say, "O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You will judge between Your servants concerning that over which they used to differ."

permission. Indeed, You guide whom You will to a straight path."

Tafsir al-Baidawi

46- "Say: O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed." Turn to God in supplication when you are confused about their situation and fed up with their stubbornness and the severity of their resentment, for He is capable of all things and knows all conditions. **You judge between Your servants concerning that over which they differ.** You alone are able to judge between me and them.

Surat al-Zumar 39:47

And if those who did wrong had all that is on the earth and as much more besides it, they would offer it as ransom from the evil of the punishment on the Day of Resurrection. And there will appear to them from God that which they had never reckoned upon.

Tafsir al-Jalalayn

47 - (And if those who did wrong had all that is in the earth and as much more with it, they would offer it as ransom from the evil of the punishment on the Day of Resurrection. And there will appear to them from God that which they had never expected.)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And if these polytheists who wronged themselves had on the Day of Resurrection, **all that is on the earth** in this world of its wealth and adornment **and the like thereof** doubled, and He accepted that from them in exchange for themselves, they would have redeemed themselves with all of that in exchange for it, in order to be saved from the evil punishment of God, with which He will punish them on that Day. **And it will appear to them from God** He says: And it will appear to them on that Day of God's command and punishment, which He had prepared for them, that which they had not previously thought He had prepared for them.

Tafsir al-Qurtubi

The Almighty said: **And if those who did wrong** meaning, those who lied and associated others with God **had all that is on the earth and the like thereof with it, they would offer it as ransom from the evil of the punishment** meaning, from the evil of the punishment of that Day. This has already been mentioned in Surat Al Imran and Surat Ar Ra'd. **And there will appear to them from God that which they had never reckoned with** because of what was narrated in this regard, as narrated by Mansur on the authority of Mujahid, who said: They did deeds which they thought were good, but when they turned out to be bad, they turned out to be bad. As-Suddi said the same. It was also said: They did deeds which they thought they would repent from before death, but death overtook them before they repented, and they had thought that they would be saved by repenting. It is possible that they thought that they would be forgiven without repenting, so **and there will appear to them from God that which they had never reckoned with** of entering the Fire. Sufyan al-Thawri said about this verse: Woe to the hypocrites, woe to the hypocrites. This is their sign and their story. Ikrimah ibn Ammar said: Muhammad ibn al-Munkadir was extremely distressed by his death, so he was asked: What is this distress? He said: I fear a verse from the Book of God.

Tafsir Ibn Kathir

God the Most High says after mentioning the polytheists, what He mentioned of their condemnation for their love of polytheism and their aversion to monotheism: "Say: 'O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed.'" That is, call upon God alone, with no partner who created the heavens and the earth and originated them, that is, made them without a previous example. **Knower of the unseen and the witnessed**, that is, the secret and the public. **You will judge between Your servants concerning that over which they used to differ.** That is, in their worldly life, You will judge between them on the Day of Resurrection, their resurrection, and their rising from their graves. Muslim said in his Sahih: 'Abd ibn Humayd told us, 'Umar ibn Yunus told us, 'Ikrimah ibn 'Ammar told us, Yahya ibn Abi Katheer told us, Abu Salamah ibn 'Abdur-Rahman told me: I asked Aisha **may God be pleased with her**: "How did the Messenger of God (blessings and peace of God be upon him) begin his prayer when he got up at night?" She, may God be pleased with her, said: When the Messenger of God, may God bless him and grant him peace, rose at night, he would begin his prayer by saying: "O God, Lord of Gabriel, Michael, and Israfil, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You judge between Your servants concerning that over which they differ. Guide me to the truth concerning that over which they differ, by Your permission. Indeed, You guide whom You will to a straight path." Imam Ahmad said: Affan told us, Hammad bin Salamah told us, Suhayl told us, on the authority of Abu Salih and Abdullah bin Uthman bin Khathim, on the authority of Awn bin Abdullah bin Utbah bin Masoud, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever says: 'O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed, I entrust You in this world that I bear witness that there is no god but God, You are alone, without partner, and that Muhammad is Your servant and Messenger. If You leave me to myself, You will bring me closer to evil and distance me from good. I trust only in Your mercy, so make for me a covenant with You that You will fulfill on the Day of Resurrection, for You do not fail to fulfill Your promise,' except that the Almighty will say to His angels on the Day of al-Qiyamah 75: 'My servant has entrusted Me with a covenant, so fulfill it, and God will admit him to Paradise.'" Suhayl said: I informed Al-Qasim bin Abd Al-Rahman that Awn had said such and such, so he said: There is no girl among us who does not say this in her chamber. This was narrated by Imam Ahmad alone, and Imam Ahmad said: Hasan told us, Ibn Lahi'ah narrated to me Huyayy ibn Abdullah that Abu Abdur-Rahman narrated to him that Abdullah ibn Amr **may God be pleased with him** brought out a piece of paper to us and said: The Messenger of God (blessings and peace of God be upon him) used to teach us to say: O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You are the Lord of all things and the God of all things. I bear witness that there is no god but You alone, without partner, and that Muhammad is Your servant and Messenger, and the angels bear

Surat al-Zumar 39:47

And if those who did wrong had all that is on the earth and as much more besides it, they would offer it as ransom from the evil of the punishment on the Day of Resurrection. And there will appear to them from God that which they had never reckoned upon.

witness. I seek refuge in You from Satan and his polytheism, and I seek refuge in You from committing a sin against myself or bringing one upon a Muslim. Abu Abdur-Rahman **may God be pleased with him** said: The Messenger of God (blessings and peace of God be upon him) taught Abdullah ibn Amr **may God be pleased with him** to say that when he wanted to sleep. Ahmad also narrated it alone.

Imam Ahmad also said: Khalaf bin Al-Waleed told us, Ibn Ayyash told us, on the authority of Muhammad bin Ziyad Al-Alahani, on the authority of Abu Rashid Al-Hubrani, who said: I came to Abdullah bin Amr, may God be pleased with them both, and I said to him: Tell us what you heard from the Messenger of God, may God bless him and grant him peace. He threw a scroll in front of me and said: This is what the Messenger of God wrote to me. I looked at it and it said that Abu Bakr Al-Siddiq, may God be pleased with him, said: O Messenger of God, teach me what to say when I wake up and when I go to bed. The Messenger of God, may God bless him and grant him peace, said to him: O Abu Bakr, say: O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed, there is no god but You, Lord of everything and its King. I seek refuge in You from the evil of my soul and the evil of Satan and his polytheism, or from committing evil against myself or bringing it upon a Muslim. Al-Tirmidhi narrated it on the authority of Al-Hasan bin Arfa, on the authority of Ismail bin Ayyash, and he said: It is good and strange from this chain of transmission. Imam Ahmad said: Hashim told us, Shaiban told us, on the authority of Layth, on the authority of Mujahid, who said: Abu Bakr al-Siddiq said: The Messenger of God (peace and blessings of God be upon him) commanded me to say when I wake up, when I go to bed at night, **O God, Creator of the heavens and the earth**, etc. And the words of God, the Exalted: **And if those who do wrong** - meaning the polytheists - **had all that is on the earth and twice as much with it** - meaning, even if they had all that is on the earth and double it with it, **they would offer it as ransom from the evil of the punishment** - meaning, what God has made obligatory for them on the Day of Resurrection. Despite this, the ransom will not be accepted from them, even if the earth was filled with gold, as He said in another verse: **And there will appear to them from God that which they had never reckoned upon** - meaning, there will appear to them from God a punishment and chastisement that they had not considered or calculated. **And there will appear to them the evil of what they have earned** - meaning, the recompense for what they earned in this world of forbidden acts and sins will appear to them. **And that which they used to ridicule will encompass them** - meaning, they will be surrounded by the punishment and chastisement that they used to ridicule in this world.

Fath al-Qadir

Then, when he narrated about the disbelievers what

he narrated of disgust at the mention of God and joy at the mention of idols, he mentioned what indicates the severity of their torment and the enormity of their punishment, saying: 47- **And if those who did wrong had all that is in the earth** meaning all that is in the world of wealth and treasures **and the like thereof with it** meaning added to it **they would offer it as ransom from the evil of the punishment on the Day of Resurrection** meaning from the evil of the punishment of that Day. The explanation of this has already been mentioned in Al Imran. **And there will appear to them from God that which they had never reckoned with** meaning there will appear to them of God's punishments, wrath, and severe torment that which they had not reckoned with. In this there is a great threat and a severe warning. Mujahid said: They did deeds that they thought were good deeds, but they turned out to be bad deeds. Al-Suddi said the same. Sufyan al-Thawri said: Woe to the hypocrites, woe to the hypocrites, woe to the hypocrites. This is their sign and their story. Akrima ibn Ammar said: Muhammad ibn al-Munkadir was extremely distressed when he was dying. He was asked, **What is this distress?** He said, "I fear a verse from the Book of God: 'And there will appear to them from God that which they had never reckoned with.' So I fear that what I had never reckoned with will appear to me."

Tafsir al-Baghawi

47. The Almighty said: "And if those who did wrong had all that is in the earth and the like thereof with it, they would offer it as ransom from the evil of the punishment on the Day of Resurrection. And there will appear to them from God that which they had never reckoned with." Muqatil said: When they were resurrected, there appeared to them that which they had never reckoned with in this world would befall them in the Hereafter. Al-Suddi said: They thought they were good deeds, but they appeared to them as bad deeds. The meaning is that they were seeking to draw closer to God by worshipping idols, and when they were punished for them, there appeared from God that which they had never reckoned with. It was narrated that Muhammad ibn al-Munkadir was distressed at the time of death, and he was asked about that, so he said: I fear that there will appear to me that which I had never reckoned with.

Tafsir al-Baidawi

47- **And if those who did wrong had all that is in the earth and as much more with it, they would offer it as ransom from the evil of the punishment on the Day of Resurrection.** A severe threat and complete despair for them of salvation. **And there will appear to them from God that which they had not reckoned upon.** An exaggeration in it and it is similar to the Almighty's saying: **No soul knows what has been hidden for them in the promise.**

Surat al-Zumar 39:48

And the evils of what they earned will become apparent to them, and what they used to ridicule will overtake them.

Tafsir al-Jalalayn

48 - **And the evils of what they had earned will become apparent to them, and that which they used to ridicule will befall them** that is, the punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And on the Day of Resurrection, the evils of what they had earned in this world will be made clear to these polytheists, when they were given their books in their left hands, and what they used to ridicule will encompass them. It will then become obligatory upon them, and the punishment of God, which the Prophet of God, may God bless him and grant him peace, had promised them in this world for their disbelief in their Lord, will befall them, as they used to ridicule it, denying that it would befall them or touch them, out of their denial of it, and it will encompass them.

Tafsir al-Qurtubi

God Almighty says: **And there will appear to them from God that which they had not reckoned with.** So I fear that there will appear to me that which I had not reckoned with. **And there will appear to them** that is, will appear to them **the evils of what they had earned** that is, the punishment for what they had earned of disbelief and sins. **And what they used to ridicule has encompassed them** that is, will descend upon them **that which they used to ridicule.**

Tafsir Ibn Kathir

God the Most High says after mentioning the polytheists, what He mentioned of their condemnation for their love of polytheism and their aversion to monotheism: "Say: 'O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed.'" That is, call upon God alone, with no partner who created the heavens and the earth and originated them, that is, made them without a previous example. **Knower of the unseen and the witnessed,** that is, the secret and the public. **You will judge between Your servants concerning that over which they used to differ.** That is, in their worldly life, You will judge between them on the Day of Resurrection, their resurrection, and their rising from their graves. Muslim said in his Sahih: 'Abd ibn Humayd told us, 'Umar ibn Yunus told us, 'Ikrimah ibn 'Ammar told us, Yahya ibn Abi Katheer told us, Abu Salamah ibn 'Abdur-Rahman

told me: I asked Aisha **may God be pleased with her:** "How did the Messenger of God (blessings and peace of God be upon him) begin his prayer when he got up at night?" She, may God be pleased with her, said: When the Messenger of God, may God bless him and grant him peace, rose at night, he would begin his prayer by saying: "O God, Lord of Gabriel, Michael, and Israfil, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You judge between Your servants concerning that over which they differ. Guide me to the truth concerning that over which they differ, by Your permission. Indeed, You guide whom You will to a straight path." Imam Ahmad said: Affan told us, Hammad bin Salamah told us, Suhayl told us, on the authority of Abu Salih and Abdullah bin Uthman bin Khathim, on the authority of Awn bin Abdullah bin Utbah bin Masoud, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever says: 'O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed, I entrust You in this world that I bear witness that there is no god but God, You are alone, without partner, and that Muhammad is Your servant and Messenger. If You leave me to myself, You will bring me closer to evil and distance me from good. I trust only in Your mercy, so make for me a covenant with You that You will fulfill on the Day of Resurrection, for You do not fail to fulfill Your promise,' except that the Almighty will say to His angels on the Day of al-Qiyamah 75: 'My servant has entrusted Me with a covenant, so fulfill it, and God will admit him to Paradise.'" Suhayl said: I informed Al-Qasim bin Abd Al-Rahman that Awn had said such and such, so he said: There is no girl among us who does not say this in her chamber. This was narrated by Imam Ahmad alone, and Imam Ahmad said: Hasan told us, Ibn Lahi'ah narrated to me Huyayy ibn Abdullah that Abu Abdur-Rahman narrated to him that Abdullah ibn Amr **may God be pleased with him** brought out a piece of paper to us and said: The Messenger of God (blessings and peace of God be upon him) used to teach us to say: O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You are the Lord of all things and the God of all things. I bear witness that there is no god but You alone, without partner, and that Muhammad is Your servant and Messenger, and the angels bear witness. I seek refuge in You from Satan and his polytheism, and I seek refuge in You from committing a sin against myself or bringing one upon a Muslim. Abu Abdur-Rahman **may God be pleased with him** said: The Messenger of God (blessings and peace of God be upon him) taught Abdullah ibn Amr **may God be pleased with him** to say that when he wanted to sleep. Ahmad also narrated it alone.

Imam Ahmad also said: Khalaf bin Al-Waleed told us, Ibn Ayyash told us, on the authority of Muhammad bin Ziyad Al-Alahani, on the authority of Abu Rashid Al-Hubrani, who said: I came to Abdullah bin Amr, may God be pleased with them both, and I said to him: Tell us what you heard from the Messenger of God, may God bless him and grant him peace. He threw a scroll in front of me and said: This is what the Messenger of God wrote to me. I looked at it and it said that Abu Bakr Al-Siddiq, may God be pleased with him, said: O

Surat al-Zumar 39:48

And the evils of what they earned will become apparent to them, and what they used to ridicule will overtake them.

Messenger of God, teach me what to say when I wake up and when I go to bed. The Messenger of God, may God bless him and grant him peace, said to him: O Abu Bakr, say: O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed, there is no god but You, Lord of everything and its King. I seek refuge in You from the evil of my soul and the evil of Satan and his polytheism, or from committing evil against myself or bringing it upon a Muslim. Al-Tirmidhi narrated it on the authority of Al-Hasan bin Arfa, on the authority of Ismail bin Ayyash, and he said: It is good and strange from this chain of transmission. Imam Ahmad said: Hashim told us, Shaiban told us, on the authority of Layth, on the authority of Mujahid, who said: Abu Bakr al-Siddiq said: The Messenger of God (peace and blessings of God be upon him) commanded me to say when I wake up, when I go to bed at night, **O God, Creator of the heavens and the earth**, etc. And the words of God, the Exalted: **And if those who do wrong** - meaning the polytheists - **had all that is on the earth and twice as much with it** - meaning, even if they had all that is on the earth and double it with it, **they would offer it as ransom from the evil of the punishment** - meaning, what God has made obligatory for them on the Day of Resurrection. Despite this, the ransom will not be accepted from them, even if the earth was filled with gold, as He said in another verse: **And there will appear to them from God that which they had never reckoned upon** - meaning, there will appear to them from God a punishment and chastisement that they had not considered or calculated. **And there will appear to them the evil of what they have earned** - meaning, the recompense for what they earned in this world of forbidden acts and sins will appear to them. **And that which they used to ridicule will encompass them** - meaning, they will be surrounded by the punishment and chastisement that they used to ridicule in this world.

Fath al-Qadir

48- **And the evils of what they had earned will become apparent to them** meaning the evils of their actions of polytheism and oppression of God's friends. It is possible that it is a source: meaning the evils of what they earned, and that it is a relative pronoun: meaning the evils of what they earned. **And that which they used to ridicule will encompass them** meaning that what they used to ridicule of the warning that the Messenger of God, may God bless him and grant him peace, used to warn them with will befall them.

Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding the verse: **And when God alone is mentioned, they recoil** he said: **The hearts of these four who do not believe in the Hereafter harden and are repelled** Abu Jahl ibn Hisham, Al-Walid ibn Uqbah, Sufyan, and Ubayy ibn Khalaf **and when those besides Him are mentioned** Al-Lat and Al-Uzza **behold, they rejoice**. Muslim, Abu Dawud, and Al-Bayhaqi narrated in Al-Asma' wa'l-Sifat on the authority of Aisha who said: "When the Messenger of God (blessings and peace of God be upon him) got up at night, he would

begin his prayer by saying: O God, Lord of Gabriel, Michael, and Israfil, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You judge between Your servants concerning that over which they differ. Guide me to the truth concerning that over which they differ, by Your permission. Indeed, You guide whom You will to a straight path."

Tafsir al-Baghawi

48. **And the evils of what they had earned will become apparent to them**, meaning: the evils of their actions of polytheism and injustice toward God's friends. **And that which they used to ridicule will overtake them**.

Tafsir al-Baidawi

48- **And the evils of what they had earned will become apparent to them** the evils of their deeds or what they had earned when their records are exposed. **And that which they used to ridicule will overtake them** and their recompense will encompass them.

Surat al-Zumar 39:49

So when harm touches man, he calls upon Us; then when We bestow upon him a favor from Us, he says, **I was only given it because of knowledge**. Rather, it is a trial, but most of them do not know.

Tafsir al-Jalalayn

So when harm befalls man, he calls upon Us. Then when We grant him a favor from Us, he says, **I was only given it because of knowledge** from God that I am worthy of it. **Rather, it is a trial, a calamity with which the servant is tested, but most of them do not know** that the granting of favor is a lure and a test.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So when a person is afflicted with hardship and distress, he calls upon Us, seeking aid from Us regarding the harm that has befallen him, **Then when We bestow upon him a favor from Us**, meaning: Then when We give him relief from the harm he was in, by replacing the harm with ease and plenty, and the sickness with health and well-being, then he says: I was only given what I was given of ease and plenty in life, and health in the body and well-being, based on knowledge I have, meaning on knowledge from God that I am worthy of it due to my honor and His pleasure with my work with Me, meaning in what I have, just as one says: You are doing well in this matter with Me, meaning in what I think and reckon.

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: **Then when We bestowed upon him a favor from Us** until he reached **with knowledge** with Me: meaning with goodness with Me.

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: **If We bestowed upon him a favor from Us**, he said: We gave it to him.

His saying: **I was given it with knowledge** means with an honor that he gave me.

And His statement: **Rather, it is a trial**, meaning that God Almighty says: **Rather**, We gave them that blessing after the hardship they were in as a trial for them: meaning, a calamity with which We tested them, and a test with which We tested them. **But most of them**, due to their ignorance and bad opinion, **do not know**, for what reason they were given that.

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: **Rather, it is a trial**: meaning a calamity.

Tafsir al-Qurtubi

The Almighty says: **And when harm touches man, he calls upon Us**. It was said that it was revealed about Hudhayfah ibn al-Mughira. **Then when We bestow upon him a favor from Us, he says**, I have only been given it because of knowledge. **Qatadah said**, On knowledge" means I have knowledge of the means of earning. It was also reported from him, "On knowledge means on goodness with Me. **It was also said**, On knowledge" means knowledge from God of my favor. Al-Hasan said, "On knowledge" means knowledge that God taught me. It was also said that the meaning is that he said, "I know that if I am given this in this world, I will have a status with God. **So God said**, **Rather, it is a trial**." That is, rather, the blessings that I have been given are a trial by which you will be tested. Al-Farra' said, "The feminine form of *it* is used to denote the feminization of the trial. If it had been **rather, it is a trial**, it would have been permissible. An-Nahhas said, **Rather, I gave it to him as a trial**. "But most of them do not know." That is, you do not know that giving them money is a test.

Tafsir Ibn Kathir

The Blessed and Exalted says, informing about man that when he is in distress, he supplicates to God Almighty, turns to Him, and calls upon Him. But if He grants him a blessing from Him, he transgresses and rebels, and says, **It was only given to me because of knowledge**, meaning because God Almighty knows that I deserve it. Had I not been special to God, He would not have granted me this. Qatada said, **On the basis of knowledge I have, on the basis of information I have**. God Almighty said, **Rather, it is a trial**, meaning the matter is not as he claimed. **Rather**, We only bestowed this blessing upon him to test him in what We have bestowed upon him, whether he would obey or disobey, despite Our prior knowledge of that. It is a trial, that is, a test. **But most of them do not know**, that is, they say what they say and claim what they claim. **Those before them have already said it**, meaning many of the nations who came before said this statement, claimed this assertion, and made this claim. **So what they earned did not avail them**, meaning their words were not true, nor did their gathering and what they earned prevent them. "So the evils of what they earned befell them. And those who..." **Those who were wronged will be afflicted by the evils of what they earned**, that is, just as those afflicted, **and they will not escape**, as God, the Most High, said, informing us about Qarun that his people said to him, "Do not rejoice. Indeed, God does not like the exultant. And seek, through that which God has given you, the home of the Hereafter, and do not forget your share of this world. And do good as God has been good to you, and do not seek corruption in the land. Indeed, God does

Surat al-Zumar 39:49

So when harm touches man, he calls upon Us; then when We bestow upon him a favor from Us, he says, "I was only given it because of knowledge." Rather, it is a trial, but most of them do not know.

not like corrupters." He said, **It has only been given to me because of knowledge I have.** Did he not know that God destroyed before him generations who were stronger than him in strength and greater in multitude? And the criminals will not be asked about their sins. And God, the Most High, said, **And they said, 'We are more numerous in wealth and children, and we will not be punished.'** And God, the Most High, said, **Do they not know that God expands provision for whom He wills and restricts it?** That is, He expands it for some people and restricts it for others. **Indeed in that are signs for a people who believe.** That is, lessons and proofs.

Fath al-Qadir

His statement: 49- "So when a human being is touched **What is meant by** human" here is the species, considering some of its individuals or most of them. It was also said that it refers to the disbelievers only, but the former is more appropriate. The specific reason for its cause does not prevent it from being applied to the species, because considering the generality of the wording fulfills the right of the Qur'anic system and fulfills its meaning. The meaning is that the nature of most of the human species is that if harm touches them, such as sickness, poverty, or something else, they call upon God and implore Him to lift them up and repel them. "Then when We bestow upon him a favor from Us, **meaning We give him a favor coming from Us,** he says, 'I was given it only because of knowledge'" from Me regarding the types of earnings, or because of goodness with Me, or because of knowledge from God regarding My favor. Al-Hasan said: Because of knowledge that God taught me. It was also said that I knew that if I was given this in this world, I would have a status with God. The pronoun in "I was given it" is masculine, even though it refers to the favor because it means a blessing. It was said that the pronoun refers to *ma*, and it is a relative pronoun, and the first is more appropriate. **Rather, it is a trial.** This is a response to what he said, meaning that what We gave you is not what you mentioned, rather it is a trial for you and a test of your condition. Will you be grateful or ungrateful? Al-Farra' said: The pronoun was made feminine in his statement *it* to make the trial feminine. If he had said, **Rather, it is a trial,** it would have been permissible. An-Nahhas said: **Rather, I gave him a trial.** It was said that the pronoun was made feminine in consideration of the word trial, and the first was made masculine in his statement **I was given it** in consideration of its meaning. **But most of them do not know,** that this is a luring of them from God and a test of what they have of gratitude or ingratitude.

Tafsir al-Baghawi

49. **But when harm touches man,** meaning hardship, **he calls upon Us; then when We grant him,** meaning We give him **a favor from Us, he says, 'I was only given it because of knowledge,'** meaning, because of the knowledge from God that I am worthy of it. Muqatil

said: **Because of good that God knows best with me.** He mentioned the metaphor because what is meant by a blessing is a bestowal. **Rather, it is a trial,** [meaning, that blessing is a trial] to lure him in, test him, and affliction from God the Most High. It was also said: Rather, His word that he uttered was a trial. **But most of them do not know,** meaning, that it is a lure and a test.

Tafsir al-Baidawi

49- **But when harm befalls man, he calls upon Us** is an account of the genus in which it is predominant, and the conjunction with His statement **and when God alone is mentioned** with the letter *fa* is to show their contradiction and reversal in the causation, meaning that they are disgusted by the mention of God alone and are pleased by the mention of the gods, so when harm befalls them, they call upon those whose mention they are disgusted by, not those whose mention they are pleased by, and what is between them is an objection confirming the denial of that to them. **Then when We bestowed upon him a favor from Us** We gave it to him as a favor, for the bestowal is specific to him. He said, "It was only given to me because of knowledge **from me regarding how he earned it, or that I will give it to him because I deserve it, or from God through me and because I deserve it, and the ha**" in it is because it was made a relative pronoun, otherwise it is for the blessing and the masculine because what is meant is something of it. "Rather, it is a trial **is a test for him, whether he will be grateful or ungrateful, and it is a rejection of what he said and the feminine pronoun is in consideration of the good or the word blessing, and it was read in the masculine form,** but most of them do not know" that, and it is evidence that the human being is for the species.

Surat al-Zumar 39:50

Those before them had said it, but what they were earning did not avail them.

Tafsir al-Jalalayn

50 - **Those before them had said it** of the nations such as Qarun and his people who were satisfied with it **but what they were earning did not avail them**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: He said this statement, meaning their statement about the blessing of God which He bestowed upon them while they were polytheists: We gave it to them based on knowledge we have. **And those before them** meaning: those before the polytheists of Quraysh from the past nations to their messengers, as a denial and mockery of them. And His statement: **But what they used to earn did not avail them** means: When God's punishment came to them because of their denial of God's messengers and their mockery of them, what they used to earn of deeds did not avail them, and that was their worship of idols. He says: Their service to them did not benefit them, and their gods did not intercede for them with God at that time, but they surrendered to them and disowned them.

Tafsir al-Qurtubi

The Almighty says: **He has said it** The feminine is the word **those before them** meaning the disbelievers before them like Qarun and others where he said: **I have only been given it because of knowledge I have** (al-Qasas 28:78) **So what they used to earn did not avail them** *ma* is for denial, meaning their wealth and children did not avail them at all against the punishment of God. It was said: What is it that enriched their wealth? So *ma* is an interrogative.

Tafsir Ibn Kathir

The Blessed and Exalted says, informing about man that when he is in distress, he supplicates to God Almighty, turns to Him, and calls upon Him. But if He grants him a blessing from Him, he transgresses and rebels, and says, **It was only given to me because of knowledge**, meaning because God Almighty knows that I deserve it. Had I not been special to God, He would not have granted me this. Qatada said, **On the basis of knowledge I have, on the basis of information I have**. God Almighty said, **Rather, it is a trial**, meaning the matter is not as he claimed. Rather, We only bestowed this blessing upon him to test him in what We have bestowed upon him, whether he would obey or disobey, despite Our prior knowledge of that. It is a

trial, that is, a test. **But most of them do not know**, that is, they say what they say and claim what they claim. **Those before them have already said it**, meaning many of the nations who came before said this statement, claimed this assertion, and made this claim. **So what they earned did not avail them**, meaning their words were not true, nor did their gathering and what they earned prevent them. "So the evils of what they earned befell them. And those who..." **Those who were wronged will be afflicted by the evils of what they earned**, that is, just as those afflicted, **and they will not escape**, as God, the Most High, said, informing us about Qarun that his people said to him, "Do not rejoice. Indeed, God does not like the exultant. And seek, through that which God has given you, the home of the Hereafter, and do not forget your share of this world. And do good as God has been good to you, and do not seek corruption in the land. Indeed, God does not like corrupters." He said, **It has only been given to me because of knowledge I have**. Did he not know that God destroyed before him generations who were stronger than him in strength and greater in multitude? And the criminals will not be asked about their sins. And God, the Most High, said, **And they said, 'We are more numerous in wealth and children, and we will not be punished.'** And God, the Most High, said, **Do they not know that God expands provision for whom He wills and restricts it?** That is, He expands it for some people and restricts it for others. **Indeed in that are signs for a people who believe**. That is, lessons and proofs.

Fath al-Qadir

50- **Those before them had said it** meaning that they said this word which they said, which is their saying: **I was only given it because of the knowledge of those before them, like Qarun and others**, for Qarun said: **I was only given it because of knowledge I have**, "so what they were earning did not avail them at all" It is possible for this *ma* to be negative: meaning what they earned of worldly pleasures did not avail them at all, or for it to be interrogative: meaning what did that avail them at all?

Tafsir al-Baghawi

50. **Those before them had said it**, Muqatil said: meaning Qarun, for he said: **It was only given to me because of knowledge I have** Al-Qasas 78, **so what they were earning did not avail them at all**, so disbeliever did not avail them at all in terms of punishment.

Tafsir al-Baidawi

50- **Those before them had said it**. The *ha'* is for his saying, **It was only given to me because of knowledge**, because it is a word or a sentence. It was read in the masculine form. **And those before them** Qarun and his people, because he said it and his people were satisfied with it. **So what they were earning did not avail them** of worldly pleasures.

Surat al-Zumar 39:51

Then the evil of what they earned befell them, and those who did wrong among these - the evil of what they earned will befall them, and they will not cause failure.

Surat al-Zumar 39:51

Then the evil of what they earned befell them, and those who did wrong among these - the evil of what they earned will befall them, and they will not cause failure.

Tafsir al-Jalalayn

51 - **So the evil consequences of what they had earned will befall them** as a recompense **and those who did wrong among these** Quraysh **will be afflicted by the evil consequences of what they had earned, and they will not escape** Our punishment. So they suffered a drought for seven years, then it was expanded upon them.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And the evil of what they earned befell them.** He says: So those who said this statement from the past nations were afflicted with the consequences of the evil of what they earned of deeds, so they were hastened to be disgraced in this world, like Qarun who said when he was sent: **I have only been given it because of knowledge I have.** So God caused the earth to swallow him and his home. And he had no company to help him other than God, nor was he among those who defend themselves. (al-Qasas 28:81) God, the Most High, says: **And those who do wrong among these,** He says to His Prophet Muhammad, peace and blessings be upon him: Those who disbelieved in God, O Muhammad, from your people, and wronged themselves and said this statement, the consequences of **the evil of what they earned** will also befall them, just as those before them were afflicted by their saying it. **And they will not escape.** He says: And they will not escape their Lord, nor will they outrun Him, fleeing on earth from His punishment when it descends upon them, but it will befall them. **This is the way of God with those who passed on before, and you will not find any change in the way of God.** (al-Ahzab 33:62) So He did that to them. So he brought them shame in this world and killed them with the sword on the day of Badr.

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

Who said that?

Muhammad bin Al-Hussein told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **Those before them said it** the past nations **and those who did wrong** from these, he said: from the nation of Muhammad, may God bless him and grant him peace.

Tafsir al-Qurtubi

The Almighty says: **So the evil consequences of what they earned will befall them** meaning the recompense for their evil deeds. The recompense for an evil action is sometimes called an evil. **And those who did wrong** meaning they associated others with God **among this nation, the evil consequences of what they earned will befall them** meaning by returning and using the sword. **And they will not escape** meaning they will not be able to outsmart God or outpace Him. This has been mentioned previously.

Tafsir Ibn Kathir

The Blessed and Exalted says, informing about man that when he is in distress, he supplicates to God Almighty, turns to Him, and calls upon Him. But if He grants him a blessing from Him, he transgresses and rebels, and says, **It was only given to me because of knowledge,** meaning because God Almighty knows that I deserve it. Had I not been special to God, He would not have granted me this. Qatada said, **On the basis of knowledge I have, on the basis of information I have.** God Almighty said, **Rather, it is a trial,** meaning the matter is not as he claimed. Rather, We only bestowed this blessing upon him to test him in what We have bestowed upon him, whether he would obey or disobey, despite Our prior knowledge of that. It is a trial, that is, a test. **But most of them do not know,** that is, they say what they say and claim what they claim. **Those before them have already said it,** meaning many of the nations who came before said this statement, claimed this assertion, and made this claim. **So what they earned did not avail them,** meaning their words were not true, nor did their gathering and what they earned prevent them. "So the evils of what they earned befell them. And those who..." **Those who were wronged will be afflicted by the evils of what they earned,** that is, just as those afflicted, **and they will not escape,** as God, the Most High, said, informing us about Qarun that his people said to him, "Do not rejoice. Indeed, God does not like the exultant. And seek, through that which God has given you, the home of the Hereafter, and do not forget your share of this world. And do good as God has been good to you, and do not seek corruption in the land. Indeed, God does not like corrupters." He said, **It has only been given to me because of knowledge I have.** Did he not know that God destroyed before him generations who were stronger than him in strength and greater in multitude? And the criminals will not be asked about their sins. And God, the Most High, said, **And they said, 'We are more numerous in wealth and children, and we will not be punished.'** And God, the Most High, said, **Do they not know that God expands provision for whom He wills and restricts it?** That is, He expands it for some people and restricts it for others. **Indeed in that are signs for a people who believe.** That is, lessons and proofs.

Fath al-Qadir

51- **So the evil consequences of what they earned befell them**, meaning the recompense for the evil consequences of their earnings, or they were afflicted with evil consequences that were the recompense for what they earned. The recompense is called evil consequences because it occurs in response to their evil consequences, so this is a case of analogy, like His statement: **And the recompense for an evil is an evil consequence like it**. Then the Almighty threatened the disbelievers of His time, saying: **And those who did wrong among these**, the existing disbelievers, **will be afflicted by the evil consequences of what they earned**, just as those before them were afflicted. And what afflicted them in this world was what afflicted them of famine, killing, captivity, and oppression. **And they will not escape**, meaning they will be able to escape from God, rather their return is to Him, and He will do with them whatever punishment He wills.

Tafsir al-Baghawi

51. **So the evil consequences of what they had earned will befall them**, meaning: their punishment. Then He threatened the unbelievers of Mecca, saying: **And those who did wrong among these will be afflicted with the evil consequences of what they had earned, and they will not be able to escape**, meaning they will be annihilated because their return is to God Almighty.

Tafsir al-Baidawi

51- **So the evil of what they earned will befall them** as a recompense for the evil of their deeds or as a recompense for their actions. He called it evil because it is in contrast to their evil deeds, a symbol that all their deeds are like that. **And those who did wrong** through rebellion **among these** polytheists. *From* is for clarification or for partiality. **The evil of what they earned will befall them** as it befell those, and it has befallen them. They were afflicted with a drought for seven years and their leaders were killed at Badr. **And they will not escape** by escaping.

Surat al-Zumar 39:52

Do they not know that God extends provision to whom He wills and restricts it? Indeed in that are signs for a people who believe.

Surat al-Zumar 39:52

Do they not know that God extends provision to whom He wills and restricts it? Indeed in that are signs for a people who believe.

Tafsir al-Jalalayn

52 - (Do they not know that God expands provision for whom He wills and restricts it for whom He wills as a test? In that are signs for a people who believe. Say) in it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Didn't these people, O Muhammad, know that We removed their hardship and they said: We were only given it because of knowledge from Us that hardship and ease, spaciousness and distress and affliction are in the hand of God, not anyone else? He expands provision for whomever He wills, and restricts it for whomever He wills of His servants, and restricts it, and that this is from God's proofs to His servants, so that they may consider it and remember, and know that the desire for Him and the fear are not in the hands of gods and rivals. **Indeed in that are signs** He says: Indeed in God's expansion of provision for whomever He wills, and His restriction of it for whomever He wills, there are signs: meaning indications and signs **for a people who believe** meaning: they believe in the truth, and they acknowledge it when they understand it and know its reality, that the One who does that is God, not anyone else.

Tafsir al-Qurtubi

The Almighty says: **Do they not know that God expands provision for whom He wills and restricts it? Indeed in that are signs for a people who believe.** He mentioned the believer specifically because he is the one who contemplates the verses and benefits from them. He knows that the abundance of provision may be a deception and a trap, while its restriction is a sign of elevation and glorification.

Tafsir Ibn Kathir

The Blessed and Exalted says, informing about man that when he is in distress, he supplicates to God Almighty, turns to Him, and calls upon Him. But if He grants him a blessing from Him, he transgresses and rebels, and says, **It was only given to me because of knowledge**, meaning because God Almighty knows

that I deserve it. Had I not been special to God, He would not have granted me this. Qatada said, **On the basis of knowledge I have, on the basis of information I have.** God Almighty said, **Rather, it is a trial**, meaning the matter is not as he claimed. Rather, We only bestowed this blessing upon him to test him in what We have bestowed upon him, whether he would obey or disobey, despite Our prior knowledge of that. It is a trial, that is, a test. **But most of them do not know**, that is, they say what they say and claim what they claim.

Those before them have already said it, meaning many of the nations who came before said this statement, claimed this assertion, and made this claim. **So what they earned did not avail them**, meaning their words were not true, nor did their gathering and what they earned prevent them. "So the evils of what they earned befell them. And those who..." **Those who were wronged will be afflicted by the evils of what they earned**, that is, just as those afflicted, **and they will not escape**, as God, the Most High, said, informing us about Qarun that his people said to him, "Do not rejoice. Indeed, God does not like the exultant. And seek, through that which God has given you, the home of the Hereafter, and do not forget your share of this world. And do good as God has been good to you, and do not seek corruption in the land. Indeed, God does not like corrupters." He said, **It has only been given to me because of knowledge I have.** Did he not know that God destroyed before him generations who were stronger than him in strength and greater in multitude? And the criminals will not be asked about their sins. And God, the Most High, said, **And they said, 'We are more numerous in wealth and children, and we will not be punished.'** And God, the Most High, said, **Do they not know that God expands provision for whom He wills and restricts it?** That is, He expands it for some people and restricts it for others. **Indeed in that are signs for a people who believe.** That is, lessons and proofs.

Fath al-Qadir

52- **Do they not know that God expands provision for whom He wills and restricts it?** That is, He expands provision for whom He wills to expand it. **And restricts it.** That is, He withholds it for whom He wills to restrict it or restricts it for whom He wills. Muqatil said: God admonished them so that they would consider His Oneness, and that was when they received rain after seven years, and He said: Do they not know that God expands provision for whom He wills and restricts it for whom He wills? **Indeed in that are signs.** That is, in what is mentioned are great indications and signs of the threat, followed by mentioning the breadth of His mercy and the greatness of His forgiveness.

Tafsir al-Baghawi

52. **Do they not know that God expands provision for whom He wills and restricts it?** That is, He expands provision for whom He wills, **and restricts it.** That is, He restricts it for whom He wills. **There are certainly signs**

in that for a people who believe.

Tafsir al-Baidawi

52- **Do they not know that God expands provision for whom He wills and restricts it?** Where He withheld provision from them for seven days and then expanded it for them for another seven days. **Indeed in that are signs for a people who believe** that all events are not mediated by God or other than Him.

Surat al-Zumar 39:53

Say, "O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

Surat al-Zumar 39:53

Say, "O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

Tafsir al-Jalalayn

-(Say, "O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins.") for whoever repents from polytheism **He is the Forgiving, the Merciful.**

Tafsir al-Suyuti

God Almighty said: Say, **O My servants who have transgressed.** The verse was presented in the hadith of the two sheikhs in Surat Al-Furqan. Ibn Abi Hatim narrated with a sound chain of transmission on the authority of Ibn Abbas, who said: This verse was revealed about the polytheists of Mecca.

Al-Hakim and Al-Tabarani narrated on the authority of Ibn Omar, who said: We used to say: There is no repentance for a tempted person if he abandons his religion after his conversion to Islam and his knowledge. Then when the Messenger of God, may God bless him and grant him peace, came to Medina, the verse was revealed about them: O My servants who have transgressed.

Al-Tabarani narrated with a weak chain of transmission on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, sent to Wahshi, the killer of Hamza, to invite him to Islam. He sent him a message: How do you invite me while you claim that whoever kills, commits adultery, or associates partners with God will receive a double punishment on the Day of Resurrection and will abide therein in disgrace? I did that. Do you find any dispensation for me? Then God revealed: Except for those who repent, believe, and do righteous work. The verse. Wahshi said: This is a strict condition. Except for those who repent, believe, and do righteous work. Perhaps I will not be able to do this. Then God revealed: God does not forgive association with Him, but He forgives what is less than that for whomever He wills. Wahshi said: I see a will after this, but I do not know whether I will be forgiven or not. Is there anything else? Then God revealed: O My servants who have transgressed against themselves, do not despair of the mercy of God. The verse. Wahshi said: Yes, and he became Muslim.

Tafsir al-Tabari

The people of interpretation differed as to who was meant by this verse. Some of them said: It refers to a group of polytheists who, when they were called to believe in God, said: How can we believe when we have committed polytheism, committed adultery, and killed the soul which God has forbidden, and God

promises the one who does that the Fire? What good will faith do us when we have already believed? Then this verse was revealed.

Who said that?

Muhammad ibn Sa'd told me: My father told me: My uncle told me: My father told me: On the authority of his father, on the authority of Ibn 'Abbas: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** That is because the people of Mecca said: Muhammad claims that he is an idol worshipper, and he called upon another god along with God, and killed the soul that God has forbidden, and he will not be forgiven. So how can we emigrate and become Muslim, when we have worshipped idols, and killed the soul that God has forbidden, and we are people of polytheism? So God revealed: **O My servants who have transgressed against themselves, do not despair of the mercy of God.** He says: Do not despair of My mercy, for God forgives all sins. He said: **And turn to your Lord in repentance and submit to Him.** (al-Zumar 39:54) God only rebukes those with understanding, and what is lawful and unlawful is only for the people of faith. He rebukes them, and He commands them that if one of them transgresses against himself, he should not despair of the mercy of God, and that he should turn back and not delay in repenting from that transgression and sin that he committed. God mentioned in Surah Al Imran the believers when they asked God for forgiveness, and they said: **Our Lord, forgive us our sins and our transgression in our conduct and plant firmly our feet.** (al-Zumar 39:147) So it should be known that they had been committing transgressions, so He commanded them to repent from their transgressions.

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 the statement of God, **Those who have transgressed against themselves,** he said: killing a soul in the pre-Islamic era.

Ibn Hamid told us, he said: Salamah told us, he said: Ibn Ishaq told me, on the authority of some of his companions, on the authority of Ata' ibn Yasar, he said: These three verses were revealed in Medina about Wahshi and his companions: **O My servants who have transgressed against themselves** until His saying: **before the punishment comes upon you suddenly while you do not perceive.**

Yunus told me, he said: Ibn Wahb told us, he said: Abu Sakhr told me, he said: Zaid bin Aslam said, regarding His statement: **O My servants who have transgressed against themselves, do not despair of the mercy of God,** he said: It is only for the polytheists.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **O My servants who have transgressed against themselves** until he reached **all sins.** He said: It was mentioned to us that people committed great

sins in the pre-Islamic era, and when Islam came, they feared that they would not be forgiven, so God called them with this verse: **O My servants who have transgressed against themselves.**

Muhammad told us: Ahmad told us: Asbat told us, on the authority of Al-Suddi, regarding the statement of God, **O My servants who have transgressed against themselves**, he said: These were the polytheists from Mecca. They said: How can we answer you when you claim that whoever commits adultery, or murders, or associates others with the Most Merciful is doomed and among the people of Hellfire? So we have done all of these deeds. So this verse was revealed about them: **O My servants who have transgressed against themselves.**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **O My servants who have transgressed against themselves, do not despair of the mercy of God...** the verse, he said: There were a people among the people of ignorance who were displeased, and when God sent His Prophet, they said: If only we could go to Muhammad, may God bless him and grant him peace, and believe in him and follow him. Some of them said to one another: How will God and His Messenger accept you in His religion? And they said: Shall we not send a man to the Messenger of God, may God bless him and grant him peace? So when they were sent, the Qur'an was revealed: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** He recited until he reached: **so I will be among the doers of good.**

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Al-Sha'bi, who said: Shatir ibn Shaki and Masruq were sitting together. Shatir said: Either you narrate what you heard from Ibn Mas'ud and I will believe you, or I will narrate it and you will believe me. Masruq said: No, narrate it and I will believe you. He said: I heard Ibn Mas'ud say: The greatest verse of relief in the Qur'an is: **O My servants who have transgressed against themselves, do not despair of the mercy of God.** Masruq said: You have spoken the truth.

Others said: Rather, what he meant by that was the people of Islam. He said: The interpretation of the statement is: God forgives all sins for whomever He wills. They said: And it is like that in the copy of Abdullah. They said: This verse was revealed about a people whom the polytheists prevented from emigrating and tempted them, so they feared that there would be no repentance for them.

Who said that?

Ibrahim bin Saeed Al-Jawhari narrated to us, he said: Yahya bin Saeed Al-Umawi narrated to us, on the authority of Ibn Ishaq, on the authority of Nafi', on the authority of Ibn Umar, he said: He - meaning Umar - said: We used to say: There is no repentance for one who is tested. They used to say: God will not accept anything from us. We abandoned Islam because of a calamity that befell us after knowing it. Then when the Messenger of God, may God bless him and grant him peace, came to Medina, God revealed about them: **O My servants who have transgressed against**

themselves, do not despair of the mercy of God... the verse. Umar said: So I wrote it with my own hand, then sent it to Hisham bin Al-As. Hisham said: When it came to me, I began to recite it but did not understand it. Then it occurred to me that it was revealed about us for what we used to say. So I sat on my camel, then I went to Medina.

Ibn Humayd told us: Salamah told us: Muhammad ibn Ishaq told us, on the authority of Nafi', on the authority of Ibn 'Umar, who said: These verses were revealed about 'Ayyash ibn Abi Rabi'ah, al-Walid ibn al-Walid, and a group of Muslims who had embraced Islam and then been persecuted and tortured, and so they were persecuted. We used to say that God would never accept any ransom or justice from these people. They were people who embraced Islam and then abandoned their religion because of the torture they inflicted upon them. So these verses were revealed, and 'Umar ibn al-Khattab was a scribe. He said: So he wrote them with his own hand and sent them to 'Ayyash ibn Abi Rabi'ah, al-Walid ibn al-Walid, to those people, and they embraced Islam and emigrated.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Yunus told us, on the authority of Ibn Sirin, he said: Ali, may God be pleased with him, said: Which verse in the Quran is the most comprehensive? So they began to mention verses from the Quran: **And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful** (An-Nisa': 110) and similar verses. Ali said: There is no verse in the Quran that is more comprehensive than **O My servants who have transgressed against themselves...** to the end of the verse.

Abu Al-Sa'ib told us: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Sa'id Al-Azdi, on the authority of Abu Al-Kanud, who said: Abdullah entered the mosque and suddenly he mentioned the Fire and the chains. He said: So he came and stood over his head and said: What is he mentioning? Have you made people despair? **O My servants who have transgressed against themselves...** the verse.

Yunus told me, he said: Ibn Wahb told us, he said: Abu Sakhr told me, on the authority of Al-Qurazi, that he said about this verse: **O My servants who have transgressed against themselves, do not despair of the mercy of God,** he said: It is for all people.

Zakariya ibn Yahya ibn Abi Zaida narrated to me, saying: Hajjaj narrated to us, saying: Ibn Lahi'ah narrated to us, on the authority of Abu Qanbal, saying: I heard Abu Abd al-Rahman al-Muzani say: Abu Abd al-Rahman al-Jala'i narrated to me that he heard Thawban, the freed slave of the Messenger of God, may God bless him and grant him peace, say: "I heard the Messenger of God, may God bless him and grant him peace, say: 'I would not like to have the world and everything in it in exchange for this verse: "O My servants who have transgressed against themselves, do not despair of the mercy of God..." the verse. A man said: 'O Messenger of God, who has associated partners with God?' The Prophet, may God bless him and grant him peace, was silent, then he said: 'Beware of those who have associated partners with God, beware of those who have associated partners with

Surat al-Zumar 39:53

Say, "O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

God,' three times."

Others said: This was revealed about a people who saw the people of major sins as people of Hell, so God informed them that He forgives all sins to whomever He wills.

He who mentioned that said:

Ibn al-Barqi told me: Amr ibn Abi Salamah told us: Abu Muadh al-Khurasani told us, on the authority of Muqatil ibn Hayyan, on the authority of Nafi', on the authority of Ibn Umar, who said: We, the companions of the Messenger of God (blessings and peace of God be upon him), used to see or say that none of our good deeds were acceptable, until this verse was revealed: **Obey God and obey the Messenger and do not invalidate your deeds** (Muhammad 74:33). When this verse was revealed, we said: What is it that invalidates our deeds? We said: Major sins and immoralities. He said: Whenever we saw someone committing any of these, we would say: He is doomed, until this verse was revealed: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills** (An-Nisa' 4:48). When this verse was revealed, we refrained from speaking about that, and whenever we saw someone commit any of these, we would fear for him, but if he did not commit any of them, we would hope for him.

The most correct of the sayings on this matter is the saying of the one who said: God Almighty meant by that all those who transgress against themselves from among the people of faith and polytheism, because God included in His saying: **O My servants who have transgressed against themselves** all transgressors, and He did not specify one transgressor over another.

If someone were to say: **Does God forgive polytheism?** It would be said: **Yes, if the polytheist repents from it.** What is meant by His statement, **Indeed, God forgives all sins**, is for whomever He wills, as we mentioned before that Ibn Mas'ud used to recite it, and that God excepted from it polytheism if its perpetrator did not repent from it, so He said: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whomever He wills**. (An-Nisa': 48) So He informed that polytheism is not forgiven except after repentance, as He said: **Except for he who repents, believes, and does righteousness**. As for what is other than that, its perpetrator is subject to the will of his Lord. If He wills, He will bestow His favor upon him and forgive him, and if He wills, He will be just toward him and reward him for it.

As for his saying: **Do not despair of the mercy of God**, he means: Do not lose hope in the mercy of God.

Likewise, Muhammad bin Saad told me: My father told me: My uncle told me: My father told me, on the authority of his father, on the authority of Ibn Abbas.

We have mentioned the narrations on this matter before and explained its meaning.

His statement: **Indeed, God forgives all sins** means that God covers up all sins by forgiving their people

and leaving them unpunished for them if they repent from them. **Indeed, He is the Forgiving, the Merciful** towards them, if He punishes them for them after they repent from them.

Tafsir al-Qurtubi

God Almighty says: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** If you wish, you can delete the *yaa*, because the address is a place for deletion.

An-Nahhas: Among the most important things that were narrated about it is what Muhammad bin Ishaq narrated on the authority of Nafi' on the authority of Ibn Umar on the authority of Umar who said: When we agreed to emigrate, Hisham bin Al-Asi bin Wa'il As-Sahmi and I met with Ayyash bin Abi Rabia bin Utbah, and we said: The appointment is at the place of Banu Ghifar, and we said: Whoever among us is detained, so let his companion be punished. So I and Ayyash bin Utbah woke up and Hisham was detained from us, and he was tempted and we were tempted, so we used to say in Madinah: These people knew God, the Almighty, and believed in His Messenger, may God bless him and grant him peace, then they were tempted by a calamity that befell them, and we do not see any repentance for them. And they also used to say this about themselves, so God, the Almighty, revealed the denial of His Book: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God,'** until His Most High's saying: **Is there not in Hell an abode for the arrogant?** (al-Zumar 39:60). Umar said: So I wrote it with my own hand and then sent it to Hisham. Hisham said: When it came to me, I went out with it to Dhu Tuwa and said: O God, make it clear to me. I realized that it was revealed about us, so I returned and sat on my camel and caught up with the Messenger of God (peace and blessings of God be upon him). Saeed bin Jubair narrated from Ibn Abbas, who said: There were some people from the polytheists who killed a lot and committed adultery a lot. They said to the Prophet (peace and blessings of God be upon him) or sent to him: What you are calling to is good, if only you would tell us that we have the opportunity to repent. So God, the Almighty, revealed this verse: **Say, 'O My servants who have transgressed against themselves.'**

Al-Bukhari mentioned it with a similar meaning. It has already been mentioned at the end of *Al-Furqan*. Ibn Abbas also narrated that it was revealed about the people of Mecca, and they said:

Muhammad claimed that whoever worships idols and kisses the soul that God has forbidden will not be forgiven. How can we emigrate and become Muslim when we have worshipped another god along with God and killed the soul that God has forbidden? So God revealed this verse. It was said that it was revealed about a group of Muslims who were excessive in their worship and feared that God would not accept their repentance because of sins they had committed in the pre-Islamic era. Ibn Abbas and Ata'

also said: It was revealed about Wahshi, the killer of Hamza, because he thought that God would not accept his conversion to Islam. Ibn Jurayj narrated from Ata' from Ibn Abbas that Wahshi came to the Prophet (peace and blessings of God be upon him) and said: O Muhammad, I have come to you seeking protection, so delay me so that I may hear the words of God. The Messenger of God (peace and blessings of God be upon him) said: I would have liked to see you without protection, but if you have come to me seeking protection, then you are under my protection until you hear the words of God. I have associated partners with God, killed the soul that God has forbidden, and committed adultery. Will God accept my repentance? The Messenger of God (peace and blessings of God be upon him) was silent until the verse, **And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right and do not commit unlawful sexual intercourse** (Al-Furqan 25:68) to the end of the verse was revealed. He recited it to him and said, "I see a condition, so perhaps I will not do good. I am under your protection until I hear the word of God." Then the verse, **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills** (An-Nisa' 4:48) was revealed. So he called for him and recited it to him and said, **Perhaps I am one of those who do not wish to be under your protection until I hear the word of God.** Then the verse, **O My servants who have transgressed against themselves, do not despair of mercy** was revealed. He said, **Yes, now I do not see a condition.** So he became a Muslim. Hammad ibn Salamah narrated from Thabit from Shahr ibn Hawshab from Asma' that she heard the Prophet (peace and blessings of God be upon him) reciting: "Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins and does not mind. Indeed, it is He who is the Forgiving, the Merciful.'" In the copy of Ibn Mas'ud it is: **Indeed, God forgives all sins** for whomever He wills. Abu Ja'far al-Nahhas said: These two readings are based on the interpretation, meaning that God forgives whomever He wills. God has identified whomever He wills to forgive, namely the one who repents or the one who committed a minor sin and did not commit a major sin. What indicates that He means the one who repents is what comes after it: **And turn to your Lord.** So the one who repents will have all his sins forgiven. This is indicated by: **And indeed, I am the Forgiving of whoever repents.** (Ta-Ha: 82) So there is no problem with this. Ali ibn Abi Talib said: There is no verse in the Qur'an that is more comprehensive than this verse: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** This has already been mentioned in Subhan **Glory be to God.** Abdullah bin Omar said: This is the most hopeful verse in the Quran. Ibn Abbas responded to them and said: The most hopeful verse in the Quran is the Almighty's saying: **And indeed, your Lord is the possessor of forgiveness for the people despite their wrongdoing.** (Ar-Ra'd: 6) This has already been mentioned in Ar-Ra'd. It was also read: **And do not despair** with a kasra or a fatha on the noon. This has already been explained in Al-Hijr.

Tafsir Ibn Kathir

This noble verse is a call to all sinners, infidels and others, to repent and return to God, and it informs us that God Almighty forgives all sins for whoever repents from them and turns away from them, no matter how many they are or how much they are like the foam of the sea. It is not correct to interpret this as referring to anyone other than repentance, because polytheism is not forgiven for anyone who does not repent from it. Al-Bukhari said: Ibrahim bin Musa told us, Hisham bin Yusuf told us, Ibn Jurayj told them, Ya'la said, Sa'id bin Jubair told him, on the authority of Ibn Abbas, may God be pleased with them both, that some people from the polytheists had killed a lot, and committed adultery a lot, so they came to Muhammad, may God bless him and grant him peace, and said: What you say and call to is good, if only you would tell us that there is expiation for what we have done. Then the following verse was revealed: **And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit adultery** and the following verse: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** This is how Muslim, Abu Dawud, and al-Nasa'i narrated it from the hadith of Ibn Jurayj, on the authority of Ya'la bin Muslim al-Makki, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both. What is meant by the first verse is the saying of God, the Most High: **Except for those who repent, believe, and do righteous work** verse. Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Abu Qabil told us: I heard Abu Abdur-Rahman Al-Muzani say: I heard Thawban, the freed slave of the Messenger of God (peace and blessings of God be upon him), say: I heard the Messenger of God (peace and blessings of God be upon him) say: "I would not like to have the world and everything in it because of this verse: 'Say, "O My servants who have transgressed against themselves" until the end of the verse. A man said: O Messenger of God, who then associated others with God?' The Prophet (peace and blessings of God be upon him) was silent, then he said: 'And who has associated others with God?'" three times. This is the only time Imam Ahmad narrated it. Imam Ahmad also said: Surayj ibn An-Nu'man told us: Nuh ibn Qays told us: Ash'ath ibn Jabir Al-Hadani told us: Makhul told us: Amr ibn Unbasa **may God be pleased with him** said: "An old man came to the Prophet (peace and blessings of God be upon him), leaning on a cane, and said: O Messenger of God, I have committed treachery and immorality, will I be forgiven? The Prophet (peace and blessings of God be upon him) said: Do you not bear witness that there is no god but God? He said: Yes, and I bear witness that you are the Messenger of God. The Prophet (peace and blessings of God be upon him) said: Your treachery and immorality have been forgiven." This is the only time Ahmad narrated it.

Imam Ahmad said: Yazid bin Harun told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Shahr bin Hawshab, on the authority of Asma bint Yazid, may God be pleased with her, who said: I heard the Messenger of God, may God bless him and grant him peace, recite: **Indeed, it is an unrighteous deed.** And I heard him, may God bless

Surat al-Zumar 39:53

Say, "O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

him and grant him peace, say: "Say: O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins," and He does not mind. **Indeed, it is He who is the Forgiving, the Merciful.** Abu Dawud and al-Tirmidhi narrated it from a hadith of Thabit with it. All of these hadiths indicate that what is meant is that He forgives all of that with repentance, and a servant should not despair of God's mercy, no matter how great and numerous his sins are, for the door of mercy and repentance is wide. God the Almighty said: **Do they not know that it is God who accepts repentance from His servants?** And He the Almighty said: **And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful.** And He the Almighty said regarding al-Munafiqun 63: "Indeed, the hypocrites will be in the lowest depths of the Fire. And never will you find for them a helper * Except for those who repent and reform." And He the Almighty said: "Indeed, they have disbelieved who say, 'God is the third of three.' And there is no deity except one God. And if they do not desist from what they say, a painful punishment will surely befall those among them who disbelieve." Then He the Almighty said: **Will they not then repent to God and seek His forgiveness? And God is Forgiving and Merciful.** And He the Almighty said: **Indeed, those who persecuted the believing men and believing women and then did not repent.**

Al-Hasan al-Basri, may God have mercy on him, said: Look at this generosity and kindness. They killed His friends while He was calling them to repentance. And forgiveness and verses on this subject are very numerous. In the two Sahihs, on the authority of Abu Saeed **may God be pleased with him**, on the authority of the Messenger of God (blessings and peace of God be upon him), there is the hadith of the man who killed ninety-nine people, then he regretted it and asked a worshipper from among the children of Israel if there was any chance for him to repent. He said: No. So he killed him and completed one hundred with him. Then he asked one of their scholars if there was any chance for him to repent. He said: Who will stand between you and repentance? Then he ordered him to go to a town where God would be worshipped. So he went there, but death came to him on the way, and the angels of mercy and the angels of punishment argued over him. So God, the Almighty, ordered them to measure the distance between the two lands; to whichever of them he was closer, he would be from it. They found him closer to the land to which he had migrated, so the angels of mercy took him. It was mentioned that he held his chest at the time of death and that God, the Blessed and Exalted, ordered the better town to come closer and ordered that town to move away. This is the meaning of the hadith, and we have written it in another place with its wording. Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, regarding the Almighty's saying: "Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins,'" to the end of the verse. He said: God Almighty has called to His forgiveness whoever claims that the Messiah is God, whoever claims that the Messiah is the son of God, whoever

claims that Ezra is the son of God, whoever claims that God is poor, whoever claims that God's hand is tied, and whoever claims that God is the third of three. God Almighty says to these al-Nas 114: **Will they not then repent to God and seek His forgiveness? And God is Forgiving and Merciful.** Then He called to repentance the one who is greater in speech than these, the one who says, **I am your highest lord**, and says, **I have not known for you any god other than Me.** Ibn Abbas, may God be pleased with them both, said: Whoever despairs of God's servants of repentance after this has denied the Book of God Almighty, but the servant is not able to repent until God repents to him.

Al-Tabarani narrated on the authority of Al-Sha'bi on the authority of Sunayd bin Shaki that he said: I heard Ibn Mas'ud say that the greatest verse in the Book of God is **God, there is no god but He, the Ever-Living, the Self-Sustaining.** And the most comprehensive verse in The Quran with good and evil: **Indeed, God commands justice and doing good.** The most joyful verse in the Quran is in Surat al-Zumar 39: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** The most entrusting verse in the Book of God is: **And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect.**

Masruq said to him: **You have spoken the truth.**

Al-A'mash narrated from Abu Sa'id from Abu Al-Kanud who said: Abdullah - meaning Ibn Mas'ud **may God be pleased with him** passed by a storyteller who was reminding the people, so he said: **O reminder, why do you make people despair of the mercy of God?** Then he recited: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** Narrated by Ibn Abi Hatim **may God have mercy on him.**

He mentioned hadiths that negate despair

Imam Ahmad said: Surayj ibn al-Nu'man narrated to us, Abu Ubaidah Abdul-Mu'min ibn Ubaidullah narrated to us, Hasan al-Sadousi narrated to me, he said: I entered upon Anas ibn Malik **may God be pleased with him** and he said: I heard the Messenger of God (blessings and peace of God be upon him) say: "By the One in Whose Hand is my soul, if you were to sin until your sins filled the space between the heaven and the earth, and then you were to seek forgiveness from God, He would forgive you. By the One in Whose Hand is the soul of Muhammad (blessings and peace of God be upon him), if you did not sin, God would bring forth a people who would sin and then seek forgiveness from God, and He would forgive them." This is the only hadith narrated by Ahmad. Imam Ahmad said: Ishaq ibn 'Eesa narrated to us, al-Layth narrated to me, Muhammad ibn Qays Qass narrated to me, 'Umar ibn 'Abd al-'Aziz narrated to me, from Abu Sarmah, from Abu Ayyub al-Ansari **may God be pleased with him**, that when death approached him, he said: "I had concealed something from you that I heard from the Messenger of God (blessings and peace of God be upon him) who said: 'Were it not that you sin, God would create a people who would sin and He would forgive them.'" This is how Imam Ahmad

narrated it. Muslim included it in his Sahih, and at-Tirmidhi both narrated it on the authority of Qutaybah, from al-Layth ibn Sa'd. Muslim narrated it from another chain of narration on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Abu Sarmah, who was an Ansari companion, on the authority of Abu Ayyub, may God be pleased with them both. Imam Ahmad said: Ahmad ibn Abd al-Malik al-Harrani told us, Yahya ibn Amr ibn Malik al-Bakri told us, he said: I heard my father narrating on the authority of Abu al-Jawza', 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 expiation for sin is regret.** And the Messenger of God, may God bless him and grant him peace, said: **If you did not sin, God would bring people who would sin and He would forgive them.** Ahmad alone narrated it. Abdullah ibn al-Imam Ahmad said: Abd al-A'la ibn Hammad al-Qurashi told me, Dawud ibn Abd al-Rahman told us, Abu Abdullah Maslama ibn Abdullah al-Razi told us, on the authority of Abu Amr al-Bajali, on the authority of Abd al-Malik ibn Sufyan al-Thaqafi, on the authority of Abu Ja'far Muhammad ibn Ali, on the authority of Muhammad ibn al-Hanafiyyah, on the authority of his father, Ali ibn Abi Talib, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **God loves the tempted servant who repents.** And they did not include it from this chain of narration.

Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad told us, Thabit and Hamid told us, on the authority of Abdullah bin Ubaid bin Umair, who said: Iblis, may God curse him, said: O Lord, You have expelled me from Paradise because of Adam, and I cannot do it except with Your authority. He said: Then you have authority. He said: O Lord, give me more. He said: No child will be born to him except that a child like him will be born to you. He said: O Lord, give me more. He said: Shall I make their chests dwelling places for you and shall make blood run through them? He said: O Lord, give me more. He said: Attack them with your cavalry and infantry and share with them in wealth and children and make promises to them. But Satan promises them nothing but delusion. Adam, peace be upon him, said: O Lord, You have given him authority over me, and I cannot protect myself except through You. He said: God, the Blessed and Exalted, does not give birth to a child except that You appoint someone to protect him from bad company. He said: O Lord, give me more. He said: The good deed is ten or more and the bad deed is one or I will erase it. He said: O Lord, give me more. He said: The door of repentance is open as long as the soul is in the body. He said: O Lord, give me more. He said: O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives. "All sins are forgiven. Indeed, He is the Forgiving, the Merciful." Muhammad bin Ishaq said: Nafi' said, on the authority of Abdullah bin Umar, on the authority of Umar, may God be pleased with them both, in his hadith: "We used to say: 'God does not accept from those who are tempted any change, nor justice, nor repentance. They knew God, then returned to disbelief because of a calamity that befell them.' He said: "And they used to say that to themselves." He

said: "So when the Messenger of God, may God bless him and grant him peace, came to Medina, God Almighty revealed about them and about our saying and their saying to themselves: 'O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins. Indeed, it is He who is the Forgiving, the Merciful. And turn to your Lord and submit to Him before the punishment comes upon you, then you will not be aided. And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive.'" Umar, may God be pleased with him, said: **So I wrote it with my own hand on a piece of paper and sent it to Hisham bin Al-'As, may God be pleased with him.** He said: "Hisham said: 'When it came to me, I began to recite it in Dhu Tuwa, ascending it and making noise, but I did not understand it until I said: O God, make me understand it.' So I threw it down." God the Almighty has in my heart that it was revealed about us and what we were saying to ourselves and what was said about us, so I returned to my camel and sat on it and joined the Messenger of God, may God bless him and grant him peace, in Medina. Then God the Almighty urged His servants to hasten to repent, saying: **And turn to your Lord in repentance and submit to Him** etc., meaning return to God and surrender to Him **before the punishment comes upon you and then you will not be helped** meaning hasten to repent and do righteous deeds before the punishment comes **and follow the best of what was revealed to you from your Lord** which is the Noble Qur'an **before the punishment comes upon you suddenly while you do not perceive** meaning from where you do not know or perceive. Then God the Almighty said: **lest a soul should say, 'Oh, how I regret what I neglected in my duty to God'** meaning on the Day of Resurrection the criminal who was negligent in repentance and returning will regret it and wish that he was among the righteous, sincere, and obedient to God the Almighty. And God the Almighty said: **And if I were among the mockers** meaning that my work in this world was only the work of a mocker, a scofferer, not... Certain and believing, **Or you say, 'If only God had guided me, I would have been among the righteous.'** Or you say when you see the punishment, **'If only I had another chance so I could be among the doers of good.'** That is, you would wish you could be returned to this world so you could do good deeds. Ali ibn Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, God the Almighty informed us of what the servants say before they say it and what they do before they do it. God the Almighty said: **And none informs you like the All-Knowing.** "Lest a soul should say, 'Oh, how I regret what I neglected in my duty to God, and that I was among the mockers.' Or it should say, 'If only God had guided me, I would have been among the righteous.' Or it should say, when it sees the punishment, 'If only I had another chance, I would be among the doers of good.'" Imam Ahmad said: Aswad told us: Abu Bakr told us: Al-A'mash told us: Abu Salih told us: Abu Hurayrah told us: The Messenger of God, may God bless him and grant him peace, said: "Everyone in Hell will see his place in Paradise and say, 'If only God had guided me.' That will be a regret for him. He said: And every person in Paradise will see his place in Hell and say, 'If only God had guided me.' That will be a sign of

Surat al-Zumar 39:53

Say, "O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

gratitude." An-Nasa'i narrated it from the hadith of Abu Bakr ibn Ayyash with this chain of transmission. When the people who committed crimes wished to return to this world and regretted believing in the verses of God and following His Messengers, God Almighty said: **Yes, My signs came to you, but you denied them and were arrogant and were among the disbelievers.** That is, O servant who regrets what you did, My signs came to you in this world and My proofs were established against you, but you denied them and were arrogant about following them, and you were among the disbelievers who denied them.

Fath al-Qadir

And he ordered his Messenger, may God bless him and grant him peace, to give them good tidings of that, saying: 53- **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** What is meant by transgression is going too far in sins and committing many of them. The meaning of **do not despair** is: do not lose hope in God's mercy and forgiveness. Then, after he forbade them from despairing, he informed them of what would remove that, raise it, and replace despair with hope, saying: **Indeed, God forgives all sins.**

Know that this verse is the most hopeful verse in the Book of God, the Exalted, because it contains the greatest good report. First, He added the servants to Himself with the intention of honoring them and giving them further good report. Then He described them as being excessive in sins and committing many sins. Then He followed that with the prohibition against despairing of mercy for those who commit many sins. So the prohibition against despairing for sinners who are not excessive is more appropriate and based on the meaning of the address. Then He came with what leaves no doubt after it and no suspicion enters the heart upon hearing it. He said: **Indeed, God forgives sins.** The definite article has made the plural that it entered into a genus that necessitates the inclusion of its individuals. It is as strong as **Indeed, God forgives every sin, whatever it may be**, except what the Qur'anic text excludes, which is polytheism. **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills.** Then He was not satisfied with what He informed His servants of regarding the forgiveness of every sin, but rather confirmed that by saying: **all of them.** What good report that comforts the hearts of the believing doers of good." Their belief in their Lord is true, in their hope in Him. They cast off the garments of despair, rejecting bad thoughts about Him Who is not considered too great by any sin, nor is He stingy with His forgiveness and mercy towards His servants who turn to Him seeking pardon and who turn to Him for forgiveness of their sins. How beautiful is the justification with which the Almighty explained this statement, saying that He is the Forgiving, the Most Merciful. That is, He is abundant in forgiveness and mercy, great, eloquent, and vast. So whoever rejects this great favor and abundant gift, and thinks that making God's servants despair and losing hope in His mercy is more

appropriate for them than what God has given them glad tidings of, has committed the greatest excess and the ugliest mistake. For giving good tidings and not causing despair is what God's promises came with in His Noble Book, and is the path taken by His Messenger (peace and blessings of God be upon him) as is authentically reported from him in his saying: **Make things easy and do not make them difficult, and give good tidings and do not repel.**

If this is established for you, then know that the combination of this verse and His statement, **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills** is that every sin, whatever it may be, except for associating partners with God, is forgiven for whomever God wills to forgive. However, it can be said that His informing us that He forgives all sins indicates that He wills to forgive them all, and that necessitates that He wills to forgive all sinners among the Muslims, so there remains no contradiction between the two verses from this standpoint. As for what a group of commentators claim about restricting this verse to repentance and that it only forgives the sins of those who repent, they claim that they said this to reconcile the verses. It is a combination of the lizard and the nun, and the sailor and the guide, and a lion that reaps its rewards. If this great glad tidings were restricted to repentance, it would not have had much effect, because the repentance of the polytheist will forgive him for what he did of polytheism by starving the Muslims. He said, **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills.** If repentance was a restriction on forgiveness, then the explicit mention of polytheism would not have been useful. He, the Most High, said, **And indeed, your Lord is the possessor of forgiveness for mankind, despite their wrongdoing.** Al-Wahidi said, "All the commentators said that this verse is about a people who feared that if they became Muslims, they would not be forgiven for the great sins they committed, such as polytheism, killing a soul, and hostility towards the Prophet, may God bless him and grant him peace."

I said: Suppose it was for these people, so what would happen? The consideration is what it contains of generality, not the specificity of the cause, as is agreed upon among the people of knowledge. If the Qur'anic verses and the Prophetic hadiths were restricted by their causes and did not go beyond them, then most of the obligations would be lifted from the ummah, if not all of them. The necessary consequence is invalid by consensus, so the required consequence is the same.

In the pure Sunnah, there are authentic hadiths in the two Sahih and others on this subject, which, if the one who studies them truly knows them and appreciates them truly, he will know the correctness of what we have mentioned and recognize the truth of what we have explained. The majority of scholars read **O My servants** with the *ya'* in both connected and paused speech. Abu Bakr narrated from Asim that he pauses without the *ya'*. The majority of scholars read *Taqantu* with the noon fatha, while Abu Amr and Al-Kisa'i read it with the noon kasra.

Tafsir al-Baghawi

53. The Almighty said: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'**

Ata ibn Abi Rabah narrated on the authority of Ibn Abbas **may God be pleased with them both**: The Messenger of God (peace and blessings of God be upon him) sent word to Wahshi inviting him to Islam. Wahshi sent word to him: How can you invite me to your religion while you claim that whoever kills, associates others with God, or commits adultery will incur sins and his punishment will be doubled, while I have done all of that? Then God, the Almighty, revealed: **Except for those who repent, believe, and do righteous deeds Maryam 19:60**. Wahshi said: This is a very strict condition that I may not be able to fulfill. Is there anything else? Then God, the Almighty, revealed: **Indeed, God does not forgive association with Him, but He forgives what is less than that for whom He wills An-Nisa' 4:48-116**. Wahshi said: I still find myself in doubt, and I do not know whether He will forgive me or not. Then God, the Almighty, revealed: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** Wahshi said: Yes, this is it. So he came and converted to Islam. The Muslims said: Is this specific to him or to Muslims in general? He said: Rather, it is for Muslims in general.

It was narrated on the authority of Ibn Umar that he said: These verses were revealed about Ayyash ibn Abi Rabi'ah, Al-Walid ibn Al-Walid and a group of Muslims who had converted to Islam and were then persecuted and tortured. They were persecuted and we used to say: God will never accept any ransom or justice from these people. They are people who converted to Islam and then abandoned their religion because of the torture they were tortured with. So God Almighty revealed these verses, and Umar ibn Al-Khattab wrote them with his own hand and then sent them to Ayyash ibn Rabi'ah, Al-Walid ibn Al-Walid and to those people. They converted to Islam and emigrated.

Muqatil ibn Hayyan narrated on the authority of Nafi' on the authority of Ibn Umar who said: We, the companions of the Messenger of God (peace and blessings of God be upon him), used to see or say: **There is nothing of our good deeds that is not accepted** until the verse: **Obey God and obey the Messenger and do not invalidate your deeds** (Muhammad 47:33) was revealed. When this verse was revealed, we said: **What is it that invalidates our deeds?** We said: **Major sins and immoralities**. He said: "So if we saw someone committing one of these, we would say he is doomed. Then this verse was revealed, and we refrained from speaking about it. So if we saw someone committing one of these, we would fear for him, but if he did not commit any of them, we would hope for him." By extravagance, he meant committing major sins.

It was narrated on the authority of Ibn Masoud that he entered the mosque and found a storyteller talking about Hellfire and chains. He stood over his head and

said: O storyteller, why do you make people despair? Then he recited: **O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of God.**

Abu Bakr bin Abi Al-Haytham Al-Turabi told us, Abu Muhammad Abd bin Ahmad Al-Hamawi told us, Abu Ishaq Ibrahim bin Khazim Al-Shashi told us, Abdullah bin Hamid told us, Hayyan bin Hilal, Sulayman bin Harb, and Hajjaj bin Munhal told us: Hammad bin Salamah told us, on the authority of Thabit, on the authority of Shahr bin Hawshab, on the authority of Asma bint Yazid, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins, and He does not mind."

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 Bashar told us, Muhammad bin Abi Uday told us, on the authority of Shu'bah, on the authority of Qatadah, on the authority of Abu Al-Siddiq Al-Naji, on the authority of Abu Sa'id Al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, who said: "There was a man among the Children of Israel who killed ninety-nine people, then he went out asking and came to a monk and asked him, 'Is there any repentance for me?' He said, 'No.' So he killed him and thus completed one hundred. Then a man said to him, 'Go to such-and-such a village.' Death overtook him and he turned his chest toward it, and the angels of mercy and the angels of punishment disputed over him. God Almighty revealed to this one to come near and revealed to this one to move away. He said, 'Measure the distance between them.' He found him to be closer to this one by a handspan, so He forgave him."

Muslim ibn al-Hajjaj narrated it on the authority of Muhammad ibn al-Muthanna al-Anbari on the authority of Muadh ibn Hisham on the authority of his father on the authority of Qatada with this chain of transmission. He said: "He was directed to a monk who came to him and said: 'He killed ninety-nine people, so is there any chance for him to repent?' He said to him: 'I killed one hundred people, so is there any chance for me to repent?' He said: 'Yes, and who will stand between him and his repentance? Go to such-and-such a land, for there are people there who worship God, so worship God with them and do not return to your land, for it is a land of evil.' So he went until he was halfway there, death came to him. The angels of mercy and the angels of punishment disputed over him, and an angel came to them in the form of a human being, and they placed him between them. He said: 'Measure the distance between the two lands, and whichever of them is closer to it is his.' They measured it and found it to be closer to the land he wanted, so the angels of mercy took him."

Abu al-Hasan al-Sarakhsi told us, Abu Ishaq Ibrahim ibn Abd al-Samad al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: "A man

Surat al-Zumar 39:53

Say, "O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

- who had never done any good - said to his family, 'When he dies, burn him and scatter half of him on land and half of him in the sea. By God, if God has power over him, He will punish him with a punishment by which He has not punished anyone in the world.' So when he died, they did as He commanded them. God commanded the sea to gather what was in it and commanded the land to gather what was in it. Then He said to him, 'Why did you do this?' He said, 'Out of fear of You, O Lord, and You know best.' So He forgave him."

Abu Bakr Muhammad ibn Abdullah ibn Abi Tuba told us, Abu Tahir Muhammad ibn Ahmad ibn al-Harith told us, Abu al-Hasan Muhammad ibn Ya'qub al-Kisa'i told us, Abdullah ibn Mahmud told us, Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak told us, on the authority of Ikrimah ibn Ammar, on the authority of Damdam ibn Jaws, who said: I entered the mosque of Madinah and an old man called me and said: O Yemeni, come here. I did not know him. He said: Do not say to a man: By God, God will never forgive you, and God will never admit you to Paradise. I said: Who are you, may God have mercy on you? He said: Abu Hurairah said: I said: This is a word that one of us says to one of his family members when he is angry, or to his wife or his servant. He said: I heard the Messenger of God, may God bless him and grant him peace, say: "There were two men among the Children of Israel who loved each other. One of them was striving in worship, and the other was speaking as if he were sinning. He kept saying: 'Stop, stop what you are doing.' He said: 'Leave me to my Lord.' He said: Until one day he found him committing a sin which he considered very great, so he said: 'Stop.' He said: 'Leave me to my Lord. Have you sent a watcher over me?' He said: 'By God, God will never forgive you, and will never admit you to Paradise.' He said: So God sent an angel to them who took their souls and they met before him. He said to the sinner: 'Enter Paradise by My mercy.' He said to the other: 'Can you prevent My mercy from my servant?' He said: 'No, O Lord.' He said: 'Take him to the Fire.'"

God the Almighty said: "Indeed, God forgives all sins. Indeed, it is He who is the Forgiving, the Merciful." Abd al-Rahman ibn Abi Bakr al-Qaffal informed us, Abu Mas'ud Muhammad ibn Ahmad ibn Yunus al-Khatib informed us, Muhammad ibn Ya'qub al-Asamm informed us, Abu Qilabah informed us, Abu 'Asim informed us, Zakariya ibn Ishaq informed us, on the authority of 'Amr ibn Dinar, on the authority of 'Ata', on the authority of Ibn 'Abbas, regarding the words of God the Almighty: **except for the deletion** *An-Najm:32*, the Messenger of God, may God bless him and grant him peace, said:

If you forgive, O God, you forgive a lot, and which servant of yours is there without pain?

Tafsir al-Baidawi

53- Say, 'O My servants who have transgressed against themselves' They have gone too far in transgressing against themselves by going too far in sins. The addition of servants is specific to the believers, as is the custom of the Qur'an. **Do not despair of the mercy of God** Do not despair of His forgiveness first and His pardon second. **Indeed, God forgives all sins** pardon, even after a while. Restricting it to repentance is contrary to the apparent meaning, and its generality is indicated in everything except polytheism, as God the Most High says: **Indeed, God does not forgive association with Him.** The explanation given by His saying: **Indeed, it is He who is the Forgiving, the Merciful** is an exaggeration and indicates limitation and the promise of mercy after forgiveness, and presenting what calls for the generality of forgiveness from what is in **My servants** of the indication of humiliation and exclusivity that require mercy, and specifying the harm of extravagance to themselves and forbidding despair absolutely of mercy, let alone forgiveness, and its generality and explanation given by saying that God forgives all sins, and placing the name *God* in place of the pronoun to indicate that He is the Self-sufficient and the Bestower of favors absolutely and the emphasis is on all. And what was narrated that the Prophet, may God's prayers and peace be upon him, said: **I would not like to have the world and everything in it for me**, so a man said: O Messenger of God, and who associates partners with God? He was silent for a moment, then he said: And who associates partners with God? Three times." And what was narrated that the people of Mecca said: Muhammad claims that whoever worships idols and kills a soul unjustly will not be forgiven, so how can we not have emigrated when we worship idols and kill a soul? So it was revealed. And it was said that Ayyash and Al-Walid were in a group who were tempted or in Al-Wahshi, which does not negate its generality. And likewise his saying:

Surat al-Zumar 39:54

And turn to your Lord in repentance and submit to Him before the punishment comes upon you and then you will not be aided.

Tafsir al-Jalalayn

54 - **And repent** return to your Lord and submit sincerely to Him before the punishment comes upon you and then you will not be helped) by preventing it if you do not repent.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And come, O people, to your Lord with repentance, and return to Him with obedience to Him, and respond to what He has called you to of His Oneness, the singling out of divinity, and the devotion of worship to Him alone.

As Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, his statement: **And turn to your Lord** means turn to your Lord.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **And repent**. He said: Answer.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And turn to your Lord in repentance**, he said: Turning means returning to obedience and abandoning what they were doing. Do you not see that He says: **Turning to Him and fearing Him** (al-Rum 30:31).

And His statement: **And submit to Him** means: And submit to Him in obedience and acknowledgment of the true religion **before the punishment comes to you** from Him for your disbelief in Him **and then you will not be helped** means: Then no helper will help you, and save you from His punishment that has descended upon you.

Tafsir al-Qurtubi

The Almighty said: **And turn to your Lord in repentance** meaning, return to Him in obedience. Since He explained that whoever repents from polytheism will be forgiven, He commanded repentance and returning to Him, and turning to Him means returning to God with sincerity. **And submit to Him** meaning, submit to Him and obey **before the punishment comes to you** in this world **and then you will not be helped** meaning you will not be protected from His punishment. It was narrated from the hadith of Jabir that the Messenger of God (peace and blessings of God be upon him) said: **It is from happiness that God prolongs a person's life in obedience and grants him repentance, and it is from misery that a person works and becomes proud of his work.**

Tafsir Ibn Kathir

This noble verse is a call to all sinners, infidels and others, to repent and return to God, and it informs us that God Almighty forgives all sins for whoever repents from them and turns away from them, no matter how many they are or how much they are like the foam of the sea. It is not correct to interpret this as referring to anyone other than repentance, because polytheism is not forgiven for anyone who does not repent from it. Al-Bukhari said: Ibrahim bin Musa told us, Hisham bin Yusuf told us, Ibn Jurayj told them, Ya'la said, Sa'id bin Jubair told him, on the authority of Ibn Abbas, may God be pleased with them both, that some people from the polytheists had killed a lot, and committed adultery a lot, so they came to Muhammad, may God bless him and grant him peace, and said: What you say and call to is good, if only you would tell us that there is expiation for what we have done. Then the following verse was revealed: **And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit adultery** and the following verse: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** This is how Muslim, Abu Dawud, and al-Nasa'i narrated it from the hadith of Ibn Jurayj, on the authority of Ya'la bin Muslim al-Makki, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both. What is meant by the first verse is the saying of God, the Most High: **Except for those who repent, believe, and do righteous work** *verse*. Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Abu Qabil told us: I heard Abu Abdur-Rahman Al-Muzani say: I heard Thawban, the freed slave of the Messenger of God (peace and blessings of God be upon him), say: I heard the Messenger of God (peace and blessings of God be upon him) say: "I would not like to have the world and everything in it because of this verse: 'Say, "O My servants who have transgressed against themselves" until the end of the verse. A man said: O Messenger of God, who then associated others with God?' The Prophet (peace and blessings of God be upon him) was silent, then he said: 'And who has associated others with God?'" three times. This is the only time Imam Ahmad narrated it. Imam Ahmad also said: Surayj ibn An-Nu'man told us: Nuh ibn Qays told us: Ash'ath ibn Jabir Al-Hadani told us: Makhul told us: Amr ibn Unbasa **may God be pleased with him** said: "An old man came to the Prophet (peace and blessings of God be upon him), leaning on a cane, and said: O Messenger of God, I have committed treachery and immorality, will I be forgiven? The Prophet (peace and blessings of God be upon him) said: Do you not bear witness that there is no god but God? He said: Yes, and I bear witness that you are the Messenger of God. The Prophet (peace and blessings of God be upon him) said: Your treachery and immorality have been forgiven." This is the only time Ahmad narrated it.

Imam Ahmad said: Yazid bin Harun told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Shahr bin Hawshab, on the authority of Asma bint Yazid, may God be pleased with her, who said: I heard the Messenger of God, may God bless

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And turn to your Lord in repentance and submit to Him before the punishment comes upon you and then you will not be aided.

him and grant him peace, recite: **Indeed, it is an unrighteous deed.** And I heard him, may God bless him and grant him peace, say: "Say: O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins," and He does not mind. **Indeed, it is He who is the Forgiving, the Merciful.** Abu Dawud and al-Tirmidhi narrated it from a hadith of Thabit with it. All of these hadiths indicate that what is meant is that He forgives all of that with repentance, and a servant should not despair of God's mercy, no matter how great and numerous his sins are, for the door of mercy and repentance is wide. God the Almighty said: **Do they not know that it is God who accepts repentance from His servants?** And He the Almighty said: **And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful.** And He the Almighty said regarding al-Munafiqun 63: "Indeed, the hypocrites will be in the lowest depths of the Fire. And never will you find for them a helper * Except for those who repent and reform." And He the Almighty said: "Indeed, they have disbelieved who say, 'God is the third of three.' And there is no deity except one God. And if they do not desist from what they say, a painful punishment will surely befall those among them who disbelieve." Then He the Almighty said: **Will they not then repent to God and seek His forgiveness? And God is Forgiving and Merciful.** And He the Almighty said: **Indeed, those who persecuted the believing men and believing women and then did not repent.** Al-Hasan al-Basri, may God have mercy on him, said: Look at this generosity and kindness. They killed His friends while He was calling them to repentance. And forgiveness and verses on this subject are very numerous. In the two Sahihs, on the authority of Abu Saeed **may God be pleased with him**, on the authority of the Messenger of God (blessings and peace of God be upon him), there is the hadith of the man who killed ninety-nine people, then he regretted it and asked a worshipper from among the children of Israel if there was any chance for him to repent. He said: No. So he killed him and completed one hundred with him. Then he asked one of their scholars if there was any chance for him to repent. He said: Who will stand between you and repentance? Then he ordered him to go to a town where God would be worshipped. So he went there, but death came to him on the way, and the angels of mercy and the angels of punishment argued over him. So God, the Almighty, ordered them to measure the distance between the two lands; to whichever of them he was closer, he would be from it. They found him closer to the land to which he had migrated, so the angels of mercy took him. It was mentioned that he held his chest at the time of death and that God, the Blessed and Exalted, ordered the better town to come closer and ordered that town to move away. This is the meaning of the hadith, and we have written it in another place with its wording. Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, regarding the Almighty's saying: "Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins,'" to the end of the verse. He said: God Almighty has called to His forgiveness

whoever claims that the Messiah is God, whoever claims that the Messiah is the son of God, whoever claims that Ezra is the son of God, whoever claims that God is poor, whoever claims that God's hand is tied, and whoever claims that God is the third of three. God Almighty says to these al-Nas 114: **Will they not then repent to God and seek His forgiveness? And God is Forgiving and Merciful.** Then He called to repentance the one who is greater in speech than these, the one who says, **I am your highest lord**, and says, **I have not known for you any god other than Me.** Ibn Abbas, may God be pleased with them both, said: Whoever despairs of God's servants of repentance after this has denied the Book of God Almighty, but the servant is not able to repent until God repents to him. Al-Tabarani narrated on the authority of Al-Sha'bi on the authority of Sunayd bin Shaki that he said: I heard Ibn Mas'ud say that the greatest verse in the Book of God is **God, there is no god but He, the Ever-Living, the Self-Sustaining.** And the most comprehensive verse in The Quran with good and evil: **Indeed, God commands justice and doing good.** The most joyful verse in the Quran is in Surat al-Zumar 39: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** The most entrusting verse in the Book of God is: **And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect.** Masruq said to him: **You have spoken the truth.** Al-A'mash narrated from Abu Sa'id from Abu Al-Kanud who said: Abdullah - meaning Ibn Mas'ud **may God be pleased with him** passed by a storyteller who was reminding the people, so he said: **O reminder, why do you make people despair of the mercy of God?** Then he recited: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** Narrated by Ibn Abi Hatim **may God have mercy on him.**

He mentioned hadiths that negate despair

Imam Ahmad said: Surayj ibn al-Nu'man narrated to us, Abu Ubaidah Abdul-Mu'min ibn Ubaidullah narrated to us, Hasan al-Sadousi narrated to me, he said: I entered upon Anas ibn Malik **may God be pleased with him** and he said: I heard the Messenger of God (blessings and peace of God be upon him) say: "By the One in Whose Hand is my soul, if you were to sin until your sins filled the space between the heaven and the earth, and then you were to seek forgiveness from God, He would forgive you. By the One in Whose Hand is the soul of Muhammad (blessings and peace of God be upon him), if you did not sin, God would bring forth a people who would sin and then seek forgiveness from God, and He would forgive them." This is the only hadith narrated by Ahmad. Imam Ahmad said: Ishaq ibn 'Eesa narrated to us, al-Layth narrated to me, Muhammad ibn Qays Qass narrated to me, 'Umar ibn 'Abd al-'Aziz narrated to me, from Abu Sarmah, from Abu Ayyub al-Ansari **may God be pleased with him**, that when death approached him, he said: "I had concealed something from you that I heard from the Messenger of God (blessings and peace of God be upon him) who said: 'Were it not that you sin,

God would create a people who would sin and He would forgive them." This is how Imam Ahmad narrated it. Muslim included it in his Sahih, and at-Tirmidhi both narrated it on the authority of Qutaybah, from al-Layth ibn Sa'd. Muslim narrated it from another chain of narration on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Abu Sarmah, who was an Ansari companion, on the authority of Abu Ayyub, may God be pleased with them both. Imam Ahmad said: Ahmad ibn Abd al-Malik al-Harrani told us, Yahya ibn Amr ibn Malik al-Bakri told us, he said: I heard my father narrating on the authority of Abu al-Jawza', 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 expiation for sin is regret.** And the Messenger of God, may God bless him and grant him peace, said: **If you did not sin, God would bring people who would sin and He would forgive them.** Ahmad alone narrated it. Abdullah ibn al-Imam Ahmad said: Abd al-A'la ibn Hammad al-Qurashi told me, Dawud ibn Abd al-Rahman told us, Abu Abdullah Maslama ibn Abdullah al-Razi told us, on the authority of Abu Amr al-Bajali, on the authority of Abd al-Malik ibn Sufyan al-Thaqafi, on the authority of Abu Ja'far Muhammad ibn Ali, on the authority of Muhammad ibn al-Hanafiyyah, on the authority of his father, Ali ibn Abi Talib, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **God loves the tempted servant who repents.** And they did not include it from this chain of narration.

Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad told us, Thabit and Hamid told us, on the authority of Abdullah bin Ubaid bin Umair, who said: Iblis, may God curse him, said: O Lord, You have expelled me from Paradise because of Adam, and I cannot do it except with Your authority. He said: Then you have authority. He said: O Lord, give me more. He said: No child will be born to him except that a child like him will be born to you. He said: O Lord, give me more. He said: Shall I make their chests dwelling places for you and shall make blood run through them? He said: O Lord, give me more. He said: Attack them with your cavalry and infantry and share with them in wealth and children and make promises to them. But Satan promises them nothing but delusion. Adam, peace be upon him, said: O Lord, You have given him authority over me, and I cannot protect myself except through You. He said: God, the Blessed and Exalted, does not give birth to a child except that You appoint someone to protect him from bad company. He said: O Lord, give me more. He said: The good deed is ten or more and the bad deed is one or I will erase it. He said: O Lord, give me more. He said: The door of repentance is open as long as the soul is in the body. He said: O Lord, give me more. He said: O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives. "All sins are forgiven. Indeed, He is the Forgiving, the Merciful." Muhammad bin Ishaq said: Nafi' said, on the authority of Abdullah bin Umar, on the authority of Umar, may God be pleased with them both, in his hadith: "We used to say: 'God does not accept from those who are tempted any change, nor justice, nor repentance. They knew God, then returned

to disbelief because of a calamity that befell them.' He said: "And they used to say that to themselves." He said: "So when the Messenger of God, may God bless him and grant him peace, came to Medina, God Almighty revealed about them and about our saying and their saying to themselves: 'O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins. Indeed, it is He who is the Forgiving, the Merciful. And turn to your Lord and submit to Him before the punishment comes upon you, then you will not be aided. And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive.'" Umar, may God be pleased with him, said: **So I wrote it with my own hand on a piece of paper and sent it to Hisham bin Al-'As, may God be pleased with him.** He said: "Hisham said: 'When it came to me, I began to recite it in Dhu Tuwa, ascending it and making noise, but I did not understand it until I said: O God, make me understand it.' So I threw it down." God the Almighty has in my heart that it was revealed about us and what we were saying to ourselves and what was said about us, so I returned to my camel and sat on it and joined the Messenger of God, may God bless him and grant him peace, in Medina. Then God the Almighty urged His servants to hasten to repent, saying: **And turn to your Lord in repentance and submit to Him** etc., meaning return to God and surrender to Him **before the punishment comes upon you and then you will not be helped** meaning hasten to repent and do righteous deeds before the punishment comes **and follow the best of what was revealed to you from your Lord** which is the Noble Qur'an **before the punishment comes upon you suddenly while you do not perceive** meaning from where you do not know or perceive. Then God the Almighty said: **lest a soul should say, 'Oh, how I regret what I neglected in my duty to God'** meaning on the Day of Resurrection the criminal who was negligent in repentance and returning will regret it and wish that he was among the righteous, sincere, and obedient to God the Almighty. And God the Almighty said: **And if I were among the mockers** meaning that my work in this world was only the work of a mocker, a scofferer, not... Certain and believing, **Or you say, 'If only God had guided me, I would have been among the righteous.'** Or you say **when you see the punishment, 'If only I had another chance so I could be among the doers of good.'** That is, you would wish you could be returned to this world so you could do good deeds. Ali ibn Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, God the Almighty informed us of what the servants say before they say it and what they do before they do it. God the Almighty said: **And none informs you like the All-Knowing.** "Lest a soul should say, 'Oh, how I regret what I neglected in my duty to God, and that I was among the mockers.' Or it should say, 'If only God had guided me, I would have been among the righteous.' Or it should say, when it sees the punishment, 'If only I had another chance, I would be among the doers of good.'" Imam Ahmad said: Aswad told us: Abu Bakr told us: Al-A'mash told us: Abu Salih told us: Abu Hurayrah told us: The Messenger of God, may God bless him and grant him peace, said: "Everyone in Hell will see his place in Paradise and say, 'If only God had guided me.' That will be a regret for him. He said: And

Surat al-Zumar 39:54

And turn to your Lord in repentance and submit to Him before the punishment comes upon you and then you will not be aided.

every person in Paradise will see his place in Hell and say, 'If only God had guided me.' That will be a sign of gratitude." An-Nasa'i narrated it from the hadith of Abu Bakr ibn Ayyash with this chain of transmission. When the people who committed crimes wished to return to this world and regretted believing in the verses of God and following His Messengers, God Almighty said: **Yes, My signs came to you, but you denied them and were arrogant and were among the disbelievers.** That is, O servant who regrets what you did, My signs came to you in this world and My proofs were established against you, but you denied them and were arrogant about following them, and you were among the disbelievers who denied them.

punishment, as this would make repentance and sincerity in action unnecessary and contradict the threat of punishment.

Fath al-Qadir

54- **And turn to your Lord and submit to Him before the punishment comes upon you and then you will not be helped.** That is, return to Him in obedience to what He, glory be to Him, gave them good tidings that He forgives all sins. He commanded them to return to Him by performing acts of obedience and avoiding transgressions. There is nothing in this that indicates that the first verse is restricted to repentance, neither by conformity, nor by implication, nor by commitment. Rather, the most that is in it is that He gave them good tidings of that great glad tidings, then called them to good and frightened them from evil. However, it can be said that this sentence is a new address to the infidels who did not submit, as evidenced by His saying: **And submit to Him.** He brought it to warn the infidels and warn them after encouraging the Muslims with the first verse and giving them good tidings. Although this is far-fetched, it can be said that it is. The meaning, as it appears, is that God combined for His servants the great glad tidings, the command to turn to Him, be sincere to Him, submit to His command, and submit to His rule. And His saying: **before the punishment comes upon you**, meaning the punishment of this world, as His statement, **before it comes to you**, is useful to him. There is nothing in that that indicates what the claimants have claimed and what the despairing and hopeless have held fast to. Praise be to God, Lord of the Worlds.

Tafsir al-Baghawi

54. The Almighty said: **And turn to your Lord in repentance**, that is, come and return to Him in obedience, **and submit to Him**, that is, devote your monotheism to Him, **before the punishment comes upon you and then you will not be aided.**

Tafsir al-Baidawi

54- **And turn to your Lord and submit to Him before the punishment comes upon you and then you will not be helped.** This does not indicate that forgiveness will be granted to everyone without repentance and prior

Surat al-Zumar 39:55

And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive.

Tafsir al-Jalalayn

- And follow the best of what was revealed to you from your Lord which is the Qur'an before the punishment comes upon you suddenly while you do not perceive before it comes at its appointed time

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And follow the best of what was revealed to you from your Lord.** God Almighty says: And follow, O people, what your Lord has commanded you to do in His revelation, and avoid what He has forbidden you in it, and that is the best of what was revealed to us from our Lord.

If someone were to say: **Is there something in the Qur'an that is better than something else?** He would be told: "The entire Qur'an is good, and its meaning is not what you imagined. Rather, its meaning is: 'And follow what your Lord has revealed to you of commands and prohibitions, information, examples, stories, arguments, promises, and threats. The best of it is that you obey His command and refrain from what He has forbidden, because the prohibition is among what was revealed in the Book. If they acted upon what they were forbidden, they would be acting upon the worst of it.' So that is its 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: **And follow the best of what was revealed to you from your Lord** meaning: what you were commanded to do in the Book **before the punishment comes to you.**

His statement: **Before the punishment comes upon you suddenly** means: Before the punishment of God comes upon you suddenly **while you do not perceive** means: And you do not know about it until it suddenly overtakes you.

Tafsir al-Qurtubi

God the Almighty says: **And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive. The best of what has been revealed** is the Quran, and all of it is good. The meaning is what Al-Hasan said: Commit to obeying it and avoiding disobeying it. Al-Suddi said: The best is what God has

commanded in His Book. Ibn Zayd said: It means the clear verses, and leave the knowledge of the ambiguous to its expert. He said: God sent down a book, the Torah, the Gospel, and the Psalms, then He sent down the Quran and commanded that it be followed, so it is the best and the miraculous. It was said: This is the best because it is an abrogator and judge over all other books, and all books have been abrogated. It was also said: It means forgiveness, because God the Almighty gave His Prophet the choice between forgiveness and retaliation. It was also said: Whatever God taught the Prophet that is not the Quran is good, and whatever was revealed to him from the Quran is the best. It was also said: The best of what has been revealed to you of the report of past nations.

Tafsir Ibn Kathir

This noble verse is a call to all sinners, infidels and others, to repent and return to God, and it informs us that God Almighty forgives all sins for whoever repents from them and turns away from them, no matter how many they are or how much they are like the foam of the sea. It is not correct to interpret this as referring to anyone other than repentance, because polytheism is not forgiven for anyone who does not repent from it. Al-Bukhari said: Ibrahim bin Musa told us, Hisham bin Yusuf told us, Ibn Jurayj told them, Ya'la said, Sa'id bin Jubair told him, on the authority of Ibn Abbas, may God be pleased with them both, that some people from the polytheists had killed a lot, and committed adultery a lot, so they came to Muhammad, may God bless him and grant him peace, and said: What you say and call to is good, if only you would tell us that there is expiation for what we have done. Then the following verse was revealed: **And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit adultery** and the following verse: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** This is how Muslim, Abu Dawud, and al-Nasa'i narrated it from the hadith of Ibn Jurayj, on the authority of Ya'la bin Muslim al-Makki, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both. What is meant by the first verse is the saying of God, the Most High: **Except for those who repent, believe, and do righteous work** verse. Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Abu Qabil told us: I heard Abu Abdur-Rahman Al-Muzani say: I heard Thawban, the freed slave of the Messenger of God (peace and blessings of God be upon him), say: I heard the Messenger of God (peace and blessings of God be upon him) say: "I would not like to have the world and everything in it because of this verse: 'Say, "O My servants who have transgressed against themselves" until the end of the verse. A man said: O Messenger of God, who then associated others with God?' The Prophet (peace and blessings of God be upon him) was silent, then he said: 'And who has associated others with God?'" three times. This is the only time Imam Ahmad narrated it. Imam Ahmad also said: Surayj ibn An-Nu'man told us: Nuh ibn Qays told us: Ash'ath ibn Jabir Al-Hadani told us: Makhul told us:

And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive.

Amr ibn Unbasa **may God be pleased with him** said: "An old man came to the Prophet (peace and blessings of God be upon him), leaning on a cane, and said: O Messenger of God, I have committed treachery and immorality, will I be forgiven? The Prophet (peace and blessings of God be upon him) said: Do you not bear witness that there is no god but God? He said: Yes, and I bear witness that you are the Messenger of God. The Prophet (peace and blessings of God be upon him) said: Your treachery and immorality have been forgiven." This is the only time Ahmad narrated it.

Imam Ahmad said: Yazid bin Harun told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Shahr bin Hawshab, on the authority of Asma bint Yazid, may God be pleased with her, who said: I heard the Messenger of God, may God bless him and grant him peace, recite: **Indeed, it is an unrighteous deed.** And I heard him, may God bless him and grant him peace, say: "Say: O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins," and He does not mind. **Indeed, it is He who is the Forgiving, the Merciful.** Abu Dawud and al-Tirmidhi narrated it from a hadith of Thabit with it. All of these hadiths indicate that what is meant is that He forgives all of that with repentance, and a servant should not despair of God's mercy, no matter how great and numerous his sins are, for the door of mercy and repentance is wide. God the Almighty said: **Do they not know that it is God who accepts repentance from His servants? And He the Almighty said: And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful.** And He the Almighty said regarding al-Munafiqun 63: "Indeed, the hypocrites will be in the lowest depths of the Fire. And never will you find for them a helper * Except for those who repent and reform." And He the Almighty said: "Indeed, they have disbelieved who say, 'God is the third of three.' And there is no deity except one God. And if they do not desist from what they say, a painful punishment will surely befall those among them who disbelieve." Then He the Almighty said: **Will they not then repent to God and seek His forgiveness? And God is Forgiving and Merciful.** And He the Almighty said: **Indeed, those who persecuted the believing men and believing women and then did not repent.** Al-Hasan al-Basri, may God have mercy on him, said: Look at this generosity and kindness. They killed His friends while He was calling them to repentance. And forgiveness and verses on this subject are very numerous. In the two Sahihs, on the authority of Abu Saeed **may God be pleased with him**, on the authority of the Messenger of God (blessings and peace of God be upon him), there is the hadith of the man who killed ninety-nine people, then he regretted it and asked a worshipper from among the children of Israel if there was any chance for him to repent. He said: No. So he killed him and completed one hundred with him. Then he asked one of their scholars if there was any chance for him to repent. He said: Who will stand between you and repentance? Then he ordered him to go to a town where God would be worshipped. So he went there, but death came to him on the way, and the angels of

mercy and the angels of punishment argued over him. So God, the Almighty, ordered them to measure the distance between the two lands; to whichever of them he was closer, he would be from it. They found him closer to the land to which he had migrated, so the angels of mercy took him. It was mentioned that he held his chest at the time of death and that God, the Blessed and Exalted, ordered the better town to come closer and ordered that town to move away. This is the meaning of the hadith, and we have written it in another place with its wording. Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, regarding the Almighty's saying: "Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins,'" to the end of the verse. He said: God Almighty has called to His forgiveness whoever claims that the Messiah is God, whoever claims that the Messiah is the son of God, whoever claims that Ezra is the son of God, whoever claims that God is poor, whoever claims that God's hand is tied, and whoever claims that God is the third of three. God Almighty says to these al-Nas 114: **Will they not then repent to God and seek His forgiveness? And God is Forgiving and Merciful.** Then He called to repentance the one who is greater in speech than these, the one who says, **I am your highest lord**, and says, **I have not known for you any god other than Me.** Ibn Abbas, may God be pleased with them both, said: Whoever despairs of God's servants of repentance after this has denied the Book of God Almighty, but the servant is not able to repent until God repents to him. Al-Tabarani narrated on the authority of Al-Sha'bi on the authority of Sunayd bin Shaki that he said: I heard Ibn Mas'ud say that the greatest verse in the Book of God is **God, there is no god but He, the Ever-Living, the Self-Sustaining.** And the most comprehensive verse in The Quran with good and evil: **Indeed, God commands justice and doing good.** The most joyful verse in the Quran is in Surat al-Zumar 39: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** The most entrusting verse in the Book of God is: **And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect.** Masruq said to him: **You have spoken the truth.** Al-A'mash narrated from Abu Sa'id from Abu Al-Kanud who said: Abdullah - meaning Ibn Mas'ud **may God be pleased with him** passed by a storyteller who was reminding the people, so he said: **O reminder, why do you make people despair of the mercy of God?** Then he recited: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** Narrated by Ibn Abi Hatim **may God have mercy on him.**

He mentioned hadiths that negate despair

Imam Ahmad said: Surayj ibn al-Nu'man narrated to us, Abu Ubaidah Abdul-Mu'min ibn Ubaidullah narrated to us, Hasan al-Sadousi narrated to me, he said: I entered upon Anas ibn Malik **may God be pleased with him** and he said: I heard the Messenger of God (blessings and peace of God be upon him) say: "By

the One in Whose Hand is my soul, if you were to sin until your sins filled the space between the heaven and the earth, and then you were to seek forgiveness from God, He would forgive you. By the One in Whose Hand is the soul of Muhammad (blessings and peace of God be upon him), if you did not sin, God would bring forth a people who would sin and then seek forgiveness from God, and He would forgive them."

This is the only hadith narrated by Ahmad. Imam Ahmad said: Ishaq ibn 'Eesa narrated to us, al-Layth narrated to me, Muhammad ibn Qays Qass narrated to me, 'Umar ibn 'Abd al-'Aziz narrated to me, from Abu Sarmah, from Abu Ayyub al-Ansari **may God be pleased with him**, that when death approached him, he said: "I had concealed something from you that I heard from the Messenger of God (blessings and peace of God be upon him) who said: 'Were it not that you sin, God would create a people who would sin and He would forgive them.'" This is how Imam Ahmad narrated it. Muslim included it in his Sahih, and at-Tirmidhi both narrated it on the authority of Qutaybah, from al-Layth ibn Sa'd. Muslim narrated it from another chain of narration on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Abu Sarmah, who was an Ansari companion, on the authority of Abu Ayyub, may God be pleased with them both. Imam Ahmad said: Ahmad ibn Abd al-Malik al-Harrani told us, Yahya ibn Amr ibn Malik al-Bakri told us, he said: I heard my father narrating on the authority of Abu al-Jawza', 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 expiation for sin is regret.** And the Messenger of God, may God bless him and grant him peace, said: **If you did not sin, God would bring people who would sin and He would forgive them.** Ahmad alone narrated it. Abdullah ibn al-Imam Ahmad said: Abd al-A'la ibn Hammad al-Qurashi told me, Dawud ibn Abd al-Rahman told us, Abu Abdullah Maslama ibn Abdullah al-Razi told us, on the authority of Abu Amr al-Bajali, on the authority of Abd al-Malik ibn Sufyan al-Thaqafi, on the authority of Abu Ja'far Muhammad ibn Ali, on the authority of Muhammad ibn al-Hanafiyyah, on the authority of his father, Ali ibn Abi Talib, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **God loves the tempted servant who repents.** And they did not include it from this chain of narration.

Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad told us, Thabit and Hamid told us, on the authority of Abdullah bin Ubaid bin Umair, who said: Iblis, may God curse him, said: O Lord, You have expelled me from Paradise because of Adam, and I cannot do it except with Your authority. He said: Then you have authority. He said: O Lord, give me more. He said: No child will be born to him except that a child like him will be born to you. He said: O Lord, give me more. He said: Shall I make their chests dwelling places for you and shall make blood run through them? He said: O Lord, give me more. He said: Attack them with your cavalry and infantry and share with them in wealth and children and make promises to them. But Satan promises them nothing but delusion. Adam, peace be upon him, said: O Lord, You have given him authority over me, and I cannot protect myself except

through You. He said: God, the Blessed and Exalted, does not give birth to a child except that You appoint someone to protect him from bad company. He said: O Lord, give me more. He said: The good deed is ten or more and the bad deed is one or I will erase it. He said: O Lord, give me more. He said: The door of repentance is open as long as the soul is in the body. He said: O Lord, give me more. He said: O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives. "All sins are forgiven. Indeed, He is the Forgiving, the Merciful." Muhammad bin Ishaq said: Nafi' said, on the authority of Abdullah bin Umar, on the authority of Umar, may God be pleased with them both, in his hadith: "We used to say: 'God does not accept from those who are tempted any change, nor justice, nor repentance. They knew God, then returned to disbelief because of a calamity that befell them.' He said: "And they used to say that to themselves." He said: "So when the Messenger of God, may God bless him and grant him peace, came to Medina, God Almighty revealed about them and about our saying and their saying to themselves: 'O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins. Indeed, it is He who is the Forgiving, the Merciful. And turn to your Lord and submit to Him before the punishment comes upon you, then you will not be aided. And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive.'" Umar, may God be pleased with him, said: **So I wrote it with my own hand on a piece of paper and sent it to Hisham bin Al-'As, may God be pleased with him.** He said: "Hisham said: 'When it came to me, I began to recite it in Dhu Tuwa, ascending it and making noise, but I did not understand it until I said: O God, make me understand it.' So I threw it down." God the Almighty has in my heart that it was revealed about us and what we were saying to ourselves and what was said about us, so I returned to my camel and sat on it and joined the Messenger of God, may God bless him and grant him peace, in Medina. Then God the Almighty urged His servants to hasten to repent, saying: **And turn to your Lord in repentance and submit to Him** etc., meaning return to God and surrender to Him **before the punishment comes upon you and then you will not be helped** meaning hasten to repent and do righteous deeds before the punishment comes **and follow the best of what was revealed to you from your Lord** which is the Noble Qur'an **before the punishment comes upon you suddenly while you do not perceive** meaning from where you do not know or perceive. Then God the Almighty said: **lest a soul should say, 'Oh, how I regret what I neglected in my duty to God'** meaning on the Day of Resurrection the criminal who was negligent in repentance and returning will regret it and wish that he was among the righteous, sincere, and obedient to God the Almighty. And God the Almighty said: **And if I were among the mockers** meaning that my work in this world was only the work of a mocker, a scofferer, not... Certain and believing, **Or you say, 'If only God had guided me, I would have been among the righteous.'** Or you say when you see the punishment, **'If only I had another chance so I could be among the doers of good.'** That is, you would wish you could be returned to this world so you could do good

Surat al-Zumar 39:55

And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive.

deeds. Ali ibn Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, God the Almighty informed us of what the servants say before they say it and what they do before they do it. God the Almighty said: **And none informs you like the All-Knowing.** "Lest a soul should say, 'Oh, how I regret what I neglected in my duty to God, and that I was among the mockers.' Or it should say, 'If only God had guided me, I would have been among the righteous.' Or it should say, when it sees the punishment, 'If only I had another chance, I would be among the doers of good.'" Imam Ahmad said: Aswad told us: Abu Bakr told us: Al-A'mash told us: Abu Salih told us: Abu Hurayrah told us: The Messenger of God, may God bless him and grant him peace, said: "Everyone in Hell will see his place in Paradise and say, 'If only God had guided me.' That will be a regret for him. He said: And every person in Paradise will see his place in Hell and say, 'If only God had guided me.' That will be a sign of gratitude." An-Nasa'i narrated it from the hadith of Abu Bakr ibn Ayyash with this chain of transmission. When the people who committed crimes wished to return to this world and regretted believing in the verses of God and following His Messengers, God Almighty said: **Yes, My signs came to you, but you denied them and were arrogant and were among the disbelievers.** That is, O servant who regrets what you did, My signs came to you in this world and My proofs were established against you, but you denied them and were arrogant about following them, and you were among the disbelievers who denied them.

Fath al-Qadir

55- **And follow the best of what has been revealed to you from your Lord**, meaning the Qur'an. He says: **Perform what He has permitted and forbid what He has forbidden, and the entire Qur'an is good.** Al-Hasan said: **Commit to obeying Him and avoiding what He has disobeyed.** Al-Suddi said: **The best is what God has commanded in His Book.** Ibn Zayd said: **It means the clear verses, and entrust the knowledge of the ambiguous verses to its Knower.** It was also said that it refers to the abrogating verse, not the abrogated verses. It was also said that it refers to forgiveness, not to retaliation, in a way that justifies retaliation. It was also said that it refers to the best of what has been revealed to you from the report of past nations: **Before the punishment comes upon you suddenly while you perceive not.** That is, before the punishment surprises you while you are unaware of it and do not perceive it. It was also said that it means that they will die suddenly and fall into the punishment. The first is more appropriate because what comes upon them suddenly is the punishment in this world, with killing, capture, subjugation, fear, and drought, not the punishment of the Hereafter or death, because its coming is not attributed to Him.

Tafsir al-Baghawi

55. **And follow the best of what has been revealed to**

you from your Lord, meaning: the Qur'an, and the entire Qur'an is good, and the meaning of the verse is what Al-Hasan said: Commit to obeying Him and avoiding disobeying Him, for the Qur'an mentioned the ugly for you to avoid it, and mentioned the lesser so that you would not desire it, and mentioned the best for you to prefer it. Al-Suddi said: **The best** is what God has commanded in the Book, **before the punishment comes upon you suddenly while you do not perceive.**

Tafsir al-Baidawi

55- **And follow the best of what was revealed to you from your Lord** the Qur'an, or what is commanded rather than what is forbidden, or the obligations rather than the dispensations, or the abrogating verse rather than the abrogated verse. Perhaps it is what is more saving and safer, such as repentance and perseverance in obedience. **before the punishment comes upon you suddenly while you do not perceive** of its coming, so that you may make up for it.

Surat al-Zumar 39:56

That a soul should say, **Oh, how I wish I had been more lenient with regard to my duty to God and had been among the mockers.**

Tafsir al-Jalalayn

So hasten before **a soul says, Oh, how I regret it** meaning my remorse **for what I neglected in my duty to God** obeying Him **and that** lightened from the heavy **and that I (was among those who mocked** His religion and His Book.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And turn to your Lord and submit to Him.** "Lest a soul should say" means: **Oh, how I regret what I neglected in my duty to God.** This is similar to His statement: **And He has cast into the earth firm mountains, lest it should shake with you** (al-Nahl 16:15), meaning: so that it should not shake with you, for if that is the meaning, it is in the accusative case.

His saying: **Oh, my regret** means to say: Oh, my remorse.

Muhammad bin al-Husayn told me, he said: Ahmad bin al-Mufaddal told me, he said: Asbat told us, on the authority of al-Suddi, regarding his statement: **O my regret**, it is a pronoun for the speaker, and what is meant is: O my regret, but the Arabs change the ya' in the pronoun for the speaker's name in the cry for help to an alif, so they say: O woe to us, and O remorse, and they make that into the form of a supplication, and it may be said: O regret for the servants, just as it is said: O sorrow, and O sorrow for him, and al-Farra' mentioned that Abu Tharwan recited to him:

You visit her, but I do not visit your women. I yearn for the sons of the slave girls.

In lowering, as it is lowered in calling when the speaker adds it to himself, and they may insert the ha' after this alif, so they lower it sometimes, and raise it sometimes. Al-Farra' mentioned that some of Banu Asad recited:

Oh God, oh God, I ask you, oh God, before the appointed time

Lowering, he said: Lowering is more common in their speech, except in their saying: Ya Hanah, and Ya Hantah, because raising in them is more common than lowering, because it is common in speech, until it became as if it were a single letter.

His saying: **For what I neglected in the side of God** means: For what I wasted in doing what God commanded me to do, and what I fell short in obeying God in this world.

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

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, regarding his statement: **Oh, how I regret what I neglected in the matter of God**, he said: in the matter of God.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **For what you neglected in the matter of God**, he said: in the matter of God.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **For what I neglected in the matter of God**, he said: What I left of the command of God.

His saying: **And if you were among the mockers**, means: And if you were among those who mock the command of God, His Book, His Messenger, and the believers in 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, regarding His statement: **That a soul should say, 'Oh, how I wish I had neglected my duty to God and had been among the mockers.'** He said: It was not enough for him to neglect the obedience to God, so he began to mock the people who obeyed God. He said: This is the statement of a group of them.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **And if you were among the mockers**, meaning: among those who mock the Prophet, may God bless him and grant him peace, and the Book, and what it brought.

Tafsir al-Qurtubi

The Almighty said: **That a soul should say, 'Oh, how I regret it!'** That is in the accusative case, meaning it is disliked. **That a soul should say** and according to the Kufians it means lest it should say, and according to the Basrans it means caution. **That a soul should say** and it was said: that is, before. **That a soul should say** because He said before this: **Before the punishment comes to you** (al-Zumar 39:54). Az-Zamakhshari: If you say, why is it repeated? I say: Because what is meant by it is some of the souls, and it is the soul of the disbeliever. It is possible that He means a soul distinct from the souls, either by severe obstinacy in disbelief, or by a great punishment. It is possible that what is meant is abundance, as Al-A'sha said:

By the Lord of Baqi', if I shouted in its interior, a generous man would come to me shaking his head in anger.

Surat al-Zumar 39:56

That a soul should say, "Oh, how I wish I had been more lenient with regard to my duty to God and had been among the mockers."

He wants groups of noble people to support him, not just one noble person. And similar to it is: Many a country has been cut off, and many a hero has been fought. He only means to multiply. **Oh, my regret** The original is **Oh, my regret** so the *ya'* was replaced with an *alif*, because it is lighter and more possible in calling for help by extending the sound, and they may have added a *ha'* to it. Al-Farra' recited:

Welcome to Najia's donkey. When he comes, I will bring him close to my tongue.

And perhaps they added the letter *ya* after the letter *alif* to indicate addition. Abu Jaafar read it this way: **O my regret**, and regret is remorse. **For what I neglected in the side of God** Al-Hasan said: In obeying God. Ad-Dahhak said: That is, in the remembrance of God Almighty. He said: He means the Qur'an and acting upon it. Abu Ubaidah said: **In the side of God** That is, in the reward of God. Al-Farra' said: The side is closeness and neighborhood. It is said: So-and-so lives in the side of so-and-so, meaning in his neighborhood. And from this comes **and the companion by the side** (An-Nisa': 36), meaning, for what I neglected in seeking his neighborhood and closeness, which is Paradise. Az-Zajjaj said: That is, for what I neglected on the path, which is the path of God to which He called me. The Arabs call the cause and the path to something a side, they say: I swallowed my sorrows in your side, meaning for your sake and your reason and for the sake of pleasing you. It was said: **On the side of God** meaning on the side that leads to the pleasure of God Almighty and His reward, and the Arabs call the side a side. The poet said:

Divide the effort for that heart, people are beside you and the prince is beside you

Meaning the people on one side and the prince on the other. Ban Arafah said: meaning I left it to God's command. It is said I did not do that because of my need. Kathir said:

Do you not fear God while beside a lover who has a heart that is worthy of being cut off? Mujahid said the same, meaning you have wasted God's command. It is narrated that the Prophet (peace and blessings of God be upon him) said: **A man does not sit in a gathering, walk, or lie down without remembering God the Almighty in it, except that there will be regret upon him on the Day of Resurrection.** That is, regret, regret. Abu Dawud narrated it with the same meaning. Ibrahim Al-Taymi said: Among the regrets on the Day of Resurrection will be that a man sees his wealth that God gave him in this world on the scale of someone else, although he inherited it and acted with it in accordance with what is right. He will have its reward, but the other will bear its burden. Among the regrets will be that a man sees his slave whom God gave him in this world in a position closer to God the Almighty, or he sees a man he knew who was blind in this world, but he himself will see on the Day of Resurrection while he is blind. **And if you were among the mockers** meaning, you were nothing but one of those who

mocked the Qur'an and the Messenger in this world and the allies of God [the Most High]. Qatada said: It was not enough for him that he neglected the obedience of God until he mocked its people. The place of **if you were** is the accusative case as a state, as if he said: I was negligent while I was mocking, meaning I was negligent in my state of mockery. It was also said: I was nothing but mocking, playing, and falsehood, meaning my only effort was to worship other than God the Most High.

Tafsir Ibn Kathir

This noble verse is a call to all sinners, infidels and others, to repent and return to God, and it informs us that God Almighty forgives all sins for whoever repents from them and turns away from them, no matter how many they are or how much they are like the foam of the sea. It is not correct to interpret this as referring to anyone other than repentance, because polytheism is not forgiven for anyone who does not repent from it. Al-Bukhari said: Ibrahim bin Musa told us, Hisham bin Yusuf told us, Ibn Jurayj told them, Ya'la said, Sa'id bin Jubair told him, on the authority of Ibn Abbas, may God be pleased with them both, that some people from the polytheists had killed a lot, and committed adultery a lot, so they came to Muhammad, may God bless him and grant him peace, and said: What you say and call to is good, if only you would tell us that there is expiation for what we have done. Then the following verse was revealed: **And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit adultery** and the following verse: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** This is how Muslim, Abu Dawud, and al-Nasa'i narrated it from the hadith of Ibn Jurayj, on the authority of Ya'la bin Muslim al-Makki, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both. What is meant by the first verse is the saying of God, the Most High: **Except for those who repent, believe, and do righteous work** *verse*. Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Abu Qabil told us: I heard Abu Abdur-Rahman Al-Muzani say: I heard Thawban, the freed slave of the Messenger of God (peace and blessings of God be upon him), say: I heard the Messenger of God (peace and blessings of God be upon him) say: "I would not like to have the world and everything in it because of this verse: 'Say, 'O My servants who have transgressed against themselves' until the end of the verse. A man said: O Messenger of God, who then associated others with God?' The Prophet (peace and blessings of God be upon him) was silent, then he said: 'And who has associated others with God?'" three times. This is the only time Imam Ahmad narrated it. Imam Ahmad also said: Surayj ibn An-Nu'man told us: Nuh ibn Qays told us: Ash'ath ibn Jabir Al-Hadani told us: Makhul told us: Amr ibn Unbasa **may God be pleased with him** said: "An old man came to the Prophet (peace and blessings of God be upon him), leaning on a cane, and

said: O Messenger of God, I have committed treachery and immorality, will I be forgiven? The Prophet (peace and blessings of God be upon him) said: Do you not bear witness that there is no god but God? He said: Yes, and I bear witness that you are the Messenger of God. The Prophet (peace and blessings of God be upon him) said: Your treachery and immorality have been forgiven." This is the only time Ahmad narrated it.

Imam Ahmad said: Yazid bin Harun told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Shahr bin Hawshab, on the authority of Asma bint Yazid, may God be pleased with her, who said: I heard the Messenger of God, may God bless him and grant him peace, recite: **Indeed, it is an unrighteous deed.** And I heard him, may God bless him and grant him peace, say: "Say: O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins," and He does not mind. **Indeed, it is He who is the Forgiving, the Merciful.** Abu Dawud and al-Tirmidhi narrated it from a hadith of Thabit with it. All of these hadiths indicate that what is meant is that He forgives all of that with repentance, and a servant should not despair of God's mercy, no matter how great and numerous his sins are, for the door of mercy and repentance is wide. God the Almighty said: **Do they not know that it is God who accepts repentance from His servants? And He the Almighty said: And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful.** And He the Almighty said regarding al-Munafiqun 63: "Indeed, the hypocrites will be in the lowest depths of the Fire. And never will you find for them a helper * Except for those who repent and reform." And He the Almighty said: "Indeed, they have disbelieved who say, 'God is the third of three.' And there is no deity except one God. And if they do not desist from what they say, a painful punishment will surely befall those among them who disbelieve." Then He the Almighty said: **Will they not then repent to God and seek His forgiveness? And God is Forgiving and Merciful.** And He the Almighty said: **Indeed, those who persecuted the believing men and believing women and then did not repent.**

Al-Hasan al-Basri, may God have mercy on him, said: Look at this generosity and kindness. They killed His friends while He was calling them to repentance. And forgiveness and verses on this subject are very numerous. In the two Sahih, on the authority of Abu Saeed **may God be pleased with him**, on the authority of the Messenger of God (blessings and peace of God be upon him), there is the hadith of the man who killed ninety-nine people, then he regretted it and asked a worshipper from among the children of Israel if there was any chance for him to repent. He said: No. So he killed him and completed one hundred with him. Then he asked one of their scholars if there was any chance for him to repent. He said: Who will stand between you and repentance? Then he ordered him to go to a town where God would be worshipped. So he went there, but death came to him on the way, and the angels of mercy and the angels of punishment argued over him. So God, the Almighty, ordered them to measure the distance between the two lands; to whichever of them he was closer, he would be from it. They found him closer to the land to which he had migrated, so the angels of mercy took him. It was mentioned that he

held his chest at the time of death and that God, the Blessed and Exalted, ordered the better town to come closer and ordered that town to move away. This is the meaning of the hadith, and we have written it in another place with its wording. Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, regarding the Almighty's saying: "Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins,'" to the end of the verse. He said: God Almighty has called to His forgiveness whoever claims that the Messiah is God, whoever claims that the Messiah is the son of God, whoever claims that Ezra is the son of God, whoever claims that God is poor, whoever claims that God's hand is tied, and whoever claims that God is the third of three. God Almighty says to these al-Nas 114: **Will they not then repent to God and seek His forgiveness? And God is Forgiving and Merciful.** Then He called to repentance the one who is greater in speech than these, the one who says, **I am your highest lord**, and says, **I have not known for you any god other than Me.** Ibn Abbas, may God be pleased with them both, said: Whoever despairs of God's servants of repentance after this has denied the Book of God Almighty, but the servant is not able to repent until God repents to him.

Al-Tabarani narrated on the authority of Al-Sha'bi on the authority of Sunayd bin Shakh that he said: I heard Ibn Mas'ud say that the greatest verse in the Book of God is **God, there is no god but He, the Ever-Living, the Self-Sustaining.** And the most comprehensive verse in The Quran with good and evil: **Indeed, God commands justice and doing good.** The most joyful verse in the Quran is in Surat al-Zumar 39: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** The most entrusting verse in the Book of God is: **And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect.** Masruq said to him: **You have spoken the truth.** Al-A'mash narrated from Abu Sa'id from Abu Al-Kanad who said: Abdullah - meaning Ibn Mas'ud **may God be pleased with him** passed by a storyteller who was reminding the people, so he said: **O reminder, why do you make people despair of the mercy of God?** Then he recited: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** Narrated by Ibn Abi Hatim **may God have mercy on him.**

He mentioned hadiths that negate despair

Imam Ahmad said: Surayj ibn al-Nu'man narrated to us, Abu Ubaidah Abdul-Mu'min ibn Ubaidullah narrated to us, Hasan al-Sadousi narrated to me, he said: I entered upon Anas ibn Malik **may God be pleased with him** and he said: I heard the Messenger of God (blessings and peace of God be upon him) say: "By the One in Whose Hand is my soul, if you were to sin until your sins filled the space between the heaven and the earth, and then you were to seek forgiveness from God, He would forgive you. By the One in Whose Hand is the soul of Muhammad (blessings and peace of God be upon him), if you did not sin, God would bring forth a people who would sin and then seek forgiveness from God, and He would forgive them." This is the only hadith narrated by Ahmad. Imam Ahmad said: Ishaq ibn 'Eesa narrated to us, al-Layth

Surat al-Zumar 39:56

That a soul should say, "Oh, how I wish I had been more lenient with regard to my duty to God and had been among the mockers."

narrated to me, Muhammad ibn Qays Qass narrated to me, 'Umar ibn 'Abd al-'Aziz narrated to me, from Abu Sarmah, from Abu Ayyub al-Ansari **may God be pleased with him**, that when death approached him, he said: "I had concealed something from you that I heard from the Messenger of God (blessings and peace of God be upon him) who said: 'Were it not that you sin, God would create a people who would sin and He would forgive them.'" This is how Imam Ahmad narrated it. Muslim included it in his Sahih, and at-Tirmidhi both narrated it on the authority of Qutaybah, from al-Layth ibn Sa'd. Muslim narrated it from another chain of narration on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Abu Sarmah, who was an Ansari companion, on the authority of Abu Ayyub, may God be pleased with them both. Imam Ahmad said: Ahmad ibn Abd al-Malik al-Harrani told us, Yahya ibn Amr ibn Malik al-Bakri told us, he said: I heard my father narrating on the authority of Abu al-Jawza', 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 expiation for sin is regret**. And the Messenger of God, may God bless him and grant him peace, said: **If you did not sin, God would bring people who would sin and He would forgive them**. Ahmad alone narrated it. Abdullah ibn al-Imam Ahmad said: Abd al-A'la ibn Hammad al-Qurashi told me, Dawud ibn Abd al-Rahman told us, Abu Abdullah Maslama ibn Abdullah al-Razi told us, on the authority of Abu Amr al-Bajali, on the authority of Abd al-Malik ibn Sufyan al-Thaqafi, on the authority of Abu Ja'far Muhammad ibn Ali, on the authority of Muhammad ibn al-Hanafiyyah, on the authority of his father, Ali ibn Abi Talib, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **God loves the tempted servant who repents**. And they did not include it from this chain of narration.

Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad told us, Thabit and Hamid told us, on the authority of Abdullah bin Ubaid bin Umair, who said: Iblis, may God curse him, said: O Lord, You have expelled me from Paradise because of Adam, and I cannot do it except with Your authority. He said: Then you have authority. He said: O Lord, give me more. He said: No child will be born to him except that a child like him will be born to you. He said: O Lord, give me more. He said: Shall I make their chests dwelling places for you and shall make blood run through them? He said: O Lord, give me more. He said: Attack them with your cavalry and infantry and share with them in wealth and children and make promises to them. But Satan promises them nothing but delusion. Adam, peace be upon him, said: O Lord, You have given him authority over me, and I cannot protect myself except through You. He said: God, the Blessed and Exalted, does not give birth to a child except that You appoint someone to protect him from bad company. He said: O Lord, give me more. He said: The good deed is ten or more and the bad deed is one or I will erase it. He said: O Lord, give me more. He said: The door of repentance is open as long as the soul is in the body.

He said: O Lord, give me more. He said: O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives. "All sins are forgiven. Indeed, He is the Forgiving, the Merciful." Muhammad bin Ishaq said: Nafi' said, on the authority of Abdullah bin Umar, on the authority of Umar, may God be pleased with them both, in his hadith: "We used to say: 'God does not accept from those who are tempted any change, nor justice, nor repentance. They knew God, then returned to disbelief because of a calamity that befell them.' He said: "And they used to say that to themselves." He said: "So when the Messenger of God, may God bless him and grant him peace, came to Medina, God Almighty revealed about them and about our saying and their saying to themselves: 'O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins. Indeed, it is He who is the Forgiving, the Merciful. And turn to your Lord and submit to Him before the punishment comes upon you, then you will not be aided. And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive.'" Umar, may God be pleased with him, said: **So I wrote it with my own hand on a piece of paper and sent it to Hisham bin Al-'As, may God be pleased with him**. He said: "Hisham said: 'When it came to me, I began to recite it in Dhu Tuwa, ascending it and making noise, but I did not understand it until I said: O God, make me understand it.' So I threw it down." God the Almighty has in my heart that it was revealed about us and what we were saying to ourselves and what was said about us, so I returned to my camel and sat on it and joined the Messenger of God, may God bless him and grant him peace, in Medina. Then God the Almighty urged His servants to hasten to repent, saying: **And turn to your Lord in repentance and submit to Him** etc., meaning return to God and surrender to Him **before the punishment comes upon you and then you will not be helped** meaning hasten to repent and do righteous deeds before the punishment comes **and follow the best of what was revealed to you from your Lord** which is the Noble Qur'an **before the punishment comes upon you suddenly while you do not perceive** meaning from where you do not know or perceive. Then God the Almighty said: **lest a soul should say, 'Oh, how I regret what I neglected in my duty to God'** meaning on the Day of Resurrection the criminal who was negligent in repentance and returning will regret it and wish that he was among the righteous, sincere, and obedient to God the Almighty. And God the Almighty said: **And if I were among the mockers** meaning that my work in this world was only the work of a mocker, a scoffer, not... Certain and believing. **Or you say, 'If only God had guided me, I would have been among the righteous.'** Or you say when you see the punishment, **'If only I had another chance so I could be among the doers of good.'** That is, you would wish you could be returned to this world so you could do good deeds. Ali ibn Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, God the Almighty informed us of what the servants say before they say it and what they do before they do it. God the

Almighty said: **And none informs you like the All-Knowing.** "Lest a soul should say, 'Oh, how I regret what I neglected in my duty to God, and that I was among the mockers.' Or it should say, 'If only God had guided me, I would have been among the righteous.' Or it should say, when it sees the punishment, 'If only I had another chance, I would be among the doers of good.'" Imam Ahmad said: Aswad told us: Abu Bakr told us: Al-A'mash told us: Abu Salih told us: Abu Hurayrah told us: The Messenger of God, may God bless him and grant him peace, said: "Everyone in Hell will see his place in Paradise and say, 'If only God had guided me.' That will be a regret for him. He said: And every person in Paradise will see his place in Hell and say, 'If only God had guided me.' That will be a sign of gratitude." An-Nasa'i narrated it from the hadith of Abu Bakr ibn Ayyash with this chain of transmission. When the people who committed crimes wished to return to this world and regretted believing in the verses of God and following His Messengers, God Almighty said: **Yes, My signs came to you, but you denied them and were arrogant and were among the disbelievers.** That is, O servant who regrets what you did, My signs came to you in this world and My proofs were established against you, but you denied them and were arrogant about following them, and you were among the disbelievers who denied them.

Fath al-Qadir

56- **That a soul should say, 'Oh, how I regret what I neglected in relation to God.'** The Basrans said: That is, out of caution lest it say. The Kufians said: Lest it say. Al-Mubarrad said: Hasten for fear that it might say, or out of caution lest a soul say. Al-Zajaj said: For fear that you will reach a state in which you say, 'Oh, how I regret what I neglected in relation to God.' It was said that what is meant by 'soul' here is the disbelieving soul, and it was also said that it means repetition as in His statement, **A soul knows what it has brought forth.** The majority read **Oh, how I regret** with an alif instead of the ya' added to it, and the original is **Oh, how I regret.** Ibn Kathir read **Oh, how I regret** with a silent ha' as a pause, and Abu Ja'far read **Oh, how I regret** with a ya' as the original. Regret is remorse, and the meaning of **Oh, how I neglected in relation to God is Oh, how I neglected in obeying God,** as Al-Hasan said. Ad-Dahhak said: **Oh, how I neglected in remembrance of God,** meaning the Quran and acting upon it. Abu Ubaidah said, **In the side of God,** meaning in the reward of God. Al-Farra' said, **The side is nearness and neighborhood,** meaning in the nearness and neighborhood of God. From this is his statement, **and the companion is by the side.** The meaning according to this statement is, **because you neglected seeking the side of God,** meaning in seeking His neighborhood and closeness, which is Paradise. Ibn al-A'rabi said the same. Al-Zajaj said, "That is, you neglected the path which is the path of God, in His Oneness and the acknowledgment of the prophethood of the Messenger of God, may God bless him and grant him peace." Based on this, the side means the side, meaning you fell short in the side that leads to the pleasure of God. From this is the statement of the poet:

People are on one side and the prince is on the other

People on one side and the ruler on the other. **And if you were among the mockers.** That is, you were nothing but one of those who mocked the religion of God in this world. The accusative case of the sentence is in the state of circumstance. Qatada said: It was not enough for him to neglect the obedience of God, so he mocked its people.

Tafsir al-Baghawi

56. **That a soul might say,** meaning: lest a soul might say, like His statement: **And He has placed firmly set mountains in the earth, lest it should shake with you** (al-Nahl 16: 15), meaning: lest it shake with you. Al-Mubarrad said: meaning, hasten and beware lest a soul might say. Al-Zajaj said: fearing that you might end up in a state where you say this statement, **Oh, my regret,** "Oh, my remorse," and regret is grief over what has passed. He meant: **Oh, my regret,** with the addition, but the Arabs change the pronoun *ya* to an *alif* when seeking help, so they say: **Oh, my regret** and **Oh, my remorse,** and sometimes they add a *ya* after the *alif* to indicate addition. Abu Ja'far read this in the same way **Oh, my regret.** It was said that the meaning of His statement: **Oh, my regret,** is **Oh, you regret, this is your time,** "for what you neglected in the side of God." Al-Hasan said: you fell short in obeying God. Mujahid said: in the command of God. Saeed bin Jubair said: In the right of God. It was also said: You were wasted in the sake of God. It was also said: It means you fell short in the aspect that leads to God's pleasure. The Arabs call a side a side. **And if you were among the mockers,** those who mock the religion of God, His Book, His Messenger, and the believers. Qatada said: It was not enough for him that he wasted the obedience to God, so he began to mock the people of his obedience.

Tafsir al-Baidawi

56- **To say 'self'** is disliked, and it is indefinite to say *self* because the speaker is some of the souls, or for the sake of multiplication, like the saying of Al-A'sha:

By the Lord of Baqi', if I shouted in its interior, a generous man would come to me shaking his head in anger.

Oh, my regret and it was read with a *ya* according to the original **on what I neglected** by what I fell short **in the side of God** in His side, meaning in His right, which is His obedience. Sabeq Al-Barbari said:

Do you not fear God while you are with a man who has a heart that is worthy of being cut off?

It is a metaphor that contains exaggeration, as in his saying:

Generosity, chivalry and generosity are in a dome that was erected on Ibn al-Hashraj.

It was said in itself, on the assumption of an addition like obedience, and it was said in its proximity to the Almighty's saying: **and the companion at your side.**

Surat al-Zumar 39:56

That a soul should say, "Oh, how I wish I had been more lenient with regard to my duty to God and had been among the mockers."

And it was read in the remembrance of God, **And if you were among the mockers**, mocking his family, and the location of **if you were** is accusative in the state, as if he said I was careless and I was mocking.

Surat al-Zumar 39:57

Or you say, **If only God had guided me, I would have been among the righteous.**

Tafsir al-Jalalayn

57 - **Or you say, If only God had guided me to obedience and I had been guided I would have been among those who feared Him** His punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And turn to your Lord, O people, and submit to Him, so that no soul will say on the Day of al-Qiyamah 75: **Oh, how I regret what I neglected in my duty to God,** in the matter of God, and that no other soul will say: **If only God had guided me to the truth and granted me success in the right path, I would have been among those who feared Him by obeying Him and following what pleases Him,** or that no other soul will say when it sees God's punishment and witnesses it, **If only I had a chance,** saying: **If only I had a return to the world,** "so I could be among the doers of good," those who did good in obeying their Lord and doing what the Messengers commanded them to do.

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: **Oh, how I regret what I neglected in my duty to God...** the verse. He said: This is what one group of them said: **Or you say, 'If only God had guided me'... the verse.** He said: This is what another group said: **Or you say, when you see the punishment'... the verse.** He meant by his saying: **If only I had another chance** a return to the world. He said: This is another group.

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, **That a soul should say, 'Oh, how I wish I had been more negligent in my duty to God,'** He said: God informed us of what the servants would say before they said it, and of their deeds before they did them. He said: **And none informs you like the All-Knowing (Fatir 35:14), That a soul should say, 'Oh, how I wish I had been more negligent in my duty to God,'** "or should say, 'If only God had guided me,'"... to His statement, **then I would have been among the doers of good,** meaning: among the guided. So God, the Exalted, informed us that if they were returned, they would not be able to attain guidance. He said: **And if they were returned, they would certainly return to that from which they were forbidden, and indeed, they are liars.** (al-An'am 6:28), and He said: **And We will turn away their hearts and their eyes just as they did not believe in it the first time.** (al-An'am 6:110), he said: If they were returned to this world, guidance would be prevented between them,

just as We prevented them from it the first time while they were in this world.

There are two views on the accusative case of his saying: **So I will be.** The first is that it is accusative as a response to *if*. The second is as a response to the position of **the ball**, and directing the ball in meaning to: **If I could repeat,** as the poet said:

You have nothing of it but memory and regret, and you ask about its riders, where they headed.

So he put the word *tas'al* in the accusative case, in apposition to the place of the mention, because the meaning of the statement is: **So why is he sending in the place of the revelation in his statement: except a revelation.**

Tafsir al-Qurtubi

God the Almighty said: **Or this soul should say, 'If God had guided me,'** meaning if He had directed me to His religion, **I would have been among the righteous,** meaning against polytheism and sins. This statement, **If God had guided me, I would have been guided,** is a statement of truth. It is similar to the argument of the polytheists in what the Lord, the Almighty and Majestic, said about them in His statement: **Those who associate others with God will say, 'If God had willed, we would not have associated others with Him.'** (Al-An'am: 148) It is a statement of truth that is intended to mean falsehood, as Ali **may God be pleased with him** said when a Khawarij said, **There is no rule but God's.**

Tafsir Ibn Kathir

This noble verse is a call to all sinners, infidels and others, to repent and return to God, and it informs us that God Almighty forgives all sins for whoever repents from them and turns away from them, no matter how many they are or how much they are like the foam of the sea. It is not correct to interpret this as referring to anyone other than repentance, because polytheism is not forgiven for anyone who does not repent from it. Al-Bukhari said: Ibrahim bin Musa told us, Hisham bin Yusuf told us, Ibn Jurayj told them, Ya'la said, Sa'id bin Jubair told him, on the authority of Ibn Abbas, may God be pleased with them both, that some people from the polytheists had killed a lot, and committed adultery a lot, so they came to Muhammad, may God bless him and grant him peace, and said: What you say and call to is good, if only you would tell us that there is expiation for what we have done. Then the following verse was revealed: **And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit adultery and the following verse: Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** This is how Muslim, Abu Dawud, and al-Nasa'i narrated it from the hadith of Ibn Jurayj, on the authority of Ya'la bin Muslim al-Makki, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both. What is meant by the first verse is the saying of God, the Most High: **Except for those who repent, believe, and do**

Or you say, "If only God had guided me, I would have been among the righteous."

righteous work *verse*. Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Abu Qabil told us: I heard Abu Abdur-Rahman Al-Muzani say: I heard Thawban, the freed slave of the Messenger of God (peace and blessings of God be upon him), say: I heard the Messenger of God (peace and blessings of God be upon him) say: "I would not like to have the world and everything in it because of this verse: 'Say, "O My servants who have transgressed against themselves" until the end of the verse. A man said: O Messenger of God, who then associated others with God?' The Prophet (peace and blessings of God be upon him) was silent, then he said: 'And who has associated others with God?'" three times. This is the only time Imam Ahmad narrated it. Imam Ahmad also said: Surayj ibn An-Nu'man told us: Nuh ibn Qays told us: Ash'ath ibn Jabir Al-Hadani told us: Makhul told us: Amr ibn Unbasa **may God be pleased with him** said: "An old man came to the Prophet (peace and blessings of God be upon him), leaning on a cane, and said: O Messenger of God, I have committed treachery and immorality, will I be forgiven? The Prophet (peace and blessings of God be upon him) said: Do you not bear witness that there is no god but God? He said: Yes, and I bear witness that you are the Messenger of God. The Prophet (peace and blessings of God be upon him) said: Your treachery and immorality have been forgiven." This is the only time Ahmad narrated it.

Imam Ahmad said: Yazid bin Harun told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Shahr bin Hawshab, on the authority of Asma bint Yazid, may God be pleased with her, who said: I heard the Messenger of God, may God bless him and grant him peace, recite: **Indeed, it is an unrighteous deed**. And I heard him, may God bless him and grant him peace, say: "Say: O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins," and He does not mind. **Indeed, it is He who is the Forgiving, the Merciful**. Abu Dawud and al-Tirmidhi narrated it from a hadith of Thabit with it. All of these hadiths indicate that what is meant is that He forgives all of that with repentance, and a servant should not despair of God's mercy, no matter how great and numerous his sins are, for the door of mercy and repentance is wide. God the Almighty said: **Do they not know that it is God who accepts repentance from His servants? And He the Almighty said: And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful**. And He the Almighty said regarding al-Munafiqun 63: "Indeed, the hypocrites will be in the lowest depths of the Fire. And never will you find for them a helper * Except for those who repent and reform." And He the Almighty said: "Indeed, they have disbelieved who say, 'God is the third of three.' And there is no deity except one God. And if they do not desist from what they say, a painful punishment will surely befall those among them who disbelieve." Then He the Almighty said: **Will they not then repent to God and seek His forgiveness? And God is Forgiving and Merciful**. And He the Almighty said: **Indeed, those who persecuted the believing men and believing women and then did not repent**. Al-Hasan al-Basri, may God have mercy on him, said:

Look at this generosity and kindness. They killed His friends while He was calling them to repentance. And forgiveness and verses on this subject are very numerous. In the two Sahih, on the authority of Abu Saeed **may God be pleased with him**, on the authority of the Messenger of God (blessings and peace of God be upon him), there is the hadith of the man who killed ninety-nine people, then he regretted it and asked a worshipper from among the children of Israel if there was any chance for him to repent. He said: No. So he killed him and completed one hundred with him. Then he asked one of their scholars if there was any chance for him to repent. He said: Who will stand between you and repentance? Then he ordered him to go to a town where God would be worshipped. So he went there, but death came to him on the way, and the angels of mercy and the angels of punishment argued over him. So God, the Almighty, ordered them to measure the distance between the two lands; to whichever of them he was closer, he would be from it. They found him closer to the land to which he had migrated, so the angels of mercy took him. It was mentioned that he held his chest at the time of death and that God, the Blessed and Exalted, ordered the better town to come closer and ordered that town to move away. This is the meaning of the hadith, and we have written it in another place with its wording. Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, regarding the Almighty's saying: "Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins,'" to the end of the verse. He said: God Almighty has called to His forgiveness whoever claims that the Messiah is God, whoever claims that the Messiah is the son of God, whoever claims that Ezra is the son of God, whoever claims that God is poor, whoever claims that God's hand is tied, and whoever claims that God is the third of three. God Almighty says to these al-Nas 114: **Will they not then repent to God and seek His forgiveness? And God is Forgiving and Merciful**. Then He called to repentance the one who is greater in speech than these, the one who says, **I am your highest lord**, and says, **I have not known for you any god other than Me**. Ibn Abbas, may God be pleased with them both, said: Whoever despairs of God's servants of repentance after this has denied the Book of God Almighty, but the servant is not able to repent until God repents to him. Al-Tabarani narrated on the authority of Al-Sha'bi on the authority of Sunayd bin Shaki that he said: I heard Ibn Mas'ud say that the greatest verse in the Book of God is **God, there is no god but He, the Ever-Living, the Self-Sustaining**. And the most comprehensive verse in The Quran with good and evil: **Indeed, God commands justice and doing good**. The most joyful verse in the Quran is in Surat al-Zumar 39: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** The most entrusting verse in the Book of God is: **And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect**. Masruq said to him: **You have spoken the truth**. Al-A'mash narrated from Abu Sa'id from Abu Al-Kanud who said: Abdullah - meaning Ibn Mas'ud **may God be pleased with him** passed by a storyteller who was

reminding the people, so he said: **O reminder, why do you make people despair of the mercy of God?** Then he recited: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** Narrated by Ibn Abi Hatim **may God have mercy on him.**

He mentioned hadiths that negate despair

Imam Ahmad said: Surayj ibn al-Nu'man narrated to us, Abu Ubaidah Abdul-Mu'min ibn Ubaidullah narrated to us, Hasan al-Sadousi narrated to me, he said: I entered upon Anas ibn Malik **may God be pleased with him** and he said: I heard the Messenger of God (blessings and peace of God be upon him) say: "By the One in Whose Hand is my soul, if you were to sin until your sins filled the space between the heaven and the earth, and then you were to seek forgiveness from God, He would forgive you. By the One in Whose Hand is the soul of Muhammad (blessings and peace of God be upon him), if you did not sin, God would bring forth a people who would sin and then seek forgiveness from God, and He would forgive them." This is the only hadith narrated by Ahmad. Imam Ahmad said: Ishaq ibn 'Eesa narrated to us, al-Layth narrated to me, Muhammad ibn Qays Qass narrated to me, 'Umar ibn 'Abd al-'Aziz narrated to me, from Abu Sarmah, from Abu Ayyub al-Ansari **may God be pleased with him**, that when death approached him, he said: "I had concealed something from you that I heard from the Messenger of God (blessings and peace of God be upon him) who said: 'Were it not that you sin, God would create a people who would sin and He would forgive them.'" This is how Imam Ahmad narrated it. Muslim included it in his Sahih, and at-Tirmidhi both narrated it on the authority of Qutaybah, from al-Layth ibn Sa'd. Muslim narrated it from another chain of narration on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Abu Sarmah, who was an Ansari companion, on the authority of Abu Ayyub, **may God be pleased with them both.** Imam Ahmad said: Ahmad ibn Abd al-Malik al-Harrani told us, Yahya ibn Amr ibn Malik al-Bakri told us, he said: I heard my father narrating on the authority of Abu al-Jawza', 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 expiation for sin is regret.** And the Messenger of God, **may God bless him and grant him peace**, said: **If you did not sin, God would bring people who would sin and He would forgive them.** Ahmad alone narrated it. Abdullah ibn al-Imam Ahmad said: Abd al-A'la ibn Hammad al-Qurashi told me, Dawud ibn Abd al-Rahman told us, Abu Abdullah Maslama ibn Abdullah al-Razi told us, on the authority of Abu Amr al-Bajali, on the authority of Abd al-Malik ibn Sufyan al-Thaqafi, on the authority of Abu Ja'far Muhammad ibn Ali, on the authority of Muhammad ibn al-Hanafiyyah, on the authority of his father, Ali ibn Abi Talib, **may God be pleased with him**, who said: The Messenger of God, **may God bless him and grant him peace**, said: **God loves the tempted servant who repents.** And they did not include it from this chain of narration.

Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad told us, Thabit and Hamid told us, on the authority of Abdullah bin Ubaid bin Umair, who

said: Iblis, may God curse him, said: O Lord, You have expelled me from Paradise because of Adam, and I cannot do it except with Your authority. He said: Then you have authority. He said: O Lord, give me more. He said: No child will be born to him except that a child like him will be born to you. He said: O Lord, give me more. He said: Shall I make their chests dwelling places for you and shall make blood run through them? He said: O Lord, give me more. He said: Attack them with your cavalry and infantry and share with them in wealth and children and make promises to them. But Satan promises them nothing but delusion. Adam, peace be upon him, said: O Lord, You have given him authority over me, and I cannot protect myself except through You. He said: God, the Blessed and Exalted, does not give birth to a child except that You appoint someone to protect him from bad company. He said: O Lord, give me more. He said: The good deed is ten or more and the bad deed is one or I will erase it. He said: O Lord, give me more. He said: The door of repentance is open as long as the soul is in the body. He said: O Lord, give me more. He said: O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives. "All sins are forgiven. Indeed, He is the Forgiving, the Merciful." Muhammad bin Ishaq said: Nafi' said, on the authority of Abdullah bin Umar, on the authority of Umar, **may God be pleased with them both**, in his hadith: "We used to say: 'God does not accept from those who are tempted any change, nor justice, nor repentance. They knew God, then returned to disbelief because of a calamity that befell them.' He said: "And they used to say that to themselves." He said: "So when the Messenger of God, may God bless him and grant him peace, came to Medina, God Almighty revealed about them and about our saying and their saying to themselves: 'O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins. Indeed, it is He who is the Forgiving, the Merciful. And turn to your Lord and submit to Him before the punishment comes upon you, then you will not be aided. And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive.'" Umar, may God be pleased with him, said: **So I wrote it with my own hand on a piece of paper and sent it to Hisham bin Al-'As, may God be pleased with him.** He said: "Hisham said: 'When it came to me, I began to recite it in Dhu Tuwa, ascending it and making noise, but I did not understand it until I said: O God, make me understand it.' So I threw it down." God the Almighty has in my heart that it was revealed about us and what we were saying to ourselves and what was said about us, so I returned to my camel and sat on it and joined the Messenger of God, may God bless him and grant him peace, in Medina. Then God the Almighty urged His servants to hasten to repent, saying: **And turn to your Lord in repentance and submit to Him etc.,** meaning return to God and surrender to Him **before the punishment comes upon you and then you will not be helped** meaning hasten to repent and do righteous deeds before the punishment comes **and follow the best of what was revealed to you from your Lord** which is the Noble Qur'an **before the punishment comes upon you suddenly while you do not perceive** meaning from where you do not know or perceive. Then God

Surat al-Zumar 39:57

Or you say, "If only God had guided me, I would have been among the righteous."

the Almighty said: **lest a soul should say, 'Oh, how I regret what I neglected in my duty to God'** meaning on the Day of Resurrection the criminal who was negligent in repentance and returning will regret it and wish that he was among the righteous, sincere, and obedient to God the Almighty. And God the Almighty said: **And if I were among the mockers** meaning that my work in this world was only the work of a mocker, a scofferer, not... Certain and believing, **Or you say, 'If only God had guided me, I would have been among the righteous.'** Or you say when you see the punishment, **'If only I had another chance so I could be among the doers of good.'** That is, you would wish you could be returned to this world so you could do good deeds. Ali ibn Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, God the Almighty informed us of what the servants say before they say it and what they do before they do it. God the Almighty said: **And none informs you like the All-Knowing.** "Lest a soul should say, 'Oh, how I regret what I neglected in my duty to God, and that I was among the mockers.' Or it should say, 'If only God had guided me, I would have been among the righteous.' Or it should say, when it sees the punishment, 'If only I had another chance, I would be among the doers of good.'" Imam Ahmad said: Aswad told us: Abu Bakr told us: Al-A'mash told us: Abu Salih told us: Abu Hurayrah told us: The Messenger of God, may God bless him and grant him peace, said: "Everyone in Hell will see his place in Paradise and say, 'If only God had guided me.' That will be a regret for him. He said: And every person in Paradise will see his place in Hell and say, 'If only God had guided me.' That will be a sign of gratitude." An-Nasa'i narrated it from the hadith of Abu Bakr ibn Ayyash with this chain of transmission. When the people who committed crimes wished to return to this world and regretted believing in the verses of God and following His Messengers, God Almighty said: **Yes, My signs came to you, but you denied them and were arrogant and were among the disbelievers.** That is, O servant who regrets what you did, My signs came to you in this world and My proofs were established against you, but you denied them and were arrogant about following them, and you were among the disbelievers who denied them.

Fath al-Qadir

57- **Or you say, 'If God had guided me, I would have been among the righteous.'** That is, if God had guided me to His religion, I would have been among those who avoid polytheism and sins. This is among the false arguments that the polytheists use, and the invalid reasons they use, as in His statement: **Those who associate others with God will say, 'If God had willed, we would not have associated others with Him.'** It is a true statement with which they intend falsehood.

Tafsir al-Baghawi

57. Or you say, **If only God had guided me, I would have been among the righteous.**

Tafsir al-Baidawi

57- **Or you say, 'If God had guided me, I would have been among the righteous.'** With guidance to the truth, **I would have been among the righteous.**

Surat al-Zumar 39:58

Or you say when you see the punishment, **If only I had another chance so I could be among the doers of good.**

Tafsir al-Jalalayn

58 - Or you will say when you see the punishment, **If only I had another chance to return to the world (so I could be among the doers of good** the believers. Then it will be said to him from God:

Tafsir al-Suyuti

Tafsir al-Tabari

Or you will say when you see the punishment, **If only I had another chance so I could be among the doers of good.**

Tafsir al-Qurtubi

God Almighty says: **Or you say** meaning this soul **when you see the punishment, 'If only I had another chance'** meaning a return. **So I could be** is in the accusative case as a response to the wish, and if you wish it is in apposition to **another chance** because its meaning is that I would return, as the poet said:

Wearing an abaya and having my eyes comforted is more beloved to me than wearing something transparent.

Al-Farra recited:

You have no blessings from it except remembrance and fear, and you ask about its riders, where they headed.

So the word *ta'sal* is in the accusative case, because the meaning of the speech is that you have no choice but to remember, and from it is to wear a cloak and be content, meaning to wear a cloak and be content. Abu Salih said: There was a knowledgeable man among the Children of Israel who found a note: "A servant may work a long time in obedience to God, and his work will end with the deeds of the people of Hell, so he enters Hell. And a man may work a long time in disobedience to God, and his work will end with the deeds of a man of the people of Paradise, so he enters Paradise." He said: **Why should I tire myself out?** So he abandoned his work and took up immorality and disobedience. Satan said to him: **You have a long life, so enjoy yourself in this world, then repent.** So he took up immorality and spent his money at dawn, and the Angel of Death came to him when he was in the most delicious state he had ever been, and he said: "Oh, how I regret what I neglected in the side of God. My life wasted in obeying Satan." So he regretted when regret would not benefit him, and God revealed his story in the Qur'an. Qatada said: These are of different types. One of them said: **Oh, how I regret what I neglected in**

my duty to God (al-Zumar 39:56). Another of them said: **If God had guided me, I would have been among the righteous** (al-Zumar 39:57). Another said: **If only I had another chance, I would be among the doers of good** (al-Zumar 39:58). So God Almighty said in response to their words:

Tafsir Ibn Kathir

This noble verse is a call to all sinners, infidels and others, to repent and return to God, and it informs us that God Almighty forgives all sins for whoever repents from them and turns away from them, no matter how many they are or how much they are like the foam of the sea. It is not correct to interpret this as referring to anyone other than repentance, because polytheism is not forgiven for anyone who does not repent from it. Al-Bukhari said: Ibrahim bin Musa told us, Hisham bin Yusuf told us, Ibn Jurayj told them, Ya'la said, Sa'id bin Jubair told him, on the authority of Ibn Abbas, may God be pleased with them both, that some people from the polytheists had killed a lot, and committed adultery a lot, so they came to Muhammad, may God bless him and grant him peace, and said: What you say and call to is good, if only you would tell us that there is expiation for what we have done. Then the following verse was revealed: **And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit adultery and the following verse: Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** This is how Muslim, Abu Dawud, and al-Nasa'i narrated it from the hadith of Ibn Jurayj, on the authority of Ya'la bin Muslim al-Makki, on the authority of Sa'id bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both. What is meant by the first verse is the saying of God, the Most High: **Except for those who repent, believe, and do righteous work** *verse*. Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Abu Qabil told us: I heard Abu Abdur-Rahman Al-Muzani say: I heard Thawban, the freed slave of the Messenger of God (peace and blessings of God be upon him), say: I heard the Messenger of God (peace and blessings of God be upon him) say: "I would not like to have the world and everything in it because of this verse: 'Say, "O My servants who have transgressed against themselves" until the end of the verse. A man said: O Messenger of God, who then associated others with God?' The Prophet (peace and blessings of God be upon him) was silent, then he said: 'And who has associated others with God?'" three times. This is the only time Imam Ahmad narrated it. Imam Ahmad also said: Surayj ibn An-Nu'man told us: Nuh ibn Qays told us: Ash'ath ibn Jabir Al-Hadani told us: Makhul told us: Amr ibn Unbasa **may God be pleased with him** said: "An old man came to the Prophet (peace and blessings of God be upon him), leaning on a cane, and said: O Messenger of God, I have committed treachery and immorality, will I be forgiven? The Prophet (peace and blessings of God be upon him) said: Do you not bear witness that there is no god but God? He said: Yes, and I bear witness that you are the Messenger of God. The Prophet (peace and blessings of God be upon him) said: Your treachery and immorality have

Or you say when you see the punishment, "If only I had another chance so I could be among the doers of good."

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Imam Ahmad said: Yazid bin Harun told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Shahr bin Hawshab, on the authority of Asma bint Yazid, may God be pleased with her, who said: I heard the Messenger of God, may God bless him and grant him peace, recite: **Indeed, it is an unrighteous deed.** And I heard him, may God bless him and grant him peace, say: "Say: O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins," and He does not mind. **Indeed, it is He who is the Forgiving, the Merciful.** Abu Dawud and al-Tirmidhi narrated it from a hadith of Thabit with it. All of these hadiths indicate that what is meant is that He forgives all of that with repentance, and a servant should not despair of God's mercy, no matter how great and numerous his sins are, for the door of mercy and repentance is wide. God the Almighty said: **Do they not know that it is God who accepts repentance from His servants?** And He the Almighty said: **And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful.** And He the Almighty said regarding al-Munafiqun 63: "Indeed, the hypocrites will be in the lowest depths of the Fire. And never will you find for them a helper * Except for those who repent and reform." And He the Almighty said: "Indeed, they have disbelieved who say, 'God is the third of three.' And there is no deity except one God. And if they do not desist from what they say, a painful punishment will surely befall those among them who disbelieve." Then He the Almighty said: **Will they not then repent to God and seek His forgiveness? And God is Forgiving and Merciful.** And He the Almighty said: **Indeed, those who persecuted the believing men and believing women and then did not repent.** Al-Hasan al-Basri, may God have mercy on him, said: Look at this generosity and kindness. They killed His friends while He was calling them to repentance. And forgiveness and verses on this subject are very numerous. In the two Sahihs, on the authority of Abu Saeed **may God be pleased with him**, on the authority of the Messenger of God (blessings and peace of God be upon him), there is the hadith of the man who killed ninety-nine people, then he regretted it and asked a worshipper from among the children of Israel if there was any chance for him to repent. He said: No. So he killed him and completed one hundred with him. Then he asked one of their scholars if there was any chance for him to repent. He said: Who will stand between you and repentance? Then he ordered him to go to a town where God would be worshipped. So he went there, but death came to him on the way, and the angels of mercy and the angels of punishment argued over him. So God, the Almighty, ordered them to measure the distance between the two lands; to whichever of them he was closer, he would be from it. They found him closer to the land to which he had migrated, so the angels of mercy took him. It was mentioned that he held his chest at the time of death and that God, the Blessed and Exalted, ordered the better town to come closer and ordered that town to move away. This is the meaning of the hadith, and we have written it in

another place with its wording. Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, regarding the Almighty's saying: "Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins,'" to the end of the verse. He said: God Almighty has called to His forgiveness whoever claims that the Messiah is God, whoever claims that the Messiah is the son of God, whoever claims that Ezra is the son of God, whoever claims that God is poor, whoever claims that God's hand is tied, and whoever claims that God is the third of three. God Almighty says to these al-Nas 114: **Will they not then repent to God and seek His forgiveness? And God is Forgiving and Merciful.** Then He called to repentance the one who is greater in speech than these, the one who says, **I am your highest lord**, and says, **I have not known for you any god other than Me.** Ibn Abbas, may God be pleased with them both, said: Whoever despairs of God's servants of repentance after this has denied the Book of God Almighty, but the servant is not able to repent until God repents to him. Al-Tabarani narrated on the authority of Al-Sha'bi on the authority of Sunayd bin Shaki that he said: I heard Ibn Mas'ud say that the greatest verse in the Book of God is **God, there is no god but He, the Ever-Living, the Self-Sustaining.** And the most comprehensive verse in The Quran with good and evil: **Indeed, God commands justice and doing good.** The most joyful verse in the Quran is in Surat al-Zumar 39: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** The most entrusting verse in the Book of God is: **And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect.** Masruq said to him: **You have spoken the truth.** Al-A'mash narrated from Abu Sa'id from Abu Al-Kanud who said: Abdullah - meaning Ibn Mas'ud **may God be pleased with him** passed by a storyteller who was reminding the people, so he said: **O reminder, why do you make people despair of the mercy of God?** Then he recited: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** Narrated by Ibn Abi Hatim **may God have mercy on him.**

He mentioned hadiths that negate despair

Imam Ahmad said: Surayj ibn al-Nu'man narrated to us, Abu Ubaidah Abdul-Mu'min ibn Ubaidullah narrated to us, Hasan al-Sadousi narrated to me, he said: I entered upon Anas ibn Malik **may God be pleased with him** and he said: I heard the Messenger of God (blessings and peace of God be upon him) say: "By the One in Whose Hand is my soul, if you were to sin until your sins filled the space between the heaven and the earth, and then you were to seek forgiveness from God, He would forgive you. By the One in Whose Hand is the soul of Muhammad (blessings and peace of God be upon him), if you did not sin, God would bring forth a people who would sin and then seek forgiveness from God, and He would forgive them." This is the only hadith narrated by Ahmad. Imam Ahmad said: Ishaq ibn 'Eesa narrated to us, al-Layth

narrated to me, Muhammad ibn Qays Qass narrated to me, 'Umar ibn 'Abd al-'Aziz narrated to me, from Abu Sarmah, from Abu Ayyub al-Ansari **may God be pleased with him**, that when death approached him, he said: "I had concealed something from you that I heard from the Messenger of God (blessings and peace of God be upon him) who said: 'Were it not that you sin, God would create a people who would sin and He would forgive them.'" This is how Imam Ahmad narrated it. Muslim included it in his Sahih, and at-Tirmidhi both narrated it on the authority of Qutaybah, from al-Layth ibn Sa'd. Muslim narrated it from another chain of narration on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Abu Sarmah, who was an Ansari companion, on the authority of Abu Ayyub, may God be pleased with them both. Imam Ahmad said: Ahmad ibn Abd al-Malik al-Harrani told us, Yahya ibn Amr ibn Malik al-Bakri told us, he said: I heard my father narrating on the authority of Abu al-Jawza', 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 expiation for sin is regret.** And the Messenger of God, may God bless him and grant him peace, said: **If you did not sin, God would bring people who would sin and He would forgive them.** Ahmad alone narrated it. Abdullah ibn al-Imam Ahmad said: Abd al-A'la ibn Hammad al-Qurashi told me, Dawud ibn Abd al-Rahman told us, Abu Abdullah Maslama ibn Abdullah al-Razi told us, on the authority of Abu Amr al-Bajali, on the authority of Abd al-Malik ibn Sufyan al-Thaqafi, on the authority of Abu Ja'far Muhammad ibn Ali, on the authority of Muhammad ibn al-Hanafiyyah, on the authority of his father, Ali ibn Abi Talib, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **God loves the tempted servant who repents.** And they did not include it from this chain of narration.

Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad told us, Thabit and Hamid told us, on the authority of Abdullah bin Ubaid bin Umair, who said: Iblis, may God curse him, said: O Lord, You have expelled me from Paradise because of Adam, and I cannot do it except with Your authority. He said: Then you have authority. He said: O Lord, give me more. He said: No child will be born to him except that a child like him will be born to you. He said: O Lord, give me more. He said: Shall I make their chests dwelling places for you and shall make blood run through them? He said: O Lord, give me more. He said: Attack them with your cavalry and infantry and share with them in wealth and children and make promises to them. But Satan promises them nothing but delusion. Adam, peace be upon him, said: O Lord, You have given him authority over me, and I cannot protect myself except through You. He said: God, the Blessed and Exalted, does not give birth to a child except that You appoint someone to protect him from bad company. He said: O Lord, give me more. He said: The good deed is ten or more and the bad deed is one or I will erase it. He said: O Lord, give me more. He said: The door of repentance is open as long as the soul is in the body. He said: O Lord, give me more. He said: O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God

forgives. "All sins are forgiven. Indeed, He is the Forgiving, the Merciful." Muhammad bin Ishaq said: Nafi' said, on the authority of Abdullah bin Umar, on the authority of Umar, may God be pleased with them both, in his hadith: "We used to say: 'God does not accept from those who are tempted any change, nor justice, nor repentance. They knew God, then returned to disbelief because of a calamity that befell them.' He said: "And they used to say that to themselves." He said: "So when the Messenger of God, may God bless him and grant him peace, came to Medina, God Almighty revealed about them and about our saying and their saying to themselves: 'O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins. Indeed, it is He who is the Forgiving, the Merciful. And turn to your Lord and submit to Him before the punishment comes upon you, then you will not be aided. And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive.'" Umar, may God be pleased with him, said: **So I wrote it with my own hand on a piece of paper and sent it to Hisham bin Al-'As, may God be pleased with him.** He said: "Hisham said: 'When it came to me, I began to recite it in Dhu Tuwa, ascending it and making noise, but I did not understand it until I said: O God, make me understand it.' So I threw it down." God the Almighty has in my heart that it was revealed about us and what we were saying to ourselves and what was said about us, so I returned to my camel and sat on it and joined the Messenger of God, may God bless him and grant him peace, in Medina. Then God the Almighty urged His servants to hasten to repent, saying: **And turn to your Lord in repentance and submit to Him** etc., meaning return to God and surrender to Him **before the punishment comes upon you and then you will not be helped** meaning hasten to repent and do righteous deeds before the punishment comes **and follow the best of what was revealed to you from your Lord** which is the Noble Qur'an **before the punishment comes upon you suddenly while you do not perceive** meaning from where you do not know or perceive. Then God the Almighty said: **lest a soul should say, 'Oh, how I regret what I neglected in my duty to God'** meaning on the Day of Resurrection the criminal who was negligent in repentance and returning will regret it and wish that he was among the righteous, sincere, and obedient to God the Almighty. And God the Almighty said: **And if I were among the mockers** meaning that my work in this world was only the work of a mocker, a scoffer, not... Certain and believing, **Or you say, 'If only God had guided me, I would have been among the righteous.'** Or you say when you see the punishment, **'If only I had another chance so I could be among the doers of good.'** That is, you would wish you could be returned to this world so you could do good deeds. Ali ibn Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, God the Almighty informed us of what the servants say before they say it and what they do before they do it. God the Almighty said: **And none informs you like the All-Knowing.** "Lest a soul should say, 'Oh, how I regret what I neglected in my duty to God, and that I was among the mockers.' Or it should say, 'If only God had guided me, I would have been among the righteous.' Or it should say, when it sees the punishment, 'If only I

Surat al-Zumar 39:58

Or you say when you see the punishment, "If only I had another chance so I could be among the doers of good."

had another chance, I would be among the doers of good." Imam Ahmad said: Aswad told us: Abu Bakr told us: Al-A'mash told us: Abu Salih told us: Abu Hurayrah told us: The Messenger of God, may God bless him and grant him peace, said: "Everyone in Hell will see his place in Paradise and say, 'If only God had guided me.' That will be a regret for him. He said: And every person in Paradise will see his place in Hell and say, 'If only God had guided me.' That will be a sign of gratitude." An-Nasa'i narrated it from the hadith of Abu Bakr ibn Ayyash with this chain of transmission. When the people who committed crimes wished to return to this world and regretted believing in the verses of God and following His Messengers, God Almighty said: **Yes, My signs came to you, but you denied them and were arrogant and were among the disbelievers.** That is, O servant who regrets what you did, My signs came to you in this world and My proofs were established against you, but you denied them and were arrogant about following them, and you were among the disbelievers who denied them.

Fath al-Qadir

Then the Almighty mentioned another statement of what they said, saying: 58- **Or you will say when you see the punishment, 'If only I had another chance'** meaning a return to the world **so I could be among the doers of good**, the believers in God, those who believe in Him alone, those who do good in their deeds. The accusative of **I could be** is either because it is conjoined with *karah*, which is a verbal noun, and **I could be** is interpreted as a verbal noun, as in the poet's saying:

Wearing an abaya and having my eyes comforted is more beloved to me than wearing something transparent.

Al-Farra recited on this:

You have nothing from it but remembrance and fear, and you ask about its riders, where they headed.

Or because it is the answer to the wish understood from his saying: **If I had a chance.**

Tafsir al-Baghawi

58. **Or you will say when you see the punishment**, clearly, **If only I had another chance**, a return to the world, **so I could be among the doers of good**, the monotheists.

Tafsir al-Baidawi

58- **Or you say when you see the punishment, 'If only I had another chance so I could be among the doers of good'** in belief and action, and the *or* is to indicate that she is not free from these statements of confusion and excuses for what is of no benefit.

Surat al-Zumar 39:59

Yes, My signs have come to you, but you denied them and were arrogant and were among the disbelievers.

Tafsir al-Jalalayn

59 - **Yes, My signs have come to you** the Qur'an, which is the reason for guidance **but you denied them and were arrogant** you were too arrogant to believe in them **and you were among the disbelievers**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, refuting the one who says: **If God had guided me, I would have been among the righteous**, and the one who says: **If only I had another chance so I could be among the righteous**, the statement is not like what you say: **Yes, My signs have come to you**, O you who wish to be returned to the world so that you would be among the righteous, "He says: My proofs have come to you from among a Messenger whom I sent to you, and a Book which I revealed in which is recited to you what is in it of promise, threat, and reminder. "But you denied" My signs and were arrogant **about accepting and following them**, "and you were among the disbelievers," He says: You were among those who do the work of the disbelievers, follow their example, and adhere to their way.

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: **God says in response to their statement and as a refutation of them**, meaning the statement of those who say, **If God had guided me**, and the other group: **Yes, indeed My signs have come to you...** the verse. And with the fatha on the kaf and the ta' in His statement, **My signs came to you, but you denied**, as if addressing males, the reciters in all parts of Islam read it. It has been narrated on the authority of the Messenger of God, may God bless him and grant him peace, that he read it with the kasra of the entire letter, as if he said: That a soul should say, **Oh, how I regret what I neglected in the service of God! Yes, indeed My signs have come to you, O soul, but you denied them**. He directed the entire statement to the soul, since the statement began with it. The reading that I do not permit a contradiction to it is what the reciters of all parts have agreed upon, transmitted on the authority of the Messenger of God, may God bless him and grant him peace, and it is the fatha in all of that.

Tafsir al-Qurtubi

The Almighty says: **Yes, My signs have come to you.**

Al-Zajjaj said: *Yes* is the answer to the negation, and there is no word of negation in the speech, but the meaning of **If God had guided me** is He would not have guided me. It is as if the speaker said I have not been guided, so it was said, *Yes*, He has made clear to you the path of guidance, so you were where if you wanted to believe you could believe. **My signs** meaning the Qur'an. It was said: By signs he meant miracles, i.e. the evidence was made clear, but you denied and belied it. **And you were arrogant** meaning you were too arrogant to believe. **And you were among the disbelievers**. He said: **You were arrogant and you were** and this is addressed to the male, because the soul can be applied to both males and females. It is said: three souls. Al-Mubarrad said: The Arabs say one soul, meaning one person. Ar-Rabi' bin Anas narrated on the authority of Umm Salamah that the Prophet (peace and blessings of God be upon him) recited: **Indeed, there came to you My signs, but you denied them and were arrogant and were among the disbelievers**. Al-A'mash recited: **To me, My signs have come to him**. This indicates that it is masculine. Ar-Rabi' bin Anas did not follow Umm Salamah except that the reading is in the accusative case because nafs can be used for both masculine and feminine forms. Some have rejected this reading and said: If you break the ta', you should say **Wa kuntum min al-kawafir** or **Wa min al-kafir disbelieving women**. An-Nahhas said: This is not necessary. Do you not see that before it is **Wa kuntum min al-sakhirin that you say nafs**, then He said: **And if you were among the mockers**, and He did not say **Min al-sawakhirin** or **Min al-sakhirin the mockers**. In Arabic, the interpretation of the ta' with a broken ta' is **and you were arrogant and you were** from the plural of magicians or from the mocking people or from the mocking people.

Tafsir Ibn Kathir

This noble verse is a call to all sinners, infidels and others, to repent and return to God, and it informs us that God Almighty forgives all sins for whoever repents from them and turns away from them, no matter how many they are or how much they are like the foam of the sea. It is not correct to interpret this as referring to anyone other than repentance, because polytheism is not forgiven for anyone who does not repent from it. Al-Bukhari said: Ibrahim bin Musa told us, Hisham bin Yusuf told us, Ibn Jurayj told them, Ya'la said, Sa'id bin Jubair told him, on the authority of Ibn Abbas, may God be pleased with them both, that some people from the polytheists had killed a lot, and committed adultery a lot, so they came to Muhammad, may God bless him and grant him peace, and said: What you say and call to is good, if only you would tell us that there is expiation for what we have done. Then the following verse was revealed: **And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit adultery and the following verse: Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** This is how Muslim, Abu Dawud, and al-Nasa'i narrated it from the hadith of Ibn Jurayj, on the authority of Ya'la bin Muslim al-Makki, on the authority of Sa'id bin Jubair, on the authority of Ibn

Surat al-Zumar 39:59

Yes, My signs have come to you, but you denied them and were arrogant and were among the disbelievers.

Abbas, may God be pleased with them both. What is meant by the first verse is the saying of God, the Most High: **Except for those who repent, believe, and do righteous work** *verse*. Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Abu Qabil told us: I heard Abu Abdur-Rahman Al-Muzani say: I heard Thawban, the freed slave of the Messenger of God (peace and blessings of God be upon him), say: I heard the Messenger of God (peace and blessings of God be upon him) say: "I would not like to have the world and everything in it because of this verse: 'Say, "O My servants who have transgressed against themselves" until the end of the verse. A man said: O Messenger of God, who then associated others with God?' The Prophet (peace and blessings of God be upon him) was silent, then he said: 'And who has associated others with God?'" three times. This is the only time Imam Ahmad narrated it. Imam Ahmad also said: Surayj ibn An-Nu'man told us: Nuh ibn Qays told us: Ash'ath ibn Jabir Al-Hadani told us: Makhul told us: Amr ibn Unbasa **may God be pleased with him** said: "An old man came to the Prophet (peace and blessings of God be upon him), leaning on a cane, and said: O Messenger of God, I have committed treachery and immorality, will I be forgiven? The Prophet (peace and blessings of God be upon him) said: Do you not bear witness that there is no god but God? He said: Yes, and I bear witness that you are the Messenger of God. The Prophet (peace and blessings of God be upon him) said: Your treachery and immorality have been forgiven." This is the only time Ahmad narrated it.

Imam Ahmad said: Yazid bin Harun told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Shahr bin Hawshab, on the authority of Asma bint Yazid, may God be pleased with her, who said: I heard the Messenger of God, may God bless him and grant him peace, recite: **Indeed, it is an unrighteous deed**. And I heard him, may God bless him and grant him peace, say: "Say: O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins," and He does not mind. **Indeed, it is He who is the Forgiving, the Merciful**. Abu Dawud and al-Tirmidhi narrated it from a hadith of Thabit with it. All of these hadiths indicate that what is meant is that He forgives all of that with repentance, and a servant should not despair of God's mercy, no matter how great and numerous his sins are, for the door of mercy and repentance is wide. God the Almighty said: **Do they not know that it is God who accepts repentance from His servants? And He the Almighty said: And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful**. And He the Almighty said regarding al-Munafiqun 63: "Indeed, the hypocrites will be in the lowest depths of the Fire. And never will you find for them a helper * Except for those who repent and reform." And He the Almighty said: "Indeed, they have disbelieved who say, 'God is the third of three.' And there is no deity except one God. And if they do not desist from what they say, a painful punishment will surely befall those among them who disbelieve." Then He the Almighty said: **Will they not then repent to God and seek His forgiveness? And**

God is Forgiving and Merciful. And He the Almighty said: **Indeed, those who persecuted the believing men and believing women and then did not repent**.

Al-Hasan al-Basri, may God have mercy on him, said: Look at this generosity and kindness. They killed His friends while He was calling them to repentance. And forgiveness and verses on this subject are very numerous. In the two Sahihs, on the authority of Abu Saeed **may God be pleased with him**, on the authority of the Messenger of God (blessings and peace of God be upon him), there is the hadith of the man who killed ninety-nine people, then he regretted it and asked a worshipper from among the children of Israel if there was any chance for him to repent. He said: No. So he killed him and completed one hundred with him. Then he asked one of their scholars if there was any chance for him to repent. He said: Who will stand between you and repentance? Then he ordered him to go to a town where God would be worshipped. So he went there, but death came to him on the way, and the angels of mercy and the angels of punishment argued over him. So God, the Almighty, ordered them to measure the distance between the two lands; to whichever of them he was closer, he would be from it. They found him closer to the land to which he had migrated, so the angels of mercy took him. It was mentioned that he held his chest at the time of death and that God, the Blessed and Exalted, ordered the better town to come closer and ordered that town to move away. This is the meaning of the hadith, and we have written it in another place with its wording. Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, regarding the Almighty's saying: "Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins,'" to the end of the verse. He said: God Almighty has called to His forgiveness whoever claims that the Messiah is God, whoever claims that the Messiah is the son of God, whoever claims that Ezra is the son of God, whoever claims that God is poor, whoever claims that God's hand is tied, and whoever claims that God is the third of three. God Almighty says to these al-Nas 114: **Will they not then repent to God and seek His forgiveness? And God is Forgiving and Merciful**. Then He called to repentance the one who is greater in speech than these, the one who says, **I am your highest lord**, and says, **I have not known for you any god other than Me**. Ibn Abbas, may God be pleased with them both, said: Whoever despairs of God's servants of repentance after this has denied the Book of God Almighty, but the servant is not able to repent until God repents to him. Al-Tabarani narrated on the authority of Al-Sha'bi on the authority of Sunayd bin Shaki that he said: I heard Ibn Mas'ud say that the greatest verse in the Book of God is **God, there is no god but He, the Ever-Living, the Self-Sustaining**. And the most comprehensive verse in The Quran with good and evil: **Indeed, God commands justice and doing good**. The most joyful verse in the Quran is in Surat al-Zumar 39: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** The most entrusting verse in the Book of God is: **And whoever fears God - He will make for him a way out * And will**

provide for him from where he does not expect.

Masruq said to him: **You have spoken the truth.**

Al-A'mash narrated from Abu Sa'id from Abu Al-Kanud who said: Abdullah - meaning Ibn Mas'ud **may God be pleased with him** passed by a storyteller who was reminding the people, so he said: **O reminder, why do you make people despair of the mercy of God?** Then he recited: **Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of God.'** Narrated by Ibn Abi Hatim **may God have mercy on him.**

He mentioned hadiths that negate despair

Imam Ahmad said: Surayj ibn al-Nu'man narrated to us, Abu Ubaidah Abdul-Mu'min ibn Ubaidullah narrated to us, Hasan al-Sadousi narrated to me, he said: I entered upon Anas ibn Malik **may God be pleased with him** and he said: I heard the Messenger of God (blessings and peace of God be upon him) say: "By the One in Whose Hand is my soul, if you were to sin until your sins filled the space between the heaven and the earth, and then you were to seek forgiveness from God, He would forgive you. By the One in Whose Hand is the soul of Muhammad (blessings and peace of God be upon him), if you did not sin, God would bring forth a people who would sin and then seek forgiveness from God, and He would forgive them." This is the only hadith narrated by Ahmad. Imam Ahmad said: Ishaq ibn 'Eesa narrated to us, al-Layth narrated to me, Muhammad ibn Qays Qass narrated to me, 'Umar ibn 'Abd al-'Aziz narrated to me, from Abu Sarmah, from Abu Ayyub al-Ansari **may God be pleased with him**, that when death approached him, he said: "I had concealed something from you that I heard from the Messenger of God (blessings and peace of God be upon him) who said: 'Were it not that you sin, God would create a people who would sin and He would forgive them.'" This is how Imam Ahmad narrated it. Muslim included it in his Sahih, and at-Tirmidhi both narrated it on the authority of Qutaybah, from al-Layth ibn Sa'd. Muslim narrated it from another chain of narration on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Abu Sarmah, who was an Ansari companion, on the authority of Abu Ayyub, may God be pleased with them both. Imam Ahmad said: Ahmad ibn Abd al-Malik al-Harrani told us, Yahya ibn Amr ibn Malik al-Bakri told us, he said: I heard my father narrating on the authority of Abu al-Jawza', 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 expiation for sin is regret.** And the Messenger of God, may God bless him and grant him peace, said: **If you did not sin, God would bring people who would sin and He would forgive them.** Ahmad alone narrated it. Abdullah ibn al-Imam Ahmad said: Abd al-A'la ibn Hammad al-Qurashi told me, Dawud ibn Abd al-Rahman told us, Abu Abdullah Maslama ibn Abdullah al-Razi told us, on the authority of Abu Amr al-Bajali, on the authority of Abd al-Malik ibn Sufyan al-Thaqafi, on the authority of Abu Ja'far Muhammad ibn Ali, on the authority of Muhammad ibn al-Hanafiyah, on the authority of his father, Ali ibn Abi Talib, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **God loves the tempted servant who repents.** And they did not include it from this chain of

narration.

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Surat al-Zumar 39:59

Yes, My signs have come to you, but you denied them and were arrogant and were among the disbelievers.

deeds before the punishment comes **and follow the best of what was revealed to you from your Lord** which is the Noble Qur'an **before the punishment comes upon you suddenly while you do not perceive** meaning from where you do not know or perceive. Then God the Almighty said: **lest a soul should say, 'Oh, how I regret what I neglected in my duty to God'** meaning on the Day of Resurrection the criminal who was negligent in repentance and returning will regret it and wish that he was among the righteous, sincere, and obedient to God the Almighty. And God the Almighty said: **And if I were among the mockers** meaning that my work in this world was only the work of a mocker, a scofferer, not... Certain and believing, **Or you say, 'If only God had guided me, I would have been among the righteous.'** Or you say when you see the punishment, **'If only I had another chance so I could be among the doers of good.'** That is, you would wish you could be returned to this world so you could do good deeds. Ali ibn Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, God the Almighty informed us of what the servants say before they say it and what they do before they do it. God the Almighty said: **And none informs you like the All-Knowing.** "Lest a soul should say, 'Oh, how I regret what I neglected in my duty to God, and that I was among the mockers.' Or it should say, 'If only God had guided me, I would have been among the righteous.' Or it should say, when it sees the punishment, 'If only I had another chance, I would be among the doers of good.'" Imam Ahmad said: Aswad told us: Abu Bakr told us: Al-A'mash told us: Abu Salih told us: Abu Hurayrah told us: The Messenger of God, may God bless him and grant him peace, said: "Everyone in Hell will see his place in Paradise and say, 'If only God had guided me.' That will be a regret for him. He said: And every person in Paradise will see his place in Hell and say, 'If only God had guided me.' That will be a sign of gratitude." An-Nasa'i narrated it from the hadith of Abu Bakr ibn Ayyash with this chain of transmission. When the people who committed crimes wished to return to this world and regretted believing in the verses of God and following His Messengers, God Almighty said: **Yes, My signs came to you, but you denied them and were arrogant and were among the disbelievers.** That is, O servant who regrets what you did, My signs came to you in this world and My proofs were established against you, but you denied them and were arrogant about following them, and you were among the disbelievers who denied them.

Fath al-Qadir

Then the Almighty mentioned His answer to these wishful souls who make excuses without a reason, saying: 59- **Yes, My signs did come to you, but you denied them and were arrogant, and you were among the disbelievers.** What is meant by the signs are the revealed verses, which is the Qur'an. The meaning of denying them is that they are not from God, and you were too arrogant to believe in them. Along with that, there was denial and arrogance from the disbelievers in God. The Almighty addressed the masculine gender

in His statement: They came to you, and you denied and were arrogant, because the self *nafs* is used to refer to both the male and the believer. Al-Mubarrad said: The Arabs say **one self nafs wahid**, meaning one person. The majority of people read it with a fat-ha on the ta' in these instances. Al-Jahdary, Abu Haywah, and Yahya ibn Ya'mar read it with a kasra in all of them, and this is the reading of Abu Bakr, his daughter Aisha, and Umm Salamah, and it was narrated from Ibn Kathir.

Tafsir al-Baghawi

59. Then it will be said to this one who says it: **Yes, My signs have come to you**, meaning the Qur'an, **but you denied them**, and said that they were not from God, **and you were arrogant**, and you were too arrogant to believe in them, **and you were among the disbelievers.**

Tafsir al-Baidawi

59- **Yes, My signs did come to you, but you denied them and were arrogant, and you were among the disbelievers.** This is a response from God to him because of what is included in his statement, **If God had guided me**, of a meaning of negation and separating it from it because presenting it separates the evidence and delaying the beloved disrupts the order of existence because he regrets his negligence, then makes excuses for losing guidance, then wishes to return. It does not prevent the effect of God's power on the servant's action, nor what is in it of attributing the action to Him, as you know, and the masculinity of the address is based on the meaning, and it was read with the feminine for the soul.

Surat al-Zumar 39:60

And on the Day of Resurrection you will see those who lied about God with blackened faces. Is there not in Hell an abode for the arrogant?

Tafsir al-Jalalayn

60 - **And on the Day of Resurrection you will see those who lied about God** by attributing a partner and a son to Him (their faces will be blackened. Is there not in Hell a residence) a shelter **for the arrogant** about faith? Yes.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "And on the Day of Resurrection you will see, O Muhammad, those who lied about God from among your people, claiming that He had a son and that He had a partner, and worshipped gods other than Him, their faces will be blackened." Even though the faces are raised by *blackened*, they have an accusative meaning because they are with their predicate, the completion of **you will see**. If His saying *blackened* had come before the faces, it would have been accusative. If the accusative of the blackened faces was an accusative in speech, not in the Qur'an, if the blackened was after, it would have been permissible, as the poet said:

Leave me alone, for your command will not be obeyed,
and you will not find my patience doubled.

The dream and the doubled letters are accusatives of *al-fa-ta'ib* I found you, and the Arabs do the same in everything that needs a subject and a predicate, such as *dhan* and its sisters. In *masawdah* the Arabs have two dialects: *masawdah* and *maswadah*, and it is used by the people of Hijaz, as it is mentioned about them, they say **qad aswad wajh his face turned black**, *ahmar red*, and *ashhab brown*. Some of the grammarians of Basra mentioned that one of them said: *Afa'a* only applies to things of one color, such as *ashhab*. He said: **It is not used in things like "ahmar red**, because *ashhab* is a newly occurring color, while *ahmar* does not.

His statement, **Is there not in Hell a place of refuge for the arrogant?** means: Is there not in Hell a shelter and a dwelling place for those who are arrogant towards God, and refuse to believe in His Oneness and to obey Him in what He has commanded and forbidden.

Tafsir al-Qurtubi

God the Almighty said: **And on the Day of Resurrection you will see those who lied about God - their faces will be blackened**. That is, because of the wrath and punishment that surrounded them. Al-Akhfash said: **You will see** *tara* is not a scholar in his statement: **their faces will be blackened**. Rather, it is a subject and

predicate. Al-Zamakhshari said: A clause in the accusative case if **you will see** is from seeing with the eyes, and a second object if it is from seeing with the heart. **Is there not in Hell an abode for the arrogant?** The Messenger of God (peace and blessings be upon him) explained the meaning of arrogance, saying: **Fooling around the truth and looking down on people**. That is, despising them. This has already been mentioned in Surat Al-Baqarah and other surahs. In the hadith of Abdullah ibn Amr, the Prophet (peace and blessings be upon him) said: **The arrogant will be gathered on the Day of Resurrection like ants, and smallness will overtake them until they are brought to the prison of Hell**.

Tafsir Ibn Kathir

On the Day of Resurrection you will see those who lied about God, their faces blackened. Is there not in Hell a residence for the arrogant? And God will save those who feared God with their place of safety. No evil will touch them, nor will they grieve. God tells us about the Day of Resurrection that some faces will blacken and some will whiten. The faces of the people of division and disagreement will blacken, and the faces of the people of the Sunnah and the Community will whiten. God the Almighty said here: **And on the Day of Resurrection you will see those who lied about God** meaning in their claim that He had a partner and a son. **Their faces will be blackened** meaning because of their lies and fabrications. And God the Almighty said: **Is there not in Hell a residence for the arrogant?** meaning is Hell not sufficient as a prison and a place for them to be disgraced and humiliated because of their arrogance, tyranny, and refusal to submit to the truth. Ibn Abi Hatim said: Abu Ubaidullah, the nephew of Ibn Wahb, told us: My uncle told us: Isa bin Abi Isa al-Khayyat told us: Amr bin Shuaib, from his father, from his grandfather, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, said: "The arrogant will be gathered on the Day of Resurrection like ants in the form of people, with everything small above them, until they enter a prison of fire in a valley called Bolus, from the fire of the Anirams, and they will be given to drink from the pus of the people of the Fire and from the mud of Khabal." And the words of God, the Most High: **And God will save those who feared God with their place of safety** meaning with what preceded them of happiness and success with God. **No evil will touch them** meaning on the Day of Resurrection **nor will they grieve** meaning the greatest terror will not grieve them, rather they will be safe from every terror, removed from every evil, attaining every good.

Fath al-Qadir

60- **And on the Day of Resurrection you will see those who lied about God, their faces will be blackened**. That is, you will see those who lied about God, that He had partners, a wife, and a son, their faces will be blackened because of the torment that surrounded them and the wrath and punishment that they witnessed. The phrase **their faces will be blackened** is in the accusative case as a state. Al-Akhfash said: **You**

Surat al-Zumar 39:60

And on the Day of Resurrection you will see those who lied about God with blackened faces. Is there not in Hell an abode for the arrogant?

will see is not an agent in **their faces will be blackened**. Rather, it is the subject and predicate. The first is that you see if it is from visual vision, so the phrase **their faces will be blackened** is a state. But if it is from the heart, then it is in the accusative case as the second object of **you will see**. The question in His statement, **Is there not in Hell a residence for the arrogant?** is for confirmation: that is, there is no place in it for those who are too arrogant to obey God. Arrogance is rejecting the truth and looking down on people, as proven in the authentic hadith.

Tafsir al-Baghawi

60. **And on the Day of Resurrection you will see those who lied about God**, claiming that He had a son and a partner, “their faces will be blackened. Is there not in Hell an abode for the arrogant?” about faith.

Tafsir al-Baidawi

60- **And on the Day of Resurrection you will see those who lied about God** by describing Him with what is not permissible, such as taking a son. **Their faces will be blackened** by the hardship that befalls them or by the darkness of ignorance that is imagined for them. The sentence is a state, since it appears that it is seen by sight, and the pronoun was sufficient for it instead of the waw. **Is there not in Hell a residence** a place **for the arrogant** about faith and obedience? This is a confirmation because they see it that way.

Surat al-Zumar 39:61

And God will save those who fear Him with their place of safety. No evil will touch them, nor will they grieve.

Tafsir al-Jalalayn

61 - **And God will save** from Hell **those who feared** polytheism **by granting them success** in a place of success in Paradise, wherein they will be placed **no harm will touch them, nor will they grieve**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And God will save from Hell and its torment those who fear Him by performing His obligations and avoiding His sins in this world, by their success: meaning by their victory, and it is an active participle from Him.

And the people of interpretation said something similar to what we said in interpreting that, even though the words of some of them differed from the wording we said in that.

Who said that?

Muhammad told me, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **And God will save those who fear Him by their attainment**, he said: by their virtues.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: **And God will save those who feared Him with their attainment**, he said: with their deeds. He said: And the others will bear their burdens on the Day of Resurrection, "and from the burdens of those whom they misled without knowledge. Unquestionably, evil is that which they bear." (al-Nahl 16:25)

The reciters differed in their reading of this. The majority of the reciters of Medina, and some of the reciters of Mecca and Basra, read it as *bi-mafazatihum* in the singular. The majority of the reciters of Kufa read it as *bi-mafazatihum* in the plural.

What is correct in my opinion regarding this matter is that they are two widely-used readings, and each of them has been recited by scholars among the reciters, so whichever of them the reciter recites is correct, because their meanings are the same. The Arabs sometimes make such a thing singular and plural with one meaning, so one of them says: I heard the voice of the people, and I heard their voices, as God Almighty said: **Indeed, the most disagreeable of sounds is the braying of donkeys** (Luqman 31:19). He did not say: the voices of donkeys. If it had come like that, it would have been correct.

And His statement: **No harm will touch them, nor will they grieve**. God Almighty says: The righteous will not be touched by any harm from Hell, which is the harm that God Almighty has informed us will not touch them,

nor will they grieve. He says: Nor will they grieve over what they have missed of the pleasures of this world, as they have attained God's honor and the blessings of Paradise.

Tafsir al-Qurtubi

The Almighty says: **And God will save those who fear Him**. It was also read: **and saves** meaning from polytheism and sins. **With their sanctuary** according to the general reading because it is a verbal noun. The Kufians read: **With their sanctuaries** and this is permissible, just as you say with their happiness. The Prophet (peace and blessings of God be upon him) explained this verse from the hadith of Abu Hurairah, who said: "God will gather with every person his deeds, and the believer's deeds will be with him in the best form and sweetest scent. So whenever there is terror or fear, He says to him, "Do not be afraid, for you are not what is meant by it, nor are you what is meant by it. **So when that becomes too much for him, he says**, How good you are, so who are you? **He says**, Do you not know that I am your righteous deeds? You have burdened me with my burden. By God, I will carry you and defend you." This is the one about whom God said: "And God will save those who fear Him with their sanctuary. No harm will touch them, nor will they grieve. God is the Creator of all things, and He is the Guardian over all things," meaning He is the Preserver and Guardian of it. This has been mentioned previously.

Tafsir Ibn Kathir

On the Day of Resurrection you will see those who lied about God, their faces blackened. Is there not in Hell a residence for the arrogant? And God will save those who feared God with their place of safety. No evil will touch them, nor will they grieve. God tells us about the Day of Resurrection that some faces will blacken and some will whiten. The faces of the people of division and disagreement will blacken, and the faces of the people of the Sunnah and the Community will whiten. God the Almighty said here: **And on the Day of Resurrection you will see those who lied about God** meaning in their claim that He had a partner and a son. **Their faces will be blackened** meaning because of their lies and fabrications. And God the Almighty said: **Is there not in Hell a residence for the arrogant?** meaning is Hell not sufficient as a prison and a place for them to be disgraced and humiliated because of their arrogance, tyranny, and refusal to submit to the truth. Ibn Abi Hatim said: Abu Ubaidullah, the nephew of Ibn Wahb, told us: My uncle told us: Isa bin Abi Isa al-Khayyat told us: Amr bin Shuaib, from his father, from his grandfather, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, said: "The arrogant will be gathered on the Day of Resurrection like ants in the form of people, with everything small above them, until they enter a prison of fire in a valley called Bolus, from the fire of the Anirams, and they will be given to drink from the pus of the people of the Fire and from the mud of

Surat al-Zumar 39:61

And God will save those who fear Him with their place of safety. No evil will touch them, nor will they grieve.

Khabal.” And the words of God, the Most High: **And God will save those who feared God with their place of safety** meaning with what preceded them of happiness and success with God. **No evil will touch them** meaning on the Day of Resurrection **nor will they grieve** meaning the greatest terror will not grieve them, rather they will be safe from every terror, removed from every evil, attaining every good.

Fath al-Qadir

61- **And God will save those who fear Him** meaning those who feared Him, and the *ba* in *bi-mafazatihim* is related to an omitted word which is a state of the relative pronoun: meaning those who are entangled in their *bi-mafazatihim*. The majority read *bi-mafazatihim* in the singular as a verbal noun with a mim, and *al-fawz* means achieving good and escaping evil. Al-Mubarrad said: *al-mafaza* is a verbal noun derived from *al-fawz* which means happiness, and if it is plural then it is good, like saying *al-sa'adat* and *al-sa'adat*. The meaning is that God will save them with their *faz* meaning with their salvation from the Fire and their winning of Paradise. Hamzah, Al-Kisa'i and Abu Bakr read *bi-mafazathimu* as the plural of *mufaza*, and its plural, despite it being a source for the difference of types, and the phrase **la maisahum al-sawwum** is in the accusative case as a state of the relative pronoun, and likewise the phrase **wa la hum yahjunu** is in the accusative case as a state: meaning He negates evil and sadness from them. It is possible that the *ba* in *bi-mafazathimu* is for causality: meaning because of their victory with the negation of evil touching them and sadness not reaching their hearts because they were satisfied with God's reward and were safe from His punishment.

Ibn Abi Hatim narrated that Al-Suyuti said with a sound chain of transmission and Ibn Mardawayh on the authority of Ibn Abbas who said: **Say, 'O My servants who have transgressed...'** the verse was revealed about the polytheists of Mecca. Ibn Jarir, Ibn Al-Mundhir, Al-Tabarani, Al-Hakim **who authenticated it**, Ibn Mardawayh, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Ibn Umar who said: "We used to say that there is no repentance for one who is tempted, and God will not accept anything from him. They knew God, believed in Him, and acknowledged His Messenger, then they turned back from that because of a calamity that befell them. They used to say that to themselves. When the Messenger of God (blessings and peace of God be upon him) came to Medina, God revealed about them: "O My servants who have transgressed..." the verses. Ibn Umar said: **So I wrote it with my own hand and sent it to Hisham ibn Al-'As**. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Abu Saeed who said: When Wahshi converted to Islam, God revealed the verse: **And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right**, Wahshi and his companions said: **We have committed all of this**. Then God revealed: "Say: 'O My servants who have transgressed...'" Al-Bukhari narrated in Al-Adab Al-Mufrad on the authority of Abu Hurayrah who said:

"The Prophet (peace and blessings of God be upon him) went out to a group of his companions while they were laughing and talking. He said: 'By the One in Whose Hand is my soul, if you knew what I know, you would laugh little and cry much.' Then he turned away and made the people cry, and God revealed to him: 'O Muhammad, why have you made My servants despair?' So the Prophet (peace and blessings of God be upon him) returned and said: 'Be of good cheer, strive straight, and come close to God.'" Ibn Mardawayh and Al-Bayhaqi narrated in his Sunan on the authority of Umar ibn Al-Khattab that it was revealed about those who were tempted. Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn Abbas that it was revealed about the polytheists of Mecca when they said that God would not forgive them for what they had committed of polytheism, killing, and other things. Ahmad, Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh, and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Thawban: I heard the Messenger of God (peace and blessings of God be upon him) say: "I would not like to have the world and everything in it for the sake of this verse: 'O My servants who have transgressed against themselves...' until the end of the verse. A man said: 'And who has associated others with God?' The Prophet (peace and blessings of God be upon him) was silent. He said: 'And who has associated others with God?'" Three times. Ahmad, 'Abd ibn Humayd, Abu Dawud, Al-Tirmidhi **who authenticated it** and Ibn Al-Mundhir, Ibn Al-Anbari in Al-Masahif, Al-Hakim, and Ibn Mardawayh narrated on the authority of Asma' bint Yazid: "I heard the Messenger of God (peace and blessings of God be upon him) recite: 'O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins and does not mind. Indeed, it is He who is the Forgiving, the Merciful.'" Ibn Abi Shaybah, 'Abd ibn Humayd, Ibn Abi Al-Dunya in Hasan Bil-Zan Billah, Ibn Jarir, Ibn Abi Hatim, Al-Tabarani, and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Ibn Mas'ud that he passed by a judge who was reminding the people, so he said: **O you who remind the people, do not make people despair**. Then he recited: **O My servants who have transgressed against themselves...** Ibn Jarir narrated on the authority of Ibn Sirin who said: Ali said: Which verse is more comprehensive? So they started mentioning verses from the Qur'an: **Whoever does evil or wrongs himself** and the like. Ali said: There is nothing in the Qur'an that is more comprehensive than the verse: **O My servants**. Ibn Jarir and Ibn al-Mundhir narrated on the authority of Ibn Abbas regarding His statement: **O My servants who have transgressed against themselves**, the verse: God has called to His forgiveness whoever claims that the Messiah is the son of God, whoever claims that Aziz is the son of God, whoever claims that God is poor, whoever claims that God's hand is chained, and whoever claims that God is the third of three. He says to these al-Nas 114: **Will they not then repent to God and seek His forgiveness? And God is Forgiving and Merciful**. Then He called to His repentance whoever is greater in speech than these: whoever says: **I am your Lord, the Most High** and says: **I know of no god for you other than Me**. Ibn

Abbas said: Whoever despairs of repentance after this has denied the Book of God, but a servant cannot repent until God repents to him. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **that a soul should say**, that he said: God informed what the servants would say before they said it, and He taught them before they knew.

Tafsir al-Baghawi

61. **And God will save those who fear Him by means of their attainment.** Hamzah, Al-Kisa'i, and Abu Bakr read **by means of their attainment** with an alif for the plural, meaning: by the paths that lead them to victory and salvation. The others read **by means of their attainment** in the singular because attainment means winning, meaning: He will save them from the Fire by means of their winning through their good deeds. Al-Mubarrad said: The attainment is a verbal noun from the verb to win, and the plural is hasan like happiness and happiness. **No harm will touch them, nor will they grieve.** meaning no harm will befall them, **nor will they grieve.**

Tafsir al-Baidawi

61- "And God will save those who fear Him. **It was read** and He will save with their salvation" with their success, a verbal noun from victory, and its interpretation as salvation is its specification to its most important sections and to happiness and righteous work, applying it to the cause, and the Kufians other than Hafs read it in the plural, applying them to the complement to it, and the ba in it is for causality, a connection to "and He will save" or His saying: "No harm will touch them, nor will they grieve", which is a state or a resumption to explain the salvation.

Surat al-Zumar 39:62

God is the Creator of all things, and He is, over all things, Disposer of affairs.

Surat al-Zumar 39:62

God is the Creator of all things, and He is, over all things, Disposer of affairs.

Tafsir al-Jalalayn

62 - **God is the Creator of all things and He is the Disposer of all things** He disposes of it as He wills.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **God is the Creator of all things and He is Disposer of affairs over all things.** God Almighty says: God, who has divinity over all of His creation and who alone deserves worship, is the Creator of all things, not that which is capable of creating anything, and He is Disposer of affairs over all things. He says: He is the Guardian over all things through preservation and guardianship.

Tafsir al-Qurtubi

God Almighty says: "And God will save those who fear Him with their place of safety. No evil will touch them, nor will they grieve." **God is the Creator of all things, and He is, over all things, Disposer of affairs.** That is, He is the Preserver and Guardian of them. This has been mentioned previously.

Tafsir Ibn Kathir

God Almighty informs us that He is the Creator of all things, their Lord, their King, and the One who controls them, and everything is under His control, His dominion, and His guardianship. And the Almighty says: **To Him belong the keys of the heavens and the earth.** Mujahid said: The keys are keys in Persian, and so said Qatada, Ibn Zayd, and Sufyan ibn Uyaynah. Al-Suddi said: **To Him belong the keys of the heavens and the earth**, meaning the treasures of the heavens and the earth. The meaning according to both sayings is that the reins of affairs are in His hand, blessed and exalted be He. His is the kingdom and His is the praise, and He is over all things competent. For this reason, the Almighty said: **And those who disbelieve in the signs of God, meaning His proofs and evidence, those are the losers.** Ibn Abi Hatim narrated here a very strange hadith, and its authenticity is questionable, but we will mention it as he mentioned it, for he said: Yazid ibn Sinan al-Basri told us in Egypt. Yahya ibn Hammad told us. Al-Aghlab ibn Tamim told us, on the authority of Mukhallad ibn Hudhayl al-Abdi, on the authority of Abd al-Rahman al-Madani, on the authority of Abdullah ibn Umar, on the authority of Uthman ibn Affan, may God be pleased with him, that he said: The

Messenger of God, may God bless him and grant him peace, was asked about the interpretation of the verse: **To Him belong the keys of the heavens and the earth.** He said, **No one has asked me about it before you, O Uthman.** He, may God bless him and grant him peace, said, "Its interpretation is: There is no god but God, and God is the Greatest, and glory be to God and praise be to Him. I seek forgiveness from God, and there is no power except with God, the First and the Last, the Evident and the Immanent. In His hand is good; He gives life and causes death, and He has power over all things." "Whoever says it, 'O Uthman,' ten times in the morning, will be given six things: The first will be protected from Satan and his soldiers. The second will be given a quintal of reward. The third will be raised in rank in Paradise. The fourth will be married to the houris. The fifth will be attended by twelve angels. The sixth will be given the reward of someone who recited the Qur'an, the Torah, the Gospel, and the Psalms. In addition to this, O Uthman, he will have the reward of someone who performed Hajj and had his Hajj accepted, and of someone who performed Umrah and had his Umrah accepted. If he died that day, the seal of the martyrs will be stamped on him." Abu Ya'la al-Mawsili narrated it from the hadith of Yahya ibn Hammad, with a similar chain of transmission. It is strange and contains strong objection, and God knows best. God the Most High said: **Say, 'Is it other than God that you order me to worship, O ignorant ones?'** They mentioned in the reason for its revelation what Ibn Abi Hatim and others narrated from Ibn Abbas, may God be pleased with them, that the polytheists, due to their ignorance, called the Messenger of God, may God bless him and grant him peace, to worship their gods and worship his god along with him. Then the verse was revealed: "Say, 'Is it other than God that you order me to worship, O ignorant ones?'" And it has already been revealed to you, and to those before you, 'If you should associate [anything] with God, your work would surely become worthless, and you would surely be among the losers.'" This is similar to the Almighty's statement: **And if they had associated [anything] with God, all that they used to do would surely be worthless for them.** And the Almighty's statement: **Rather, worship God and be among the grateful.** That is, sincerely devote your worship to God alone, with no partner for Him, you and those who follow you and believe in you.

Fath al-Qadir

His saying: 62- **God is the Creator of all things** of the things that exist in this world and the hereafter, whatever they may be, without any difference between one thing and another. The interpretation of this verse has been presented in Al-An'am **And He is Disposer of all things** meaning that all things are entrusted to Him, so He is the One who preserves and manages them without anyone sharing with Him.

Tafsir al-Baghawi

62. **God is the Creator of all things and He is the**

Disposer of all things, meaning: all things are entrusted to Him and He is the One who preserves them.

Tafsir al-Baidawi

62- **God is the Creator of all things** of good and evil, faith and disbelief, **and He is Disposer of all things** who takes charge of the management.

Surat al-Zumar 39:63

To Him belong the keys of the heavens and the earth. And those who disbelieve in the signs of God - it is those who are the losers.

Surat al-Zumar 39:63

To Him belong the keys of the heavens and the earth. And those who disbelieve in the signs of God - it is those who are the losers.

Tafsir al-Jalalayn

63 - **To Him belong the keys of the heavens and the earth** the keys to its treasures of rain, plants, and other things **and those who disbelieve in the signs of God** the Qur'an **those are the losers** connected to His saying: And God will save those who feared Him, etc. and what is between them is an objection.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: He has the keys to the treasures of the heavens and the earth. He opens them to whomever He wills and withholds them from whomever He loves among His creation. The singular is: muqalid. As for iqlid, it is the singular of aqalid.

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: **The keys of the heavens and the earth** means their keys.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **He has the keys of the heavens and the earth** meaning the keys of the heavens and the earth.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **He has the keys of the heavens and the earth**, he said: The treasures of the heavens and the earth.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: **To Him belong the keys of the heavens and the earth**, he said: The keys are the keys. He said: To Him belong the keys to the treasures of the heavens and the earth.

And His statement: **And those who disbelieve in the signs of God - it is they who are the losers**. God Almighty says: And those who disbelieve in the proofs of God, denying them and rejecting them - it is they who are deceived in their share of the best of the heavens, whose keys are in His hand, because they are deprived of all of that in the Hereafter by their eternity in the Fire, and in this world by their failure to believe in God Almighty.

Tafsir al-Qurtubi

The Almighty said: **To Him belong the keys of the heavens and the earth**. The singular is muqalid. It was also said: muqallad and it is mostly used for iqlaid. The keys are the keys according to Ibn Abbas and others. Al-Suddi said: The treasures of the heavens and the earth. Another said: Like the treasures of the heavens and the rain, and the treasures of the earth are the plants. There is another language for it, aqalid and based on that, its singular is iqlaid. Al-Jawhari said: The iqlaid is the keys, and the muqallad is a key like the sickle, perhaps grass is tied with it as it is thrown when it is made into ropes, meaning it is twisted, and the plural is muqalid. And the sea drowned many people, meaning it closed them in. Al-Bayhaqi narrated on the authority of Ibn Umar that Uthman ibn Affan **may God be pleased with him** asked the Messenger of God (peace and blessings of God be upon him) about the interpretation of the words of God the Almighty: **To Him belong the keys of the heavens and the earth**. The Messenger of God (peace and blessings of God be upon him) said: "No one has asked me about it. There is no god but God, and God is the Greatest, and glory be to God and His praise, I seek God's forgiveness, and there is no power or strength except with God, the Most High, the Most Great. He is the First and the Last, and the apparent and the hidden. He gives life and causes death to come, and He is over all things competent." Al-Tha'labi mentioned this in his interpretation, and added: "Whoever says it ten times in the morning or evening, God will give him six qualities: the first is that he will be protected from Satan, the second will be attended by twelve thousand angels, the third will give him a qintar of reward, the fourth will raise him in status, the fifth will marry him to the houris, and the sixth will have the reward of someone who recited the Qur'an, the Torah, the Gospel, and the Psalms, and he will also have the reward of someone who performed Hajj and Umrah and his Hajj and Umrah were accepted. If he died that night, he died a martyr." Al-Harith narrated on the authority of Ali, who said: I asked the Messenger of God (peace and blessings of God be upon him) about the interpretation of the verse: The keys, so he said: "O Ali, you have asked about the greatest of the keys, which is to say ten times in the morning and ten times in the evening: There is no god but God, and God is the Greatest, and Glory be to God, and praise be to God, and I seek forgiveness from God, and there is no power except with God, the First and the Last, and the Outward and the Inward. To Him belongs the dominion and to Him belongs praise. God has six qualities: The first is that He protects him from Satan and his soldiers, and they will not have any power over him. The second is that he will be given a quintal in Paradise, which will be heavier in his scale than Mount Uhud. The third is that he will be raised in a degree that only the righteous will attain. The fourth is that God will marry him to the houris. The fifth is that twelve thousand angels will witness it and write it down for him on an open scroll, and they will bear witness to it for him on the Day of Resurrection. The sixth is that he will have a reward as if he had recited the Torah, the

Gospel, the Psalms, and the Criterion, and as if he had performed Hajj and Umrah and God had accepted his Hajj and Umrah. And if he died that day, night, or month, he will be stamped with the stamps of the martyrs." It was said that the keys are obedience. It is said that someone threw the keys to me, meaning he obeyed him in what he commanded. So the meaning of the verse is that he will be obeyed by In the heavens and the earth.

God Almighty says: **And those who disbelieve in the signs of God** meaning the Qur'an, the arguments and the evidence. **Those are the losers.** This has been mentioned previously.

Tafsir Ibn Kathir

God Almighty informs us that He is the Creator of all things, their Lord, their King, and the One who controls them, and everything is under His control, His dominion, and His guardianship. And the Almighty says: **To Him belong the keys of the heavens and the earth.** Mujahid said: The keys are keys in Persian, and so said Qatada, Ibn Zayd, and Sufyan ibn Uyaynah. Al-Suddi said: **To Him belong the keys of the heavens and the earth,** meaning the treasures of the heavens and the earth. The meaning according to both sayings is that the reins of affairs are in His hand, blessed and exalted be He. His is the kingdom and His is the praise, and He is over all things competent. For this reason, the Almighty said: **And those who disbelieve in the signs of God,** meaning His proofs and evidence, **those are the losers.** Ibn Abi Hatim narrated here a very strange hadith, and its authenticity is questionable, but we will mention it as he mentioned it, for he said: Yazid ibn Sinan al-Basri told us in Egypt. Yahya ibn Hammad told us. Al-Aghlab ibn Tamim told us, on the authority of Mukhallad ibn Hudhayl al-Abdi, on the authority of Abd al-Rahman al-Madani, on the authority of Abdullah ibn Umar, on the authority of Uthman ibn Affan, may God be pleased with him, that he said: The Messenger of God, may God bless him and grant him peace, was asked about the interpretation of the verse: **To Him belong the keys of the heavens and the earth.** He said, **No one has asked me about it before you, O Uthman.** He, may God bless him and grant him peace, said, "Its interpretation is: There is no god but God, and God is the Greatest, and glory be to God and praise be to Him. I seek forgiveness from God, and there is no power except with God, the First and the Last, the Evident and the Immanent. In His hand is good; He gives life and causes death, and He has power over all things." "Whoever says it, 'O Uthman,' ten times in the morning, will be given six things: The first will be protected from Satan and his soldiers. The second will be given a quintal of reward. The third will be raised in rank in Paradise. The fourth will be married to the houris. The fifth will be attended by twelve angels. The sixth will be given the reward of someone who recited the Qur'an, the Torah, the Gospel, and the Psalms. In addition to this, O Uthman, he will have the reward of someone who performed Hajj and had his Hajj accepted, and of someone who performed Umrah and had his Umrah accepted. If he died that day, the seal of the martyrs will be stamped

on him." Abu Ya'la al-Mawsili narrated it from the hadith of Yahya ibn Hammad, with a similar chain of transmission. It is strange and contains strong objection, and God knows best. God the Most High said: **Say, 'Is it other than God that you order me to worship, O ignorant ones?'** They mentioned in the reason for its revelation what Ibn Abi Hatim and others narrated from Ibn Abbas, may God be pleased with them, that the polytheists, due to their ignorance, called the Messenger of God, may God bless him and grant him peace, to worship their gods and worship his god along with him. Then the verse was revealed: "Say, 'Is it other than God that you order me to worship, O ignorant ones?'" And it has already been revealed to you, and to those before you, 'If you should associate [anything] with God, your work would surely become worthless, and you would surely be among the losers.'" This is similar to the Almighty's statement: **And if they had associated [anything] with God, all that they used to do would surely be worthless for them.** And the Almighty's statement: **Rather, worship God and be among the grateful.** That is, sincerely devote your worship to God alone, with no partner for Him, you and those who follow you and believe in you.

Fath al-Qadir

63- **To Him belong the keys of the heavens and the earth.** The singular of *al-maqallad* is *maqallad* or it has no singular form from the same word as *asateer*. They are the keys of the heavens and the earth, sustenance, and mercy. This was said by Muqatil, Qatadah, and others. Al-Layth said: *Al-maqallad* is the treasury. The meaning of the verse is **To Him belong the treasures of the heavens and the earth, sustenance, and mercy.** This was said by Muqatil, Qatadah, and others. Al-Layth said: *Al-maqallad* is the treasury. The meaning of the verse is **To Him belong the treasures of the heavens and the earth.** Ad-Dahhak and As-Suddi said the same. It was said that the treasures of the heavens are the rain, and the treasures of the earth are the plants. It was said that it is an expression of His power and His preservation of it, but the former is more appropriate. Al-Jawhari said: *Al-maqallad* is the key. Then he said: The plural is *al-maqallad*. It was said that it is **There is no god but God, and God is the Greatest,** "Glory be to God and His praise," **I seek forgiveness from God, and There is no might nor power except with God.** And it was said otherwise: **And those who disbelieve in the signs of God - it is they who are the losers,** meaning the Qur'an and all the other signs that indicate God Almighty and His Oneness. The meaning of *losers* is: those who are complete in loss because they have gone to Hell by this disbelief.

Tafsir al-Baghawi

63. **To Him belong the keys of the heavens and the earth,** the keys to the treasures of the heavens and the earth. The singular form is *miqallad*, like *miftah*, and *muqallad* is like *mandil* and *mana'id*. Qatada and Muqatil said: The keys to the heavens and the earth are provision and mercy.

Surat al-Zumar 39:63

To Him belong the keys of the heavens and the earth. And those who disbelieve in the signs of God - it is those who are the losers.

Al-Kalbi said: The treasures of rain and the treasures of plants. **And those who disbelieve in the signs of God - it is they who are the losers.**

Tafsir al-Baidawi

63- **He has the keys to the heavens and the earth.** No one else owns their command nor is able to dispose of them except Him. This is a metaphor for His power and His preservation of them, and it further indicates exclusivity, because no one can enter or dispose of the treasures except the one who has their keys. It is the plural of *muqallid* or *muqallada* from *qalaladtuhu* if you bind him. It is said that it is the plural of *iqlid* which is an Arabization of *iklid* as an exception, like *mazhakir*. On the authority of Uthman, may God be pleased with him: "He asked the Prophet, may God bless him and grant him peace, about the keys. He said: Their interpretation is: There is no god but God, and God is the Greatest. Glory be to God and praise be to Him, and I seek forgiveness from God. There is no power nor strength save with God. He is the First and the Last, the Evident and the Immanent. In His hand is all good; He gives life and causes death, and He is over all things competent." The meaning of this is that these words belong to God, with which He is unified and glorified. They are the keys to the good of the heavens and the earth. Whoever speaks them will be afflicted. **And those who disbelieve in the signs of God - it is they who are the losers** is connected to His statement, **And God will save those who fear God.** What is between them is an interjection to indicate that He is dominant over His servants, aware of their actions and punishes them for them. The change in the structure is to indicate that the main meaning of the success of the believers is God's grace, and the destruction of the disbelievers is that they have lost themselves. The explicit promise and the allusion to the threat are an issue of generosity or what follows it. What is meant by the signs of God are evidence of His power and His control over the affairs of the heavens and the earth, or the words of His unification and glorification, and the loss is reserved for them because others have a share of mercy and reward.

Surat al-Zumar 39:64

Say, **Is it other than God that you order me to worship, O ignorant ones?**

Tafsir al-Jalalayn

64 - (Say: **Is it other than God that you order me to worship, O ignorant ones?**) is not in the accusative case with **I worship** the object of **to order me** with the estimation of one *nun* and two *nuns* with assimilation and separation.

Tafsir al-Suyuti

As God Almighty said: Say: Then do you order me to worship other than God? The reason for its revelation will come in Surat Al-Kafirun. Al-Bayhaqi included in Al-Dala'il on the authority of Al-Hasan Al-Basri who said: The polytheists said to the Prophet, may God bless him and grant him peace: Are your fathers and grandfathers led astray, O Muhammad? So God revealed: Say: Then do you order me to worship other than God? Up to His saying: Of the grateful.

Tafsir al-Tabari

God Almighty says to His Prophet: Say, O Muhammad, to the polytheists of your people, who call you to worship idols, **Do you command me to worship other than God, O you who are ignorant of God?** And worship is not appropriate for anything other than Him.

The Arabists differed about the factor in his saying: *Afghair* the accusative. Some of the grammarians of Basra said: "Say, 'Afghair God ta'amrooni,' meaning: 'Afghair God ta'amrooni,' as if he wanted to cancel it, and God knows best, just as you say: 'He went, so because he knew,' making it mean: 'So he did not know.'" Some of the grammarians of Kufa said: "It is not accusative with 'a'bd, and that it should be deleted and inserted, because it is a proper noun for the future, just as you say: **I want to hit**, and **I want to hit**, and **Perhaps I hit**, and **Perhaps I hit**, so it was in its request for the future, like you say: **Zayd, I will hit**, so that is why it was deleted and what came after it worked on what came before it, and we have no need for euphemism.

Tafsir al-Qurtubi

God the Almighty said: "Say: 'Is it other than God that you command me to worship?'" That was when they called the Prophet (peace and blessings of God be upon him) to what they were doing of worshipping idols and said, **It is the religion of your fathers.** *Ghayr* is in the accusative case with *a'būd* on the basis that I worship other than God in what you command me. It is permissible for it to be in the accusative case with *ta'muruni* by deleting the preposition, the meaning being: Do you command me to worship other than God because 'an' is understood and 'an' and the verb are a verbal noun, and it is a substitute for *ghayr*, the meaning being: Do you command me to worship other

than God? Nafi' recited *ta'muruni* with one lightened 'nūn and a fathah over the 'ya'. Ibn 'Amir recited *ta'muruni* with two lightened 'nūns according to the original rule. The rest recited with one stressed 'nūn because of assimilation, and Abu 'Ubaid and Abu Hatim chose this because it occurred with one 'nūn in the copy of 'Uthman. Nafi' read it with the deletion of the second nun, and it was the second deleted letter because repetition and emphasis occur with it. Also, deleting the first letter is not permissible because it indicates the nominative case. Its explanation has already been mentioned in *Al-An'am* when God the Almighty says: **Do you argue with me?** (*Al-An'am*: 80). *A'būd* means that I worship, so when he deleted *an*, it was raised, as Al-Kisa'i said. And from it is the saying of the poet:

Oh you who deter, prepare for war!

The evidence for the correctness of this face is the reading of those who read **I worship** in the accusative case.

Tafsir Ibn Kathir

God Almighty informs us that He is the Creator of all things, their Lord, their King, and the One who controls them, and everything is under His control, His dominion, and His guardianship. And the Almighty says: **To Him belong the keys of the heavens and the earth.** Mujahid said: The keys are keys in Persian, and so said Qatada, Ibn Zayd, and Sufyan ibn Uyaynah. Al-Suddi said: **To Him belong the keys of the heavens and the earth**, meaning the treasures of the heavens and the earth. The meaning according to both sayings is that the reins of affairs are in His hand, blessed and exalted be He. His is the kingdom and His is the praise, and He is over all things competent. For this reason, the Almighty said: **And those who disbelieve in the signs of God**, meaning His proofs and evidence, **those are the losers.** Ibn Abi Hatim narrated here a very strange hadith, and its authenticity is questionable, but we will mention it as he mentioned it, for he said: Yazid ibn Sinan al-Basri told us in Egypt. Yahya ibn Hammad told us. Al-Aghlab ibn Tamim told us, on the authority of Mukhallad ibn Hudhayl al-Abdi, on the authority of Abd al-Rahman al-Madani, on the authority of Abdullah ibn Umar, on the authority of Uthman ibn Affan, may God be pleased with him, that he said: The Messenger of God, may God bless him and grant him peace, was asked about the interpretation of the verse: **To Him belong the keys of the heavens and the earth.** He said, **No one has asked me about it before you, O Uthman.** He, may God bless him and grant him peace, said, "Its interpretation is: There is no god but God, and God is the Greatest, and glory be to God and praise be to Him. I seek forgiveness from God, and there is no power except with God, the First and the Last, the Evident and the Immanent. In His hand is good; He gives life and causes death, and He has power over all things." "Whoever says it, 'O Uthman,' ten times in the morning, will be given six things: The first will be protected from Satan and his soldiers. The second will be given a quintal of reward. The third will be raised in rank in Paradise. The fourth will be married to the hours. The fifth will be attended by

Surat al-Zumar 39:64

Say, "Is it other than God that you order me to worship, O ignorant ones?"

twelve angels. The sixth will be given the reward of someone who recited the Qur'an, the Torah, the Gospel, and the Psalms. In addition to this, O Uthman, he will have the reward of someone who performed Hajj and had his Hajj accepted, and of someone who performed Umrah and had his Umrah accepted. If he died that day, the seal of the martyrs will be stamped on him." Abu Ya'la al-Mawsili narrated it from the hadith of Yahya ibn Hammad, with a similar chain of transmission. It is strange and contains strong objection, and God knows best. God the Most High said: **Say, 'Is it other than God that you order me to worship, O ignorant ones?'** They mentioned in the reason for its revelation what Ibn Abi Hatim and others narrated from Ibn Abbas, may God be pleased with them, that the polytheists, due to their ignorance, called the Messenger of God, may God bless him and grant him peace, to worship their gods and worship his god along with him. Then the verse was revealed: "Say, 'Is it other than God that you order me to worship, O ignorant ones?' And it has already been revealed to you, and to those before you, 'If you should associate [anything] with God, your work would surely become worthless, and you would surely be among the losers.'" This is similar to the Almighty's statement: **And if they had associated [anything] with God, all that they used to do would surely be worthless for them.** And the Almighty's statement: **Rather, worship God and be among the grateful.** That is, sincerely devote your worship to God alone, with no partner for Him, you and those who follow you and believe in you.

Fath al-Qadir

64- **Say, 'Is it other than God that you command me to worship, O ignorant ones?'** The interrogative is for censure and criticism, and the *fa* is for conjunction with an implied word like its counterparts, and *ghair* is in the accusative case with *ibdu*, and *abdu* is the object of *ta'amruoni* based on the assumption that the verbal noun, but when it was deleted its function was lost. The original form is: **Do you command me to worship other than God?** Al-Kisa'i and others said: It is permissible for *ghair* to be in the accusative case with *ta'amruoni*, and *abdu* is a substitute for it, a substitute of inclusion, and *an* is also implied with it. It is permissible for *ghair* to be in the accusative case with an implied verb: i.e., do you compel me to worship other than God? i.e., to worship other than God or to worship other than God, I worship. He, the Almighty, commanded him to say this to the disbelievers when they called him to what they were upon of idol worship and said, **This is the religion of your fathers.** The majority read *ta'amruna* by assimilating the noun of raising with the noun of protection, with a difference of opinion among them regarding opening or sukoon on the *ya*. Nafi' read *ta'muruni* with a light *nun* and a fatha on the *yaa*, and Ibn 'Amir read *ta'muruni* with a fatha and a sukoon on the *yaa*.

Tafsir al-Baghawi

64. The Almighty said: **Say, 'Is it other than God that**

you command me to worship, O ignorant ones?'

Muqatil said: **That is because the infidels of Quraysh called him to the religion of his forefathers.** The people of Ash-Sham read *ta'amru'unni* with two light *nuns* as per the original, while the people of Madinah read it with one light *nun* as per deletion, and the others read it with one double *nun* as per assimilation.

Tafsir al-Baidawi

64- "Say: 'Is it other than God that you command me to worship, O ignorant ones?'" That is, is it other than God that I worship after these proofs and promises? **You command me** is an interjection to indicate that they commanded him to do it after that and said, **Take possession of some of our gods and we will believe in your god**, due to their extreme stupidity. It is permissible for *other* to be in the accusative case, as indicated by **You command me to worship**, because it means you worship me, and its original form is **You command me to worship**, so *in* was deleted and raised, like his saying:

Oh you who deter, prepare for war!

This is supported by the reading of **I worship** in the accusative case. Ibn Amir read **you command me** by showing the two *nuns* according to the original, and Nafi' by deleting the second one, as it is often deleted.

Surat al-Zumar 39:65

And it has already been revealed to you and to those before you that if you should associate others with God, your work would surely become worthless, and you would surely be among the losers.

Tafsir al-Jalalayn

65 - **And it has already been revealed to you and to those before you** by God **that if you should associate** O Muhammad, **your work will surely become worthless, and you will surely be among the losers**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And it has already been revealed to you, O Muhammad, and to those before you** means: And it has already been revealed to you, O Muhammad, and to those before you of the messengers, **If you should associate [anything] with God, your work will surely become worthless** meaning: If you, O Muhammad, associate anything with God, your work will surely become worthless, and you will not receive any reward for it, and you will not attain any recompense other than the recompense of those who associate [anything] with God. This is from the deferred meaning of the forward, and the meaning of the statement: **And it has already been revealed to you, If you should associate [anything] with God, your work will surely become worthless, and you will surely be among the losers**, and to those before you, meaning: And to those before you of the messengers, of that, like what was revealed to you of it, so beware of associating anything with God and thus you will perish.

The meaning of his saying: **And you will surely be among the losers** is that you will surely be among those who perish by associating partners with God, if you associate anything with Him.

Tafsir al-Qurtubi

The Almighty said: **And it has already been revealed to you, and to those before you, that if you should associate [anything] with God** It was said: There is an inversion in the speech, and the meaning is: It has already been revealed to you, if you should associate [anything] with God, and it was also revealed to those before you. It was also said: **And in its proper form**, Muqatil said: That is, it has been revealed to you and to the prophets before you regarding monotheism, and there is no omitted monotheism. Then He said: **If you should associate [anything] with God**, O Muhammad, **your work will surely become worthless** and this is addressed specifically to the Prophet, may God bless him and grant him peace. It was said: The address is to him and what is meant is his nation, since God knows that he does not associate [anything] and that association will not occur from him. Frustration means

nullification and corruption. Al-Qushayri said:

"Whoever apostatizes, his previous acts of obedience will not benefit him, but the nullification of apostasy is conditional upon death as a disbeliever. For this reason, God said: "And whoever among you reverts from his religion and dies while he is a disbeliever - for those, their deeds have become worthless."

(al-Baqarah 2:217) So the general here is interpreted according to the restricted. For this reason we said: Whoever performs Hajj then apostatizes and returns to Islam, he is not required to repeat Hajj. I say: This is the view of Al-Shafi'i. According to Malik, he is required to repeat it. This has been fully explained in Al-Baqarah.

Tafsir Ibn Kathir

God Almighty informs us that He is the Creator of all things, their Lord, their King, and the One who controls them, and everything is under His control, His dominion, and His guardianship. And the Almighty says: **To Him belong the keys of the heavens and the earth**. Mujahid said: The keys are keys in Persian, and so said Qatada, Ibn Zayd, and Sufyan ibn Uyaynah. Al-Suddi said: **To Him belong the keys of the heavens and the earth**, meaning the treasures of the heavens and the earth. The meaning according to both sayings is that the reins of affairs are in His hand, blessed and exalted be He. His is the kingdom and His is the praise, and He is over all things competent. For this reason, the Almighty said: **And those who disbelieve in the signs of God**, meaning His proofs and evidence, **those are the losers**. Ibn Abi Hatim narrated here a very strange hadith, and its authenticity is questionable, but we will mention it as he mentioned it, for he said: Yazid ibn Sinan al-Basri told us in Egypt. Yahya ibn Hammad told us. Al-Aghlab ibn Tamim told us, on the authority of Mukhallad ibn Hudhayl al-Abdi, on the authority of Abd al-Rahman al-Madani, on the authority of Abdullah ibn Umar, on the authority of Uthman ibn Affan, may God be pleased with him, that he said: The Messenger of God, may God bless him and grant him peace, was asked about the interpretation of the verse: **To Him belong the keys of the heavens and the earth**. He said, **No one has asked me about it before you, O Uthman**. He, may God bless him and grant him peace, said, "Its interpretation is: There is no god but God, and God is the Greatest, and glory be to God and praise be to Him. I seek forgiveness from God, and there is no power except with God, the First and the Last, the Evident and the Immanent. In His hand is good; He gives life and causes death, and He has power over all things." "Whoever says it, 'O Uthman,' ten times in the morning, will be given six things: The first will be protected from Satan and his soldiers. The second will be given a quintal of reward. The third will be raised in rank in Paradise. The fourth will be married to the houris. The fifth will be attended by twelve angels. The sixth will be given the reward of someone who recited the Qur'an, the Torah, the Gospel, and the Psalms. In addition to this, O Uthman, he will have the reward of someone who performed Hajj and had his Hajj accepted, and of someone who performed Umrah and had his Umrah accepted. If he died that day, the seal of the martyrs will be stamped

And it has already been revealed to you and to those before you that if you should associate others with God, your work would surely become worthless, and you would surely be among the losers.

on him.” Abu Ya’la al-Mawsili narrated it from the hadith of Yahya ibn Hammad, with a similar chain of transmission. It is strange and contains strong objection, and God knows best. God the Most High said: **Say, ‘Is it other than God that you order me to worship, O ignorant ones?’** They mentioned in the reason for its revelation what Ibn Abi Hatim and others narrated from Ibn Abbas, may God be pleased with them, that the polytheists, due to their ignorance, called the Messenger of God, may God bless him and grant him peace, to worship their gods and worship his god along with him. Then the verse was revealed: “Say, ‘Is it other than God that you order me to worship, O ignorant ones?’ And it has already been revealed to you, and to those before you, ‘If you should associate [anything] with God, your work would surely become worthless, and you would surely be among the losers.’” This is similar to the Almighty’s statement: **And if they had associated [anything] with God, all that they used to do would surely be worthless for them.** And the Almighty’s statement: **Rather, worship God and be among the grateful.** That is, sincerely devote your worship to God alone, with no partner for Him, you and those who follow you and believe in you.

Fath al-Qadir

65- And it has already been revealed to you, [O Muhammad], and to those before you meaning, of the messengers, **that if you associate [anything] with God, your work will surely become worthless, and you will surely be among the losers.** This statement is an allusion to other than the messengers, because God, the Exalted, has protected them from associating partners with God. The reason for bringing it up in this manner is to warn and caution the servants against associating partners with God, because if it were to render the work of the prophets worthless, then the estimation would be that it would render the work of other nations worthless, even more so. It has been said that there is an inversion in the statement, and the estimation is: A son has revealed to you, **If you associate partners with God**, and the same was revealed to those before you. Muqatil said: That is, He revealed to you and to the prophets before you the monotheism, and monotheism is omitted. Then He said: If you associate partners with God, O Muhammad, your work will surely become worthless, and this is addressed specifically to the Prophet, may God bless him and grant him peace. It was said that the address in His statement, **If you associate**, is singular, considering each one of the prophets: as if it was said, **This speech was revealed to you and to each one of the prophets, which is ‘if you associate,’** and this verse is restricted to death in polytheism as in the other verse, **And whoever among you turns back from his religion and dies while he is a disbeliever - for those, their deeds have become worthless.** And say that this is exclusive to the prophets because polytheism among them is a greater sin than polytheism among others, and the first is more appropriate.

Tafsir al-Baghawi

65. And it has already been revealed to you, [O Muhammad], and to those before you, that if you should associate [anything] with God, [your] work will surely become worthless, that is, what you did before associating partners with God. This is addressed to the Messenger, may God bless him and grant him peace, but what is meant by it is others. It has also been said that this is a lesson from God Almighty to His Prophet and a threat to others, because God Almighty protected him from associating partners with God. **And you will surely be among the losers.**

Tafsir al-Baidawi

65- And it has already been revealed to you and to those before you meaning the messengers **that if you associate others with God, your work will surely become worthless, and you will surely be among the losers.** This is a hypothetical statement, and what is meant by it is to incite the messengers, make the disbelievers despair, and inform about the ruling on the nation. The address is individualized in consideration of each one, and the first lam is for the oath, and the others are for the answer. The generalization of *nullification* may be that it is one of their characteristics because their polytheism is more ugly, and that it is restricted to death, as He stated clearly in His statement, **And whoever among you turns back from his religion and dies while he is a disbeliever - for those, their deeds have become worthless.** And the loss is linked to it by linking the effect to the cause.

Surat al-Zumar 39:66

Rather, worship God and be among the grateful.

Tafsir al-Jalalayn

66 - **Rather, it is God alone so worship Him and be among the grateful** for His blessings upon you.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: Do not worship what these polytheists of your people have ordered you to worship, O Muhammad. Rather, worship God alone, and not all other gods, idols, and rivals to Him. **And be among the grateful** to God for His blessings upon you by bestowing guidance to His worship and disavowing the worship of idols and statues. The name of God is in the accusative case by His statement: *Worship* which comes after it, because it is a response to a statement. If it had been in the accusative case with an implied noun before it, since the Arabs used to say: Zaid, let him stand, and Zaid, let him stand, in the nominative and accusative cases. The nominative case is based on **Let Zaid look, let him stand**, and the accusative case is based on **Look, Zaid, let him stand**, it would have been correct and permissible.

Tafsir al-Qurtubi

The Almighty's saying: **Rather, worship God**. An-Nahhas: In my book on the authority of Abu Ishaq, the wording of the name of God, the Almighty and Majestic, is accusative with *worship*. He said: There is no difference on this between the Basrans and Kufians. An-Nahhas said: Al-Farra' said: It can be accusative with an implied verb. Al-Mahdawi narrated it on the authority of Al-Kisa'i. As for the fa', Az-Zajaj said: It is for recompense. Al-Akhfash said: It is redundant. Ibn Abbas said: *worship* means singular. Someone else said: **Rather, God so obey and be among the grateful** for His blessings, unlike the polytheists.

Tafsir Ibn Kathir

God Almighty informs us that He is the Creator of all things, their Lord, their King, and the One who controls them, and everything is under His control, His dominion, and His guardianship. And the Almighty says: **To Him belong the keys of the heavens and the earth**. Mujahid said: The keys are keys in Persian, and so said Qatada, Ibn Zayd, and Sufyan ibn Uyaynah. Al-Suddi said: **To Him belong the keys of the heavens and the earth**, meaning the treasures of the heavens and the earth. The meaning according to both sayings is that the reins of affairs are in His hand, blessed and exalted be He. His is the kingdom and His is the praise,

and He is over all things competent. For this reason, the Almighty said: **And those who disbelieve in the signs of God**, meaning His proofs and evidence, **those are the losers**. Ibn Abi Hatim narrated here a very strange hadith, and its authenticity is questionable, but we will mention it as he mentioned it, for he said: Yazid ibn Sinan al-Basri told us in Egypt. Yahya ibn Hamad told us. Al-Aghlab ibn Tamim told us, on the authority of Mukhallad ibn Hudhayl al-Abdi, on the authority of Abd al-Rahman al-Madani, on the authority of Abdullah ibn Umar, on the authority of Uthman ibn Affan, may God be pleased with him, that he said: The Messenger of God, may God bless him and grant him peace, was asked about the interpretation of the verse: **To Him belong the keys of the heavens and the earth**. He said, **No one has asked me about it before you, O Uthman**. He, may God bless him and grant him peace, said, "Its interpretation is: There is no god but God, and God is the Greatest, and glory be to God and praise be to Him. I seek forgiveness from God, and there is no power except with God, the First and the Last, the Evident and the Immanent. In His hand is good; He gives life and causes death, and He has power over all things." "Whoever says it, 'O Uthman,' ten times in the morning, will be given six things: The first will be protected from Satan and his soldiers. The second will be given a quintal of reward. The third will be raised in rank in Paradise. The fourth will be married to the houris. The fifth will be attended by twelve angels. The sixth will be given the reward of someone who recited the Qur'an, the Torah, the Gospel, and the Psalms. In addition to this, O Uthman, he will have the reward of someone who performed Hajj and had his Hajj accepted, and of someone who performed Umrah and had his Umrah accepted. If he died that day, the seal of the martyrs will be stamped on him." Abu Ya'la al-Mawsili narrated it from the hadith of Yahya ibn Hammad, with a similar chain of transmission. It is strange and contains strong objection, and God knows best. God the Most High said: **Say, 'Is it other than God that you order me to worship, O ignorant ones?'** They mentioned in the reason for its revelation what Ibn Abi Hatim and others narrated from Ibn Abbas, may God be pleased with them, that the polytheists, due to their ignorance, called the Messenger of God, may God bless him and grant him peace, to worship their gods and worship his god along with him. Then the verse was revealed: "Say, 'Is it other than God that you order me to worship, O ignorant ones?'" And it has already been revealed to you, and to those before you, 'If you should associate [anything] with God, your work would surely become worthless, and you would surely be among the losers.'" This is similar to the Almighty's statement: **And if they had associated [anything] with God, all that they used to do would surely be worthless for them**. And the Almighty's statement: **Rather, worship God and be among the grateful**. That is, sincerely devote your worship to God alone, with no partner for Him, you and those who follow you and believe in you.

Fath al-Qadir

Then God the Almighty commanded His Messenger, may God bless him and grant him peace, to worship Him alone, saying: 66- **Rather, worship God alone**. This is a refutation of the polytheists who ordered him

Surat al-Zumar 39:66

Rather, worship God and be among the grateful.

to worship idols, and the point of the refutation is what is indicated by the precedence of restriction. Al-Zajjaj said: The wording of the name God is accusative with *worship*. He said: There is no disagreement on this between the Basrans and Kufians. Al-Farra' said: It is accusative with an implied verb, and a similar narration was reported from Al-Kisa'i, but the former is more appropriate. Al-Zajjaj said: The *fa* in *worship* is for recompense. Al-Akhfash said: It is redundant. Ata' and Muqatil said the meaning of **worship alone** is because His worship is not valid except by His aloneness. **And be among the grateful** for His favor upon you in guiding you to monotheism and calling to His religion and choosing you for the message.

Tafsir al-Baghawi

66. **Rather, worship God and be among the grateful**, for His blessings upon you.

Tafsir al-Baidawi

66- **Rather, worship God** is a response to what they ordered him to do. If the precedence did not indicate exclusivity, it would not have been so: **And be among the grateful** for His blessings upon you. This indicates the reason for exclusivity.

Surat al-Zumar 39:67

And they have not appraised God with His true appraisal, while the earth entirely will be in His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Glory be to Him, and He is far above what they associate with Him.

Tafsir al-Jalalayn

67 - **And they have not appraised God with His true appraisal** they have not known Him with His true knowledge or they have not glorified Him with His true greatness when they associated others with Him **and the earth entirely** a state, meaning the seven **is in His grasp** meaning it is grasped for Him in His dominion and control **on the Day of Resurrection and the heavens are folded gathered in His right hand** by His power **Glory be to Him and exalted above what they associate** with Him.

Tafsir al-Suyuti

And Al-Tirmidhi narrated and authenticated it on the authority of Ibn Abbas, who said: A Jew passed by the Prophet, may God bless him and grant him peace, and said: What do you say, O Abu Al-Qasim, when God placed the heavens on this and the earths on this and the water on this and the mountains on this and God sent down - and they did not appraise God with His true appraisal - the verse. And the hadith is in Sahih with the wording: he recited without - then he sent down.

K and Ibn Abi Hatim narrated on the authority of Al-Hasan who said: The Jews went out and looked at the creation of the heavens, the earth, and the angels. When they finished, they began to estimate it. Then God revealed: They did not estimate God as He should be estimated.

K and he narrated on the authority of Saeed bin Jubair who said: The Jews spoke about the description of the Lord and said what they did not know and did not see, so God revealed this verse.

K and Ibn al-Mundhir narrated on the authority of al-Rabi' ibn Anas who said: When the verse **His Throne encompasses the heavens and the earth** was revealed, they said: O Messenger of God, this Throne is like this, so how is the Throne?" So God revealed: **And they did not estimate God** - the verse.

Tafsir al-Tabari

And His statement: **And they have not appreciated God as He should be appreciated.** God Almighty says: And these polytheists who call you to worship idols have not glorified God as He should be glorified.

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 they did not appraise God with His true appraisal.** He said: They are the disbelievers who did not believe in God's power over them. So whoever believes that God is capable of everything, then he has appraised God with His true appraisal, and whoever does not believe in that, then he has not appraised God with His true appraisal.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **And they did not appreciate God with His true appreciation:** they did not glorify God with His true greatness.

And His statement: **And the earth entirely will be in His grip on the Day of Resurrection,** God Almighty says: And the earth entirely will be in His grip on the Day of Resurrection, **and the heavens,** all of them, **will be folded in His right hand.** So the report about the earth ends with His statement: on the Day of Resurrection, and the earth is raised by His statement: **in His grip.** Then He resumes the report about the heavens, saying: **and the heavens will be folded in His right hand,** and they are raised by what is folded.

It was narrated on the authority of Ibn Abbas and a group of others that they used to say: The earth and the heavens will all be in his right hand on the Day of Resurrection.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And the entire earth will be in His grip on the Day of Resurrection,** meaning: He has grasped the entire earth and the heavens in His right hand. Have you not heard that He said: **Folded in His right hand,** meaning: The earth and the heavens in His right hand, all together? Ibn Abbas said: He only seeks help with his left hand, which is occupied by his right hand.

Ibn Bashar told us: Muadh bin Hisham told us: My father told me on the authority of Amr bin Malik, on the authority of Abu al-Juza', on the authority of Ibn Abbas, who said: The seven heavens and the seven earths in the hand of God are like a mustard seed in the hand of one of you.

He said: Muadh bin Hisham told us, he said: My father told us, on the authority of Qatada, he said: Al-Nadr bin Anas told us, on the authority of Rabia Al-Jarsi, he said: **And the entire earth will be in His grasp on the Day of Resurrection, and the heavens will be folded in His right hand.** He said: And His other hand will be empty, with nothing in it.

Ali bin Al-Hassan Al-Azdi told me: Yahya bin Yaman told us, on the authority of Amara bin Amr, on the authority of Al-Hassan, regarding his statement: **And the entire earth will be in His grasp on the Day of Resurrection,** he said: It will be like a walnut, its parts and its tops.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Ad-Dahhak say regarding His statement: **And the entire earth will be in His grip on the Day of**

Surat al-Zumar 39:67

And they have not appraised God with His true appraisal, while the earth entirely will be in His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Glory be to Him, and He is far above what they associate with Him.

Resurrection, that he said: The heavens and the earth will be folded in His right hand, all together.

Ibn Abbas used to say: He only seeks help from his left hand, which is occupied by his right hand, and the earth and the heavens are all in his right hand, and there is nothing in his left hand.

Al-Rabi' narrated to us, saying: Ibn Wahb narrated to us, saying: Usamah ibn Zayd informed me, on the authority of Abu Hazim, on the authority of Abdullah ibn Umar, "That he saw the Messenger of God, may God bless him and grant him peace, on the pulpit delivering a sermon to the people, and he passed by this verse: 'And they have not appraised God with His true appraisal, while the earth entirely will be in His grip on the Day of Resurrection.' So the Messenger of God, may God bless him and grant him peace, said: He will take the seven heavens and the earths and place them in His hand, then he will say with them as a boy says with a ball: 'I am God, the One, I am God, the Almighty.' So we saw the pulpit and he was about to fall down with it."

Ibn Bashar told us: Yahya told us, on the authority of Sufyan, who said: Mansur and Sulayman told us, on the authority of Ibrahim, on the authority of Ubaydah al-Salmani, on the authority of Abdullah, who said: "A Jew came to the Prophet, may God bless him and grant him peace, and said: 'O Muhammad, God holds the heavens on one finger, the earths on one finger, the mountains on one finger, and the creation on one finger, then He says: I am the King.' The Prophet, may God bless him and grant him peace, laughed until his molars were visible and said: 'They have not appraised God as He should be appraised.'"

Ibn Bashar told us: Yahya told us: Fadil bin Ayyad told us, on the authority of Mansur, on the authority of Ibrahim, on the authority of Ubaidah, on the authority of Abdullah, who said: "The Prophet, may God bless him and grant him peace, laughed in amazement and belief."

Muhammad ibn al-Husayn narrated: Ahmad ibn al-Mufaddal narrated: Asbat narrated from al-Suddi, from Mansur, from Khaithamah ibn Abd al-Rahman, from Alqamah, from Abdullah ibn Mas'ud, who said: "We were with the Messenger of God, may God bless him and grant him peace, when one of the Jewish rabbis came to him and sat next to him. The Prophet, may God bless him and grant him peace, said to him: 'Tell us.' He said: 'When the Day of Resurrection comes, God, the Blessed and Exalted, will place the heavens on one finger, the earths on one finger, the mountains on one finger, the water and the trees on one finger, and all of creation on one finger. Then He will shake them and say: I am the King.' The Messenger of God, may God bless him and grant him peace, laughed until his molars could be seen in confirmation of what he had said. Then he recited this verse: 'And they have not appraised God with His true appraisal...'"

Muhammad told us: Ahmad told us: Asbat told us, on the authority of Al-Suddi, something similar.

Sulayman ibn Abd al-Jabbar and Abbas ibn Abi Talib told me: Muhammad ibn al-Salt told us: Abu Kudayna told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Abu al-Dhaha, on the authority of Ibn Abbas, who said: "A Jew passed by the Prophet, may God bless him and grant him peace, while he was sitting, and said: 'O Jew, tell us.' He said: 'How do you say, O Abu al-Qasim, about the Day when God will place the heavens on this side, the earth on this side, the mountains on this side, and the rest of creation on this side?' Then God revealed: 'And they have not appraised God with His true appraisal...' the verse."

Abu al-Sa'ib told me: Abu Mu'awiyah told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: "A man from among the People of the Book came to the Prophet, may God bless him and grant him peace, and said: 'O Abu al-Qasim, has it reached you that the creation can be carried on one finger, the heavens on one finger, the earths on one finger, the trees on one finger, and the soil on one finger?' The Prophet, may God bless him and grant him peace, laughed until his molars could be seen, and then God revealed: 'But they have not appraised God with true appraisal, while the earth entirely is in His grasp...'...to the end of the verse."

Others said: Rather, the heavens are in his right hand, and the earths are in his left.

Who said that?

Ali bin Dawud told us: Ibn Abi Maryam told us: Ibn Abi Hazim told us: Abu Hazim told me on the authority of Ubaydullah bin Muqsim that he heard Abdullah bin Umar say: "I saw the Messenger of God, may God bless him and grant him peace, while he was on the pulpit saying: The Almighty will take hold of His heavens and His earth with His hands - and the Messenger of God, may God bless him and grant him peace, closed his hands and opened them and closed them - then he said: The Most Gracious, I am the King. Where are the tyrants? Where are the arrogant ones? And the Messenger of God, may God bless him and grant him peace, swayed to his right and to his left, until I saw the pulpit moving from the bottom of a part of it, until I thought: Is it falling with the Messenger of God, may God bless him and grant him peace?"

Abu Alqamah Al-Farawi Abdullah bin Muhammad narrated to me, he said: Abdullah bin Nafi' narrated to me, on the authority of Abdul Aziz bin Abi Hazim, on the authority of his father, on the authority of Ubaid bin Umair, on the authority of Abdullah bin Umar, that he said: "I heard the Messenger of God, may God bless him and grant him peace, say: 'The Compeller will take hold of His heavens and His earth in His hand.' And he clenched his hand and began to close it and open it, then he said: 'I am the Compeller, I am the King. Where are the Compellers, where are the arrogant

ones?' He said: 'The Messenger of God, may God bless him and grant him peace, would lean to his right and to his left, until I saw the lamp moving from under a part of it, until I said: 'Is it falling with the Messenger of God, may God bless him and grant him peace?'"

Al-Hasan bin Ali bin Ayyash Al-Himsi told me, he said: Bishr bin Shuaib told us, he said: My father told us, he said: Muhammad bin Muslim bin Shihab told us, he said: Saeed bin Al-Musayyab told me, on the authority of Abu Hurairah that he used to say: "The Messenger of God, may God bless him and grant him peace, said: God Almighty will seize the earth on the Day of Resurrection and fold the heavens with His right hand, then He will say: I am the King. Where are the kings of the earth?"

It was narrated on the authority of Harmalah bin Yahya, who said: Idris bin Yahya al-Qa'id narrated to us, who said: Haywah informed us, on the authority of Aqil, on the authority of Ibn Shihab, who said: Nafi', the freed slave of Ibn Umar, informed me, on the authority of Abdullah bin Umar, "that the Messenger of God, may God bless him and grant him peace, said: God will grasp the earth in His hand on the Day of Resurrection, and fold the heavens and say, 'I am the King.'"

Muhammad ibn Awn told me: Abu al-Mughira told us: Ibn Abi Maryam told us: Saeed ibn Thaaban al-Kila'i told us on the authority of Abu Ayyub al-Ansari: "A Jewish rabbi came to the Messenger of God, may God bless him and grant him peace, and said: 'Have you seen when God says in His Book: "And the earth entirely will be in His grip on the Day of Resurrection, and the heavens will be rolled up in His right hand," then where will creation be in that case? He said: They will be in it like numbers in a book."

Ibrahim bin Saeed Al-Jawhari told us: Abu Usamah told us: Amr bin Hamza told us: Salim told us, on the authority of his father, "that he told him that the Messenger of God, may God bless him and grant him peace, said: God will fold the heavens and seize them with His right hand, and fold the earth and seize it with His left, then He will say: I am the King. Where are the tyrants? Where are the arrogant?"

It was said: This verse was revealed because of a Jew who asked the Messenger of God, may God bless him and grant him peace, about the description of God.

Who said that?

Ibn Humayd narrated to us, saying: Salamah narrated to us, saying: Ibn Ishaq narrated to me, on the authority of Muhammad, on the authority of Sa'id, who said: "A group of Jews came to the Prophet of God, may God bless him and grant him peace, and said: 'O Muhammad, God created creation, so who created Him?' The Prophet, may God bless him and grant him peace, became so angry that his face turned pale, and then he complained to them in anger for the sake of his Lord. Then Gabriel came to him and calmed him down and said: 'Lower your wing, O Muhammad, and the answer to what they had asked him came to him from God. He said: God, the Blessed and Exalted, says: "Say: He is God, the One. God, the Self-Sufficient. He neither begets nor is born. And there is none comparable to Him." (al-Ikhla 112:1-4) When the

Prophet, may God bless him and grant him peace, recited it to them, they said: 'Describe to us your Lord! How did He create Him, how did He support Him, and how did He fortify Him?' The Prophet, may God bless him and grant him peace, became even more angry than the first time, and then he complained to them, and Gabriel came to him and said the same as he had said, and came to him with the answer to what they had asked him about: 'And they have not appraised God with His true appraisal, while the earth entirely will be in His grip on the Day of Resurrection.' " And the heavens are folded in His right hand. Glory be to Him, and He is far above what they associate with Him.

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Sa'id, who said: The Jews spoke about the description of the Lord, and they said what they did not know and did not see. So God revealed to His Prophet, may God bless him and grant him peace: **And they have not appraised God with His true appraisal.** Then He explained to the people His greatness, saying: "And the earth entirely will be in His grasp on the Day of Resurrection, and the heavens will be rolled up in His right hand. Glory be to Him, and He is exalted above what they associate with Him." So He made the description with which they described God an act of polytheism.

Some of the Arab scholars from Basra said: **And the earth entirely will be in His grasp on the Day of Resurrection, and the heavens will be folded in His right hand.** He is talking about His power, similar to His statement: **And what your right hands possess** (An-Nisa': 36), meaning, what you have power over. The right hand does not possess power to the exclusion of the rest of the body. He said: His statement **His grasp** is similar to your saying to a man, **This is in your hand and in your grasp.** The reports that we have mentioned from the Messenger of God, his companions, and others, testify to the length of this statement.

Ibn Hamid told us: Harun ibn al-Mughira told us, on the authority of Anbasa, on the authority of Habib ibn Abi Umrah, on the authority of Mujahid, on the authority of Ibn Abbas, on the authority of Aisha, who said: "I asked the Messenger of God, may God bless him and grant him peace, about His statement: 'And the entire earth will be in His grip on the Day of Resurrection.' So where will the people be on that Day? He said: 'On the Bridge.'"

And His saying: **Glory be to Him, and He is exalted above what they associate with Him.** God Almighty says, sanctifying and exonerating God, and exalting Him and being above what these polytheists of your people, O Muhammad, associate with Him, who say to you: Worship idols instead of God, and prostrate to our gods.

Tafsir al-Qurtubi

The Almighty said: **And they have not appraised God with His true appraisal.** Al-Mubarrad said: They did not magnify Him with His true greatness, like when you say so-and-so is of great esteem. An-Nahhas said:

Surat al-Zumar 39:67

And they have not appraised God with His true appraisal, while the earth entirely will be in His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Glory be to Him, and He is far above what they associate with Him.

The meaning of this is: They did not appraise Him with His true greatness if they worshipped someone other than Him, although He is the Creator and Owner of all things. Then He spoke about His power and greatness, saying: **And the earth entirely will be in His grasp on the Day of Resurrection, and the heavens will be rolled up in His right hand.** Then He declared Himself free from that being due to any limb, saying: **Glory be to Him, and exalted is He above what they associate with Him.** In At-Tirmidhi, it is narrated on the authority of Abdullah, who said: A Jew came to the Prophet (peace and blessings of God be upon him) and said: **O Muhammad, God holds the heavens on one finger and the creation on one finger, then He says, 'I am the King.'** The Prophet (peace and blessings of God be upon him) exposed him until his molars were visible, then he said: **And they have not appraised God with His true appraisal.** He said: This is a good and sound hadith. Al-Bukhari and Muslim narrated on the authority of Abu Hurairah who said: "The Messenger of God (peace and blessings of God be upon him) said: 'God will take the earth on the Day of Resurrection and fold the heavens in His right hand, then say: 'I am the King. Where are the kings of the earth?'" In At-Tirmidhi on the authority of Aisha that she asked the Messenger of God (peace and blessings of God be upon him) about his statement: 'And the entire earth will be in His grip on the Day of Resurrection and the heavens will be folded in His right hand.' She said: 'I said: Where will the people be on that day, O Messenger of God?' He said: 'On the Bridge of Hell.' In another narration: 'On the Bridge, O Aisha.' He said: A hasan saheeh hadeeth. His statement: 'And the entire earth will be in His grip' **and God will take the earth** refers to His power and His encompassing of all His creation. It is said: 'So-and-so is in My grip,' meaning: 'So-and-so is in My power.' People say things are in His grip, meaning in His kingdom and power. The meaning of *contraction* and *folding* may be to annihilate and eliminate something. So His statement, **And the earth entirely is in His grip** may mean that the earth entirely will perish on the Day of Resurrection. What is meant by *earth* are the seven earths. Two witnesses testify to this: His statement, **and the earth entirely** because the context is one of emphasis and requires exaggeration. His statement, **and the heavens are folded in His right hand** does not mean folding or erecting, but rather what is meant by that is annihilation and disappearance. It is said, **What we were in has been folded away from us and something else has come to us.** And **An age has been folded away from us** means passing and going. The right hand in Arabic speech can mean power and possession. From this is His statement, **Or what your right hands possess?** (An-Nisa' 4:3) meaning possession. And He said, **We would have seized him by the right hand** (Al-Haqqah 69:45) meaning by power and ability, meaning we would have taken his power and ability. Al-Farra' and Al-Mubarrad said, **The right hand means power and ability.** They recited:

If a banner is raised for glory, Araba will receive it with her right hand.

Another said:

When I saw the sun shining, I took what I needed from it with my right hand.

He killed Sheneef, then Faran after him, and he was not trustworthy with the verses.

And He specifically mentioned the Day of Resurrection, even though His power encompasses everything, because claims are cut off on that, as He said: **And the command on that Day is God's** (al-Infitar 82:19) and He said: **Owner of the Day of Judgment** (al-Fatihah 1:4), as mentioned previously in *al-Fatihah*. And for that reason He said in the hadith: **Then He says, 'I am the King, where are the kings of the earth?'** We have added to this chapter in *al-Tadhkirah* an explanation, and we spoke about mentioning the left hand in the hadith of Ibn Umar, in which he said: **Then He will fold the earth with His left hand.**

Tafsir Ibn Kathir

God the Most High says: **And they did not appraise God with His true appraisal** meaning the polytheists did not appraise God with His true appraisal when they worshipped other than Him, though He is the Great, than whom there is none greater, the Able to do all things, the Owner of all things, and everything is under His dominance and power. Mujahid said: It was revealed about the Quraysh. Al-Suddi said: They did not glorify Him with the true appraisal. Muhammad ibn Ka'b said: If they had appraised Him with the true appraisal, they would not have lied. Ali ibn Abi Talhah said on the authority of Ibn Abbas **may God be pleased with them both: And they did not appraise God with the true appraisal** They are the disbelievers who did not believe in God's power over them. Whoever believes that God has power over all things has appraised God with the true appraisal, and whoever does not believe in that has not appraised God with the true appraisal. Many hadiths have been narrated related to this noble verse, and the way in them and similar ones is the way of the salaf, which is to pass them on as they were narrated without specifying or distorting them. Al-Bukhari said: The Almighty said: **And they have not appraised God with His true appraisal.** Adam told us, Shaiban told us, on the authority of Mansur, on the authority of Ibrahim, on the authority of Ubaidah, on the authority of Abdullah ibn Mas'ud, may God be pleased with him, who said: A rabbi from the rabbis came to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, we find that God Almighty places the heavens on one finger and the earths on one finger, and the trees on one finger, and the water and the soil on one finger, and the rest of creation on one finger, and he says, **I am the King.** The Messenger of God, may God bless him and grant him peace, laughed until his molars were visible in confirmation of the rabbi's words. Then the Messenger of God, may God bless

him and grant him peace, recited: **And they have not appraised God with His true appraisal, and the earth entirely will be in His grip on the Day of Resurrection.** Al-Bukhari also narrated it in a different place in his Sahih, and Imam Ahmad, Muslim, al-Tirmidhi, and al-Nasa'i in their interpretations from their Sunans, all from the hadith of Sulayman ibn Mihran al-A'mash, on the authority of Ibrahim, on the authority of Ubaidah, on the authority of Ibn Mas'ud, may God be pleased with him, in a similar manner. Imam Ahmad said: Abu Mu'awiyah told us, al-A'mash told us, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, may God be pleased with him, who said: A man from the People of the Book came to the Prophet, may God bless him and grant him peace. He said: O Abu al-Qasim, has it reached you that God, the Most High, carries the creation on a finger, the heavens on a finger, the earths on a finger, the trees on a finger, the water and the soil on a finger? He said: The Messenger of God, may God bless him and grant him peace, laughed until his molars showed. He said: Then God, the Almighty, revealed: **And they have not appraised God with true appraisal** to the end of the verse. And this is how al-Bukhari, Muslim, and al-Nasa'i narrated it through various chains of transmission on the authority of al-A'mash. Imam Ahmad said: Husayn ibn Hasan al-Ashqar told us, Abu Kudayna told us, on the authority of Ata', on the authority of Abu al-Dahha, on the authority of Ibn Abbas, may God be pleased with them both, who said: A Jew passed by the Messenger of God, may God bless him and grant him peace, while he was sitting and said: How do you say, O Abu al-Qasim, about the Day when God, the Almighty, the Most High, will place the heavens on this" - and he pointed with his index finger - **and the earth on this and the mountains on this** and the rest of creation on this" - all of that he pointed with his fingers. He said: Then God, the Almighty, revealed: **And they have not appraised God with true appraisal** the verse. And this is how al-Tirmidhi narrated it in the interpretation on the authority of Abdullah ibn Abd al-Rahman al-Darimi, on the authority of Muhammad ibn al-Salt Abu Ja'far, on the authority of Abu It was narrated by Yahya bin Al-Muhallab on the authority of Ata bin Al-Saib on the authority of Abu Ad-Dhaha Muslim bin Subaih, and he said: It is good, authentic, and strange. We do not know it except from this source. Then Al-Bukhari said: Saeed bin Ufair told us, Al-Layth told us, Abd Al-Rahman bin Khalid bin Musafir told me, on the authority of Ibn Shihab, on the authority of Abu Salamah bin Abd Al-Rahman, that Abu Hurairah, may God be pleased with him, said: I heard the Messenger of God, may God's prayers and peace be upon him, say: "God, the Most High, will seize the earth and fold the heavens with His right hand, then He will say: I am the King. Where are the kings of the earth?" He is the only one who narrated it from this source, and Muslim narrated it from another source. Al-Bukhari said in another place: Muqaddam bin Muhammad told us, my uncle Al-Qasim bin Yahya told us, on the authority of Ubaidullah, on the authority of Nafi', on the authority of Ibn Umar, may God be pleased with them both, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **On the Day of Resurrection, God, the Blessed and Exalted, will grasp the earths on a finger and the heavens will be in His**

right hand, then He will say, 'I am the King.' He also singled out this chain of transmission and it was longer. He said: Affan told us, Hammad bin Salamah told us, Ishaq bin Abdullah bin Abi Talhah told us, on the authority of Ubaidullah bin Muqsim, on the authority of Ibn Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, recited this verse one day on the pulpit: "And they have not appraised God with His true appraisal. And the earth entirely will be in His grip on the Day of Resurrection and the heavens will be rolled up in His right hand. Glory be to Him, and He is far above what they associate with Him." And the Messenger of God, may God bless him and grant him peace, was saying like this with his hand, moving it forward and backward: "The Lord glorifies Himself: I am the Compeller, I am the Proud, I am the King, I am the Mighty, I am the Generous." So the pulpit shook with the Messenger of God, may God bless him and grant him peace, until we thought it would collapse with him. Muslim, Al-Nasa'i, and Ibn Majah from the hadith of Abdul Aziz bin Abi Hazim, and Muslim and Yaqoub bin Abdul Rahman added, both of them on the authority of Abi Hazim, on the authority of Ubaidullah bin Muqsim, on the authority of Ibn Umar, may God be pleased with them both, with a similar wording. Muslim's wording on the authority of Ubaidullah bin Muqsim in this hadith is that he looked at Abdullah bin Umar, may God be pleased with them both, and how he narrated the Prophet, may God bless him and grant him peace. He said: God, the Blessed and Exalted, will take His heavens and His earth in His hand and say, **I am the King**, and He clenched His fingers and spread them out, **I am the King**, until I saw the pulpit moving from the bottom part of it until I thought, "Is it falling with the Messenger of God, may God bless him and grant him peace?" Al-Bazzar said: Sulayman bin Saif told us, Abu Ali al-Hanafi told us, Ibad al-Munqari told us, Muhammad bin al-Munkadir told us, he said: Abdullah bin Umar, may God be pleased with them both, told us that the Messenger of God, may God bless him and grant him peace, recited this verse on the pulpit: "And they have not appraised God with true appraisal. And the earth entirely will be in His grip on the Day of Resurrection, and the heavens will be rolled up in His right hand. Glory be to Him, and He is exalted above what they associate with Him." Then the pulpit said thus, and it came and went three times, and God knows best. Imam al-Hafiz Abu al-Qasim al-Tabarani narrated it on the authority of Ubayd bin Umair on the authority of Abdullah bin Amr, may God be pleased with them both, and he said: It is authentic. Al-Tabarani said in Al-Mu'jam Al-Kabir: Abd Al-Rahman bin Mu'awiyah Al-Utbi told us, Hayyan bin Nafi' told us, on the authority of Sakhr bin Juwayriyah, on the authority of Saeed bin Salem Al-Qaddah, on the authority of Muammar bin Al-Hasan, on the authority of Bakr bin Khunais, on the authority of Abu Shaiba, on the authority of Abd Al-Malik bin Umair, on the authority of Jarir, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said to a group of his companions, may God be pleased with them: "I am going to recite to you verses from the end of Surat Az-Zumar. Whoever among you weeps, Paradise will be guaranteed for him." So he, may God bless him and grant him peace, recited them from **and they did not appraise God with**

Surat al-Zumar 39:67

And they have not appraised God with His true appraisal, while the earth entirely will be in His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Glory be to Him, and He is far above what they associate with Him.

His true appraisal to the end of the surah. Some of us wept and some of us did not. Those who did not weep said: O Messenger of God, we did our best to weep but we did not. So he, may God bless him and grant him peace, said: **I will recite them to you, so whoever does not weep, let him pretend to be.** This is a very strange hadith, and even stranger than it is what he also narrated in Al-Mu'jam Al-Kabir: Hashim bin Zaid told us, Muhammad bin Ismail bin Ayyash told us, my father told me, Damdam bin Zar'ah told me, on the authority of Shuraih bin Ubaid, on the authority of Abu Malik Al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, said: God's Messenger (may peace and blessings be upon him) said: "God the Most High says, 'There are three things during which I am absent from My servants, if a man were to see them, he would never do anything wrong: If I were to remove My covering and see Me until he is certain and knows how I act with My creation when I come to them and I grasp the heavens with My hand, then I grasp the earths, then I say, 'I am the King. Who has a kingdom other than Me?' Then I will show them Paradise and all that I have prepared for them therein of every good, so that they may be certain of it. And I will show them Hell and all that I have prepared for them therein of every evil, so that they may be certain of it. But I intentionally concealed that from them so that I may know how they will act, and I have made it clear to them.'" This is a similar chain of transmission, and it is a version with which many hadiths are narrated, and God knows best.

Fath al-Qadir

67- **And they did not appraise God with His true appraisal.** Al-Mubarrad said: meaning, they did not glorify Him with His true greatness, like when you say that so-and-so is of great stature. He only described them thus because they worshipped other than God and ordered His Messenger to be like them in polytheism. Al-Hasan, Abu Haywah, and Isa bin Umar read *qadru* with emphasis. **And the earth entirely will be in His grasp on the Day of Resurrection.** In the language, a fist is what you grasp with your entire hand. So, the Almighty informed us of the greatness of His power, that the entire earth, with its vastness and density, is within His grasp, like something that someone grasps with their hand, as they say: it is in the hand of so-and-so, and in his grasp is something that is easy for him to dispose of even if he does not grasp it. Similarly, His statement: **And the heavens are folded in His right hand.** The mention of the right hand is to exaggerate the perfection of His power, just as one of us folds something that is destined for him with his right hand. The right hand in the speech of the Arabs may mean power and possession. Al-Akhfash said, **By his right hand**, meaning in his ability, like his saying: **Or what your right hands possess**, meaning what you have the ability to do. The right hand does not possess power over you, rather than the left and the rest of the body. From this is His, the Most High, saying: **We would have seized him by the right hand,**

meaning by force and ability. From this is the saying of the poet:

If a banner is raised for glory, Araba will receive it with her right hand.

And the other said:

When I saw the sun shining, I took what I needed from it with my right hand.

And the other said:

I sneezed with a raised nose and reached for the chandelier with my hands, sitting upright.

The phrase **and the earth entirely in His grasp** is in the accusative case as a state of circumstance, meaning that they did not glorify it with the glorification He deserves, and the fact is that He is described by this attribute that indicates complete power. The majority of scholars read **his grasp** in the nominative case as the predicate of the subject, while Al-Hasan read it in the accusative case. Ibn Khalawayh argued that it is a circumstantial case, meaning in His grasp. The majority read *folded* in the nominative case as the predicate of the subject, and the sentence is in the accusative case as a state like the one before it, and **with his right hand** is related to *folded* or a state of the pronoun in **folded on the earth**, and his grip is the predicate on the earth and the heavens, and folded is a state, or folded is accusative with an implied verb, and **with his right hand** is the predicate, and he mentioned the Day of Resurrection specifically even though his power is comprehensive, because claims are cut off on it as the Almighty said **The kingdom on that Day belongs to God** and said **Owner of the Day of Judgment** then the Almighty cleared himself of saying: **Glory be to Him and He is exalted above what they associate** with Him of the deities that they make partners with Him despite this great power and dazzling wisdom.

Tafsir al-Baghawi

67. The Almighty said: **And they did not estimate God with His true estimate**, they did not glorify Him with His true greatness when they associated others with Him. Then He informed of His greatness, saying: "And the earth entirely will be in His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Glory be to Him, and He is exalted above what they associate with Him."

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Adam told us, Shaiban told us, on the authority of Mansur, on the authority of Ibrahim, on the authority of Ubaidah, on the authority of Abdullah bin Masoud, who said: A rabbi from the rabbis came to the Messenger of God, may God bless him and grant him peace, and said: "O Muhammad, we find that God places the heavens on one finger, the

earths on one finger, the trees on one finger, the water and the soil on one finger, and the leaders of creation on one finger, and then says: I am the King. The Prophet, may God bless him and grant him peace, laughed until his molars were visible in confirmation of what the rabbi had said. Then he recited: 'But they have not appraised God with true appraisal, and the earth entirely will be in His grip on the Day of Resurrection.'

Narrated by Muslim bin Al-Hajjaj on the authority of Ahmad bin Abdullah bin Yunus on the authority of Fadil bin Ayyad on the authority of Mansour, who said: "And the mountains and trees are on a finger, and he said: Then he shakes them and says, 'I am the King, I am God.'"

Ahmad ibn Ibrahim al-Sharafi told us, Ahmad ibn Muhammad ibn Ibrahim al-Tha'labi told us, al-Husayn ibn Fanjuwayh told me, 'Umar ibn al-Khattab told us, 'Abdullah ibn al-Fadl told us, Abu Bakr ibn Abi Shaybah told us, Abu Usamah told us, on the authority of 'Umar ibn Hamza, on the authority of Salim ibn 'Abdullah, who told me that 'Abdullah ibn 'Umar said: The Messenger of God (peace and blessings of God be upon him) said: "God will fold up the heavens on the Day of Resurrection, then take them with His right hand, then say: 'I am the King; where are the tyrants, where are the arrogant?' Then He will fold up the earths, then take them with His left ..." This is an authentic hadith narrated by Muslim on the authority of Abu Bakr ibn Abi Shaybah.

Abu Bakr Muhammad ibn Abdullah ibn Abi Tuba al-Kashmihani told us, Abu Tahir Muhammad ibn Ahmad ibn al-Harith told us, Muhammad ibn Yaqub al-Kisa'i told us, Abdullah ibn Mahmud told us, Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak told us, on the authority of Yunus, on the authority of al-Zuhri, Sa'id ibn al-Musayyab told me, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "God will seize the earth on the Day of Resurrection and fold up the heavens with His right hand, then He will say: I am the King. Where are the kings of the earth?"

by estimating the essence of a fist. It was read with the accusative as an adverbial phrase, likening the temporary to the ambiguous, and emphasizing **the earth** with the whole because what is meant by it are the seven earths or all of their visible and sunken parts. It was read *folded* as a state, and **the heavens** are conjoined with **the earth** and are arranged in its ruling. **Glory be to Him, and He is exalted above what they associate with Him.** How far and high is His power and greatness from their associating partners with Him, or from what is attributed to Him of partners.

Tafsir al-Baidawi

67- And they did not appraise God with His true appraisal They did not appraise His greatness in themselves with the true magnification it deserves, as they attributed to Him partners and described Him with what is not befitting of Him. It was read with emphasis. **And the earth entirely will be in His grip on the Day of Resurrection, and the heavens will be folded in His right hand.** This is a warning of His greatness and the insignificance of the great deeds that confuse the imagination in comparison to His power, and an indication that the destruction of the world is the easiest thing for Him, in the manner of representation and imagination without considering the fist and the right hand literal or metaphorical, like their saying: The night's gathering turned grey. The bitter fist from the word *fist* was used to mean the fist, and it is the amount grasped by the hand, named by the source or

Surat al-Zumar 39:68

And the Trumpet will be blown, and everyone in the heavens and the earth will fall unconscious, except whom God wills. Then it will be blown again, and at once they will be standing, looking on.

Surat al-Zumar 39:68

And the Trumpet will be blown, and everyone in the heavens and the earth will fall unconscious, except whom God wills. Then it will be blown again, and at once they will be standing, looking on.

Tafsir al-Jalalayn

68 - **And the Trumpet will be blown** the first blast **and everyone in the heavens and the earth will fall dead** will die **except whom God wills** of the houris, the young boys, and others **then it will be blown again, and at once they** all the dead creatures **will be standing, looking on** waiting for what will be done to them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And Israfil will blow the trumpet. We have already explained the meaning of the trumpet with supporting evidence, and we have mentioned the differences of opinion among scholars regarding it and the correct opinion regarding it with supporting evidence, so that makes it unnecessary to repeat it here.

And His saying, **Then everyone in the heavens and on the earth fell unconscious**, means: died, and that was at the first blast.

Muhammad told us: Ahmad told us: Asbat told us, on the authority of Al-Suddi: **And the Trumpet will be blown, and all who are in the heavens and on the earth will fall unconscious**. He said: He died.

And His statement: **Except whom God wills**. The people of interpretation differed about who God meant by the exception in this verse. Some of them said: He meant Gabriel, Michael, Israfil, and the Angel of Death.

Who said that?

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **And the Trumpet will be blown, and everyone in the heavens and on the earth will fall unconscious, except whom God wills**. He said: Gabriel, Michael, Israfil, and the Angel of Death.

Harun ibn Idris al-Asamm told me: Abd al-Rahman ibn Muhammad al-Maharibi told us: Muhammad ibn Ishaq told us: al-Fadl ibn Isa told us, on the authority of his paternal uncle Yazid al-Raqashi, on the authority of Anas ibn Malik, who said: "The Messenger of God, may God bless him and grant him peace, recited: 'And the Trumpet will be blown, and all who are in the heavens and the earth will fall unconscious, except whom God wills.' It was said: 'Who are these whom God has excepted, O Messenger of God?' He said: 'Gabriel, Michael, and the Angel of Death.' When he

takes the souls of the creation, he says: 'O Angel of Death, who remains?' And He knows best.' He said: 'He says: 'Glory be to You, blessed are You, my Lord, Possessor of Majesty and Honor. Gabriel, Michael, and the Angel of Death remain.' He said: 'He says: O Angel of Death, take the soul of Michael.' He said: 'So he falls like a great mountain.' He said: 'Then he says: O Angel of Death, who remains?' He says: 'Glory be to You, my Lord, Possessor of Majesty and Honor. Gabriel and the Angel of Death remain.' He said: 'Then he says: O Angel of Death, die.' He said: 'So he dies.' He said: 'Then he says: O Gabriel, who remains?' He said: Gabriel will say: Glory be to You, my Lord, O Possessor of Majesty and Honor. Gabriel remains. He is with God in the place where he is. He will say: O Gabriel, he must die. He will fall down in prostration, flapping his wings, saying: Glory be to You, my Lord, blessed and exalted are You, O Possessor of Majesty and Honor. You are the Everlasting, and Gabriel is the dead, mortal. He will take his soul in the ring from which he was created. He will say: It will come to Michael that the superiority of his creation over the creation of Michael is like the superiority of a great mountain over a small mountain.

Others said that he meant the martyrs.

Muhammad ibn al-Muthanna told me, he said: Wahb ibn Jarir told me, he said: Shu'bah ibn 'Amara told us, on the authority of Dhi Hajar al-Yahmadi, on the authority of Sa'id ibn Jubayr, regarding His statement: "Then everyone in the heavens and the earth will fall unconscious except whom God wills," he said: The martyrs are the ones who are around the Throne of God, wearing swords.

Others said: The exception in the case of terror is meant to be the martyrs, and in the case of the shock it is meant to be Gabriel, the Angel of Death, and the bearers of the Throne.

Mention who said that, and the report that he brought from the Messenger of God, may God bless him and grant him peace.

Abu Kurayb narrated: Al-Muharibi Abd al-Rahman ibn Muhammad narrated to us, on the authority of Ismail ibn Rafi' al-Madani, on the authority of Yazid, on the authority of a man from the Ansar, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of a man from the Ansar, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The Trumpet will be blown three times: the first will be the blast of terror, the second will be the blast of the stun, and the third will be the blast of the rising of the Lord of the Worlds, Blessed and Exalted be He. God will command Israfil with the first blast, and he will say: 'Blow the blast of terror.' So the people of the heavens and the earth will be terrified, except for whom God wills.'" Abu Hurayrah said: "O Messenger of God, who made an exception when He says: "So whoever is in the heavens and whoever is on the earth will be terrified, except for whom God wills." He said: "Those are the martyrs, and terror will only reach the living. They are alive with their

Lord, provided for. God has protected them from the terror of that Day and made them safe. Then God will command Israfil with the blast of the *stun*, and he will say: 'Blow the blast of the *stun*,' so the people of the heavens will be terrified.'" And the earth except for whom God wills, and behold, they will be extinct. Then the Angel of Death will come to the Almighty, Blessed and Exalted be He, and will say: O Lord, the inhabitants of the heavens and the earth have died except for whom You will. He will say to him, and He is All-Knowing: Who remains? He will say: You, the Ever-Living Who does not die, remain, and the bearers of Your Throne remain, and Gabriel and Michael remain. God will say to him: Be quiet, for I have decreed death for whoever is beneath My Throne. Then the Angel of Death will come and say: O Lord, Gabriel and Michael have died. God will say, and He is All-Knowing: Who remains? He will say: You, the Ever-Living Who does not die, remain, and the bearers of Your Throne remain, and I remain. God will say: Let the bearers of the Throne die, and they will die. God will command the Throne to seize the Trumpet, and it will say: O Lord, the bearers of Your Throne have died. He will say: Who remains? He is All-Knowing: He will say: You, the Ever-Living Who does not die, remain, and I remain. God will say: You are of My creation; I created you for what You saw, so die and you will not live again, and he will die.

This statement, which was narrated on the authority of the Messenger of God, may God bless him and grant him peace, is more likely to be true, because the shock in this case means death. And even though the martyrs are alive with God, as God, the Most High, has stated, they have already tasted death before that.

Rather, what He, the Most High, meant by the exception in this place was the exception of those who were struck dead at the blast of the trumpet, not of those who had died before that by a long time and age. This is because if it were possible that what was meant by that was someone who had perished and tasted death before the time of the blast of the trumpet, then what was meant by that would have to be someone who had perished and experienced death before that, because he is one of those who would not be struck dead at that time if the dead person does not experience another death in that situation.

Others said about this:

What Bishr narrated to us, he said: Yazid narrated to us, he said: Saeed narrated to us on the authority of Qatada, regarding his statement: **Then everyone in the heavens and the earth will fall unconscious except whom God wills**, Al-Hasan said: God makes an exception and does not leave anyone from the people of the heavens or the earth without making him taste death. Qatada said: God has made an exception, and God knows best, to what his front tooth became. He said: "It was mentioned to us that the Prophet of God said: An angel came to me and said: O Muhammad, choose a prophet-king, or a prophet-slave. So he gestured to me to be humble. He said: A prophet-slave. So I was given two qualities: that I would be made the first from whom the earth would split open, and the first to intercede. So I would raise my head and find Moses holding the throne. So God knows best whether he fell

unconscious after the first shock or not."

Abu Kurayb narrated to us, saying: Abdah ibn Sulayman narrated to us, saying: Muhammad ibn Amr narrated to us, saying: Abu Salamah narrated to us, on the authority of Abu Hurayrah, who said: "A Jew in the marketplace of Madinah said: 'By Him Who chose Moses over all mankind,' then a man from the Ansar raised his hand and struck his face with it, saying: 'You say this while the Messenger of God (blessings and peace of God be upon him) is among us?' The Messenger of God (blessings and peace of God be upon him) said: 'The Trumpet will be blown and everyone in the heavens and on the earth will fall unconscious except whom God wills. Then it will be blown again and they will be standing, looking on. Then I will be the first to raise his head, and then Moses will take hold of one of the pillars of the Throne. I do not know whether he will raise his head before me or whether he will be among those whom God has exempted.'"

Ibn Hamid told us: Jarir told us, on the authority of Ata', on the authority of Al-Hasan, who said: "The Prophet, may God bless him and grant him peace, said: 'It is as if I am shaking the dust off my head as I come out. Then I turn around and do not see anyone except Moses clinging to the throne. I do not know whether he is the one whom God has exempted from being blown, or whether he was sent before me.'"

And His saying: **Then He will blow into it again, and at once they will be standing, looking on**. God Almighty says: Then He will blow into the trumpet another time, and the *ha* in **in** it is from the mention of the trumpet.

Muhammad told us: Ahmad told us: Asbat told us, on the authority of Al-Suddi: **Then he will blow into it again**. He said: In the trumpet, and it is the blowing of the resurrection.

He mentioned that there will be forty years between the two blasts.

It was mentioned that he said that: Abu Kurayb told us, he said: Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, he said: "The Messenger of God, may God bless him and grant him peace, said: 'Between the two blasts there will be forty - they said: O Abu Hurayrah, forty days? He said: I refuse. They said: Forty months? He said: I refuse. They said: Forty years? He said: I refuse. - then God sends down water from the sky and you grow as herbs grow. He said: There is nothing in man that will not decay, except one bone, which is the coccyx, and from it creation will be reconstituted on the Day of Resurrection.'"

Yahya bin Wadh told us, he said: Al-Balkhi bin Iyas told us, he said: I heard Ikrimah say: Regarding His statement: **And everyone in the heavens and the earth fell unconscious...** the verse, he said: The first is from this world, and the last is from the hereafter.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada: **Then it will be blown again, and at once they will be standing, looking on**. "The Prophet of God said: Between the two blasts there will be forty

Surat al-Zumar 39:68

And the Trumpet will be blown, and everyone in the heavens and the earth will fall unconscious, except whom God wills. Then it will be blown again, and at once they will be standing, looking on.

years.” He said: His companions said: We did not ask him about that, nor did he give us more than that, except that they were of the opinion that it would be forty years.

He told us that during those forty days, He sends down rain called the rain of life, until the earth becomes pleasant and quivers, and the bodies of the people grow green plants. Then He blows into it a second time, **and behold, they will be standing, looking on.** He said: It was told to us that Muadh ibn Jabal asked the Prophet of God, may God bless him and grant him peace: How will the believers be resurrected on the Day of Resurrection? He said: They will be resurrected hairless, beardless, with Kohl-rimmed eyes, thirty years old.

And His statement, **Then they will be standing, looking on,** means: Then those who were struck dead at the blast before it, and others from all of God’s creation who were dead before that, will rise from their graves and their places on earth, alive as they were before their death, looking on as God’s command concerning them.

As Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **Then they will be standing, looking on.** He said: When they are resurrected.

Tafsir al-Qurtubi

The Almighty says: “And the Trumpet will be blown, and all who are in the heavens and the earth will fall unconscious except whom God wills. Then it will be blown again, and at once they will be standing, looking on.” He explained what will happen after the earth is seized and the heavens are folded, which is the blowing of the Trumpet. Here there will be two blasts: creation will die in the first and come to life in the second. This has been discussed previously in Surat An-Naml and Surat Al-An’am as well. The one who will blow the Trumpet will be Israfil, peace be upon him. It has been said that Gabriel will be with him, based on the hadith of Abu Sa’id Al-Khudri, who said that the Messenger of God (peace and blessings be upon him) said: **The two comrades of the Trumpet will have two horns in their hands, staring at each other, when they are commanded.** Narrated by Ibn Majah in Sunan. In the book of Abu Dawud, it is narrated on the authority of Abu Sa’id Al-Khudri, who said: The Messenger of God (peace and blessings be upon him) mentioned the comrade of the Trumpet and said: On his right is Gabriel and on his left is Michael. There is a difference of opinion as to who is excluded. It has been said that they are the martyrs wearing their swords around the Throne. It was narrated with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, from the hadith of Abu Hurayrah, as mentioned by Al-Qushayri, and from the hadith of Abdullah ibn Umar, as mentioned by Al-Tha’labi. It was said: Gabriel, Michael, Israfil, and the Angel of Death, peace be upon them. It was narrated from the hadith of

Anas: The Prophet, may God bless him and grant him peace, recited, **And the Trumpet will be blown, and everyone in the heavens and the earth will fall unconscious except whom God wills.** They said, **O Prophet of God, who did God except?** He said: (They are Gabriel, Michael, Israfil, and the Angel of Death. Then God the Almighty says to the Angel of Death, **Who remains of My creation?** And He knows best. He says, **O Lord, Gabriel, Michael, Israfil, and Your weak servant, the Angel of Death,** and God the Almighty says, **Take the souls of Israfil and Michael,** and they fall down dead like two great mountains. Then He says, **Die, O Angel of Death,** and he dies. Then God the Almighty says to Gabriel, **O Gabriel, who remains?** He says, **Blessed and exalted are You, O Possessor of majesty and honor, Your face is everlasting and everlasting.** And Gabriel is the dead, mortal. Then God the Almighty says, **O Gabriel, your death is inevitable.** So he falls down in prostration, flapping his wings, saying, **Glory be to You, my Lord, blessed and exalted are You, O Possessor of majesty and honor.**) Then the Prophet (peace and blessings of God be upon him) said, **The superiority of His creation over the creation of Michael is like a great mountain over a mountain.** Al-Tha’labi mentioned it. An-Nahhas also mentioned it from the hadith of Muhammad ibn Ishaq, from Yazid al-Raqashi, from Anas ibn Malik, from the Prophet (peace and blessings of God be upon him) regarding the words of God the Almighty:

Then everyone in the heavens and the earth will be stunned, except whom God wills. He said: **Gabriel, Michael, the bearers of the Throne, the Angel of Death, and Israfil.** In this hadith: “The last of them to die will be Gabriel, peace be upon him.” The hadith of Abu Hurairah about the martyrs is more authentic, based on what was mentioned previously in **The Ants**. Ad-Dahhak said: It is Ridwan, the Houris, Malik, and the Zabaniyyah. It was also said: The scorpions and snakes of the people of Hellfire. Al-Hasan said: It is God, the One, the Prevailing, and He will not leave anyone from the people of the heavens or the earth except that He will make him taste death. Qatada said: God knows best about His two front teeth. It was also said: The exception in His statement: **Except whom God wills** refers to whoever dies. It was said: The first blast, meaning everyone in the heavens and the earth will die, except for those who died before, because they had already died. In the two Sahihs and Ibn Majah, and this wording is his, on the authority of Abu Hurayrah, who said: A Jewish man in the marketplace of Madinah said: **By Him Who chose Moses over all mankind.** A man from the Ansar raised his hand and bit him. He said: “You say this while the Messenger of God (peace and blessings of God be upon him) is among us.” I mentioned that to the Messenger of God (peace and blessings of God be upon him), and he said: “God, the Almighty, says: ‘And the Trumpet will be blown, and all who are in the heavens and the earth will swoon except whom God wills. Then it will be blown again, and at once they will be standing, looking on.’ So I will be the first to raise his head, and suddenly I will see Moses taking hold of one of the pillars of the Throne. I do not know whether he raised

his head before me or whether he was one of those whom God excepted. Whoever says, 'I am better than Jonah, son of Matta,' has lied." At-Tirmidhi also recorded it and said, **A good and sound hadith.** Al-Qushayri said: "Whoever interprets the exception as referring to Moses and the martyrs, then they have died, but they are alive before God. It is possible that the stunned state is due to the loss of reason, not the loss of life. It is also possible that it is due to death, and it is not far-fetched that both death and life may be involved. All of that is permissible by reason, and the occurrence of the matter depends on the best of what is true." I said: It was narrated in some of the chains of transmission of Abu Hurairah that he, peace be upon him, said: "Do not prefer me over Moses, for people will faint and I will be the first to regain consciousness. Then Moses will be holding on to the side of the Throne, and I will not know whether he was among those who fainted and regained consciousness before me, or whether he was among those whom God excepted." Narrated by Muslim. A similar narration was narrated from Abu Sa'id al-Khudri. Recovering only occurs as a result of fainting and loss of reason, not as a result of death due to the coldness of life. And God knows best.

God the Almighty said: **And behold, they will be standing, looking.** That is, when the dead of the earth and the heavens are alive, raised from their graves, and their bodies and souls are returned to them, and they will stand looking to see what they will be commanded. It was said: standing on their feet, looking to see what they were promised. It was also said: this looking means waiting, that is, they are waiting for what will be done for them. Al-Kisa'i permitted *standing* in the accusative case, as you say: I went out and behold, Zayd was sitting.

Tafsir Ibn Kathir

The Blessed and Exalted says, informing about the horror of the Day of Resurrection and the great signs and tremendous earthquakes that will occur in it. The Almighty says: **And the Trumpet will be blown, and all who are in the heavens and the earth will fall dead except whom God wills.** This is the second blast, and it is the blast of the stunner, by which the living among the people of the heavens and the earth will die except whom God wills, as was stated explicitly and explained in the famous hadith of the Trumpet. Then the souls of those who remain will be taken until the last to die is the Angel of Death, and the Ever-Living, the Self-Sustaining, who was first and is the Remaining, will be alone in perpetuity and survival. He will say three times, **To God, the One, the Compeller.** I am the One who was alone and I have conquered all things and decreed the annihilation of all things. Then He will revive the first to revive, Israfil, and command him to blow the Trumpet again, and this is the third blast, the blast of resurrection. God the Almighty said: **Then He will blow into it again, and at once they will be standing, looking on.** That is, alive after they had been bones and dust that had become... The living are looking at the horrors of the Day of Resurrection, as God the Almighty said: "It will be only a single shout. At once

they will be awake." And God the Almighty said: **The Day He will call you, and you will respond with praise to Him and you will think that you had remained only a little.** And He the Almighty said: "And among His signs is that the heaven and the earth stand by His command. Then when He calls you with a single call from the earth, at once you will come forth." Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of al-Nu'man ibn Salim, who said: I heard Ya'qub ibn 'Asim ibn 'Urwah ibn Mas'ud say: I heard a man say to 'Abdullah ibn 'Amr **may God be pleased with them both: You say that the Hour will come to an end at such and such a time.** He said: "I intended not to tell you anything. I only said: 'You will see in a little while a tremendous matter.'" Then 'Abdullah ibn 'Amr **may God be pleased with them both** said: The Messenger of God, may God bless him and grant him peace, said: "The Antichrist will emerge among my nation and will remain among them for forty - I do not know if it will be forty days, forty months, forty years, or forty nights. Then God, the Most High, will send Jesus, son of Mary, peace be upon him, looking like Urwah ibn Mas'ud al-Thaqafi. He will appear and God, the Most High, will destroy him. Then the people will remain after him for seven years, with no enmity between two people. Then God, the Most High, will send a cold wind from the direction of Ash-Sham, and no one will remain in whose heart there is an atom's weight of faith except that it will seize him, so that if one of them were to be in the middle of a mountain, it would enter upon him." He said: I heard it from the Messenger of God, may God bless him and grant him peace. "And the worst of people will remain in the lightness of birds and dreams of wild beasts. They will not recognize what is right nor denounce what is wrong." He said: "Then Satan will appear to them and say: 'Will you not respond?' He will command them to worship idols, and they will worship them. In that, they will have their provisions and good lives. Then the Trumpet will be blown, and no one will hear it except that he will listen to it. The first to hear it will be a man who will fill his cistern and be struck dead. Then no one will remain except that he will be struck dead. Then God, the Most High, will send or send down..." God, the Almighty, will send rain like dew - or dew, Nu'man was unsure - and the bodies of people will grow from it. Then He will blow into it again, and at once they will be standing, looking on. Then it will be said, **O people, come to your Lord.** Stop them, for indeed, they will be questioned. Then it will be said, **Bring forth the people of the Fire.** He will be asked, **How many?** It will be said, "Out of every thousand, nine hundred and ninety-nine. On that Day the children will be raised up as white hairs, and on that Day the shin will be uncovered." Muslim alone transmitted it in his Sahih.

Hadith of Abu Hurairah, may God be pleased with him

Al-Bukhari said: Umar ibn Hafs ibn Ghiyath narrated to us, my father narrated to us, Al-A'mash said: I heard Abu Salih say: I heard Abu Hurairah **may God be pleased with him** narrating on the authority of the Prophet (blessings and peace of God be upon him) who said: **Between the two blasts will be forty.** They said: O Abu Hurairah, forty days? He **may God be pleased with him** said: I refuse. They said: Forty years? He said: I refuse. They said: Forty months? He said: I

Surat al-Zumar 39:68

And the Trumpet will be blown, and everyone in the heavens and the earth will fall unconscious, except whom God wills. Then it will be blown again, and at once they will be standing, looking on.

refuse. And everything of man will decay except his coccyx, on which creation is reconstructed.

Abu Ya'la said: Yahya bin Ma'in told us, Abu Al-Yaman told us, Ismail bin Ayyash told us, on the authority of Umar bin Muhammad, on the authority of Zaid bin Aslam, on the authority of his father, on the authority of Abu Hurairah **may God be pleased with him**, on the authority of the Prophet (blessings and peace of God be upon him), who said: "I asked Gabriel (peace be upon him) about this verse, 'And the Trumpet will be blown, and all who are in the heavens and the earth will fall dead except whom God wills.' Who are those whom God wills not to fall dead? He said, 'They are the martyrs, wearing their swords around His Throne, and the angels will meet them on the Day of Resurrection to the place of assembly, riding camels of rubies, their steps softer than silk, as far as the sight of men can reach. They will walk in Paradise and say, when the excursion is long, 'Come with us to our Lord so that we may see how He judges between His creation.' He laughs at them, 'O my God, and if He laughs at a servant in a place, then there is no account for him.'" All of its men are trustworthy except for the sheikh of Ismail bin Ayyash, for he is not well-known, and God, the Most High, the Most Great, knows best. And the words of God, the Most High: **And the earth will shine with the light of its Lord**, meaning it will be illuminated on the Day of Resurrection when the Truth, the Most High, is revealed to creation to decide the judgment. **And the Book will be placed**, Qatadah said, **The Book of deeds**, "And the prophets will be brought," Ibn Abbas, may God be pleased with them both, said, **They will bear witness against the nations that they delivered God's messages to them**, "And the witnesses," meaning the angelic witnesses who preserve the deeds of the servants, both good and evil. **And it will be judged between them with truth**, meaning with justice, **and they will not be wronged**. God, the Most High, said: "And We will set up the just scales for the Day of Resurrection, so that no soul will be wronged at all. And if there is [anything] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountants." And God, the Most High, said: "Indeed, God does not wrong [anyone] by the weight of an atom. And if there is a good deed, He multiplies it and gives from Himself a great reward." For this reason, God, the Most High, said: **And every soul will be fully compensated for what it has done**, meaning of good and evil, **And He is most knowing of what they do**.

Fath al-Qadir

68- **And the Trumpet will be blown, and all who are in the heavens and the earth will be stunned**. This is the first blast. The Trumpet is the horn that Israfil will blow, and it has been mentioned more than once. The meaning of *stunned* is that their minds will be lost, so they will fall unconscious. It was also said that they will die. Al-Wahidi said: The commentators said that the people of the heavens and the earth died from the terror and the loudness of the sound. The majority read **the Trumpets** with a sukoon on the waw, while

Qatada and Zayd ibn Ali read it with a fatha, the plural of *sawrah*. The exception in His statement, **except whom God wills**, is connected, and the exception is Gabriel, Michael, and Israfil. It was also said that it is Ridwan, the bearers of the Throne, and the keepers of Paradise and Hell. **Then He will blow into it again**. It is permissible for *another* to be in the nominative case as a substitute, and it is an attribute of a deleted source: that is, another blast. It is also permissible for it to be in the accusative case, and the one standing in the place of the subject. **Then at once they will be standing, looking**. This means that all of creation will be standing on their feet, looking at what will be said to them, or waiting for that. The majority read it as a nominative case as predicate, and they look forward to reading it as an accusative case as a state. Zayd ibn Ali read it as a accusative case as a state, and the predicate is they look forward to reading it, and the factor in the state is what the factor in the sudden *idha* does. Al-Kisa'i said, **Like saying, 'I went out and saw Zayd sitting.'**

Tafsir al-Baghawi

68. The Almighty said: **And the Trumpet will be blown, and all who are in the heavens and the earth will fall unconscious**, they will die from fear, and it is the first blast, **except whom God wills**, they differed regarding those whom God the Almighty excepted, and we mentioned them in Surat An-Naml. Al-Hasan said: Except whom God wills, meaning God alone, **Then He will blow into it**, meaning: into the Trumpet, **another time**, meaning: another time, **and at once they will be standing, looking**, [from their graves] awaiting God's command concerning them.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad told us, Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Between the two blasts there will be forty.' They said: 'Forty days?' He said: 'I refuse.' They said: 'Forty months?' He said: 'I refuse.' They said: 'Forty years?' He said: 'I refuse.' He said: 'Then God sends down water from the sky and they grow as plants grow. There is nothing in man that will not decay except one bone, which is the coccyx, and from it creation will be assembled on the Day of Resurrection.'"

Tafsir al-Baidawi

68- **And the Trumpet will be blown** meaning the first time **and all who are in the heavens and on the earth will be stunned** will fall dead or unconscious **except whom God wills** it was said Gabriel, Michael, and Israfil, for they will die afterward. And it was said the bearers of the Throne. **Then He will blow into it again**

another blast, which indicates that what is meant by the first is that the Trumpet will be blown once, as was stated in other places. Others may be in the accusative or nominative cases. **Then they will be standing** rising from their graves or stopping. It was read in the accusative case, so that the report is *looking*, which is a state of its pronoun, and the meaning is: they will turn their eyes to the sides like those who are dazed, or they will wait for what will be done to them.

Surat al-Zumar 39:69

And the earth will shine with the light of its Lord, and the record will be placed, and the prophets and the witnesses will be brought forth, and it will be judged between them with truth, and they will not be wronged.

Surat al-Zumar 39:69

And the earth will shine with the light of its Lord, and the record will be placed, and the prophets and the witnesses will be brought forth, and it will be judged between them with truth, and they will not be wronged.

every soul will be fully compensated for what it has done, and He is most knowing of what they do.

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

69 - **And the earth will shine** illuminate **with the light of its Lord** when God appears to judge **and the record will be placed** the book of deeds for the reckoning **and the prophets and the witnesses will be brought** that is, Muhammad, may God bless him and grant him peace, and his nation will bear witness to the messengers' message **and it will be judged between them with truth** that is, justice **and they will not be wronged** at all.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Then the earth was illuminated by the light of its Lord.** It is said: **The sun rose** if it became clear and bright, and **it rose** if it appeared, and that is when the Most Merciful appears to decide the judgment among His creation.

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

Mention of the one who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And the earth will shine with the light of its Lord**, he said: So they are not harmed by His light except as they are harmed by the sun on a clear day in which there is no smoke.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **And the earth will shine with the light of its Lord.** He said: It will illuminate.

His saying: **And the book is placed** means: the book of their deeds for their accountability and punishment.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And the book is placed**, he said: the book of their deeds.

Muhammad told us, he said: Ahmad told us, he said:

Asbat told us on the authority of Al-Suddi, **And the book was placed**, he said: the account.

And His statement: **And the prophets and the martyrs will be brought forth**, meaning: The prophets will be brought forth so that their Lord may ask them about what their nations answered them in this world when the Message of God came to them. And the martyrs, meaning the nation of Muhammad, may God bless him and grant him peace, will be called by their Lord to witness against the messengers, in what I mentioned about their conveying the Message of God with which their Lord sent them to their nations, if their nations denied that they conveyed the Message of God to them. And martyrs is the plural of martyr, and this is similar to the statement of God: **And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.** (Al-Baqarah 2:143) It was said that what is meant by His statement **the martyrs** are those who were killed in the cause of God. What they said about that in this place does not have much meaning, because after His saying: **And the prophets and the witnesses will be brought**, "and it will be judged between them with truth," and in that is clear evidence of the correctness of what we said, that the prophets and the witnesses were only called to judge between the prophets and their nations, and that the martyrs are all witnesses, who testify for the prophets against their nations as we mentioned.

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

Who said that?

Ali told us, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And the prophets and the witnesses will be brought**, for they will bear witness for the messengers that they conveyed the message and that the nations denied them.

Mention of the one who said what we have mentioned of the other saying:

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us, Asbat told us, on the authority of Al-Suddi: **And the prophets and the martyrs will be brought**: those who were martyred in obedience to God.

And His statement: **And He judged between them with justice**, God Almighty says: And He judged between the prophets and their nations with justice, and His judgment between them with justice is that He does not hold anyone responsible for the sin of another, and He does not punish a soul except for what it has earned.

Tafsir al-Qurtubi

God the Almighty says: **And the earth will shine with the light of its Lord.** Shining is its illumination. It is said: the sun shone when it illuminated and rose when it rose. The meaning of **with the light of its Lord** is with the justice of its Lord, as stated by Al-Hasan and others. Ad-Dahhak said: with the judgment of its Lord, and the meaning is the same, that is, it illuminated and shone with the justice of God and His judgment of truth between His servants. Injustice is darkness, and justice is light. It was said: God will create a light on the Day of Resurrection that will cover the face of the earth, and the earth will shine with it. Ibn Abbas said: The light mentioned here is not from the light of the sun and the moon, but rather it is a light that God creates and with which He illuminates the earth. It was narrated that the earth on that day will be made of silver and will shine with the light of God the Almighty when He comes to pass judgment. The meaning is that it will shine with a light that God the Almighty created, so He attributed the light to Him in the same way that He attributes kingship to kingship. It was said: it is the day on which He will judge between His creation, because there will be day without night. Ibn Abbas and Ubaid bin Umair read: **And the earth shone** without naming its agent, and this is a reading based on explanation. Some people have gone astray here and thought that God, the Almighty, is of the same kind as the light and radiance of something perceptible, but He is exalted above any resemblance to things perceptible. Rather, He is the Illuminator of the heavens and the earth, and from Him comes all light, creation and establishment. Abu Ja'far al-Nahhas said: The Almighty's statement: **And the earth shone with the light of its Lord** explains this hadith that has been transmitted through many authentic chains of transmission.

You will look at God, the Almighty, and you will not be wronged in seeing Him It has been narrated in four ways: You will not be wronged, you will not be harmed, you will not be harmed, you will not be harmed, so the meaning of **You will not be wronged** is no harm will befall you as you are afflicted in this world by looking at kings. And **You will not be harmed** no harm will befall you. And **You will not be wronged** some of you will not gather together to ask him to show him. And **You will not be harmed** some of you will not oppose each other. It is said: he harmed him, harming him, meaning he opposed him. The Almighty said: **And the Book was placed** Ibn Abbas said: He means the Preserved Tablet. Qatada said: He means the Book and the scrolls in which are the deeds of the children of Adam, so I will take him by his right hand and I by his left. **And the prophets will be brought** means they will be brought and He will ask them about what their nations answered them. **And the witnesses** are those who testified against the nations from the nation of Muhammad, may God bless him and grant him peace, as God Almighty says: **And thus We have made you a just community that you will be witnesses over mankind** (2:143). It was said that what is meant by the martyrs are those who were martyred in the cause of God, so they will bear witness on the Day of Resurrection for those who defended the religion of God. Al-Suddi said: Ibn Zayd said: They are the guardians who bear witness against people regarding

their deeds. God Almighty said: **And every soul will be brought with it a driver and a witness** (2:21). The driver drives it to the reckoning and the witness bears witness over it, and he is the angel assigned to the human being, as will be explained in Qaf. **And it will be judged between them in truth** meaning with honesty and justice. **And they will not be wronged** Sa'id ibn Jubayr said: Their good deeds will not be reduced nor will their bad deeds be increased.

Tafsir Ibn Kathir

The Blessed and Exalted says, informing about the horror of the Day of Resurrection and the great signs and tremendous earthquakes that will occur in it. The Almighty says: **And the Trumpet will be blown, and all who are in the heavens and the earth will fall dead except whom God wills.** This is the second blast, and it is the blast of the stunner, by which the living among the people of the heavens and the earth will die except whom God wills, as was stated explicitly and explained in the famous hadith of the Trumpet. Then the souls of those who remain will be taken until the last to die is the Angel of Death, and the Ever-Living, the Self-Sustaining, who was first and is the Remaining, will be alone in perpetuity and survival. He will say three times, **To God, the One, the Compeller.** I am the One who was alone and I have conquered all things and decreed the annihilation of all things. Then He will revive the first to revive, Israfil, and command him to blow the Trumpet again, and this is the third blast, the blast of resurrection. God the Almighty said: **Then He will blow into it again, and at once they will be standing, looking on.** That is, alive after they had been bones and dust that had become... The living are looking at the horrors of the Day of Resurrection, as God the Almighty said: "It will be only a single shout. At once they will be awake." And God the Almighty said: **The Day He will call you, and you will respond with praise to Him and you will think that you had remained only a little.** And He the Almighty said: "And among His signs is that the heaven and the earth stand by His command. Then when He calls you with a single call from the earth, at once you will come forth." Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of al-Nu'man ibn Salim, who said: I heard Ya'qub ibn 'Asim ibn 'Urwah ibn Mas'ud say: I heard a man say to 'Abdullah ibn 'Amr **may God be pleased with them both: You say that the Hour will come to an end at such and such a time.** He said: "I intended not to tell you anything. I only said: 'You will see in a little while a tremendous matter.'" Then 'Abdullah ibn 'Amr **may God be pleased with them both** said: The Messenger of God, may God bless him and grant him peace, said: "The Antichrist will emerge among my nation and will remain among them for forty - I do not know if it will be forty days, forty months, forty years, or forty nights. Then God, the Most High, will send Jesus, son of Mary, peace be upon him, looking like Urwah ibn Mas'ud al-Thaqafi. He will appear and God, the Most High, will destroy him. Then the people will remain after him for seven years, with no enmity between two people. Then God, the Most High, will send a cold wind from the direction of Ash-Sham, and no one will remain in whose heart there is an atom's

Surat al-Zumar 39:69

And the earth will shine with the light of its Lord, and the record will be placed, and the prophets and the witnesses will be brought forth, and it will be judged between them with truth, and they will not be wronged.

weight of faith except that it will seize him, so that if one of them were to be in the middle of a mountain, it would enter upon him." He said: I heard it from the Messenger of God, may God bless him and grant him peace. "And the worst of people will remain in the lightness of birds and dreams of wild beasts. They will not recognize what is right nor denounce what is wrong." He said: "Then Satan will appear to them and say: 'Will you not respond?' He will command them to worship idols, and they will worship them. In that, they will have their provisions and good lives. Then the Trumpet will be blown, and no one will hear it except that he will listen to it. The first to hear it will be a man who will fill his cistern and be struck dead. Then no one will remain except that he will be struck dead. Then God, the Most High, will send or send down..." God, the Almighty, will send rain like dew - or dew, Nu'man was unsure - and the bodies of people will grow from it. Then He will blow into it again, and at once they will be standing, looking on. Then it will be said, **O people, come to your Lord.** Stop them, for indeed, they will be questioned. Then it will be said, **Bring forth the people of the Fire.** He will be asked, **How many?** It will be said, "Out of every thousand, nine hundred and ninety-nine. On that Day the children will be raised up as white hairs, and on that Day the shin will be uncovered." Muslim alone transmitted it in his Sahih.

Hadith of Abu Hurairah, may God be pleased with him

Al-Bukhari said: Umar ibn Hafs ibn Ghiyath narrated to us, my father narrated to us, Al-A'mash said: I heard Abu Salih say: I heard Abu Hurairah **may God be pleased with him** narrating on the authority of the Prophet (blessings and peace of God be upon him) who said: **Between the two blasts will be forty.** They said: O Abu Hurairah, forty days? He **may God be pleased with him** said: I refuse. They said: Forty years? He said: I refuse. They said: Forty months? He said: I refuse. And everything of man will decay except his coccyx, on which creation is reconstructed.

Abu Ya'la said: Yahya bin Ma'in told us, Abu Al-Yaman told us, Ismail bin Ayyash told us, on the authority of Umar bin Muhammad, on the authority of Zaid bin Aslam, on the authority of his father, on the authority of Abu Hurairah **may God be pleased with him**, on the authority of the Prophet (blessings and peace of God be upon him), who said: "I asked Gabriel (peace be upon him) about this verse, 'And the Trumpet will be blown, and all who are in the heavens and the earth will fall dead except whom God wills.' Who are those whom God wills not to fall dead? He said, 'They are the martyrs, wearing their swords around His Throne, and the angels will meet them on the Day of Resurrection to the place of assembly, riding camels of rubies, their steps softer than silk, as far as the sight of men can reach. They will walk in Paradise and say, when the excursion is long, 'Come with us to our Lord so that we may see how He judges between His creation.' He laughs at them, 'O my God, and if He laughs at a servant in a place, then there is no account

for him.'" All of its men are trustworthy except for the sheikh of Ismail bin Ayyash, for he is not well-known, and God, the Most High, the Most Great, knows best. And the words of God, the Most High: **And the earth will shine with the light of its Lord**, meaning it will be illuminated on the Day of Resurrection when the Truth, the Most High, is revealed to creation to decide the judgment. **And the Book will be placed**, Qatadah said, **The Book of deeds**, "And the prophets will be brought," Ibn Abbas, may God be pleased with them both, said, **They will bear witness against the nations that they delivered God's messages to them**, "And the witnesses," meaning the angelic witnesses who preserve the deeds of the servants, both good and evil. **And it will be judged between them with truth**, meaning with justice, **and they will not be wronged**. God, the Most High, said: "And We will set up the just scales for the Day of Resurrection, so that no soul will be wronged at all. And if there is [anything] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountants." And God, the Most High, said: "Indeed, God does not wrong [anyone] by the weight of an atom. And if there is a good deed, He multiplies it and gives from Himself a great reward." For this reason, God, the Most High, said: **And every soul will be fully compensated for what it has done**, meaning of good and evil, **And He is most knowing of what they do**.

Fath al-Qadir

69- **And the earth will shine with the light of its Lord.** Shining means illumination. It is said that the sun shone, meaning it illuminated, and rose, meaning that it rose. The meaning of **with the light of its Lord** is **with the justice of its Lord**, as stated by Al-Hasan and others. Ad-Dahhak said: **with the decree of its Lord**, and the meaning is that the earth was illuminated and lit up by what God established of justice among its people, and what He decreed of truth among them. Justice is light and injustice is darkness. It was also said that God will create a light on the Day of Resurrection that will cover the face of the earth, so it will shine with it, other than the light of the sun and the moon. There is nothing wrong with interpreting it according to its literal meaning, for God Almighty is the Light of the heavens and the earth. The majority of scholars read *shine* in the active form, while Ibn Abbas, Abu Al-Jawza', and Ubaid bin Umair read it in the passive form. It was said that the Book was placed in the Preserved Tablet. Qatadah said: "It means the books and scrolls in which are the deeds of the children of Adam. So I will take him with my right hand and I will take him with my left," and Muqatil said the same. It was said that it is from the accountant who placed the book of accounting in his hands: that is, the book was placed for the account. **And the prophets will be brought** that is, they will be brought to the place of standing and they will be asked about the answers of their nations. **And the witnesses** who testify against the nations from the nation of Muhammad, may God bless him and grant him peace, as in His statement: **And**

thus **We have made you a just community that you will be witnesses over the people.** It was said that what is meant by the martyrs are those who were martyred in the cause of God, so they will testify on the Day of Resurrection for those who defended the religion of God. It was said that they are the guardians, as God Almighty said: **And every soul will come with a driver and a witness** "And it will be judged between them in truth, and they will not be wronged" that is, the servants will be protected by justice and honesty, and the fact is that they will not be wronged: that is, their reward will not be reduced nor will it be increased beyond what they deserve of punishment.

Tafsir al-Baghawi

69. The Almighty said: **And the earth will shine,** illuminated, **with the light of its Lord,** with the light of its Creator, and that will be when the Lord appears to decide the judgment among His creation. They will not be harmed by His light, just as they are not harmed by the sun on a clear day. Al-Hasan and Al-Suddi said: **With the justice of their Lord,** and by the earth he meant the places of resurrection. **And the record will be placed,** meaning the book of deeds. **And the prophets and the witnesses will be brought,** Ibn Abbas said: He means those who testify for the messengers that they conveyed the message, and they are the nation of Muhammad, may God bless him and grant him peace. Ata' said: He means the guardians, indicated by the Almighty's saying: **And every soul will come with a driver and a witness** (Qaf: 21), **And it will be judged between them in truth,** meaning with justice, **and they will not be wronged,** meaning their bad deeds will not be increased nor their good deeds decreased.

Tafsir al-Baidawi

69- **And the earth will shine with the light of its Lord** because of the justice He established in it. He called it light because it adorns the places and reveals rights, just as He called injustice darkness. In the hadith, **Injustice will be darkness on the Day of Resurrection.** That is why He added its name to **the earth** or to the light He created in it without an intermediary, luminous bodies, and that is why He added it to Himself. **And the book will be placed** for the accounting and recompense, from the accountant placing the book of accounting in his hands, or the records of deeds in the hands of the workers, and He was satisfied with the generic name instead of the plural. It was said that the Preserved Tablet is used to contrast the records. **And the prophets and the witnesses will be brought** who will bear witness for the nations and against them from among the angels and believers, and it was said that they will bear witness. **And it will be judged between them** between the servants. **With truth, and they will not be wronged** by reducing reward or increasing punishment for what the promise was made.

Surat al-Zumar 39:70

And every soul will be fully compensated for what it has done, and He is most knowing of what they do.

Surat al-Zumar 39:70

And every soul will be fully compensated for what it has done, and He is most knowing of what they do.

Tafsir al-Jalalayn

70 - **And every soul will be fully compensated for what it has done** its reward **and He is most knowing** All-Knowing **of what they do** so He does not need a witness.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And at that time God will fully recompense every soul for its deeds of good and evil. He knows best what they do in this world, whether it is obedience or disobedience. Nothing of that is hidden from Him. He will reward them for it on the Day of Resurrection. He will reward the doer of good for his good deeds, and the doer of evil for his evil deeds.

Tafsir al-Qurtubi

God Almighty says: **And every soul will be fully compensated for what it has done** of good or evil. **And He knows best what they do** in this world. He, the Almighty, has no need for a book or a witness. Nevertheless, books and witnesses bear witness to the evidence.

Tafsir Ibn Kathir

The Blessed and Exalted says, informing about the horror of the Day of Resurrection and the great signs and tremendous earthquakes that will occur in it. The Almighty says: **And the Trumpet will be blown, and all who are in the heavens and the earth will fall dead except whom God wills.** This is the second blast, and it is the blast of the stunner, by which the living among the people of the heavens and the earth will die except whom God wills, as was stated explicitly and explained in the famous hadith of the Trumpet. Then the souls of those who remain will be taken until the last to die is the Angel of Death, and the Ever-Living, the Self-Sustaining, who was first and is the Remaining, will be alone in perpetuity and survival. He will say three times, **To God, the One, the Compeller.** I am the One who was alone and I have conquered all things and decreed the annihilation of all things. Then He will revive the first to revive, Israfil, and command him to blow the Trumpet again, and this is the third blast, the blast of resurrection. God the Almighty said: **Then He will blow into it again, and at once they will be standing,**

looking on. That is, alive after they had been bones and dust that had become... The living are looking at the horrors of the Day of Resurrection, as God the Almighty said: "It will be only a single shout. At once they will be awake." And God the Almighty said: **The Day He will call you, and you will respond with praise to Him and you will think that you had remained only a little.** And He the Almighty said: "And among His signs is that the heaven and the earth stand by His command. Then when He calls you with a single call from the earth, at once you will come forth." Imam Ahmad said: Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of al-Nu'man ibn Salim, who said: I heard Ya'qub ibn 'Asim ibn 'Urwah ibn Mas'ud say: I heard a man say to 'Abdullah ibn 'Amr **may God be pleased with them both: You say that the Hour will come to an end at such and such a time.** He said: "I intended not to tell you anything. I only said: 'You will see in a little while a tremendous matter.'" Then 'Abdullah ibn 'Amr **may God be pleased with them both** said: The Messenger of God, may God bless him and grant him peace, said: "The Antichrist will emerge among my nation and will remain among them for forty - I do not know if it will be forty days, forty months, forty years, or forty nights. Then God, the Most High, will send Jesus, son of Mary, peace be upon him, looking like Urwah ibn Mas'ud al-Thaqafi. He will appear and God, the Most High, will destroy him. Then the people will remain after him for seven years, with no enmity between two people. Then God, the Most High, will send a cold wind from the direction of Ash-Sham, and no one will remain in whose heart there is an atom's weight of faith except that it will seize him, so that if one of them were to be in the middle of a mountain, it would enter upon him." He said: I heard it from the Messenger of God, may God bless him and grant him peace. "And the worst of people will remain in the lightness of birds and dreams of wild beasts. They will not recognize what is right nor denounce what is wrong." He said: "Then Satan will appear to them and say: 'Will you not respond?' He will command them to worship idols, and they will worship them. In that, they will have their provisions and good lives. Then the Trumpet will be blown, and no one will hear it except that he will listen to it. The first to hear it will be a man who will fill his cistern and be struck dead. Then no one will remain except that he will be struck dead. Then God, the Most High, will send or send down..." God, the Almighty, will send rain like dew - or dew, Nu'man was unsure - and the bodies of people will grow from it. Then He will blow into it again, and at once they will be standing, looking on. Then it will be said, **O people, come to your Lord.** Stop them, for indeed, they will be questioned. Then it will be said, **Bring forth the people of the Fire.** He will be asked, **How many?** It will be said, "Out of every thousand, nine hundred and ninety-nine. On that Day the children will be raised up as white hairs, and on that Day the shin will be uncovered." Muslim alone transmitted it in his Sahih.

Hadith of Abu Hurairah, may God be pleased with him

Al-Bukhari said: Umar ibn Hafs ibn Ghiyath narrated to

us, my father narrated to us, Al-A'mash said: I heard Abu Salih say: I heard Abu Hurairah **may God be pleased with him** narrating on the authority of the Prophet (blessings and peace of God be upon him) who said: **Between the two blasts will be forty.** They said: O Abu Hurairah, forty days? He **may God be pleased with him** said: I refuse. They said: Forty years? He said: I refuse. They said: Forty months? He said: I refuse. And everything of man will decay except his coccyx, on which creation is reconstructed.

Abu Ya'la said: Yahya bin Ma'in told us, Abu Al-Yaman told us, Ismail bin Ayyash told us, on the authority of Umar bin Muhammad, on the authority of Zaid bin Aslam, on the authority of his father, on the authority of Abu Hurairah **may God be pleased with him**, on the authority of the Prophet (blessings and peace of God be upon him), who said: "I asked Gabriel (peace be upon him) about this verse, 'And the Trumpet will be blown, and all who are in the heavens and the earth will fall dead except whom God wills.' Who are those whom God wills not to fall dead? He said, 'They are the martyrs, wearing their swords around His Throne, and the angels will meet them on the Day of Resurrection to the place of assembly, riding camels of rubies, their steps softer than silk, as far as the sight of men can reach. They will walk in Paradise and say, when the excursion is long, 'Come with us to our Lord so that we may see how He judges between His creation.' He laughs at them, 'O my God, and if He laughs at a servant in a place, then there is no account for him.'" All of its men are trustworthy except for the sheikh of Ismail bin Ayyash, for he is not well-known, and God, the Most High, the Most Great, knows best. And the words of God, the Most High: **And the earth will shine with the light of its Lord**, meaning it will be illuminated on the Day of Resurrection when the Truth, the Most High, is revealed to creation to decide the judgment. **And the Book will be placed**, Qatadah said, **The Book of deeds**, "And the prophets will be brought," Ibn Abbas, may God be pleased with them both, said, **They will bear witness against the nations that they delivered God's messages to them**, "And the witnesses," meaning the angelic witnesses who preserve the deeds of the servants, both good and evil. **And it will be judged between them with truth**, meaning with justice, **and they will not be wronged**. God, the Most High, said: "And We will set up the just scales for the Day of Resurrection, so that no soul will be wronged at all. And if there is [anything] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountants." And God, the Most High, said: "Indeed, God does not wrong [anyone] by the weight of an atom. And if there is a good deed, He multiplies it and gives from Himself a great reward." For this reason, God, the Most High, said: **And every soul will be fully compensated for what it has done**, meaning of good and evil, **And He is most knowing of what they do**.

Fath al-Qadir

70- **And every soul will be fully compensated for what it has done** of good and evil **and He is most knowing of what they do** in this world. He does not need a scribe, a calculator, or a witness. Rather, the book was placed and the prophets and witnesses were brought to

complete the argument and eliminate the excuse.

Tafsir al-Baghawi

70. **And every soul will be fully compensated for what it has done**, meaning: the reward for what it has done, **and He is most knowing of what they do**, Ata' said: He means that I am all-knowing of their actions and do not need a scribe or a witness.

Tafsir al-Baidawi

70- **And every soul will be fully compensated for what it has done** its recompense **and He is most knowing of what they do** so nothing of their actions escapes Him. Then He detailed the compensation and said:

Surat al-Zumar 39:71

And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened, and its keepers will say to them, "Did there not come to you messengers from among you, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?" They will say, "Yes, but the word of punishment has come into effect upon the disbelievers."

Surat al-Zumar 39:71

And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened, and its keepers will say to them, **Did there not come to you messengers from among you, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?** They will say, **Yes, but the word of punishment has come into effect upon the disbelievers.**

Tafsir al-Jalalayn

71 - **And those who disbelieved will be driven violently to Hell in groups** scattered groups **until, when they reach it, its gates are opened** the answer to *if* **and its keepers will say to them, Did there not come to you messengers from among you reciting to you the verses of your Lord** the Qur'an and other things **and warning you of the meeting of this Day of yours? They will say, Yes, but the word of punishment has come into effect** meaning, I will fill Hell upon the disbelievers

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And those who disbelieved will be driven to Hellfire** means: And those who disbelieved in God will be gathered to His fire which He has prepared for them on the Day of Resurrection in groups, group by group, and party by party.

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

And His statement: **Until, when they come to it, its seven gates will be opened**, and its keepers will say to them, "its guardians will say to them: 'Did there not come to you messengers from among you reciting to you the verses of your Lord?' " meaning the Book of God revealed to His Messenger and His proofs with which He sent His messengers to their nations, **and warning you of the meeting of this Day of yours?** He says: **And they warn you of what you will encounter on this Day of yours.** It may also be possible that its meaning is: **And they warn you of your fate until this Day.** They said: *Yes.* He says: Those who disbelieved will say, responding to the keepers of Hell: **Yes, messengers from us have come to us, warning us of our meeting on this Day.** "But the word of punishment has come to pass upon the disbelievers." He says: They said: **But the word of God has come to pass that His punishment of the people of disbelief in Him is upon us because of our disbelief in Him.**

As Bishr told us, he said: Yazid told us, he said: Saeed

told us on the authority of Qatada, regarding his statement: **But the word of punishment has come into effect upon the disbelievers** because of their deeds.

Tafsir al-Qurtubi

The Almighty says: **And those who disbelieved will be driven to Hell in groups.** This is a statement that every soul will be fully rewarded for its deeds, so the disbeliever will be driven to Hell and the believer to Paradise. *Groups* means groups, the singular of which is *zumrah*, *tahtmah*, and *gathering*. Al-Akhfash and Abu Ubaidah said: *Groups* means scattered groups, one after the other. The poet said:

You see people coming to his house in groups, one after the other.

Another said:

Until I saddened groups after groups

It was said: A push and a rebuke with a voice like the sound of a flute. **Until, when they come to it, its gates are opened** is the answer to *if*, and it has seven gates. This has been mentioned in *al-Hijr*. **And its keepers said to them** one of them is a keeper like *sadna* and *sadan*, and they said to them, rebuking and reprimanding them, **Did there not come to you messengers from among you reciting to you the verses of your Lord?** meaning the books revealed to the prophets. **And warning you** meaning frightening you **of the meeting of this Day of yours?** They said, *Yes* meaning, it has come to us, and this is an admission from them that the proof has been established against them. "But the word of punishment has come true for the disbelievers: "I will surely fill Hell with jinn and people all together." (Hud 11:119)

Tafsir Ibn Kathir

God the Almighty tells us about the state of the wretched disbelievers, how they will be driven to Hellfire. They will be driven violently, with rebuke, threat and warning, as God the Almighty said: **The Day they will be summoned to the Fire of Hell, a summons.** That is, they will be pushed into it forcefully, and they will be thirsty and thirsty, as God the Almighty said in another verse: **The Day We will gather the righteous to the Most Merciful as a delegation, and drive the criminals to Hellfire in droves.** In that state, they will be deaf, dumb and blind, some of them walking on their faces. "And We will gather them on the Day of Resurrection on their faces, blind, dumb and deaf. Their refuge is Hell. Whenever it subsides, We will increase their Blaze." And God the Almighty said: **Until, when they reach it, its gates are opened.** That is, as soon as they arrive at it, its gates are quickly opened to hasten their punishment. Then its keepers from among the guards, who are harsh in character and strong in strength, will say to them, in a manner of rebuke, reprimand and torment, **Did there not come to you**

messengers from among you? That is, from your kind, you are able to address them and learn from them. **They recite to you the verses of your Lord**, that is, they establish before you arguments and proofs for the truth of what they have called you to. **And they warn you of the meeting of this Day of yours**, that is, they warn you of the evil of this Day. The disbelievers will say to them, **Yes**, that is, they have come to us and warned us and established arguments and proofs against us. **But the word of punishment has come into effect upon the disbelievers**, that is, but we denied them and disobeyed them because of the misery that we had previously deserved when we turned from the truth to falsehood, as God Almighty said, informing us about them in another verse: "Whenever a group is thrown into it, its keepers will ask them, 'Did there not come to you a warner?' They will say, 'Yes, a warner did come to us, but we denied it and said, 'God has not sent down anything. You are not except in great error.' And they will say, 'If only we had listened or used reason, we would not have been among the companions of the Blaze.'" That is, they will turn back on themselves with blame and remorse. "So they will acknowledge their sin. So away with the companions of the Blaze," that is, far away from them and loss.

And His, the Blessed and Most High, saying here, **It will be said, 'Enter the gates of Hell to abide therein eternally.'** That is, everyone who sees them and knows their condition will testify against them that they deserve the punishment. For this reason, He did not attribute this statement to a specific speaker, but rather made it general to indicate that the universe is a witness against them that they deserve what they are in, according to the judgment of the All-Knowing, Just One. For this reason, the Most High, the Most Great, said, **It will be said, 'Enter the gates of Hell to abide therein eternally.'** That is, remaining in it, with no exit from it for you and no departure from it. **So evil is the residence of the arrogant.** That is, so evil is the destination and evil is the resting place for you because of your arrogance in this world and your refusal to follow the truth. It is what brought you to what you are in. So evil is the condition and evil is the outcome.

Fath al-Qadir

Then the Almighty mentioned the details of what He mentioned about every soul being fully compensated for what it earned, saying: 71- **And those who disbelieved will be driven to Hell in groups.** That is, the disbelievers will be driven to the Fire while they are in groups: that is, scattered groups, one following the other. Abu Ubaidah and Al-Akhfash said, **groups, scattered groups, one following the other.** And from this is the saying of the poet:

You see people coming to his doors in groups, one after the other.

It is derived from az-Zumar, which means sound, as a group is never without it. **Until, when they come to it, its gates are opened** meaning the gates of Hell are opened for them to enter it, and there are seven gates. This has been explained in Surat al-Hijr. **And its keepers will say to them** the plural of khazin is like sadanah and sadaan **Did there not come to you**

messengers from among yourselves meaning from among yourselves **reciting to you the verses of your Lord** which He sent down to them **and warning you of the meeting of this Day of yours** meaning frightening you of the meeting of this day in which you have become? They said this to them as a rebuke and a rebuke, so they responded by confessing and were unable to engage in the argument they used in this world because the matter had been exposed and made clear. For this reason, **they said, 'Yes'** meaning the messengers have come to us with the verses of God and they warned us of what we will encounter. **But the word of punishment has come into effect upon the disbelievers** which is **I will surely fill Hell with jinn and people all together.**

Tafsir al-Baghawi

71. **And those who disbelieved will be driven to Hell in groups**, violently, **in droves**, one after the other, each nation separately. Abu Ubaidah and Al-Akhfash said: *Groups* means separate groups, the singular of which is *group*. "Until, when they reach it, its gates are opened," the seven, and they had been closed before that. The people of Kufa read *fatahāt* opened and *fatahāt* opened with a light emphasis, while the others read it with a heavy emphasis, **And its keepers said to them**, rebuking and reprimanding them, **Did there not come to you messengers from among you**, from among yourselves, **reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?** They said, **Yes**, but the word of punishment **has come into effect**, it has become necessary, **for the disbelievers**, which is the Almighty's saying: **I will surely fill Hell with jinn and people all together** Hud 119.

Tafsir al-Baidawi

71- **And those who disbelieved will be driven to Hell in groups** scattered groups, some following others, according to their varying degrees of misguidance and evil. The plural of group is group and its derivation comes from az-Zumar, which means sound, as a group is never without it, or from their saying, a sheep is a group with little hair, and a man is a group with little chivalry, and it is a small group. **Until, when they come to it, its gates are opened** for them to enter, and *until* is what follows it, the sentence is narrated, and the Kufians read *fatha* with a light taa. **And its keepers said to them** as a rebuke and reprimand. **Did there not come to you messengers from among you** from your kind **reciting to you the verses of your Lord and warning you of the meeting of this Day of yours** this time of yours, which is the time of their entry into the Fire, and in it is evidence that there is no obligation before the Law, since they justified their rebuke by the coming of messengers and the conveyance of books. **They said, 'Yes, but the word of punishment has come into effect upon the disbelievers'** the word of God with punishment upon us, which is the judgment upon them with misery, and that they are from the people of the Fire, and the apparent in it was placed in place of the pronoun to indicate that this is specific to the disbelievers, and it was said that it is His saying, **I will surely fill Hell with jinn and people all together.**

Surat al-Zumar 39:72

It will be said, "Enter the gates of Hell to abide therein. Wretched is the residence of the arrogant."

Surat al-Zumar 39:72

It will be said, "Enter the gates of Hell to abide therein. Wretched is the residence of the arrogant."

Tafsir al-Jalalayn

72 - (It will be said, "Enter the gates of Hell to abide therein eternally. How wretched is the abode of the arrogant." Hell.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Then the keepers of Hell will say to those who disbelieved at that time, 'Enter the seven gates of Hell,' according to the number of your stations therein, 'to abide therein forever.'** That is, remaining there, never moving from it to another place. **Then evil is the abode of the arrogant.** That is, evil is the abode of those who were arrogant towards God in this world, that they would worship Him alone and single out God for Him alone: Hell on the Day of Resurrection.

Tafsir al-Qurtubi

The Almighty says: **It will be said, 'Enter the gates of Hell.'** That is, it will be said to them, **Enter Hell.** Its gates have already been discussed. Wahb said: The guards will meet them with whips of fire and will push them with their whips, so that in one push they will fall into Hell as many as Rabi'ah and Mudar. **Evil is the abode of the arrogant,** this has already been explained.

Tafsir Ibn Kathir

God the Almighty tells us about the state of the wretched disbelievers, how they will be driven to Hellfire. They will be driven violently, with rebuke, threat and warning, as God the Almighty said: **The Day they will be summoned to the Fire of Hell, a summons.** That is, they will be pushed into it forcefully, and they will be thirsty and thirsty, as God the Almighty said in another verse: **The Day We will gather the righteous to the Most Merciful as a delegation, and drive the criminals to Hellfire in droves.** In that state, they will be deaf, dumb and blind, some of them walking on their faces. "And We will gather them on the Day of Resurrection on their faces, blind, dumb and deaf. Their refuge is Hell. Whenever it subsides, We will increase their Blaze." And God the Almighty said: **Until, when they reach it, its gates are opened.** That is, as soon as they arrive at it, its gates are quickly opened to hasten their punishment. Then its keepers from among the guards, who are harsh in character and strong in strength, will say to them, in a manner of rebuke,

reprimand and torment, **Did there not come to you messengers from among you?** That is, from your kind, you are able to address them and learn from them. **They recite to you the verses of your Lord,** that is, they establish before you arguments and proofs for the truth of what they have called you to. **And they warn you of the meeting of this Day of yours,** that is, they warn you of the evil of this Day. The disbelievers will say to them, **Yes,** that is, they have come to us and warned us and established arguments and proofs against us. **But the word of punishment has come into effect upon the disbelievers,** that is, but we denied them and disobeyed them because of the misery that we had previously deserved when we turned from the truth to falsehood, as God Almighty said, informing us about them in another verse: "Whenever a group is thrown into it, its keepers will ask them, 'Did there not come to you a warner?' They will say, 'Yes, a warner did come to us, but we denied it and said, 'God has not sent down anything. You are not except in great error.' And they will say, 'If only we had listened or used reason, we would not have been among the companions of the Blaze.'" That is, they will turn back on themselves with blame and remorse. "So they will acknowledge their sin. So away with the companions of the Blaze," that is, far away from them and loss.

And His, the Blessed and Most High, saying here, **It will be said, 'Enter the gates of Hell to abide therein eternally.'** That is, everyone who sees them and knows their condition will testify against them that they deserve the punishment. For this reason, He did not attribute this statement to a specific speaker, but rather made it general to indicate that the universe is a witness against them that they deserve what they are in, according to the judgment of the All-Knowing, Just One. For this reason, the Most High, the Most Great, said, **It will be said, 'Enter the gates of Hell to abide therein eternally.'** That is, remaining in it, with no exit from it for you and no departure from it. **So evil is the residence of the arrogant.** That is, so evil is the destination and evil is the resting place for you because of your arrogance in this world and your refusal to follow the truth. It is what brought you to what you are in. So evil is the condition and evil is the outcome.

Fath al-Qadir

So when they confessed this confession 72- **It was said, 'Enter the gates of Hell'** which have been opened for you to enter, and the accusative of *eternally* is in the state: meaning destined for eternity. **So wretched is the abode of the arrogant** the one specifically condemned is omitted: meaning wretched is their abode, Hell. The explanation of the abode has been presented in more than one place.

Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the statement of God, **The keys of the heavens and the earth,** that he said: Their keys. Abu Ya'la, Yusuf al-Qadi, Abu al-Hasan al-Qattan, Ibn as-Sunni, Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Uthman ibn Affan, who said: "I asked the

Messenger of God, may God bless him and grant him peace, about the statement of God, 'To Him belong the keys of the heavens and the earth.' He said to me: 'O Uthman, you have asked me about a matter that no one before you has asked me about. The keys of the heavens and the earth are: There is no god but God, and God is the Greatest, and Glory be to God, and Praise be to God, and I seek forgiveness from God, other than whom there is no god, and the First and the Last, and the Evident and the Immanent, He gives life and causes death, and He is Alive and does not die, in His Hand is good, and He has power over all things.' Then he mentioned the merit of these words." Ibn Mardawayh narrated on the authority of Ibn Abbas, on the authority of Uthman, who said: He came to the Prophet, may God bless him and grant him peace, and said to him: 'Tell me about the keys of the heavens and the earth.' So he mentioned them. Al-Harith ibn Abi Usamah and Ibn Mardawayh narrated it on the authority of Abu Hurayrah, on the authority of Uthman. Al-Aqili and Al-Bayhaqi narrated it in Al-Asma' wa'l-Sifat on the authority of Ibn Umar on the authority of Uthman. Ibn Mardawayh narrated on the authority of Ibn Abbas that the Quraysh invited the Messenger of God (peace and blessings of God be upon him) to give him money so that he would be the richest man in Mecca and they would marry him to any women he wanted and they would have intercourse with his heels. They said to him: This is for you, O Muhammad, and refrain from cursing our gods and not speaking ill of them. He said: Until I see what comes to me from my Lord. So the revelation came: "Say: O you disbelievers" to the end of the Surah, and God revealed to him: "Say: Is it other than God that you order me to worship, O you ignorant ones?" to His saying: **of the losers.** Al-Bukhari, Muslim and others narrated on the authority of Ibn Mas'ud who said: A rabbi came to the Messenger of God (peace and blessings of God be upon him) and said: "O Muhammad, we find that on the Day of Resurrection God will carry the heavens on a finger, the trees on a finger, the water and the soil on a finger, and the rest of creation on a finger, and He will say, 'I am the King.' The Messenger of God (peace and blessings of God be upon him) laughed and said: "O Muhammad, we find that on the Day of Resurrection God will carry the heavens on a finger, the trees on a finger, the water and the soil on a finger, and the rest of creation on a finger, and He will say, 'I am the King.' The Messenger of God (peace and blessings of God be upon him) laughed until his molars were visible in confirmation of what the rabbi had said. Then the Messenger of God (peace and blessings of God be upon him) recited: 'And they have not appraised God with true appraisal, and the earth entirely will be in His grip on the Day of Resurrection.'" Al-Bukhari, Muslim and others narrated on the authority of Abu Hurayrah that he heard the Messenger of God (peace and blessings of God be upon him) say: "God will grasp the earth on the Day of Resurrection and roll up the heavens with His right hand, then He will say, 'I am the King. Where are the kings of the earth?'" There are hadiths and reports on this topic that indicate that carrying

The verse should be taken literally, without any interpretation or arbitrary interpretation. Al-Bukhari, Muslim and others narrated on the authority of Abu

Hurairah that he said: "A Jewish man in the marketplace of Medina said: 'By Him Who chose Moses over all mankind.' A man from the Ansar raised his hand and slapped him. He said: 'Do you say this while the Messenger of God (peace and blessings of God be upon him) is among us?' I mentioned that to the Messenger of God (peace and blessings of God be upon him), and he said: 'God says: "And the Trumpet will be blown, and all who are in the heavens and the earth will fall unconscious except whom God wills. Then it will be blown again, and at once they will be standing, looking on.'" So I will be the first to raise his head, and suddenly I will see Moses holding onto one of the pillars of the Throne. I do not know whether his head was raised before me or whether he was one of those whom God excepted." Abu Ya'la, al-Daraqutni in al-Ifrad, Ibn al-Mundhir, al-Hakim **who authenticated it**, Ibn Mardawayh and al-Bayhaqi in al-Ba'th narrated on the authority of Abu Hurairah that the Prophet (peace and blessings of God be upon him) said regarding His statement: 'except whom God wills,' he said: 'They are the martyrs, wearing their swords around His Throne, and the angels will meet them on the Day of Resurrection.'" It was narrated by Saeed bin Mansour and Abd bin Hamid from the sayings of Abu Hurairah. Al-Faryabi, Ibn Jarir, Abu Nasr Al-Sajzi in Al-Ibanah, and Ibn Mardawayh narrated on the authority of Anas that he asked the Messenger of God, may God bless him and grant him peace, about his statement: **Except whom God wills.** He said: Gabriel, Michael, the Angel of Death, and Israfil.

And the bearers of the Throne. Ibn al-Mundhir narrated on the authority of Jabir regarding his statement: **Except whom God wills**, he said: Moses, because he had been struck dead before. There are many hadiths that have been narrated about how the trumpet will be blown. Abd bin Hamid narrated on the authority of Ibn Abbas regarding his statement: **And the prophets and the witnesses will be brought**, he said: The prophets are the messengers, and the witnesses are those who testify that they conveyed the message, and there is no slander or cursing among them. Ibn Jarir and Ibn Mardawayh narrated on his authority regarding the verse, he said: They testify that the message was conveyed and that the nations denied them.

Tafsir al-Baghawi

72. "It will be said, 'Enter the gates of Hell to abide eternally therein. Wretched is the abode of the arrogant.'"

Tafsir al-Baidawi

72- **It will be said, 'Enter the gates of Hell to abide therein eternally.'** The speaker was vague in order to emphasize the gravity of what will be said to them. **How evil is the abode of the arrogant.** The *lam* in it is for the genus, and the one specifically condemned has been mentioned previously. The fact that their abode is in Hell due to their arrogance towards the truth does not contradict the fact that their entry into it is because the word of punishment has been justified against

Surat al-Zumar 39:72

It will be said, "Enter the gates of Hell to abide therein. Wretched is the residence of the arrogant."

them. Their arrogance and all their other evils are caused by it, as the Prophet (peace and blessings be upon him) said, "When God the Most High creates a servant for Paradise, He uses him to do the deeds of the people of Paradise until he dies doing one of the deeds of the people of Paradise and enters Paradise. When He creates a servant for Hell, He uses him to do the deeds of the people of Hell until he dies doing one of the deeds of the people of Hell and enters Hell because of it."

Surat al-Zumar 39:73

And those who feared their Lord will be driven to Paradise in groups until, when they reach it and its gates are opened and its keepers say to them, "Peace be upon you. You have become good, so enter it to abide eternally."

Tafsir al-Jalalayn

73 - **And those who feared their Lord will be driven gently to Paradise in groups until, when they come to it and its gates are opened** the waw in it is for the state with the assumption of *had* (and its keepers will say to them, "Peace be upon you, you have done well") a state **so enter it to abide therein** imagining eternity in it and the answer to *if* is implied, meaning they entered it and their driving and the opening of the gates before their arrival is an honor for them and the driving of the disbelievers and the opening of the gates of Hell upon their arrival so that its heat remains for them is an insult to them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "And those who feared their Lord by performing His obligations and avoiding His sins in this world, and sincerely devoted divinity to Him therein and devoted worship to Him alone, and did not associate anything with Him in their worship, will be gathered to Paradise in groups," meaning groups. So the driving of these people to their homes in Paradise was a delegation, as we explained before in Surah Maryam, on the best of the best of Paradise, and the driving of the others to Hell was a call and a ritual, as God said.

The people of interpretation said something similar to what we said about this, and we have mentioned this in its places in this book.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And those who disbelieved will be driven to Hell in groups** and regarding His statement: **And those who feared their Lord will be driven to Paradise in groups**, he said: The driving of those was violent, consequential, and pushing. And he recited: **The Day they are called to the Fire of Hell, they will be called** (al-Tur 52:13), he said: They will be pushed forcefully. And he recited: **Then that is he who drives away the orphan** (al-Ma'un 107:2), he said: He pushes him. And he recited: **And We will drive the criminals to Hell in droves** (Maryam 19:86) - and - **We will gather the righteous to the Most Merciful as a delegation** (Maryam 19:85), then he said: So these are the delegation of God.

Mujahid ibn Musa narrated to us, saying: Yazid narrated to us, saying: Sharik ibn Abdullah informed us, on the authority of Abu Ishaq, on the authority of Asim ibn Damrah, on the authority of Ali ibn Abi Talib, may God be pleased with him, regarding His statement:

And those who feared their Lord will be led to Paradise in groups, until, when they reach its door, they see a tree from whose root two springs emerge. They will go to one of them and drink from it as if they were commanded to do so, and whatever was in their bellies of filth, harm, or dirt will come out. Then they will go to the other and perform ablution from it as if they were commanded to do so, and a glimpse of bliss will descend upon them, and their heads will never be disheveled after that, and their clothes will never wear out after that. Then they will enter Paradise, and their parents will meet them as if they were hidden pearls, and they will say: Be of good cheer, God has prepared for you such and such, and has prepared for you such and such. Then they will look at the foundation of its building, and it will be a slew of red, yellow, and green pearls, glittering like lightning. Had God not decreed that their sight would not go, they would have gone. Then some of them will come to their wives, and they will say: Be of good cheer. So-and-so, son of so-and-so, has come. He calls him by his name and his father's name. She says, **Did you see him? Did you see him?** Joy overwhelms her until she gets up and sits on the threshold of her door. He enters, reclines on his bed, and recites this verse: "Praise be to God, who has guided us to this. And we would not have been guided had God not guided us." (al-A'raf 7:43)

Muhammad told us: Ahmad told us: Asbat told us, on the authority of al-Suddi, who said: Abu Ishaq mentioned on the authority of al-Harith on the authority of Ali, may God be pleased with him, who said: They will be driven to Paradise, and they will reach it and find at its gate a tree at the base of its trunk two springs running. They will go to one of them and wash themselves from it, and the freshness of bliss will flow over them, and their heads will never be disheveled again, and their skins will never be covered with dust, as if they had been anointed with oil. They will go to the other and drink from it, and whatever dirt or harm is in their bellies will go away. Then they will come to the gate of Paradise and ask for admission, and it will be opened for them. The keepers of Paradise will meet them and say: "Peace be upon you. Enter Paradise for what you used to do." (al-Nahl 16:32) He said: And the immortal youths will meet them, and they will circle around them as the youths of the people of this world are circled around boiling water when it comes from absence. They will say: **Be of good cheer, God has prepared such and such for you, and has prepared such and such for you.** Then one of them will go to his wife and give her the good report of him, and he will say: : So-and-so will come forward with the name by which he was called in the world. He said: Joy will overwhelm her until she stands on the threshold of her door and says: Did you see him? Did you see him? He said: He will say: Yes. He said: So he will come until he reaches his home, and when they reach it, they will find it made of pearls of yellow, red and green. He said: So he will enter and there will be cups placed, cushions arranged and carpets spread out. He said: Then he will enter to his wife from among the wide-eyed maidens. Had it not been that God had prepared her for him, his sight would have been dazzled by her light and beauty. He said: So he will recline at that and say, "Praise be to God, Who has guided us to this. We would not have been guided had

Surat al-Zumar 39:73

And those who feared their Lord will be driven to Paradise in groups until, when they reach it and its gates are opened and its keepers say to them, "Peace be upon you. You have become good, so enter it to abide eternally."

it not been that God guided us." (Al-A'raf 7:43) He said: So the angels will call out to them: **Indeed, this is Paradise which you have inherited because of what you used to do.** (Al-A'raf 7:43)

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, he said: Al-Suddi also mentioned something similar, except that he said: He is more likely to be guided to a position in Paradise than to his position in this world. Then Al-Suddi recited: **And He will admit them to Paradise, which He has made known to them** (Muhammad 47:6).

The Arab scholars differed about the position of the answer to the verb *if* in his statement, **until they came to it**. Some of the Basran grammarians said: It is said that his statement, **and its keepers said to them**, has the meaning of **he said to them**, as if he were eliminating the *waw*. There is something in poetry that seems to suggest that the *waw* is redundant, as the poet said:

So, O Kabisha, this is nothing but a dreamer's imagination.

It seems that he means: Then that would not have happened. He said: And some of them said: So he omitted the report, and omitting the report is also better in the verse, and omitting the report of speech is common. And another of them said: He is blind to his report, he said: And the Arabs do the same, Abd Manaf bin Rib' said at the end of the poem:

Even if they lead them in a path of sectarian strife, they will be driven away as stray camels are driven away.

Al-Akhtal said in the last poem:

Except that a tribe of Quraish favored the people or that the noble ones were humiliated.

Some of the grammarians of Kufa said: The *waw* was inserted into <hatta idha> and <falama> in its response and was removed. As for the one who removed it, there is nothing wrong with it. The one who inserted it likened the first ones to astonishment, so he made the second a sequence to the first, even though the second was a response as if he said: I am astonished by this and this.

The first and most correct of the sayings in this regard, in my opinion, is the one that says: The answer is rejected, even though the other saying is not refuted. This is because His statement: "And its keepers will say to them, 'Peace be upon you, you are well, so enter it to abide therein,'" indicates that there is something omitted in the statement, since it is followed by: **And they will say, 'Praise be to God, who has fulfilled His promise to us.'** If that is the case, then the meaning of the statement is: "Until when they come to it and its gates are opened, and its keepers say to them, 'Peace be upon you, you are well, so enter it to abide therein,' they will enter it and say, 'Praise be to God, who has fulfilled His promise to us.'" What He meant by His statement, "Peace be upon you," is

security from God for you that you will not be afflicted with any harm or injury after that. His statement, **You are well**, means: Your deeds in this world were good, so today your abode is good.

And Mujahid used to say about 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, his statement **you were good** he said: you were good in obeying God.

Tafsir al-Qurtubi

The Almighty said: **And those who feared their Lord will be driven to Paradise in groups.** Meaning, from among the martyrs, ascetics, scholars, reciters of Quran, and others, who feared God Almighty and acted in obedience to Him. He said about both groups: **And will be driven** with the same wording. The people of Hell will be saved by being expelled to it with shame and disgrace, as is done with prisoners and those who rebel against the ruler when they are driven to prison or killed. The people of Paradise will be driven like their mounts to the abode of honor and contentment, because they will only go riding, as is done with those who are honored and respected among the visitors to some kings. How different the two drives are. **Until, when they reach it and its gates are opened.** It was said: The *waw* here is for conjunction, in conjunction with a sentence, and the *roamer* is omitted. Al-Mubarrad said: Meaning, they were made happy and it was opened. The omission of the answer is eloquent in the speech of the Arabs. He recited:

Even if it is a soul that dies as a whole, it is a soul that sheds its souls.

So the answer to *law* was deleted and the meaning would have been **it would have been more beautiful**. Al-Zajaj said: **Until when they came to it** they entered it and this is close to the first. It was said: The *waw* is redundant. The Kufians said this and it is a mistake according to the Basrans. It was said: The addition of the *waw* is evidence that the gates were opened for them before they came due to their honor with God the Most High, and the meaning is until when they came to it its gates are open, as evidenced by His statement: **Gardens of Eden, their gates open to them** (p. 50). And the *waw* was deleted in the story of the people of Hell because they were granted a light and it was opened after they stood as a humiliation and intimidation for them. Al-Mahdawi mentioned it and Al-Nahhas narrated its meaning before him. Al-Nahhas said: As for the wisdom in proving the *waw* in the second verse and deleting it from the first, some of the people of knowledge have spoken about it with a statement that I do not know of anyone who spoke before him, which is that when God, the Almighty, said about the people of Hellfire: **until, when they come to it**

and its gates are opened, this indicates that it was closed. And when He said about the people of Paradise: **until, when they come to it and its gates are opened**, this indicates that it was open before they came to it, and God knows best. It was said: It is the way of eight, so when they reach seven they say **and eight**. Abu Bakr ibn Ayyash said this. God Almighty said: **He subjected them to seven nights and eight days** (al-Haqqah 69:7) and He said: **Those who repent are the worshippers** Then He said in the eighth: **And those who forbid evil** (al-Tawbah 9:112) and He said: **And they say, 'Seven and their eighth'** (al-Kahf 18:22) and He said: **Wives and virgins** (al-Tahrim 66:5) This has been discussed in full in *Bara'ah* and in *Al-Kahf* as well.

I said: This was used as evidence by those who say that the gates of Paradise are eight. They mentioned the hadith of Umar ibn al-Khattab, who said: The Messenger of God (peace and blessings of God be upon him) said: "There is none among you who performs ablution and completes it - or does it perfectly - then says, 'I bear witness that there is no god but God and that Muhammad is His servant and Messenger,' but the eight gates of Paradise will be opened for him, and he may enter through whichever of them he wishes." Narrated by Muslim and others. At-Tirmidhi narrated this hadith of Umar and said in it: **Eight gates of Paradise will be opened for him on the Day of Resurrection**, with an addition of *min*, which indicates that the gates of Paradise are more than eight. We have already mentioned this in Kitab at-Tadhkir, and their number ended at thirteen. We have mentioned there the size and vastness of its gates according to what was reported in a related hadith. So whoever wants it can refer to it there. **And its keepers will say to them**, It was said: **And its keepers will say to them**, meaning, **until they reach it and its gates are opened**, "And its keepers will say to them," "Peace be upon you. You have been well," meaning in this world. Mujahid said: **Through obedience to God**. It was also said: **Through righteous deeds**. Al-Naqqash related it, and the meaning is the same. Muqatil said: When they cross the bridge of Hell, they will be detained on a bridge between Heaven and Hell, and some of them will be punished for the injustices that took place between them in this world. Then, when they are refined and made pure, Ridwan and his companions will say to them: "Peace be upon you" **meaning greeting. You have become pure, so enter it to abide therein eternally**. I said: Al-Bukhari included this hadith of Al-Qantara in his Jami' from the hadith of Abu Sa'id Al-Khudri who said: The Messenger of God, may God bless him and grant him peace, said: "The believers will be saved from the Fire and detained on a bridge between Paradise and Hell, and some of them will be punished for wrongs committed between them in this world. Then, when they are refined and purified, they will be given permission to enter Paradise. By the One in Whose Hand is the soul of Muhammad, one of them will be better guided in his home in Paradise than in his home in this world." Al-Naqqash narrated: "At the gate of Paradise is a tree from whose trunk two springs spring forth. The believers will drink from one of them and it will be purified. This is what God, the Most High, said: 'And their Lord will give them to drink a pure drink.'"

(al-Insan 76:21) Then they will wash from the other and their skin will be perfumed. Then its keepers will say to them: 'Peace be upon you. You have become pure, so enter it to abide therein.'" This meaning is narrated from Ali, may God be pleased with him.

Tafsir Ibn Kathir

This is report about the state of the happy believers when they are driven on the camels as a delegation to Paradise in groups, i.e. group after group: the close ones, then the righteous, then those who come after them, then those who come after them, each group with those who are suitable for them: the prophets and the truthful with their likes, the martyrs with their peers, and the scholars with their peers, and each group with its own group, each group is suitable for the other.

Until when they reach it, i.e. when they reach the gates of Paradise after crossing the Sirat, they are stopped on a bridge between Paradise and Hell, and retribution is made for them for the injustices that were between them in this world, until when they are refined and purified, permission is given to them to enter Paradise. It was mentioned in the hadith of the trumpets that when the believers reach the gates of Paradise, they consult about who will ask permission for them to enter, so they go to Adam, then Noah, then Abraham, then Moses, then Jesus, then Muhammad, may God bless him and grant him peace, and all of them, as they did in the gathering places when they interceded with God Almighty to come to decide the judgment, so that the honor of Muhammad, may God bless him and grant him peace, over all of humanity would be made clear in All citizens have been proven in Sahih Muslim on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **I am the first intercessor in Paradise**. And in a wording by Muslim: **And I am the first to knock on the door of Paradise**.

Imam Ahmad said: Hashim told us, Sulayman told us, on the authority of Thabit, 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: "I will come to the gate of Paradise on the Day of Resurrection and ask to be admitted. The gatekeeper will say, 'Who are you?' I will say, 'Muhammad.' He said, 'Then he will say, 'Because of you, I was commanded not to open for anyone before you.'" Muslim narrated it on the authority of Amr ibn Muhammad al-Naqid and Zuhayr ibn Harb, both of them on the authority of Abu al-Nadr Hashim ibn al-Qasim, on the authority of Sulayman, who is ibn al-Mughirah al-Qaysi, on the authority of Thabit, on the authority of Anas, may God be pleased with him, with this chain of transmission. Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Hammam ibn Munabbih, on the authority of Abu Hurayrah **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) said: "The first group to enter Paradise will have the form of the moon on a full moon night. They will not spit therein, nor blow their noses therein, nor defecate therein. Their utensils and combs will be of gold and silver, their incense burners will be of aloes

Surat al-Zumar 39:73

And those who feared their Lord will be driven to Paradise in groups until, when they reach it and its gates are opened and its keepers say to them, "Peace be upon you. You have become good, so enter it to abide eternally."

vera, and their sweat will be of musk. Each one of them will have two wives, the marrow of whose shins will be visible through the flesh because of their beauty. There will be no difference between them, nor any hatred between them. Their hearts will be one. They glorify God morning and evening." Al-Bukhari narrated it on the authority of Muhammad ibn Muqatil, on the authority of Ibn al-Mubarak. Muslim narrated it on the authority of Muhammad ibn Rafi', on the authority of Abd al-Razzaq, both of them on the authority of Muammar, with a similar chain of transmission. Abu al-Zinad narrated it likewise on the authority of al-A'raj, on the authority of Abu Hurayrah **may God be pleased with him**, on the authority of the Messenger of God (peace and blessings of God be upon him). Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Jarir told us, on the authority of 'Ammarah ibn al-Qa'qa', on the authority of Abu Zur'ah, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The first group to enter Paradise will be like the moon on a full moon night. Those who follow them will be like the brightest shining star in the sky. They will not urinate, defecate, spit, or blow their noses. Their combs will be gold and silver, their sweat will be musk, their incense burners will be aloe vera, and their wives will be the wide-eyed houris. Their character will be like the character of one man, in the image of their father Adam, sixty cubits high in the sky." And they both included it in their collections from the hadith of Jarir. Al-Zuhri said, on the authority of Sa'id, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "A group of seventy thousand from my nation will enter Paradise. Their faces will shine like the brightness of the moon on a full moon night." 'Ukasha ibn Mihsan stood up and said: **O Messenger of God, supplicate to God to make me one of them.** He said: **O God, make him one of them.** Then a man from the Ansar stood up and said: **O Messenger of God, supplicate to God Almighty to make me one of them.** He, may God bless him and grant him peace, said: **He has preceded you.** It was narrated by 'Ukasha. They both included this hadith - about the seventy thousand who will enter Paradise without being brought to account - by al-Bukhari and Muslim on the authority of Ibn 'Abbas **may God be pleased with them both**, Jabir ibn 'Abdullah, 'Imran ibn Husayn, Ibn Mas'ud, Rifa'ah ibn 'Arabah al-Juhani, and Umm Qays bint Muhsin **may God be pleased with them both**. They also included it 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: "Seventy thousand or seven hundred thousand of my nation will enter Paradise, some of them taking others into account, until the first and the last of them will enter Paradise, their faces like the moon on a full moon night." Abu Bakr bin Abi Shaybah said: Ismail bin Ayyash told us on the authority of Muhammad bin Ziyad who said: I heard Abu Umamah al-Bahili **may God be pleased with him** say: I heard the

Messenger of God (blessings and peace of God be upon him) say: "My Lord, the Almighty, promised me that seventy thousand of my nation will enter Paradise, with each thousand seventy thousand who will not be brought to account or punished, and three handfuls of the handfuls of my Lord, the Almighty." And this is how al-Walid bin Muslim narrated it on the authority of Safwan bin Amr on the authority of Salim bin Amir on the authority of Abu al-Yaman Amir bin Abdullah bin Luhay on the authority of Abu Umamah. And al-Tabarani narrated it on the authority of Utbah bin Abd al-Salami: **Then with each thousand seventy thousand.** And something similar was narrated on the authority of Thawban and Abu Sa'id al-Anmari, and it has corroborating evidence from many sources. And the Almighty's saying: "Until, when they come to it and its gates are opened and its keepers say to them, 'Peace be upon you, you are well, so enter it to abide therein eternally.'" The answer is not mentioned here, but rather it is understood as: "Until, when they come to it and these matters of the gates being opened for them are an honor and awe, and the guardian angels receive them with good tidings, peace, and praise, not as the guards receive the unbelievers with reproach and rebuke." So it is understood that if this is the case, they will be happy, content, pleased, and rejoice to the extent that they will have bliss in it. And if the answer is omitted here, the mind will go astray in every direction regarding hope and expectation. And whoever claims that the *and* in the Almighty's saying: **and its gates are opened** is the *and* of eight, and uses it as evidence that the gates of Paradise are eight, has gone too far and is drowning in emptiness. Rather, the fact that the gates of Paradise are eight is derived from the authentic hadiths.

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Humayd ibn Abd al-Rahman, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever spends two pairs of his wealth in the way of God Almighty will be called from the gates of Paradise, and Paradise has gates. Whoever is among the people of prayer will be called from the gate of prayer. Whoever is among the people of charity will be called from the gate of charity. Whoever is among the people of jihad will be called from the gate of jihad. Whoever is among the people of fasting will be called from the gate of Rayyan." Abu Bakr, may God be pleased with him, said: O Messenger of God, if someone is in need, he will be called from whichever of them he will be called. Will anyone be called from all of them, O Messenger of God? He (peace and blessings of God be upon him) said: **Yes, and I hope that you will be one of them.** Al-Bukhari and Muslim narrated it from the hadith of Al-Zuhri in a similar manner. In both of them, it is narrated from the hadith of Abu Hazim Salamah ibn Dinar from Sahl ibn Sa'd **may God be pleased with him** that the Messenger of God (peace and blessings of God be upon him) said: "Indeed, Paradise has eight gates, one of which is called Ar-Rayyan. None shall

enter it except those who fast." In Sahih Muslim, it is narrated from Umar ibn Al-Khattab **may God be pleased with him** that he said: The Messenger of God (peace and blessings of God be upon him) said: "There is none among you who performs ablution and completes it completely, then says: 'I bear witness that there is no god but God and that Muhammad is His servant and Messenger,' except that the eight gates of Paradise will be opened for him, and he may enter through whichever one he wishes." Al-Hasan ibn Arafah said: Ismail ibn Ayyash narrated to us from Abdullah ibn Abd Al-Rahman ibn Abi Husayn from Shahr ibn Hawshab from Mu'adh **may God be pleased with him** that he said: The Messenger of God (peace and blessings of God be upon him) said: "The key to Paradise is: 'There is no god but God.'"

Mentioning the vastness of the gates of Paradise - we ask God from His great grace to make us among its people

In the two Sahihs, on the authority of Abu Zur'ah, on the authority of Abu Hurayrah, may God be pleased with him, in the long hadith of intercession, "God Almighty will say, 'O Muhammad, admit those of your nation who will not be held accountable through the right gate, and they will be partners with the people in the other gates. By the One in Whose Hand is the soul of Muhammad, the distance between the two leaflets of Paradise is like the distance between the two doorposts of the gate, like the distance between Mecca and Hajar - or Hajar and Mecca - and in another narration - Mecca and Busra.'" In Sahih Muslim, on the authority of Utbah ibn Ghazwan, he delivered a sermon in which he said, **It has been mentioned to us that the distance between the two leaflets of Paradise is a journey of forty years, and a day will come when it will be very crowded.** In Al-Musnad, on the authority of Hakim ibn Mu'awiyah, on the authority of his father, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, something similar. Abd ibn Hamid said, "Al-Hasan ibn Musa told us, Ibn Lahi'ah told us, Darraj 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, may God bless him and grant him peace, who said, 'The distance between the two leaflets of Paradise is a journey of forty years.'" And the saying of God, the Most High: "And its keepers will say to them, 'Peace be upon you. You have been good.'" That is, your deeds and words have been good, your efforts have been good, and your reward has been good, just as the Messenger of God, may God bless him and grant him peace, was commanded to call out among the Muslims during some of the battles, **Indeed, Paradise will not be entered by anyone except a Muslim soul** - and in another narration - **a believer**. And His saying, **So enter it to abide therein forever**, that is, remaining therein forever, not seeking to leave it. **And they will say, 'Praise be to God, who has fulfilled His promise to us.'** That is, the believers will say when they see in Paradise that abundant reward, bounty, lasting bliss, and great kingdom, they will say at that time, **Praise be to God, who has fulfilled His promise to us**, that is, who promised us on the tongues of His noble messengers, just as they called out in this world, "Our Lord, and give us what You promised us through Your messengers

and do not disgrace us on the Day of Resurrection. Indeed, You do not fail to fulfill Your promise." "And they will say, 'Praise be to God, who has guided us to this. We would not have been guided had God not guided us. The messengers of our Lord have brought the truth.'" "And they will say, 'Praise be to God, who has removed from us sorrow. Indeed, our Lord..." Indeed, He is Forgiving and Appreciative. * Who has settled us in the home of permanence out of His bounty. No toil will touch us therein, nor will weariness touch us therein. And His statement, "And We have given inheritance to the earth, that we may settle in Paradise wherever we will. How excellent is the reward of the workers." Abu Al-Aaliyah, Abu Salih, Qatadah, As-Suddi, and Ibn Zayd said, meaning the land of Paradise. So this verse is like the statement of God, the Most High, **And We had already written in the Psalms, after the remembrance, 'The earth will be inherited by My righteous servants.'** For this reason they said, **We may settle in Paradise wherever we will**, meaning wherever we will we may settle. How excellent is our reward for our work. In the two Sahihs, from the hadith of Az-Zuhri, from Anas, may God be pleased with him, in the story of the Ascension, the Prophet, may God bless him and grant him peace, said, **I was brought into Paradise, and there were wings of pearls and its soil was musk.**

Abdul Rahman bin Hamid said: Ruh bin Ubadah told us, Hammad bin Salamah told us, on the authority of Al-Jariry, on the authority of Abu Nadrah, on the authority of Abu Saeed, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, asked Ibn Sayyad about the soil of Paradise, and he said: The pearls of Mecca are white, pure musk. The Messenger of God, may God bless him and grant him peace, said: **He is speaking the truth.** Muslim narrated it in the same way from the hadith of Abu Salamah, on the authority of Abu Nadrah, on the authority of Abu Saeed, may God be pleased with him, with it. Muslim also narrated it on the authority of Abu Bakr bin Abi Shaybah, on the authority of Abu Usamah, on the authority of Al-Jariry, on the authority of Abu Nadrah, on the authority of Abu Saeed, may God be pleased with him, who said: Ibn Sayyad asked the Messenger of God, may God bless him and grant him peace, about the soil of Paradise, and he said: **The pearls of Mecca are white, pure musk.** Ibn Abi Hatim said: My father told us, Abu Ghassan Malik bin Ismail told us, Israel told us, on the authority of Abu Ishaq, on the authority of Asim bin Damrah, on the authority of Ali bin Abi Talib, may God be pleased with him, regarding the words of God Almighty: **And those who feared their Lord will be driven to Paradise in groups**, he said: They were driven until they reached one of the gates of Paradise and found near it a tree from beneath whose trunk two springs were emerging. They went to one of them and purified themselves from it, and the freshness of bliss flowed over them, and their skins never changed after that, and their hair never became disheveled after that, as if they had been anointed with oil. Then they went to the other, as if they had been commanded to do so, and they drank from it, and it removed whatever harm or impurity was in their bellies. The angels met them at the gates of Paradise, "Peace be upon you. You have become pure, so enter it to abide therein." And each of the boys met

And those who feared their Lord will be driven to Paradise in groups until, when they reach it and its gates are opened and its keepers say to them, "Peace be upon you. You have become good, so enter it to abide eternally."

their companion, circling around him as boys do to boiling water. He came from absence, **Be of good cheer, for God has prepared for you such and such an honor, and God has prepared for you such and such an honor.** He said: And one of his boys went to his wives from the houris and said: **This is so-and-so.** In His name in this world, they say, **Did you see him?** He says, *Yes.* Joy overwhelms them until they go out to the threshold of the door. He says, **So he comes and sees cushions lined up, cups placed, and carpets spread out.** He says, "Then he looks at the foundation of his building and sees that it is built on pearls of red, green, yellow, white, and every other color. Then he raises his eyes to its ceiling. Had it not been that God Almighty had decreed it for him, he would have been pained that his sight would be lost. It is like lightning." Then he looks at his wives from the houris, then he reclines on one of his couches and says, "Praise be to God who has guided us to this. We would not have been guided had God not guided us."

Then he said: My father told us, Abu Ghassan Malik bin Ismail Al-Nahdi told us, Maslama bin Ja'far Al-Bajali told us, he said: I heard Abu Mu'adh Al-Basri say that Ali, may God be pleased with him, was one day with the Messenger of God, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, when they emerge from their graves, they will be met by - or given - she-camels with wings, and on them are saddles of gold, the straps of their sandals, and a light will shine with every step as far as the eye can see. Then they will come to a tree from whose root two springs will spring forth. They will drink from one of them, and it will wash away whatever filth is in their bellies, and they will wash themselves from the other, and their skin and hair will never be disheveled after that, and the freshness of bliss will flow over them. Then they will come to - or they will come to - the gate of Paradise, and there will be a ring of red ruby on gold plates. They will strike the ring on the plate, and a ringing will be heard from above, and every houri will be informed that her husband has arrived, so her guardian will be sent, and it will be opened for him. When she sees him, she will fall down before him." Maslama said: "I think he said: Prostrating - He says: Raise your head, for I am your guardian and I have been entrusted with your affair. So he follows him and tracks his footsteps. Then the hasty houri will be deceived and come out from the tents of pearls and rubies until she embraces him and says: You are my love and I am your love. I am the immortal one who does not die. I am the gentle one who does not suffer. I am the satisfied one who does not get angry. I am the resident one who does not move. So he enters a house from its foundation to its roof, a foundation of one hundred thousand cubits. Its construction is made of pearl stones, with paths of yellow, green, and red in which there is no path that can rival its companion. In the house are seventy beds. On each bed are seventy mattresses. On each mattress are seventy wives. On each wife are seventy garments. The marrow of her leg can be seen from inside the garments. He

completes intercourse with her in the space of one of your nights. Rivers flow from beneath them. "Rivers of water unpolluted" - he said: clear, with no turbidity in it - **and rivers of milk whose taste never changes** - he said: it did not come out of the udders of cattle - **and rivers of wine delicious to those who drink** - he said: it was not squeezed out by men with their feet. **And rivers of purified honey** - he said it did not come out of the bellies of bees, he gathers the fruits, if he wishes standing, if he wishes sitting, or if he wishes reclining - then he recited **And its shades are drawn low for them, and its fruits are made accessible to them** so he desires food and a white bird comes to him, he said or he said green, he said it raises its wings and he eats from its sides whichever color he wishes, then it flies and goes and the angel enters and says: Peace be upon you. This is Paradise, which you have inherited for what you used to do. And if a hair from the hair of the houri fell to the ground, the sun would shine with it black in light. This is a strange hadith and it seems to be mursal, and God knows best.

Fath al-Qadir

After He mentioned previously the state of those who disbelieved and their being driven to Hell, He mentioned here the state of the righteous and their being driven to Paradise, saying 73- **And those who feared their Lord will be driven to Paradise in groups.** That is, the angels will drive them in a drive of honor, respect, and glorification. The meaning of groups has been explained previously. **Until, when they reach it and its gates are opened,** is the answer to the omitted *if*. Al-Mubarrad said that it means: they were happy and it was opened. He recited the words of the poet:

Even if it were a soul that would all die, it would be a soul that sheds souls

So the answer to *law* was deleted, and the meaning is: I would have gone. Al-Zajjaj said: My opinion is that the answer is deleted based on the estimation: until they came to it, and these things that I mentioned entered it, so the answer is they entered it, and it was deleted because there is evidence for that in the speech. Al-Akhfash and the Kufians said: The answer is opened and the waw is redundant, which is a mistake according to the Basrans, because the waw is one of the letters of meaning and is not added. It was said that the addition of the waw is evidence that the gates were opened for them before they came due to their honor with God, and the estimation is: until they came to it and its gates are open, based on His statement: **Gardens of Eden, their gates open for them.** The waw was deleted in the story of the people of Hell because they stood before Hell and it was opened after they stood as a humiliation and intimidation. An-Nahhas mentioned its meaning, attributing it to some of the people of knowledge. He said: I do not know that anyone preceded him in that. According to this statement, the waw is the waw of state with the estimation of qad: meaning they came to it and the gates were opened for them. It was said that it is the

waw of the eight, because it was the custom of the Arabs to say in numbers: five, six, seven, and eight. This has been fully discussed in Surah Bara'ah and in Surah Al-Kahf as well. Then God the Almighty informed that the keepers of Paradise greet the believers, saying: "And its keepers will say to them, 'Peace be upon you.'" That is, peace be upon you from every affliction. **You were good** in this world, and you were not defiled by polytheism and sins. Mujahid said: **You were good by obeying God.** It was also said that it was by doing good deeds, but the meaning is the same. Muqatil said: "When they cross the bridge of Hell, they will be detained on a bridge between Paradise and Hell, and retribution will be taken from each other for the wrongs that were committed between them. Then, when they are refined and refined, Ridwan and his companions will say to them, 'Peace be upon you,' the verse. **So enter it**, that is, enter Paradise. **Abiding eternally**, that is, destined for eternity.

Tafsir al-Baghawi

73. **And those who feared their Lord will be driven to Paradise in groups until, when they reach it, its gates are opened.** The Kufians said: This waw is redundant so that it is an answer to his statement: **until, when they reach it**, as in the market of the unbelievers. This is like what God Almighty said: **And We had certainly given Moses and Aaron the Criterion and a light Al-Anbiya' 48**, (meaning: light), and the waw is redundant.

It was said: The waw is the waw of state, and its meaning is: Its doors were opened. The waw was inserted to clarify that they were open before their arrival, and it was deleted in the first verse to clarify that they were closed before their arrival.

If you do not make the waw redundant in his saying: **(And it was opened)**, they differed in the answer to his saying:

And its keepers said to them, and the waw in it is omitted, meaning: until they came to it and its doors were opened, and its keepers said to them.

Al-Zajaj said: I think the answer is omitted, and its meaning is: "Until when they came to it and its gates were opened, and its keepers said to them, 'Peace be upon you, you have become good, so enter it to abide eternally.'" They entered it, because the speech indicates this.

And its keepers said to them, "Peace be upon you, you are well." He means that the keepers of Paradise greet them and say, **You are well.**

Ibn Abbas said: May your stay be pleasant. Qatada said: When they cross the Fire, they will be stopped on a bridge between Paradise and Hell, and some of them will take revenge on others until they are refined and purified and enter Paradise. Then Ridwan and his companions said to them: "Peace be upon you. You have been pure, so enter it to abide therein."

It was narrated on the authority of Ali, peace be upon

him, who said: They will be led to Paradise, and when they reach it, they will find at its gate a tree from under whose trunk two springs will emerge. The believer will wash from one of them, purifying his exterior, and drink from the other, purifying his interior. The angels will meet them at the gates of Paradise, saying: "Peace be upon you. You have done well, so enter it to abide therein."

Tafsir al-Baidawi

73- **And those who feared their Lord will be driven to Paradise** They will be hastened to the abode of honor. It was also said that their mounts will be driven, as they will not go except as riders. **In groups** according to their varying ranks in honor and high status. **Until, when they reach it and its gates are opened** The answer to *if* was omitted to indicate that they will then have an honor and reverence beyond description, and that the gates of Paradise will be opened for them before their arrival, without them waiting. The Kufians read *opened* with a light pronunciation. "Its keepers will say to them, 'Peace be upon you'" No harm will befall you afterward. **You have been made good** You have been purified from the filth of sins. **So enter it to abide therein** Estimating eternity in it. The *fa* indicates that their goodness is the reason for their entry and their eternity, and it does not prevent the sinner from entering with forgiveness because it is his purifier.

Surat al-Zumar 39:74

And they said, "Praise be to God, who has fulfilled for us His promise and has made us inherit the earth so that we may settle in Paradise wherever we will. How excellent is the reward of those who work."

Surat al-Zumar 39:74

And they said, "Praise be to God, who has fulfilled for us His promise and has made us inherit the earth so that we may settle in Paradise wherever we will. How excellent is the reward of those who work."

Tafsir al-Jalalayn

74 - **And they said** in apposition to its implied entry **Praise be to God, who has fulfilled His promise to us of Paradise and has given us inheritance of the earth** meaning the land of Paradise **that we may settle** we may descend **in Paradise wherever we will** because it is all in it, no place is chosen over another place **so excellent is the reward of the workers** Paradise

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And they said, 'Praise be to God, who has fulfilled His promise to us.'** He says: And those who were led in groups and entered it said: All thanks are due to God, who has fulfilled His promise to us, who had promised them in this world for their obedience to Him, and He fulfilled it by fulfilling it for us today. **And He has given us inheritance of the earth.** He says: And He made the land of Paradise, which was for the people of Hell, if they had obeyed God in this world and entered it, an inheritance for us from them.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And We caused the earth to be inherited**, he said: the land of Paradise.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **And We caused the earth to be inherited** means the land of Paradise.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And We caused the earth to be inherited**, he said: The land of Paradise, and he recited: **The earth will be inherited by My righteous servants** (Al-Anbiya': 105).

His saying: **We will settle in Paradise wherever we wish** means: We will take a home in Paradise and live wherever we like and desire.

As Muhammad told us, he said: Ahmad told us, he said: Asbat told us on the authority of Al-Suddi, **We will settle in Paradise wherever we wish**, we will descend from it whenever we wish.

And His saying: **The best reward for those who work** means: The best reward for those who obey God and work for Him in this world is Paradise for whomever

God gives it to in the Hereafter.

Tafsir al-Qurtubi

The Almighty said: **And they will say, 'Praise be to God, Who has fulfilled His promise to us.'** That is, when they enter, they will say this. **And We have given inheritance to the earth.** That is, the land of Paradise. It was said that they inherited the land that would have belonged to the people of Hell if they had been believers. This was stated by Abu Al-Aaliyah, Abu Salih, Qatada, Al-Suddi, and the commentators. It was also said that it refers to the land of this world, in both cases. The Almighty said: **So excellent is the reward of the workers.** It was said that it is from their saying, meaning, what an excellent reward this is. It was also said that it is from the words of God, meaning, what an excellent reward this is for the doers of good that You have given them.

Tafsir Ibn Kathir

This is report about the state of the happy believers when they are driven on the camels as a delegation to Paradise in groups, i.e. group after group: the close ones, then the righteous, then those who come after them, then those who come after them, each group with those who are suitable for them: the prophets and the truthful with their likes, the martyrs with their peers, and the scholars with their peers, and each group with its own group, each group is suitable for the other. **Until when they reach it**, i.e. when they reach the gates of Paradise after crossing the Sirat, they are stopped on a bridge between Paradise and Hell, and retribution is made for them for the injustices that were between them in this world, until when they are refined and purified, permission is given to them to enter Paradise. It was mentioned in the hadith of the trumpets that when the believers reach the gates of Paradise, they consult about who will ask permission for them to enter, so they go to Adam, then Noah, then Abraham, then Moses, then Jesus, then Muhammad, may God bless him and grant him peace, and all of them, as they did in the gathering places when they interceded with God Almighty to come to decide the judgment, so that the honor of Muhammad, may God bless him and grant him peace, over all of humanity would be made clear in All citizens have been proven in Sahih Muslim on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **I am the first intercessor in Paradise.** And in a wording by Muslim: **And I am the first to knock on the door of Paradise.**

Imam Ahmad said: Hashim told us, Sulayman told us, on the authority of Thabit, 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: "I will come to the gate of Paradise on the

Day of Resurrection and ask to be admitted. The gatekeeper will say, 'Who are you?' I will say, 'Muhammad.' He said, 'Then he will say, 'Because of you, I was commanded not to open for anyone before you.'" Muslim narrated it on the authority of Amr ibn Muhammad al-Naqid and Zuhayr ibn Harb, both of them on the authority of Abu al-Nadr Hashim ibn al-Qasim, on the authority of Sulayman, who is ibn al-Mughirah al-Qaysi, on the authority of Thabit, on the authority of Anas, may God be pleased with him, with this chain of transmission. Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Hammam ibn Munabbih, on the authority of Abu Hurayrah **may God be pleased with him**, who said: The Messenger of God (peace and blessings of God be upon him) said: "The first group to enter Paradise will have the form of the moon on a full moon night. They will not spit therein, nor blow their noses therein, nor defecate therein. Their utensils and combs will be of gold and silver, their incense burners will be of aloe vera, and their sweat will be of musk. Each one of them will have two wives, the marrow of whose shins will be visible through the flesh because of their beauty. There will be no difference between them, nor any hatred between them. Their hearts will be one. They glorify God morning and evening." Al-Bukhari narrated it on the authority of Muhammad ibn Muqatil, on the authority of Ibn al-Mubarak. Muslim narrated it on the authority of Muhammad ibn Rafi', on the authority of Abd al-Razzaq, both of them on the authority of Muammar, with a similar chain of transmission. Abu al-Zinad narrated it likewise on the authority of al-A'raj, on the authority of Abu Hurayrah **may God be pleased with him**, on the authority of the Messenger of God (peace and blessings of God be upon him). Al-Hafiz Abu Ya'la said: Abu Khaithama told us, Jarir told us, on the authority of 'Ammarah ibn al-Qa'qa', on the authority of Abu Zur'ah, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The first group to enter Paradise will be like the moon on a full moon night. Those who follow them will be like the brightest shining star in the sky. They will not urinate, defecate, spit, or blow their noses. Their combs will be gold and silver, their sweat will be musk, their incense burners will be aloe vera, and their wives will be the wide-eyed houris. Their character will be like the character of one man, in the image of their father Adam, sixty cubits high in the sky." And they both included it in their collections from the hadith of Jarir. Al-Zuhri said, on the authority of Sa'id, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "A group of seventy thousand from my nation will enter Paradise. Their faces will shine like the brightness of the moon on a full moon night." 'Ukasha ibn Mihsan stood up and said: **O Messenger of God, supplicate to God to make me one of them.** He said: **O God, make him one of them.** Then a man from the Ansar stood up and said: **O Messenger of God, supplicate to God Almighty to make me one of them.** He, may God bless him and grant him peace, said: **He has preceded you.** It was narrated by 'Ukasha. They both included this hadith - about the seventy thousand who will enter Paradise without being brought to account - by al-Bukhari and Muslim on the authority of Ibn 'Abbas

may God be pleased with them both, Jabir ibn 'Abdullah, 'Imran ibn Husayn, Ibn Mas'ud, Rifa'ah ibn 'Arabah al-Juhani, and Umm Qays bint Muhsin **may God be pleased with them both**. They also included it 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: "Seventy thousand or seven hundred thousand of my nation will enter Paradise, some of them taking others into account, until the first and the last of them will enter Paradise, their faces like the moon on a full moon night." Abu Bakr bin Abi Shaybah said: Ismail bin Ayyash told us on the authority of Muhammad bin Ziyad who said: I heard Abu Umamah al-Bahili **may God be pleased with him** say: I heard the Messenger of God (blessings and peace of God be upon him) say: "My Lord, the Almighty, promised me that seventy thousand of my nation will enter Paradise, with each thousand seventy thousand who will not be brought to account or punished, and three handfuls of the handfuls of my Lord, the Almighty." And this is how al-Walid bin Muslim narrated it on the authority of Safwan bin Amr on the authority of Salim bin Amir on the authority of Abu al-Yaman Amir bin Abdullah bin Luhay on the authority of Abu Umamah. And al-Tabarani narrated it on the authority of Utbah bin Abd al-Salami: **Then with each thousand seventy thousand.** And something similar was narrated on the authority of Thawban and Abu Sa'id al-Anmari, and it has corroborating evidence from many sources. And the Almighty's saying: "Until, when they come to it and its gates are opened and its keepers say to them, 'Peace be upon you, you are well, so enter it to abide therein eternally.'" The answer is not mentioned here, but rather it is understood as: "Until, when they come to it and these matters of the gates being opened for them are an honor and awe, and the guardian angels receive them with good tidings, peace, and praise, not as the guards receive the unbelievers with reproach and rebuke." So it is understood that if this is the case, they will be happy, content, pleased, and rejoice to the extent that they will have bliss in it. And if the answer is omitted here, the mind will go astray in every direction regarding hope and expectation. And whoever claims that the *and* in the Almighty's saying: **and its gates are opened** is the *and* of eight, and uses it as evidence that the gates of Paradise are eight, has gone too far and is drowning in emptiness. Rather, the fact that the gates of Paradise are eight is derived from the authentic hadiths.

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Humayd ibn Abd al-Rahman, on the authority of Abu Hurayrah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever spends two pairs of his wealth in the way of God Almighty will be called from the gates of Paradise, and Paradise has gates. Whoever is among the people of prayer will be called from the gate of prayer. Whoever is among the people of charity will be called from the gate of charity. Whoever is among the people of jihad will be called from the gate of jihad. Whoever is among the people of fasting will be called from the gate of Rayyan." Abu Bakr, may God be pleased with him, said: O Messenger of God, if someone is in need, he will be

And they said, "Praise be to God, who has fulfilled for us His promise and has made us inherit the earth so that we may settle in Paradise wherever we will. How excellent is the reward of those who work."

called from whichever of them he will be called. Will anyone be called from all of them, O Messenger of God? He (peace and blessings of God be upon him) said: **Yes, and I hope that you will be one of them.** Al-Bukhari and Muslim narrated it from the hadith of Al-Zuhri in a similar manner. In both of them, it is narrated from the hadith of Abu Hazim Salamah ibn Dinar from Sahl ibn Sa'd **may God be pleased with him** that the Messenger of God (peace and blessings of God be upon him) said: "Indeed, Paradise has eight gates, one of which is called Ar-Rayyan. None shall enter it except those who fast." In Sahih Muslim, it is narrated from Umar ibn Al-Khattab **may God be pleased with him** that he said: The Messenger of God (peace and blessings of God be upon him) said: "There is none among you who performs ablution and completes it completely, then says: 'I bear witness that there is no god but God and that Muhammad is His servant and Messenger,' except that the eight gates of Paradise will be opened for him, and he may enter through whichever one he wishes." Al-Hasan ibn Arafah said: Ismail ibn Ayyash narrated to us from Abdullah ibn Abd Al-Rahman ibn Abi Husayn from Shahr ibn Hawshab from Mu'adh **may God be pleased with him** that he said: The Messenger of God (peace and blessings of God be upon him) said: "The key to Paradise is: 'There is no god but God.'"

Mentioning the vastness of the gates of Paradise - we ask God from His great grace to make us among its people

In the two Sahihs, on the authority of Abu Zur'ah, on the authority of Abu Hurayrah, may God be pleased with him, in the long hadith of intercession, "God Almighty will say, 'O Muhammad, admit those of your nation who will not be held accountable through the right gate, and they will be partners with the people in the other gates. By the One in Whose Hand is the soul of Muhammad, the distance between the two leaflets of Paradise is like the distance between the two doorposts of the gate, like the distance between Mecca and Hajar - or Hajar and Mecca - and in another narration - Mecca and Busra.'" In Sahih Muslim, on the authority of Utbah ibn Ghazwan, he delivered a sermon in which he said, **It has been mentioned to us that the distance between the two leaflets of Paradise is a journey of forty years, and a day will come when it will be very crowded.** In Al-Musnad, on the authority of Hakim ibn Mu'awiyah, on the authority of his father, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, something similar. Abd ibn Hamid said, "Al-Hasan ibn Musa told us, Ibn Lahi'ah told us, Darraj 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, may God bless him and grant him peace, who said, 'The distance between the two leaflets of Paradise is a journey of forty years.'" And the saying of God, the Most High: "And its keepers will say to them, 'Peace be upon you. You have been good.'" That is, your deeds and words have been good, your efforts have

been good, and your reward has been good, just as the Messenger of God, may God bless him and grant him peace, was commanded to call out among the Muslims during some of the battles, **Indeed, Paradise will not be entered by anyone except a Muslim soul -** and in another narration - **a believer.** And His saying, **So enter it to abide therein forever,** that is, remaining therein forever, not seeking to leave it. **And they will say, 'Praise be to God, who has fulfilled His promise to us.'** That is, the believers will say when they see in Paradise that abundant reward, bounty, lasting bliss, and great kingdom, they will say at that time, **Praise be to God, who has fulfilled His promise to us,** that is, who promised us on the tongues of His noble messengers, just as they called out in this world, "Our Lord, and give us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail to fulfill Your promise." "And they will say, 'Praise be to God, who has guided us to this. We would not have been guided had God not guided us. The messengers of our Lord have brought the truth.'" "And they will say, 'Praise be to God, who has removed from us sorrow. Indeed, our Lord..." "Indeed, He is Forgiving and Appreciative. * Who has settled us in the home of permanence out of His bounty. No toil will touch us therein, nor will weariness touch us therein. And His statement, "And We have given inheritance to the earth, that we may settle in Paradise wherever we will. How excellent is the reward of the workers." Abu Al-Aaliyah, Abu Salih, Qatadah, As-Suddi, and Ibn Zayd said, meaning the land of Paradise. So this verse is like the statement of God, the Most High, **And We had already written in the Psalms, after the remembrance, 'The earth will be inherited by My righteous servants.'** For this reason they said, **We may settle in Paradise wherever we will,** meaning wherever we will we may settle. How excellent is our reward for our work. In the two Sahihs, from the hadith of Az-Zuhri, from Anas, may God be pleased with him, in the story of the Ascension, the Prophet, may God bless him and grant him peace, said, **I was brought into Paradise, and there were wings of pearls and its soil was musk.**

Abdul Rahman bin Hamid said: Ruh bin Ubadah told us, Hammad bin Salamah told us, on the authority of Al-Jariry, on the authority of Abu Nadrah, on the authority of Abu Saeed, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, asked Ibn Sayyad about the soil of Paradise, and he said: The pearls of Mecca are white, pure musk. The Messenger of God, may God bless him and grant him peace, said: **He is speaking the truth.** Muslim narrated it in the same way from the hadith of Abu Salamah, on the authority of Abu Nadrah, on the authority of Abu Saeed, may God be pleased with him, with it. Muslim also narrated it on the authority of Abu Bakr bin Abi Shaybah, on the authority of Abu Usamah, on the authority of Al-Jariry, on the authority of Abu Nadrah, on the authority of Abu Saeed, may God be pleased with him, who said: Ibn Sayyad asked the Messenger of God, may God bless him and grant him peace, about the soil of Paradise, and he

said: **The pearls of Mecca are white, pure musk.** Ibn Abi Hatim said: My father told us, Abu Ghassan Malik bin Ismail told us, Israel told us, on the authority of Abu Ishaq, on the authority of Asim bin Damrah, on the authority of Ali bin Abi Talib, may God be pleased with him, regarding the words of God Almighty: **And those who feared their Lord will be driven to Paradise in groups,** he said: They were driven until they reached one of the gates of Paradise and found near it a tree from beneath whose trunk two springs were emerging. They went to one of them and purified themselves from it, and the freshness of bliss flowed over them, and their skins never changed after that, and their hair never became disheveled after that, as if they had been anointed with oil. Then they went to the other, as if they had been commanded to do so, and they drank from it, and it removed whatever harm or impurity was in their bellies. The angels met them at the gates of Paradise, "Peace be upon you. You have become pure, so enter it to abide therein." And each of the boys met their companion, circling around him as boys do to boiling water. He came from absence, **Be of good cheer, for God has prepared for you such and such an honor, and God has prepared for you such and such an honor.** He said: And one of his boys went to his wives from the houris and said: **This is so-and-so.** In His name in this world, they say, **Did you see him?** He says, **Yes.** Joy overwhelms them until they go out to the threshold of the door. He says, **So he comes and sees cushions lined up, cups placed, and carpets spread out.** He says, "Then he looks at the foundation of his building and sees that it is built on pearls of red, green, yellow, white, and every other color. Then he raises his eyes to its ceiling. Had it not been that God Almighty had decreed it for him, he would have been pained that his sight would be lost. It is like lightning." Then he looks at his wives from the houris, then he reclines on one of his couches and says, "Praise be to God who has guided us to this. We would not have been guided had God not guided us."

Then he said: My father told us, Abu Ghassan Malik bin Ismail Al-Nahdi told us, Maslama bin Ja'far Al-Bajali told us, he said: I heard Abu Mu'adh Al-Basri say that Ali, may God be pleased with him, was one day with the Messenger of God, may God bless him and grant him peace, and the Prophet, may God bless him and grant him peace, said: "By the One in Whose Hand is my soul, when they emerge from their graves, they will be met by - or given - she-camels with wings, and on them are saddles of gold, the straps of their sandals, and a light will shine with every step as far as the eye can see. Then they will come to a tree from whose root two springs will spring forth. They will drink from one of them, and it will wash away whatever filth is in their bellies, and they will wash themselves from the other, and their skin and hair will never be disheveled after that, and the freshness of bliss will flow over them. Then they will come to - or they will come to - the gate of Paradise, and there will be a ring of red ruby on gold plates. They will strike the ring on the plate, and a ringing will be heard from above, and every houri will be informed that her husband has arrived, so her guardian will be sent, and it will be opened for him. When she sees him, she will fall down before him." Maslama said: "I think he said: Prostrating - He says: Raise your head, for I am your guardian and

I have been entrusted with your affair. So he follows him and tracks his footsteps. Then the hasty houri will be deceived and come out from the tents of pearls and rubies until she embraces him and says: You are my love and I am your love. I am the immortal one who does not die. I am the gentle one who does not suffer. I am the satisfied one who does not get angry. I am the resident one who does not move. So he enters a house from its foundation to its roof, a distance of one hundred thousand cubits. Its construction is made of pearl stones, with paths of yellow, green, and red in which there is no path that can rival its companion. In the house are seventy beds. On each bed are seventy mattresses. On each mattress are seventy wives. On each wife are seventy garments. The marrow of her leg can be seen from inside the garments. He completes intercourse with her in the space of one of your nights. Rivers flow from beneath them. "Rivers of water unpolluted" - he said: clear, with no turbidity in it - **and rivers of milk whose taste never changes** - he said: it did not come out of the udders of cattle - **and rivers of wine delicious to those who drink** - he said: it was not squeezed out by men with their feet. **And rivers of purified honey** - he said it did not come out of the bellies of bees, he gathers the fruits, if he wishes standing, if he wishes sitting, or if he wishes reclining - then he recited **And its shades are drawn low for them, and its fruits are made accessible to them** so he desires food and a white bird comes to him, he said or he said green, he said it raises its wings and he eats from its sides whichever color he wishes, then it flies and goes and the angel enters and says: Peace be upon you. This is Paradise, which you have inherited for what you used to do. And if a hair from the hair of the houri fell to the ground, the sun would shine with it black in light. This is a strange hadith and it seems to be mursal, and God knows best.

Fath al-Qadir

At that point the people of Paradise will say 74- **Praise be to God, Who has fulfilled His promise to us** of resurrection and reward in Paradise **and has given us inheritance of the earth** meaning the land of Paradise as if it had come from someone other than them to them so they could take possession of it and dispose of it. It has also been said that they inherited the land that had belonged to the people of Hell if they had been believers. This is what most of the commentators have said. It has also been said that it is the land of this world, and there is an inversion in the speech. **We will settle in Paradise wherever we will** meaning we will take in it whatever homes we will wherever we will. **How excellent is the reward of the workers** the one specifically praised is omitted: meaning how excellent is the reward of the workers in Paradise. This is part of what the people of Paradise have said.

Tafsir al-Baghawi

74. **And they said, 'Praise be to God, who has fulfilled His promise to us and made us inherit the earth,'** meaning the land of Paradise. This is what God Almighty said: **And We had already written in the Psalms, after the remembrance, 'The earth will be**

Surat al-Zumar 39:74

And they said, "Praise be to God, who has fulfilled for us His promise and has made us inherit the earth so that we may settle in Paradise wherever we will. How excellent is the reward of those who work."

inherited by My righteous servants.' (Al-Anbiya': 105).

We will settle we will descend **in Paradise wherever we wish** God Almighty said: **So excellent is the reward of the workers** the reward of the obedient.

Tafsir al-Baidawi

74- "And they said, 'Praise be to God, who has fulfilled for us His promise' with resurrection and reward, 'and has given us inheritance of the earth' meaning the place where they settled, as a metaphor. Giving it inheritance means owning it, leaving behind for them some of their deeds, or enabling them to dispose of it as an heir does with what he inherits. 'We will settle in Paradise wherever we wish' meaning each of us will settle in whatever position he wants in His spacious Paradise, even though in Paradise there are spiritual positions that no one will be prevented from entering. 'So excellent is the reward of the workers' Paradise.

Surat al-Zumar 39:75

And you will see the angels surrounding the Throne, exalting [God] with praise of their Lord, and it will be judged between them in truth, and it will be said, **Praise be to God, Lord of the worlds.**

Tafsir al-Jalalayn

75 - **And you will see the angels surrounding the Throne** a state **around the Throne** on every side of it *glorifying* a state of the pronoun surrounding **with praise of their Lord** dressed in praise, saying Glory be to God and His praise **and it will be judged between them** between all of creation **with truth** justice, so the believers will enter Paradise and the disbelievers will enter Hell **and it will be said, Praise be to God, Lord of the worlds** the settlement of the two groups will be sealed with praise from the angels.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And you see, O Muhammad, the angels surrounding the Throne of the Most Merciful. By the Throne, He means the bed.

Who said that?

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement: **And you will see the angels surrounding the Throne:** surrounding it.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **And you will see the angels surrounding the Throne.** He said: Surrounding the Throne. He said: The Throne is the bed.

The Arab scholars differed about the reason for the inclusion of <min> in His statement: **Hafin min hawal al-'Arsh** meaning: Hafin min hawal al-'Arsh, and in His statement: **And it has already been revealed to you and to those before you that if you should associate others with God, your work would surely become worthless** (al-Zumar 39:65). Some of the grammarians of Basra said: "I included <min> in these two places for emphasis, and God knows best, like your saying: No one came to me." Another said: *Before* and *around* and similar to them are circumstances in which <min> enters and exits, like: **I came to you before Zayd**, and **before Zayd**, and **We circled around you and around you**. This is not of the same type as: **No one came to me**, because the position of <min> in their statement: **No one came to me** is nominative, and it is a noun.

The correct thing to say about this, in my opinion, is that <min> in these places, I mean in His saying: **from around the throne** and **before you**, and what is similar to that, and even if it is used with circumstances, then they have the meaning of emphasis.

And His saying: **They glorify the praises of their Lord** means: They pray around the Throne of God in thanks to Him. The Arabs sometimes insert the letter *ba* in glorification, and sometimes delete it, so they say: glorify the praise of God, and glorify the praise of God, as God Almighty said: **Glorify the name of your Lord, the Most High** (al-A'la 87:1), and He said in another place: **So glorify the name of your Lord, the Most Great** [al-Waqi'ah 56:74 and 96 - al-Haqqah 69:52].

His statement: **And it was judged between them with truth** means: And God judged between the prophets who were brought, and the martyrs and their nations with justice. He settled the people of faith in God and in what His messengers brought in Paradise, and the people of disbelief in Him and what His messengers brought in the Fire. **And it was said, 'Praise be to God, Lord of the worlds'** means: And the conclusion of the judgement between them was concluded with thanks to the One who began their creation, to whom belongs divinity and dominion over all that is in the heavens and the earth of creation, from angels, jinn, humans, and other kinds of creation.

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, **They glorify the praises of their Lord...** the entire verse. He said: He opened the first creation with praise to God, then said: Praise be to God who created the heavens and the earth, and he concluded with praise and said: "And it was judged between them in truth, and it was said: Praise be to God, Lord of the worlds."

Tafsir al-Qurtubi

God the Almighty said: **And you will see the angels O Muhammad surrounding** i.e. surrounding **around the Throne** on that Day **glorifying with praise of their Lord** enjoying that, not worshipping it, i.e. they will pray around the Throne in gratitude to their Lord. *Surrendering* is taken from the edges and sides of something. Al-Akhfash said: The singular of them is haaf. Al-Farra' said: It has no singular since the name only applies to them together. *Min* precedes *hawwal* because it is a circumstance and a verb is transitive to a circumstance with or without a preposition. Al-Akhfash said: *Min* is redundant, i.e. surrounding the Throne. It is like saying: **No one came to me**. "Min" is for emphasis. Al-Tha'labi: The Arabs sometimes add the letter *ba* to glorification and sometimes leave it out, so they say: **Subhanahu hamdulillah**. God the Most High said: **Glorify the name of your Lord, the Most High**. (Al-A'la: 1) and He said: **So glorify the name of your Lord, the Most Great**. (Al-Waqi'ah: 74). **And it will be judged between them in truth** means between the people of Paradise and the Hellfire. It was also said that it will be judged between the prophets who were brought with the witnesses and their nations with truth and justice. **And it will be said, 'Praise be to God, Lord of the worlds.'** That is, the believers will say, **Praise be to God for the blessings and kindness He has rewarded us with and for giving us victory over those who wronged us**. Qatada said about this verse: God began the first creation with praise to God, so He said,

And you will see the angels surrounding the Throne, exalting [God] with praise of their Lord, and it will be judged between them in truth, and it will be said, "Praise be to God, Lord of the worlds."

And it will be judged between them in truth, and it will be said, 'Praise be to God, Lord of the worlds.' So it is necessary to follow his example and to begin and end every matter with praise of Him. It was said: The saying **Praise be to God, Lord of the Worlds** is said by the angels, so based on this, their praise is to God Almighty for His justice and judgment. It was narrated in the hadith of Ibn Omar: "The Messenger of God, may God bless him and grant him peace, recited Surat Az-Zumar on the pulpit, and the pulpit moved twice."

Tafsir Ibn Kathir

When the Almighty mentioned His judgment on the people of Paradise and Hell, and that each one will descend to the place that suits him and is suitable for him, and He is the Just in that, who does not commit injustice, He informed us about His angels that they will surround the Glorious Throne, glorifying and praising their Lord, exalting and magnifying Him, sanctifying Him, and declaring Him free from shortcomings and injustice. He has settled the matter, decided the matter, and ruled with justice. For this reason, the Almighty said, **And it will be judged between them**, meaning between the creation, **in truth**. Then He said, **And it will be said, 'Praise be to God, Lord of the worlds,'** meaning the entire universe, its speakers and animals, spoke to God, Lord of the worlds, with praise for His judgment and justice. For this reason, He did not attribute the statement to a speaker, but rather made it absolute, indicating that all of creation bore witness to His praise. Qatada said, "The creation began with praise in His statement, 'Praise be to God, who created the heavens and the earth,' and concluded with praise in His statement, the Blessed and Exalted: "And it will be judged between them in truth, and it will be said, 'Praise be to God, Lord of the worlds.'"

Fath al-Qadir

It was said that it is from the saying of God Almighty 75- **And you will see the angels surrounding the Throne** meaning surrounding it and enveloping it. It is said that the people surrounded someone if they went around him, and it is an additional word said by Al-Akhfash, or for the beginning, and the meaning is: that the one who sees will see them in this state on that day. The phrase **glorifying with praise of their Lord** is in the accusative case as a state: meaning in the state of their being glorifying God and engulfed in His praise. It was said that the meaning of *glorifying* is that they pray around the Throne in thanks to their Lord, and *al-hafeen* is the plural of *haaf*, said by Al-Akhfash. Al-Farra' said: It has no singular, as this name does not apply to them except together. **And it was judged between them in truth**, meaning between the servants by admitting some of them into Paradise and some into Hell. It was also said that it was between the prophets who were brought with the martyrs and their nations with the truth. It was also said that it was between the angels by establishing them in their

homes according to their degrees, but the first is more appropriate. **And it was said, 'Praise be to God, Lord of the worlds,'** the speakers are the believers who praised God for His judgment between them and the people of Hell with the truth. It was also said that the speakers are the angels who praised God Almighty for His justice in judgment and His judgment between His servants with the truth.

Al-Bukhari, Muslim and others narrated on the authority of Abu Hurayrah that he said: The Messenger of God (peace and blessings be upon him) said: **The first group to enter Paradise will be like the moon on a full moon night, and those who follow them will be like the brightest shining star in the sky.** Al-Bukhari and others narrated on the authority of Sahl ibn Sa'd that the Messenger of God (peace and blessings be upon him) said: **Paradise has eight gates, one of which is called the Gate of Rayyan, which none will enter except those who fast.** There are hadiths in the two Sahihs and others that indicate that Paradise has eight gates. Abd ibn Humayd and Ibn al-Mundhir narrated on the authority of Qatadah, regarding the verse, **And We have inherited the earth**, he said: The land of Paradise. Hannad narrated a similar narration on the authority of Abu al-Aliyah.

Tafsir al-Baghawi

75. **And you will see the angels surrounding the Throne**, meaning: engulfing and encircling the Throne, circling its edges, meaning: its sides, **glorifying with praise of their Lord**, it was said: This is glorification of enjoyment, not glorification of worship, because the obligation [will disappear] on that day, **and it will be judged between them with truth**, meaning: it will be judged between the people of Paradise and Hell with justice, "and it will be said: Praise be to God, Lord of the worlds," the people of Paradise will say: Thanks to God, when God's promise to them was fulfilled.

Abdul Wahid bin Ahmad Al-Malihi told us, Abu Mansur Muhammad bin Muhammad bin Sam'an told us, Abu Ja'far Muhammad bin Ahmad bin Abdul Jabbar Al-Rayyani told us, Hamid bin Zanjawayh told us, Ubaid God bin Musa told us, Israel told us, on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, on the authority of Abdullah, who said: The example of the Qur'an is like that of a man who went out to look for a place for his family, and he passed by the trail of rain. While he was walking through it and marveling at it, it descended upon soft meadows. He said: I was amazed at the first rain, so this is more amazing than it and more amazing. So it was said to him: The example of the first rain is like the greatness of the Qur'an, and these soft meadows are like the letter Ha-Mim in the Qur'an.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Abu Muhammad Al-Rumi told us, Abu Al-Abbas Al-Sarraj told us, Qutaybah told us, Ibn Lahi'ah told us, on the authority of Yazid bin Abi Habib, that Al-Jarrah bin Abi Al-Jarrah told him, on the

authority of Ibn Abbas, who said: Everything has a core, and the core of the Qur'an is the Ha-Mim verses. Ibn Mas'ud said: When you encounter Al-Ha-Mim, you encounter delicate gardens. Do you adorn yourself in them? Sa'd bin Ibrahim said: They - Al-Ha-Mim - were called brides.

Tafsir al-Baidawi

75- **And you will see the angels surrounding** surrounding **all around the Throne** meaning around it, and *from* is an addition or to indicate the beginning of the surrounding. **They glorify the praises of their Lord** immersed in His praise. The second clause is a condition or restricts the first, and the meaning is remembering Him with the descriptions of His Majesty and Honor, taking delight in Him, and it indicates that the highest degrees of the Most High and the greatest of their pleasures is immersion in the attributes of the Truth. **And it was judged between them with truth** meaning between the creation by admitting some of them to Hell and some to Paradise, or between the angels by establishing them in their homes according to their distinction. **And it was said, 'Praise be to God, Lord of the worlds'** meaning for what was judged between us with truth. And those who say it are the believers among those between whom it was judged or the angels, and their mention was omitted to identify and glorify them.

It was narrated from the Prophet, may God bless him and grant him peace, that he said: **Whoever recites Surat Az-Zumar will not lose hope on the Day of Resurrection, and God will give him the reward of those who fear Him.** It was narrated from Aisha, may God be pleased with her, that he, may God bless him and grant him peace, used to recite Surat Bani Israel and Surat Az-Zumar every night. And God knows best.

Surat Ghafir 40:1
Ha Mim

Surat Ghafir 40:1

Ha Mim

Tafsir al-Jalalayn

1 - **Ha Mim** God knows best what He meant by it.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed regarding the meaning of His statement: **Ha Meem**. Some of them said: It is separate letters from the name of God, which is the Most Gracious, the Most Merciful, and it is the Ha' and the Meem from it.

Who said that?

Abdullah bin Ahmed bin Shabwayh Al-Marwazi told me, he said: Ali bin Al-Hasan told us, he said: My father told me, on the authority of Yazid, on the authority of Ikrimah, on the authority of Ibn Abbas: **Alif, Lam, Ra, Nun, and Harun Al-Rahman are separate**.

Others said: It is an oath sworn by God, and it is one of the names of God.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, he said: **Ha Meem** is an oath that God swore, and it is one of the names of God.

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi, his saying: **Ha Meem** is one of the letters of the names of God.

Others said: Rather, it is one of the names of the Qur'an.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Ha Meem** he said: It is one of the names of the Qur'an.

Others said:

It is an alphabet.

Others said: Rather, it is a name, and they supported their statement with the words of Shureih bin Awfa Al-Absi:

It reminds me of Hamim and the spear is burning, so why don't you recite Hamim before advancing?

Al-Kumait says:

We found for you in Al-Ha-Mim a verse that was interpreted by a pious and knowledgeable person among us.

It was narrated on the authority of Muammar ibn al-Muthanna that he said: Yunus, meaning al-Jarmi, said: Whoever says this statement is being rejected, because the surah **Ha Meem** has silent letters, so it was pronounced in the way it is spelled, and these are the names of surahs that were pronounced with vowels, and if a surah is named with one of these jazm letters, then it is inflected with i'rab.

The statement about this, in my opinion, is similar to the statement about its sisters, and we have already explained that in His statement, **Alif, Lam, Meem**. So that is sufficient without repeating it in this place, if the statement about Ha-Mim and everything that came in the Qur'an in this manner, I mean the letters of the spelling, is one statement.

Tafsir al-Qurtubi

It is Meccan according to Al-Hasan, Ata', Ikrimah, and Jabir. And from Al-Hasan except for the statement: **And glorify the praises of your Lord** (Ghafir 40:55) because the prayers were revealed in Medina. Ibn Abbas and Qatada said: Except for two verses of it that were revealed in Medina, which are: **Indeed, those who dispute concerning the verses of God** (Ghafir 40:56) and the one after it. They are eighty-five verses. And it was said eighty-two verses.

In Musnad Al-Darimi, he said: Ja'far bin Awn told us, on the authority of Mis'ar, on the authority of Sa'id bin Ibrahim, who said: **The Ha-Mim surahs were called brides**. It was narrated from the hadith of Anas that the Messenger of God, peace and blessings be upon him, said: **The Ha-Mim surahs are the brocade of the Qur'an**. A similar hadith was narrated from Ibn Mas'ud. Al-Jawhari and Abu Ubaidah said: **Al-Ha-Mim are surahs in the Qur'an**. Ibn Ma'ud said: **Al-Ha-Mim is the brocade of the Qur'an**. Al-Farra' said: **It is like saying Al-Fulani and Al-Fulani, as if he attributed the entire surah to Ha-Mim**. Al-Kumait said:

We found for you in Al-Ha-Mim a verse that was interpreted by a pious and honorable person from among us.

Abu Ubaidah said: This is how Al-Umawi narrated it with a zay, and Abu Amr used to narrate it with a ra'. As for the common people's saying **Hawa Mim**, it is not from the speech of the Arabs. Abu Ubaidah said: **Hawa Mim are surahs in the Qur'an that are not analogical**, and he recited: **And with the seven Hawa Mims**.

He said: It is better to gather them with the letters Ha-Mim. It was narrated that the Prophet, may God bless him and grant him peace, said: "You have something as a fruit, and the fruit of the Qur'an is the letters Ha-Mim. They are beautiful, fertile, and neighboring gardens. So whoever wants to graze in the gardens of Paradise, let him recite the Ha-Mim." And the Prophet, may God bless him and grant him peace, said: **The example of the Ha-Mim in the Qur'an is like the ink marks on the garments**. Al-Tha'labi mentioned them both. Abu Ubaid said: Hajjaj bin

Muhammad told me on the authority of Abu Ma'shar on the authority of Muhammad bin Qais who said: A man saw seven beautiful, adorned slave girls in a dream, so he said: Who are you, may God bless you? They said: We belong to those who recite the Ha-Mim.

The meaning of the words of God the Almighty: **Ha Meem** is disputed. Ikrimah said: The Prophet (peace and blessings of God be upon him) said: **Ha Meem is one of the names of God the Almighty and they are the keys to the treasures of your Lord.** Ibn Abbas said: **Ha Meem** is the greatest name of God. It was narrated from him: *Alif-Lam-Raam*, "Ha Meem, **and** Noon" are separate letters of the Most Gracious. It was also narrated from him: It is one of the names of God the Almighty by which He swears. Qatada said: It is one of the names of the Quran. Mujahid: The opening letters of the surahs. Ata' al-Khurasani said: The Ha' is the opening letter of His names Hamid, Hanaan, Ha-Hameem, and Ha-Hakeem, and the Meem is the opening letter of His names Malik, Majestic, Mannan, Mutakbir, and Musawwar. This is indicated by what Anas narrated that a Bedouin asked the Prophet (peace and blessings of God be upon him): "What is Ha Meem, for we do not know it in our language?" The Prophet (peace and blessings of God be upon him) said: "The beginning of names and opening letters of surahs." Ad-Dahhak and Al-Kisa'i said: Its meaning is that what is to happen has been decreed. It is as if he wanted to point out the spelling of **Ha Mim** because it becomes Ha Mim with a damma on the Ha and a shaddah on the Meem, meaning it was decided and happened. Ka'b bin Malik said:

When we met them, and the millstone turned around us, and there was no way to prevent the matter that God had protected.

And also on his authority: The meaning of **Ha Mim Amr God** is that it is near, as the poet said:

My day has been busy, some people are distracted and sleepy

It was named Al-Ham' because it brings one closer to death. The intended meaning is that His victory for His friends is near, and His vengeance on His enemies is like the day of Badr. It was said: letters of the alphabet. Al-Darami said: This is why the letters are read with a quiescent sound, so the spelling is excluded. If a surah is named with one of these letters, it is inflected, so you say I read **Ha Mim**, and it is inflected. The poet said:

It reminds me of Hamim and the spear, so why don't you recite Hamim before advancing?

Isa bin Omar Al-Thaqafi read it: **Ha Mim** with a fatha on the meem meaning **read Ha Mim** or because of the meeting of two quiescent letters. Ibn Abi Ishaq and Abu Sammal read it with a kasra. The imala and kasra are for the meeting of two quiescent letters, or as an oath. Abu Jaafar read it with a severance from the ha' of the meem. The rest read it with a connected pronunciation. Likewise in (Ha Mim. Ain Sin Qaf). Abu Amr, Abu Bakr, Hamza, Al-Kisa'i, Khalaf, and Ibn Dhakwan read it with an imala on the ha'. It was narrated from Abu Amr between the two pronunciations, and it is the reading of Nafi', Abu

Jaafar, and Shaibah. The rest read it with a fatha and a full pronunciation.

Tafsir Ibn Kathir

Interpretation of Surah Ghafir

It is Meccan

Some of the Salaf, including Muhammad ibn Sirin, disliked saying Al Ha Meem, but rather Al Ha Meem. Abdullah ibn Masoud **may God be pleased with him** said: Al Ha Meem is the brocade of the Quran. Ibn Abbas **may God be pleased with him** said: Everything has a core, and the core of the Quran is Al Ha Meem, or he said Al Ha Meem. Misa'ar ibn Kadam said: They were called brides. The scholar and imam Abu Ubaid al-Qasim ibn Salam **may God have mercy on him** narrated all of that in his book The Virtues of the Quran. Humayd ibn Zanjawayh said: Ubaidullah ibn Musa told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Abu al-Ahwas, on the authority of Abdullah **may God be pleased with him**, who said: The example of the Quran is like that of a man who set out to look for a place to stay for his family, and he passed by the trail of rain. While he was walking and marveling at it, it descends upon soft meadows. He said, **I am amazed at the first rain.** This is even more marvelous. So it was said to him: The example of the first rain is like the greatness of the Quran, and these soft meadows are like Al Ha Meem in the Quran. Al-Baghawi included it. Ibn Lahi'ah said on the authority of Yazid ibn Abi Habib that Al Jarrah ibn Abi Al Jarrah told him on the authority of Ibn Abbas **may God be pleased with them both** who said: Everything has a core and the core of the Qur'an is the Ha Mim. Ibn Mas'ud **may God be pleased with him** said: When you come across Al Ha Mim, you have come to gardens in which I adorn myself. Abu Ubaid said: Al Ashja'i told us, Misa'ar told us - he is Ibn Kadam - on the authority of someone who told him that a man saw Abu Darda' **may God be pleased with him** building a mosque, so he said to him: What is this? He said, **I built it for the sake of the family of Ha Mim.** This mosque, which was built by Abu Darda' **may God be pleased with him**, may be the mosque attributed to him inside the Citadel of Damascus. It may also be that it was maintained and preserved by his blessing and the blessing of what it was built for, as these words indicate victory over the enemies, as the Messenger of God (peace and blessings of God be upon him) said to his companions during one of the battles: **If you spend the night, say 'Ha Mim' and they will not be victorious.** And in another narration: **You will not be victorious.** And Al-Hafiz Abu Bakr Al-Bazzar said, "Ahmad bin Al-Hakam bin Dhibyan bin Khalaf Al-Mazini and Muhammad bin Al-Layth Al-Hamadani told us, they said, Musa bin Masoud told us, Abdul-Rahman bin Abi Bakr Al-Maliki told us, on the authority of Zurarah bin Mus'ab, on the authority of Abu Salamah, on the authority of Abu Hurairah **may God be pleased with him**, who said, "The Messenger of God (peace and blessings of God be upon him) said, 'Whoever recites Ayat Al-Kursi and the beginning of Ha Mim Al-Mu'min will be protected that day from all evil.'" Then he said, **We do not know of it being narrated except with this chain of transmission.**

Surat Ghafir 40:1

Ha Mim

And Al-Tirmidhi narrated it from the hadith of Al-Maliki, and he said, **Some scholars have criticized it because of its memory.**

In the name of God, the Most Gracious, the Most Merciful

As for the discussion of the disconnected letters, it was presented at the beginning of Surat Al-Baqarah, so there is no need to repeat it here. It has been said that **Ha Meem** is one of the names of God Almighty, and they recited a verse about that:

Ham reminds me of the spear, so why don't we fight before we advance?

It was mentioned in the hadith narrated by Abu Dawud and Al-Tirmidhi on the authority of Al-Thawri on the authority of Abu Ishaq on the authority of Al-Muhallab bin Abi Sufrah, who said: I was told by someone who heard the Messenger of God, may God bless him and grant him peace, say: **If you spend the night, say 'Ha Meem' and they will not be helped.** This is a sound chain of transmission. Abu Ubaid chose to narrate 'say 'Ha Meem' and they will not be helped,' meaning if you say that, they will not be helped, making it a reward for his saying 'say.'"

God the Almighty says: "The revelation of the Book is from God, the Exalted in Might, the Knowing." That is, the revelation of this Book, which is the Qur'an, is from God, the Possessor of Might and Knowledge. His presence is unapproachable, and not even an atom is hidden from Him, no matter how thick His veil is. God the Almighty says: "Forgiver of sin and Acceptor of repentance." That is, He forgives past sins and accepts repentance in the future for whoever repents to Him and submits to Him. God the Almighty says: "Severe in penalty." That is, for whoever rebels, transgresses, prefers worldly life, defies God's commands, and transgresses. This is similar to His saying: "Inform My servants that it is I who am the Forgiving, the Merciful, and that it is My punishment that is the painful punishment." These two descriptions are often combined in various places in the Qur'an to keep the servant between hope and fear. God the Almighty says: "Possessor of bounty." Ibn Abbas **may God be pleased with him** said that it means abundance and riches. Mujahid and Qatadah said the same. Yazid ibn al-Asam said that "Possessor of bounty" means abundant good. Ikrimah said that "Possessor of bounty **means** Possessor of grace." Qatada said: The Possessor of blessings and bounties, meaning that He is the One who is generous to His servants and is lenient with them with what they have of favors and blessings that they cannot even be able to thank even a single one of them. **And if you should count the favors of God, you could not enumerate them** (al-An'am 2:17). And His statement, may He be glorified and exalted: **There is no deity except Him** means that He has no equal in all of His attributes, there is no god but Him, there is no god or lord but Him. **To Him is the final destination** means the return and the final destination, so He will reward every worker according to his work. **And He is Swift in account.** Abu Bakr ibn Ayyash said: I heard Abu Ishaq al-Subai'i say: A man came to Umar ibn al-Khattab **may God be**

pleased with him and said: O Commander of the Faithful, I have been killed, so is there any repentance for me? Umar **may God be pleased with him** recited: "Ha Meem. The revelation of the Book is from God, the Exalted in Might, the Knowing. The Forgiver of sin and Acceptor of repentance, Severe in penalty" (al-An'am 2:17). Narrated by Ibn Abi Hatim: And the wording is his, and Ibn Jarir said: Ibn Abi Hatim said: My father told us, Musa ibn Marwan al-Raqi told us, Umar - meaning Ibn Ayyub - told us, Jaafar ibn Burqan told us, on the authority of Yazid ibn al-Asam, who said: There was a man from the people of Ash-Sham who was a man of valor, and he used to visit Umar ibn al-Khattab **may God be pleased with him**. Umar missed him, so he said: What has happened to so-and-so ibn so-and-so? They said: O Commander of the Faithful, you keep drinking this drink. So Umar called his scribe and said: Write from Umar ibn al-Khattab to so-and-so ibn so-and-so: Peace be upon you, for I praise to you God, there is no god but Him, the Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Possessor of bounty, there is no god but Him, to Him is the final destination. Then he said to his companions: Ask God for your brother to accept his heart and accept his repentance. When the man received Umar's letter **may God be pleased with him**, he began to read it and repeat it, saying: Forgiver of sin, Acceptor of repentance, Severe in punishment, He has warned me of His punishment and promised to forgive me. Al-Hafiz Abu Naim narrated it from the hadith of Ja'far ibn Burqan, and he added: He kept repeating it to himself, then he cried, then he died and died well. When Umar heard about it, he said: This is what you should do if you see a brother of yours slipping up. Correct him, support him, and pray to God to accept his repentance, and do not be helpers of Satan against him. Ibn Abi Hatim said: Omar bin Shaiba told us, Hammad bin Waqid told us, Abu Omar Al-Saffar told us, Thabit Al-Banani told us, he said: I was with Mus'ab bin Al-Zubayr, may God be pleased with him, in the open plains of Kufa. I entered an enclosure to pray two rak'ahs, and I began to recite Ha Mim Al-Mu'min until I reached: There is no god but He, to Him is the final destination. Then a man came behind me on a gray mule with Yemeni patches on him. He said: When you say: Forgiver of sin, then say: O Forgiver of sin, forgive my sin. And when you say: Acceptor of repentance, then say: O Acceptor of repentance, accept my repentance. And when you say: Severe in punishment, then say: O Severe in punishment, do not punish me. He said: I turned around and did not see anyone, so I went out to the door and said: A man passed by you with Yemeni patches on him. They said: We did not see anyone. They thought that he was Elias. Then he narrated it from another chain of transmission on the authority of Thabit in a similar manner, but it did not mention Elias. And God Almighty knows best.

Fath al-Qadir

It is Surat Al-Mu'min, and it is called Surat Al-Tul.

It is Meccan according to Al-Hasan, Ata', Ikrimah, and Jabir. Al-Hasan said: Except for the verse: **And glorify**

the praises of your Lord, because the prayers were revealed in Medina. Ibn Abbas and Qatadah said: Except for two verses that were revealed in Medina, which are: **Indeed, those who dispute concerning the verses of God** and the one after it, which are eighty-five verses, and it was said eighty-two verses. Ibn Mardawayh narrated from Ibn Abbas that he said: Surat Ha Mim al-Mu'min was revealed in Mecca. Ibn Mardawayh narrated a similar narration from Ibn al-Zubayr. Ibn al-Durais, al-Nahas, and al-Bayhaqi in al-Dala'il narrated from Ibn Abbas that he said: The seven Ha Mim surahs were revealed in Mecca. Ibn Mardawayh and al-Daylami narrated from Samurah ibn Jundub that he said: All the Ha Mim surahs were revealed in Mecca. Muhammad bin Nasr and Ibn Mardawayh narrated on the authority of Anas bin Malik that he heard the Messenger of God (peace and blessings of God be upon him) say: "God gave me the seven Ha-Mim surahs in place of the Torah, and He gave me the Ra's to the Ta-Sin surahs in place of the Gospel, and He gave me what is between the Ta-Sin and the Ha-Mim surahs in place of the Psalms. He favored me with the Ha-Mim surahs and the Mufasssal surahs. No prophet before me recited them." Abu Ubaid narrated in his Fada'il on the authority of Ibn Abbas, who said: Everything has a core, and the core of the Qur'an is Al-Ha-Mim. Abu Ubaid, Ibn Ad-Durais, Ibn Al-Mundhir, Al-Hakim and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Ibn Mas'ud, who said: The Ha-Mim surahs are the brocade of delicate gardens in which I adorn myself. Abu Al-Shaykh, Abu Nu'aym and Al-Daylami narrated on the authority of Anas, who said: The Messenger of God (peace and blessings of God be upon him) said: **The Ha-Mim surahs are the brocade of the Qur'an.** Al-Bayhaqi narrated in Al-Sha'b on the authority of Khalil ibn Murrah that the Messenger of God, may God bless him and grant him peace, said: "The Ha-Mim surahs are seven, and the gates of Hellfire are seven. Each Ha-Mim surah comes and stands at one of these gates, saying: 'O God, do not let anyone who believes in me and recites me enter through this gate.'" Abu Ubaid, Ibn Sa'd, Muhammad ibn Nasr, Ibn Mardawayh, and Al-Bayhaqi narrated in Al-Sha'b on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said: "Whoever recites Ha-Mim al-Mu'min until 'To Him is the final destination' and Ayat al-Kursi in the morning will be protected by them until the evening, and whoever recites them in the evening will be protected by them until the morning."

His statement: 1- "Ha Mim" The majority of people read it with a full fatha on the haas, while Hamza and Al-Kisa'i read it with a pure imala. Abu Amr read it with a half-way imala, and the majority read Ha Mim with a sukoon on the meem like the rest of the disconnected letters. Al-Zuhri read it with a damma as the predicate of an implied subject or a subject and the predicate is what follows it. Isa bin Omar Al-Thaqafi read it with a fatha as it is accusative by an implied verb or as a constructional vowel not a grammatical vowel. Ibn Abi Ishaq and Abu Al-Samak read it with a kasra due to the meeting of two quiescent letters, or by estimating an oath. The majority of people read it by connecting the haa to the meem. Abu Ja'far read it with a qata'.

There is a difference of opinion regarding its meaning. Some say it is one of the names of God, and others

say it is one of the names of the Quran. Ad-Dahhak and Al-Kisa'i said it means **He has decided**, and they made it mean **Ha Meem**, meaning **He has decided and happened**. Others say it means **Ha Meem, the command of God**, meaning His victory is near for His friends and His vengeance for His enemies. All of this is unnecessary and unnecessary and arbitrary. The truth is that this opening to this and others like it are among the ambiguous verses whose meaning God has kept to Himself, as we have already explained in the opening verse of Surat Al-Baqarah.

Tafsir al-Baghawi

1. Meccan: The words of God Almighty: "Ha Meem." We have already discussed the letters of the spelling. Al-Suddi said on the authority of Ibn Abbas: "Ha Meem is the greatest name of God." Ikrimah narrated on his authority that he said: "Alif, Lam, Meem, and Noon are the letters of (*Ar-Rahman*) in separate letters." Saeed bin Jubayr and Ata' Al-Khurasani said: The Ha' is the opening letter of His names: Wise, Praiseworthy, Living, Forbearing, Compassionate. And the Meem is the opening letter of His names: Owner, Majestic, Generous. Ad-Dahhak and Al-Kisa'i said: Its meaning is He has decreed what is to come to be, as if they indicated that its meaning is: Ha Meem, with a damma on the Ha' and a shaddah on the Meem. Hamzah, Al-Kisa'i, and Abu Bakr read: Ha Meem with a kasra on the Ha', and the rest with a fatha on it.

Tafsir al-Baidawi

1- "Ha Mim" was pronounced explicitly by Ibn Amir, Al-Kisa'i, and Abu Bakr, and Nafi' according to the narration of Warsh and Abu Amr in between. It was read with the opening of the meem with the movement due to the meeting of two quiescent letters, or the accusative with the omission of Iqra and the prevention of its inflection due to the definition and femininity, or because it is on the weight of a foreign word like Qabil and Habil.

Surat Ghafir 40:2

The revelation of the Book is from God, the Almighty, the All-Knowing.

Surat Ghafir 40:2

The revelation of the Book is from God, the Almighty, the All-Knowing.

Tafsir al-Jalalayn

2 - **Download the Book** The Qur'an is the subject **from God** and the predicate **the Almighty** in His kingdom **the All-Knowing** of His creation.

Tafsir al-Suyuti

Tafsir al-Tabari

His statement: **The revelation of the Book is from God, the Almighty, the All-Knowing.** God Almighty says: From God, the Almighty, in His vengeance against His enemies, the All-Knowing of what they do of deeds and other things, the revelation of this Book. So the revelation is lifted by His statement: **from God.**

Tafsir al-Qurtubi

The Almighty's saying: **The revelation of the Book** is the subject and the predicate is **from God, the Exalted in Might, the Knowing.** It is possible that **the revelation** is the predicate of a deleted subject, meaning this **the revelation of the Book.** It is also possible that **Ha Meem** is the subject and **the revelation** is its predicate. The meaning is: God revealed the Qur'an and it is not transmitted nor is it something that can be denied.

Tafsir Ibn Kathir

As for the discussion of the disconnected letters, it was presented at the beginning of Surat Al-Baqarah, so there is no need to repeat it here. It has been said that **Ha Meem** is one of the names of God Almighty, and they recited a verse about that:

Ham reminds me of the spear, so why don't we fight before we advance?

It was mentioned in the hadith narrated by Abu Dawud and Al-Tirmidhi on the authority of Al-Thawri on the authority of Abu Ishaq on the authority of Al-Muhallab bin Abi Sufrah, who said: I was told by someone who heard the Messenger of God, may God bless him and grant him peace, say: **If you spend the night, say 'Ha Meem' and they will not be helped.** This is a sound chain of transmission. Abu Ubaid chose to narrate 'say 'Ha Meem' and they will not be helped,' meaning if you say that, they will not be helped, making it a reward for his saying 'say.'"

God the Almighty says: **The revelation of the Book is from God, the Exalted in Might, the Knowing.** That is, the revelation of this Book, which is the Qur'an, is from

God, the Possessor of Might and Knowledge. His presence is unapproachable, and not even an atom is hidden from Him, no matter how thick His veil is. God the Almighty says: **Forgiver of sin and Acceptor of repentance.** That is, He forgives past sins and accepts repentance in the future for whoever repents to Him and submits to Him. God the Almighty says: **Severe in penalty.** That is, for whoever rebels, transgresses, prefers worldly life, defies God's commands, and transgresses. This is similar to His saying: **Inform My servants that it is I who am the Forgiving, the Merciful, and that it is My punishment that is the painful punishment.** These two descriptions are often combined in various places in the Qur'an to keep the servant between hope and fear. God the Almighty says: **Possessor of bounty.** Ibn Abbas **may God be pleased with him** said that it means abundance and riches. Mujahid and Qatadah said the same. Yazid ibn al-Asam said that **Possessor of bounty** means abundant good. Ikrimah said that **Possessor of bounty** means **Possessor of grace.** Qatada said: The Possessor of blessings and bounties, meaning that He is the One who is generous to His servants and is lenient with them with what they have of favors and blessings that they cannot even be able to thank even a single one of them. **And if you should count the favors of God, you could not enumerate them** (al-An'am 2:17). And His statement, may He be glorified and exalted: **There is no deity except Him** means that He has no equal in all of His attributes, there is no god but Him, there is no god or lord but Him. **To Him is the final destination** means the return and the final destination, so He will reward every worker according to his work. **And He is Swift in account.** Abu Bakr ibn Ayyash said: I heard Abu Ishaq al-Subai'i say: A man came to Umar ibn al-Khattab **may God be pleased with him** and said: O Commander of the Faithful, I have been killed, so is there any repentance for me? Umar **may God be pleased with him** recited: "Ha Meem. The revelation of the Book is from God, the Exalted in Might, the Knowing. The Forgiver of sin and Acceptor of repentance, Severe in penalty" (al-An'am 2:17). Narrated by Ibn Abi Hatim: And the wording is his, and Ibn Jarir said: Ibn Abi Hatim said: My father told us, Musa ibn Marwan al-Raqi told us, Umar - meaning Ibn Ayyub - told us, Jaafar ibn Burqan told us, on the authority of Yazid ibn al-Asam, who said: There was a man from the people of Ash-Sham who was a man of valor, and he used to visit Umar ibn al-Khattab **may God be pleased with him.** Umar missed him, so he said: What has happened to so-and-so ibn so-and-so? They said: O Commander of the Faithful, you keep drinking this drink. So Umar called his scribe and said: Write from Umar ibn al-Khattab to so-and-so ibn so-and-so: Peace be upon you, for I praise to you God, there is no god but Him, the Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Possessor of bounty, there is no god but Him, to Him is the final destination. Then he said to his companions: Ask God for your brother to accept his heart and accept his repentance. When the man received Umar's letter **may God be pleased with him,** he began to read it and repeat it, saying: Forgiver of sin, Acceptor of repentance, Severe in punishment, He has warned me of His punishment and promised to forgive

me. Al-Hafiz Abu Naim narrated it from the hadith of Ja'far ibn Burqan, and he added: He kept repeating it to himself, then he cried, then he died and died well. When Umar heard about it, he said: This is what you should do if you see a brother of yours slipping up. Correct him, support him, and pray to God to accept his repentance, and do not be helpers of Satan against him. Ibn Abi Hatim said: Omar bin Shaiba told us, Hammad bin Waqid told us, Abu Omar Al-Saffar told us, Thabit Al-Banani told us, he said: I was with Mus'ab bin Al-Zubayr, may God be pleased with him, in the open plains of Kufa. I entered an enclosure to pray two rak'ahs, and I began to recite Ha Mim Al-Mu'min until I reached: There is no god but He, to Him is the final destination. Then a man came behind me on a gray mule with Yemeni patches on him. He said: When you say: Forgiver of sin, then say: O Forgiver of sin, forgive my sin. And when you say: Acceptor of repentance, then say: O Acceptor of repentance, accept my repentance. And when you say: Severe in punishment, then say: O Severe in punishment, do not punish me. He said: I turned around and did not see anyone, so I went out to the door and said: A man passed by you with Yemeni patches on him. They said: We did not see anyone. They thought that he was Elias. Then he narrated it from another chain of transmission on the authority of Thabit in a similar manner, but it did not mention Elias. And God Almighty knows best.

Fath al-Qadir

2- **The revelation of the Book** is the predicate of *Lahm* on the assumption that it is a subject, or a predicate of an implied subject, or it is a subject and its predicate is **from God, the Exalted in Might, the Knowing**. Al-Razi said: What is meant by *revealed* is the one who revealed, and the meaning is: that the Qur'an was revealed from God and is not a lie against Him. The Exalted in Might is the Victorious, the Dominant, and the Knowing is the One who has abundant knowledge of His creation and what they say and do.

Tafsir al-Baghawi

2. **The revelation of the Book is from God, the Exalted in Might, the Knowing.**

Tafsir al-Baidawi

2- **The revelation of the Book is from God, the Almighty, the All-Knowing.** Perhaps the two descriptions are specific to what is in the Qur'an of miracles and wisdom indicating complete power and profound wisdom.

Surat Ghafir 40:3

Forgiver of sin, Acceptor of repentance, Severe in punishment, Lord of bounty. There is no god but Him. To Him is the final destination.

Surat Ghafir 40:3

Forgiver of sin, Acceptor of repentance, Severe in punishment, Lord of bounty. There is no god but Him. To Him is the final destination.

Tafsir al-Jalalayn

3 - **Forgiver of sin** for the believers **and Acceptor of repentance** for them, a source **severe in punishment** for the disbelievers, with emphasis **possessor of bounty** the vast bounty, and He is always described with all of these attributes, so adding the derivative from it to the definite article, like the last **there is no god but Him, to Him is the final destination** the reference

Tafsir al-Suyuti

Tafsir al-Tabari

And regarding His statement: **Forgiver of sin** there are two interpretations: One of them is that it means He forgives the sins of His servants. If this meaning is intended, then *Ghafir* and *Qaabil* are lowered in two ways. One of them is from the intention of repeating *from*, so the meaning of the statement then is: The revelation of the Book from God, the Almighty, the All-Knowing, from **Ghafir of sin** and **Qaabil of repentance**, because **Ghafir of sin** is an indefinite noun, and it is not more eloquent for it to be an adjective for a definite noun, which is an indefinite noun. The other is that its i'rab, which is an indefinite noun, is based on the i'rab of the first, as an adjective for it, because it occurs between it and His statement: **Of length**, which is a definite noun. It is also permissible for its i'rab, which is an indefinite noun, to follow the i'rab of the first, if it is praise. And praise sometimes follows its i'rab of what precedes it, and sometimes it is changed from the i'rab of the first by the accusative or nominative, as the poet said:

Do not separate my people who are deaf to enmity and the scourge of the islands

Those who descend into every arena and are good at the ties of kinship

And as He, the Most High, said: **And He is the Forgiving, the Loving, * Possessor of the Glorious Throne, * Doer of whatever He intends.** (al-Buruj 85:14-16) So He raised Fa'al, which is a pure indefinite noun, and followed the definite article of Ghawwad Al-Wadud. The other is that its meaning is that this is from His attribute, the Most High, if He has always been Forgiving of the sins of His servants before the revelation of this verse and during its revelation, and after that, then it would be a correct definite noun and a correct adjective. He said, **Forgiver of sin**, and did not say sins, because what was meant by it was the action. As for His saying, **And Acceptor of repentance**,

then repentance can be the plural of repentance, just as the word *dawmah* is plural for *dawmah*, and the word *awm* is plural for *awman*, from the word *awm* of a ship, as the poet said:

He sailed the ship, but when it stopped them

It may be a source of repentance.

Muhammad bin Ubaid Al-Maharbi told me: Abu Bakr bin Ayyash told us, on the authority of Abu Ishaq, who said: A man came to Umar and said: I have been killed, so is there any repentance for me? He said: Yes, work hard and do not despair. Then he recited: "Ha Meem. The revelation of the Book is from God, the Exalted in Might, the Knowing. Forgiver of sin and Acceptor of repentance."

And His statement: **Severe in punishment** means that the Most High says: His punishment is severe for those He punishes who disobey Him. So do not rely on the breadth of His mercy, but be on your guard against Him by avoiding His transgressions and performing His obligations. Just as He does not make the criminals and wrongdoers despair of His forgiveness and acceptance of the repentance of those who repent from their crime, likewise He does not make them feel safe from His punishment and vengeance against them for what they have made permissible of what He has forbidden and committed of His transgressions.

His saying: **The One with bounty** means: The One with grace and blessings extended to whomever He wills of His creation. It is said from this: So-and-so is bountiful to his companions if he has grace over them.

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: **The Possessor of bounty** means: The Possessor of spaciousness and wealth.

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 the statement of God: **Possessor of bounty** meaning wealth.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **The One with the length** means the One with the blessings. Some of them said: Length means power.

Who said that?

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Possessor of length**, he said: Length is power, that is length.

And His statement: **There is no god but Him, to Him is the final destination.** He says: There is no deity worthy of worship except God, the Almighty, the All-Knowing,

Whose description is what He has described, may His praise be glorified. So do not worship anything other than Him. **To Him is the final destination.** God Almighty says: To God is your final destination and your return, O people, so worship Him, for nothing you worship will benefit you at that time other than Him.

Tafsir al-Qurtubi

The Almighty said: **Forgiver of sin and Acceptor of repentance, Severe in penalty.** Al-Farra' said: He made it like an adjective for the definite noun although it is indefinite. Al-Zajaj said: It is in the accusative case as a substitute. An-Nahhas: The investigation and summary of this discussion is that **Forgiver of sin and Acceptor of repentance** may be definite but refer to the past, in which case they are adjectives. It is also permissible for them to refer to the future and the present, in which case they are indefinite. It is not permissible for them to be adjectives on this basis, but their accusative case is as a substitute. The accusative case is permissible as a present state. As for **Severe in penalty**, it is indefinite and its accusative case is as a substitute. Ibn Abbas said: **Forgiver of sin** for the one who says: **There is no god but God and Acceptor of repentance** for the one who says: **There is no god but God severe in punishment** for the one who does not say: **There is no god but God** (Thabit Al-Bunani said: I was at the tent of Mus'ab bin Al-Rubair in a place where animals do not pass. He said: I recited "Ha Meem. The revelation of the Book is from God, the Exalted in Might, the Knowing" (Al-Baqarah 2:15). A man passed by me on a mount. When I said: **Forgiver of sin**, he said: Rather, O Forgiver of sin, forgive my sin. When I said: **Acceptor of repentance**, he said: Say, O Acceptor of repentance, accept my repentance. When I accepted: **severe in punishment**, he said: Say, O Severe in punishment, pardon me. When I said: **Possessor of bounty**, he said: Say, O Possessor of bounty, look upon me with goodness. So I stood up to him and he caught my sight, so I looked right and left but did not see anything. And the people of allusion said: **Forgiver of sin** is a bounty and **Acceptor of repentance** is a promise **severe in penalty** is justice **there is no god but He; to Him is the return** is unique. It was narrated on the authority of Omar ibn al-Khattab, may God be pleased with him, that he missed a very strong man from the people of Ash-Sham, and it was said to him: You keep drinking this drink, so Omar said to his secretary: Write from Omar to so-and-so, Peace be upon you, and I praise God to you, there is no god but He, in the name of God, the Most Gracious, the Most Merciful. "Ha Meem. The revelation of the Book is from God, the Exalted in Might, the Knowing. Forgiver of sin, Acceptor of repentance, Severe in penalty. There is no god but He; to Him is the final destination." Then he sealed the letter and said to his messenger: Do not give it to him until you find him awake, then he ordered those with him to pray for his repentance, so when the letter came to him, he began to read it and say: God has promised me that He will forgive me and warned me of His punishment, so he did not stop repeating it until he cried, then he died and his death was good and his repentance was good. When Omar heard of his

command, he said: "This is what you should do if you see one of you slipping up. Correct him and ask God to forgive him, and do not be helpers of the devils against him." *Al-Tawbah* may be the source of **taba yatoob** **he repents** and it is possible that it is the plural of *tawbah* **repentance** like *dawmah dumah* and *azmah resolve* and *azm determination*. From this, his saying:

It fades for an hour and blows away for an hour. It is possible that repentance means repentance. Abu al-Abbas said: What comes to my heart first is that it is a verbal noun, meaning it accepts this verb, as you say he said a saying. If it is plural, then its meaning is it accepts repentance. **Dhi al-Tawil** is a substitute and an adjective, because it is definite. The root of *tawil* is to bestow favor and grace. It is said from it: O God, bestow favor and grace upon us. Ibn Abbas said: **Dhi al-Tawil** is the possessor of blessings. Mujahid said: the possessor of wealth and spaciousness, and from it is the saying of God the Almighty: {And whoever among you cannot afford it} (An-Nisa': 25) meaning wealth and spaciousness. It is also narrated from Ibn Abbas: **Dhi al-Tawil** is the one who is independent of those who do not say La ilaha illa God. Ikrimah said: **Dhi al-Tawil** is the one who bestows favor. Al-Jawhar said: **Tawil with the fat-ha is the mann, it is said from it he was tall upon him and he was tall upon him if he bestowed favor upon him.** Muhammad bin Kaab said: **The One of Generosity** is the One of Bounty. Al-Mawardi said: The difference between generosity and generosity is that generosity is forgiveness for a sin, while generosity is an undeserved favor. Generosity is derived from length, as if He prolonged His bounty upon others. It was also said that it was because the duration of His bounty was prolonged. **There is no god but He, to Him is the final destination**, meaning the place of return.

Tafsir Ibn Kathir

As for the discussion of the disconnected letters, it was presented at the beginning of Surat Al-Baqarah, so there is no need to repeat it here. It has been said that **Ha Meem** is one of the names of God Almighty, and they recited a verse about that:

Ham reminds me of the spear, so why don't we fight before we advance?

It was mentioned in the hadith narrated by Abu Dawud and Al-Tirmidhi on the authority of Al-Thawri on the authority of Abu Ishaq on the authority of Al-Muhallab bin Abi Sufrah, who said: I was told by someone who heard the Messenger of God, may God bless him and grant him peace, say: **If you spend the night, say 'Ha Meem' and they will not be helped.** This is a sound chain of transmission. Abu Ubaid chose to narrate 'say 'Ha Meem' and they will not be helped,' meaning if you say that, they will not be helped, making it a reward for his saying 'say.'"

God the Almighty says: **The revelation of the Book is from God, the Exalted in Might, the Knowing.** That is, the revelation of this Book, which is the Qur'an, is from God, the Possessor of Might and Knowledge. His presence is unapproachable, and not even an atom is

Surat Ghafir 40:3

Forgiver of sin, Acceptor of repentance, Severe in punishment, Lord of bounty. There is no god but Him. To Him is the final destination.

hidden from Him, no matter how thick His veil is. God the Almighty says: **Forgiver of sin and Acceptor of repentance**. That is, He forgives past sins and accepts repentance in the future for whoever repents to Him and submits to Him. God the Almighty says: **Severe in penalty**. That is, for whoever rebels, transgresses, prefers worldly life, defies God's commands, and transgresses. This is similar to His saying: **Inform My servants that it is I who am the Forgiving, the Merciful, and that it is My punishment that is the painful punishment**. These two descriptions are often combined in various places in the Qur'an to keep the servant between hope and fear. God the Almighty says: **Possessor of bounty**. Ibn Abbas **may God be pleased with him** said that it means abundance and riches. Mujahid and Qatadah said the same. Yazid ibn al-Asam said that **Possessor of bounty** means abundant good. Ikrimah said that **Possessor of bounty** means **Possessor of grace**. Qatada said: The Possessor of blessings and bounties, meaning that He is the One who is generous to His servants and is lenient with them with what they have of favors and blessings that they cannot even be able to thank even a single one of them. **And if you should count the favors of God, you could not enumerate them** (al-An'am 2:17). And His statement, **may He be glorified and exalted: There is no deity except Him** means that He has no equal in all of His attributes, there is no god but Him, there is no god or lord but Him. **To Him is the final destination** means the return and the final destination, so He will reward every worker according to his work. **And He is Swift in account**. Abu Bakr ibn Ayyash said: I heard Abu Ishaq al-Subai'i say: A man came to Umar ibn al-Khattab **may God be pleased with him** and said: O Commander of the Faithful, I have been killed, so is there any repentance for me? Umar **may God be pleased with him** recited: "Ha Meem. The revelation of the Book is from God, the Exalted in Might, the Knowing. The Forgiver of sin and Acceptor of repentance, Severe in penalty" (al-An'am 2:17). Narrated by Ibn Abi Hatim: And the wording is his, and Ibn Jarir said: Ibn Abi Hatim said: My father told us, Musa ibn Marwan al-Raqi told us, Umar - meaning Ibn Ayyub - told us, Jaafar ibn Burqan told us, on the authority of Yazid ibn al-Asam, who said: There was a man from the people of Ash-Sham who was a man of valor, and he used to visit Umar ibn al-Khattab **may God be pleased with him**. Umar missed him, so he said: What has happened to so-and-so ibn so-and-so? They said: O Commander of the Faithful, you keep drinking this drink. So Umar called his scribe and said: Write from Umar ibn al-Khattab to so-and-so ibn so-and-so: Peace be upon you, for I praise to you God, there is no god but Him, the Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Possessor of bounty, there is no god but Him, to Him is the final destination. Then he said to his companions: Ask God for your brother to accept his heart and accept his repentance. When the man received Umar's letter **may God be pleased with him**, he began to read it and repeat it, saying: Forgiver of sin, Acceptor of repentance, Severe in punishment, He has warned me of His punishment and promised to forgive me. Al-Hafiz Abu Naim narrated it from the hadith of

Ja'far ibn Burqan, and he added: He kept repeating it to himself, then he cried, then he died and died well. When Umar heard about it, he said: This is what you should do if you see a brother of yours slipping up. Correct him, support him, and pray to God to accept his repentance, and do not be helpers of Satan against him. Ibn Abi Hatim said: Omar bin Shaiba told us, Hammad bin Waqid told us, Abu Omar Al-Saffar told us, Thabit Al-Banani told us, he said: I was with Mus'ab bin Al-Zubayr, may God be pleased with him, in the open plains of Kufa. I entered an enclosure to pray two rak'ahs, and I began to recite Ha Mim Al-Mu'min until I reached: There is no god but He, to Him is the final destination. Then a man came behind me on a gray mule with Yemeni patches on him. He said: When you say: Forgiver of sin, then say: O Forgiver of sin, forgive my sin. And when you say: Acceptor of repentance, then say: O Acceptor of repentance, accept my repentance. And when you say: Severe in punishment, then say: O Severe in punishment, do not punish me. He said: I turned around and did not see anyone, so I went out to the door and said: A man passed by you with Yemeni patches on him. They said: We did not see anyone. They thought that he was Elias. Then he narrated it from another chain of transmission on the authority of Thabit in a similar manner, but it did not mention Elias. And God Almighty knows best.

Fath al-Qadir

3- Forgiver of sin, Acceptor of repentance, Severe in punishment Al Farraa' said: He made it like an adjective for a definite noun, and it is indefinite. The reason for his statement is that its addition is verbal, but it is permissible to make its addition semantic as Sibawayh said that everything that is not purely added can be made pure and used to describe definite nouns except for the adjective. As for the Kufians, they did not exclude anything, but rather made the adjective like the active participle in the permissibility of making it a pure addition, and that is when it does not mean a specific time, so they allow for the word *severe* here to be a pure addition. According to Sibawayh, it must be interpreted as *mushadd*. Al-Zajaj said: These three adjectives are in the accusative case as a substitute. It was narrated that he made Ghafir and Qaabil in the genitive case as a description, and Shadid in the genitive case as a substitute. The meaning is: Forgiver of the sin of His friends and Acceptor of their repentance, and Severe in punishment of His enemies. Tawb is a verbal noun meaning repentance from taaba yatoob tawbah wa tawban. It was also said that it is the plural of tawbah. It was also said that Ghafir is the sinner of those who say la ilaha illa God, and Acceptor of repentance from polytheism, and Severe in punishment of those who do not believe in His Oneness. His statement, **Owner of Tow** may be an adjective, because it is a definite noun, or it may be a substitute. The root of tow is blessings and favor: meaning, the One who bestows blessings upon His servants and bestows favors upon them. Mujahid said: the One of richness and spaciousness. From this is

His statement, **And whoever among you cannot afford to have enough**, meaning riches and spaciousness. Ikrimah said: the One of tow is the One who bestows favors. Al-Jawhari said: Tow with a fat-ha means to be long upon him and to be long upon him if he bestows favors upon him. Muhammad ibn Ka'b said: the One of tow is the One of favors. Al-Mawardi said: The difference between man and favors is that man is forgiveness for a sin, while favors are undeserved kindness. Then he mentioned what indicates His Oneness and that He is the One worthy of worship, saying: "There is no god but Him. To Him is the final destination," not to anyone else, and that will be on the Last Day.

there is evidence of its superiority. **There is no god but He**, so one must devote oneself completely to His worship. **To Him is the final destination** so He rewards the obedient and the disobedient.

Tafsir al-Baghawi

3. **Forgiver of sin**, Concealer of sin, **Accepter of repentance**, meaning repentance, the source of the verb *taba to repent* is taaba **to repent**. It is also said that tawbah *repentance* is the plural of tawbah **to repent** like dumah *home* and dum *home* and hawmah *home* and hawm *home*. Ibn Abbas said: Forgiver of sin for he who says **there is no god but God**, [and Accepter of repentance for he who says **there is no god but God**. **Severe in penalty**, for he who does not say **there is no god but God**, **Possessor of bounty**, the One who is independent of he who does not say **there is no god but God**.

Mujahed said: **The One with the length** means the One with the spaciousness and wealth. Al-Hasan said: The One with the bounty. Qatada said: The One with the blessings.

It was said: The One with power. The origin of the word *length* is the blessing that lasts a long time for its owner. **There is no god but He, to Him is the final destination**.

Tafsir al-Baidawi

3- **Forgiver of sin and Accepter of repentance, Severe in punishment, Lord of bounty**. Other attributes to achieve what is in it of encouragement, intimidation and urging to what is intended by it, and the addition in it is real, as it does not refer to a specific time, and what is meant by **Severe in punishment** is emphasised or His punishment is severe, so the lam was deleted for the sake of duplication and to avoid confusion, or a substitution and making it alone a substitute that confuses the system, and the waw is mediated between the first two to indicate the combination of erasing sins and accepting repentance, or the difference between the two descriptions, as one might think of them as one, or the difference in the position of the two verbs, because forgiveness is covering, so it is for a remaining sin, and that is for the one who does not repent, as the one who repents from a sin is as if he has no sin. And repentance is a source like repentance. It was said that it is a combination, and bounty is the virtue of leaving the deserved punishment, and in the unification of the attribute of torment, which is immersed in the attributes of mercy,

Surat Ghafir 40:4

None disputes concerning the verses of God except those who disbelieve, so do not be deceived by their movement about in the land.

Surat Ghafir 40:4

None disputes concerning the verses of God except those who disbelieve, so do not be deceived by their movement about in the land.

Tafsir al-Jalalayn

4 - **None disputes about the verses of God** the Qur'an **except those who disbelieve** from the people of Mecca **so let not their moving about in the lands deceive you** for a living in safety, for their end is the Fire.

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Al-Suddi on the authority of Abu Malik regarding his statement, **None disputes concerning the verses of God except those who disbelieve**, he said, **It was revealed concerning Al-Harith bin Qais Al-Sahmi**.

Tafsir al-Tabari

God Almighty says: No one disputes God's arguments and evidence for His Oneness by denying them, except those who have denied His Oneness.

And His statement: **So let not their moving about in the lands deceive you**, God Almighty says: O Muhammad, do not be deceived by their moving about in the lands and their remaining and dwelling therein, despite their disbelief in their Lord, so that you think that they were only given respite and moved about, so they moved about in the lands despite their disbelief in God, and were not hastened with punishment and torment for their disbelief because they were on some of the truth. We did not give them respite for that, but rather that the Book might reach its term and that the word of torment, the torment of your Lord, might come to pass upon them.

Bishr told us, saying: Yazid told us, saying: Saeed told us, on the authority of Qatada: **So let not their moving about in the lands deceive you** - their travels therein, and their coming and going. Then he related to the Messenger of God, may God bless him and grant him peace, the stories of the nations who denied their messengers, and informed him that they were in their arguments with His messengers in the same way as his people to whom He had sent the messengers, and that He would bring down upon them His vengeance when they reached their appointed time after His messengers had excused them and warned them of His punishment, as He had mentioned in His Book, thus informing His Prophet that His way with his people who followed the path of those people in denying and arguing with Him was His way of bringing down His vengeance upon them and His power over them. So God, the Exalted, said: "Before your people, who denied Your message to them, denied a Messenger who argued with you falsely, the people of Noah and the parties after them, and they are the nations who formed parties and gathered against their

messengers by denying them, like Aad and Thamud, the people of Lot, the people of Madyan and their likes."

Tafsir al-Qurtubi

God the Almighty says: **None dispute concerning the verses of God except those who disbelieve**. God the Almighty has recorded for those who dispute concerning the verses of God disbelieve, meaning disputing with falsehood, attacking them, and intending to refute the truth and extinguish the light of God the Almighty. This is indicated by His statement, the Almighty: **And they dispute with falsehood to refute thereby the truth**. (Ghafir 40:5). As for disputing concerning them to clarify its ambiguities, resolve its disputes, engage scholars in deducing its meanings, and repel those who deviate from it and from it, then it is the greatest jihad in the way of God. This meaning has already been fully explained in Surat Al-Baqarah, when God the Almighty says: **Have you not seen him who disputed with Abraham concerning his Lord?** (al-Baqarah 2:258). **So let not their turning** (also read: **So let not their turning** (i.e. their arrogance) **in the lands** deceive you, for even if I grant them respite, I will not neglect them, rather I will punish them. Ibn Abbas said: He means their trade from Mecca to Syria and to Yemen. It was said: **Do not be deceived** by the good and abundance of provision they have, for it is a short enjoyment in this world. Al-Zajaj said: **Do not be deceived** by their safety after their disbelief, for their end is destruction. Abu Al-Aaliyah said: Two verses are very difficult for those who dispute about the Quran: His statement: **None dispute about the verses of God except those who disbelieve** and His statement: **And indeed, those who differ over the Scripture are in extreme dissension** Al-Baqarah 2:176.

Tafsir Ibn Kathir

God Almighty says that what is denied and disputed after the clarification and the appearance of the proof **except those who disbelieve** meaning those who deny the signs, proofs and evidence of God **so let not their movement in the lands deceive you** meaning in its wealth, comforts and prosperity as God Almighty said: **Let not the movement of those who disbelieve in the lands deceive you * A brief enjoyment; then their refuge is Hell, and wretched is the resting place**. And God Almighty said: **We grant them enjoyment for a little; then We will force them to a severe punishment**. Then God Almighty said, consoling His Prophet Muhammad, may God bless him and grant him peace, in denying those of his people who denied him, that he had an example in those prophets who came before him, peace and blessings be upon them, for their nations denied them and opposed them, and only a few of them believed in them. He said: **The people of**

Noah denied before them he was the first messenger sent by God to forbid the worship of idols **and the parties after them** meaning from every nation **and every nation plotted against their messenger to seize him** meaning They were keen to kill him by all possible means, and some of them killed his Messenger. **And they argued with falsehood to refute thereby the truth,** meaning they used doubt to reject the clear and obvious truth.

Abu al-Qasim al-Tabarani said: Ali ibn Abd al-Aziz narrated to us, Arim Abu al-Nu'man narrated to us, Mu'tamir ibn Sulayman narrated to us, he said: I heard my father narrating, on the authority of Hanash, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "Whoever aids falsehood in order to refute the truth, then the responsibility of God and the responsibility of His Messenger, may God bless him and grant him peace, is void of him." And His, the Most High, saying: **So I seized them** means I destroyed them for what they had done of these grave sins and transgressions. **Then how was My punishment?** means how did My punishment and chastisement of them reach you? It was severe, painful and agonizing. Qatadah said: It was severe, by God. And His, the Most High, saying: **And thus the word of your Lord has come into effect upon those who disbelieved, that they are companions of the Fire** means, just as the word of punishment came into effect upon those who disbelieved among the previous nations, so it came into effect upon the deniers among those who denied you and opposed you, O Muhammad, by a fortiori and more appropriate way, because whoever denies you cannot be trusted to believe anyone other than you, and God knows best.

Fath al-Qadir

Then when he mentioned that the Qur'an is the Book of God, which He revealed to guide people in religion, he mentioned the conditions of those who dispute about it with the intention of invalidating it, so he said: **4- None dispute about the verses of God except those who disbelieve.** That is, none dispute about refuting and denying the verses of God except those who disbelieve. What is meant is arguing with falsehood and intending to refute the truth, as in His statement: **And they dispute with falsehood to refute thereby the truth.** As for arguing to clarify the truth, remove ambiguity, search for the stronger and weaker, the decisive and ambiguous, and repel the ambiguous verses of the Qur'an that the falsifiers cling to, and return them through argument to the decisive, then this is one of the greatest ways for those who seek to draw near. With this, God took a covenant from those who were given the Book, so he said: "And when God took a covenant from those who were given the Scripture, 'You shall make it clear to the people and not conceal it.'" And He said: **Indeed, those who conceal what We have sent down of clear proofs and guidance after We made it clear to the people in the Scripture—those are cursed by God and cursed by those who curse.** And He said: **And do not...** "Dispute with the People of the Scripture except in a way that is best." **So let not their moving about in the land deceive you.** When God, the

Almighty, ruled that those who disputed about God's verses were disbelievers, He forbade His Messenger, may God's prayers and peace be upon him, from being deceived by any of their worldly fortunes, saying: "So let not what they do of trade in the land, or the profits they obtain and the wealth they accumulate, deceive you, for they will be punished soon, and if they are given respite, then indeed they will not be neglected." Al-Zajaj said: **Do not be deceived by their safety after their disbelief, for their outcome is destruction.** The majority of scholars read **la yughirrak** without assimilation. Zayd ibn Ali and Ubayd ibn Umair read it with assimilation.

Tafsir al-Baghawi

4. None disputes about the verses of God, in refuting the verses of God by denying and rejecting them, **except those who disbelieve.** Abu Al-Aaliyah said: Two verses are more difficult for those who dispute about the Qur'an: **None disputes about the verses of God except those who disbelieve,** "Indeed, those who differ over the Scripture are in extreme dissension."

Al-Baqarah 2:176.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Abdullah bin Ahmad told us, Muhammad bin Khalid told us, Dawud bin Sulaiman told us, Abdullah bin Hamid told us, Al-Hussein bin Ali Al-Ja'fi told us, on the authority of Zaidah, on the authority of Laith, on the authority of Sa'd bin Ibrahim, on the authority of Abu Salamah, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **Disputing about the Qur'an is disbelief.**

Ahmad ibn Abdullah al-Salihi told us, Abu al-Husayn ibn Bishran told us, Ismail ibn Muhammad al-Saffar told us, Ahmad ibn Mansur al-Ramadi told us, Abd al-Razzaq told us, Muammar told us, on the authority of al-Zuhri, on the authority of Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, who said: "The Messenger of God, may God bless him and grant him peace, heard some people disputing about the Qur'an, so he said: 'Those who came before you were destroyed because of this. They struck some parts of the Book of God, the Almighty, with others. The Book of God was revealed to confirm some parts of it, so do not contradict some parts of it with others. Whatever you know of it, say it, and whatever you do not know of it, leave it to its scholar.'"

The Almighty says: **So let not their movement throughout the land deceive you,** meaning their movement throughout the land for trade and their safety in it despite their disbelief, for the consequence of their affair is torment. Similar to the Almighty's saying: **Let not the movement of those who disbelieve throughout the land deceive you** Al Imran 3:196.

Tafsir al-Baidawi

4- None disputes about the verses of God except

Surat Ghafir 40:4

None disputes concerning the verses of God except those who disbelieve, so do not be deceived by their movement about in the land.

those who disbelieve. When He confirmed the matter of revelation, He recorded the disbelief of those who disputed it by attacking and refuting the truth, as He said: **And they dispute with falsehood to refute thereby the truth.** As for the argument to unravel its knots and deduce its truths and to cut off the clinging of the people of deviation to it and to cut off their attacks on it, it is one of the greatest acts of obedience. Therefore, he, may the peace and blessings of God be upon him, said: **Indeed, disputing about the Qur'an is disbelief,** with the indefinite article, even though it is not disputing about it in reality. **So do not be deceived by their moving about in the lands,** so do not be deceived by their respite and their interest in their worldly life and their moving about in the lands of Syria and Yemen with profitable trade, for they will soon be seized by their disbelief, as those before them were seized, as He said:

Surat Ghafir 40:5

The people of Noah denied before them, and so did the parties after them. And every nation intended to seize their Messenger, and they disputed with falsehood to invalidate thereby the truth. So I seized them. So how was My punishment?

Tafsir al-Jalalayn

5 - **The people of Noah denied before them, and the parties** such as Aad and Thamud and others **after them, and every nation intended to seize him** to kill him **and they argued with falsehood to refute** to remove **the truth thereby, so I seized them** with punishment **so how was My punishment** for them, that is, it will take its place

Tafsir al-Suyuti

Tafsir al-Tabari

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: **The people of Noah denied before them, and the parties after them**, he said: the disbelievers.

And His statement: **And every nation plotted against their Messenger to seize him**, God Almighty says: And every nation of these nations that denied their Messengers and were divided against their Prophets plotted against their Messenger who was sent to them to seize him and kill him.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada: **And every nation plotted against their Messenger to seize him**: meaning to kill him. It was also said: **with their Messenger**, and it was also said: **every nation**, so the ha' and the mim were directed to the man and not to the word *nation*. It was mentioned that this is in the reading of Abdullah: **with its Messenger**, meaning **with the Messenger of the nation**.

And His statement: **And they argued with falsehood to refute thereby the truth**, meaning: And they argued with their Messenger with falsehood in order to invalidate, through their argument with him and their dispute with him, the truth that he brought to them from God, of entering into His obedience, acknowledging His Oneness, and disavowing the worship of anything other than Him, just as the infidels of your people argue with you, O Muhammad, with falsehood.

And His statement: **So I seized them, so how was My punishment?** God Almighty says: So I seized those who intended to seize their Messenger with punishment from Me, so how was My punishment for them? Did I not destroy them and make them an example for mankind, and a warning for those after

them, and make their homes and dwellings empty of them, and a resting place for wild beasts?

Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada: **So I seized them, and how severe was My punishment**. He said: Severe, by God.

Tafsir al-Qurtubi

The Almighty says: **The people of Noah denied before them** on the feminine form of the group, meaning they denied the messengers. **And the parties after them** meaning the nations who formed parties against their prophets by denying them, such as Aad and Thamud and those who came after them. **And every nation intended to seize their messenger** meaning to imprison him and torture him. Qatada and As-Suddi said: to kill him. Seizing is used to mean destroying, like His statement: **Then I seized them, so how was My reproach!** (al-Hajj 22:44). The Arabs call a prisoner *al-Akhidh* because he is captured for killing. Qutrub recited the words of the poet:

If you take me, you will kill me. How many takers long for my immortality?

And about the time when they took their Messenger, there are two sayings: One of them is when he called for them. The second is when the punishment descended upon them. **And they argued with falsehood to refute thereby the truth** meaning to remove. And from this comes the word *dahdha* meaning slippery slope, and falsehood is *dahdh* because it slips and slides and does not remain stable. Yahya bin Salam said: They argued with the prophets with polytheism to invalidate the faith with it. **So I seized them** or with the punishment. **How was the punishment** meaning the end of the nations who denied. Meaning, did they not find it to be true.

Tafsir Ibn Kathir

God Almighty says that what is denied and disputed after the clarification and the appearance of the proof **except those who disbelieve** meaning those who deny the signs, proofs and evidence of God **so let not their movement in the lands deceive you** meaning in its wealth, comforts and prosperity as God Almighty said: **Let not the movement of those who disbelieve in the lands deceive you * A brief enjoyment; then their refuge is Hell, and wretched is the resting place**. And God Almighty said: **We grant them enjoyment for a little; then We will force them to a severe punishment**. Then God Almighty said, consoling His Prophet Muhammad, may God bless him and grant him peace, in denying those of his people who denied him, that he had an example in those prophets who came before him, peace and blessings be upon them, for their nations denied them and opposed them, and only a few of them believed in them. He said: **The people of Noah denied before them** he was the first messenger sent by God to forbid the worship of idols **and the parties after them** meaning from every nation **and**

Surat Ghafir 40:5

The people of Noah denied before them, and so did the parties after them. And every nation intended to seize their Messenger, and they disputed with falsehood to invalidate thereby the truth. So I seized them. So how was My punishment?

every nation plotted against their messenger to seize him meaning They were keen to kill him by all possible means, and some of them killed his Messenger. **And they argued with falsehood to refute thereby the truth,** meaning they used doubt to reject the clear and obvious truth.

Abu al-Qasim al-Tabarani said: Ali ibn Abd al-Aziz narrated to us, Arim Abu al-Nu'man narrated to us, Mu'tamir ibn Sulayman narrated to us, he said: I heard my father narrating, on the authority of Hanash, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "Whoever aids falsehood in order to refute the truth, then the responsibility of God and the responsibility of His Messenger, may God bless him and grant him peace, is void of him." And His, the Most High, saying: **So I seized them** means I destroyed them for what they had done of these grave sins and transgressions. **Then how was My punishment?** means how did My punishment and chastisement of them reach you? It was severe, painful and agonizing. Qatadah said: It was severe, by God. And His, the Most High, saying: **And thus the word of your Lord has come into effect upon those who disbelieved, that they are companions of the Fire** means, just as the word of punishment came into effect upon those who disbelieved among the previous nations, so it came into effect upon the deniers among these who denied you and opposed you, O Muhammad, by a fortiori and more appropriate way, because whoever denies you cannot be trusted to believe anyone other than you, and God knows best.

Fath al-Qadir

Then he explained the condition of those who came before them, and that these people followed the same path as those people in denial, so he said: 5- **Before them, the people of Noah denied, and so did the parties after them.** The pronoun in **after them** refers to the people of Noah, meaning, the parties who formed parties against the messengers after the people of Noah, such as Aad and Thamud, denied. **And every nation plotted against their messenger to seize him.** That is, every nation of those nations that denied their messenger who was sent to them plotted to seize him, so that they could seize him, imprison him, torture him, and do whatever they wanted to him. Qatada and As-Suddi said: to kill him. Seizing may also mean destroying, like his statement: **Then I seized them, so how was My punishment.** The Arabs call a prisoner a *captive*. "And they argued with falsehood to refute thereby the truth." That is, they argued with their messenger with falsehood to refute thereby the truth and remove it. From this comes the word *dahdha*, meaning a slippery slope and a slippery slope. Falsehood is *dahdha* because it slips and disappears, so it does not settle. Yahya bin Salam said: They argued with the prophets about polytheism in order to invalidate faith. **So I seized them, so how was My**

punishment? That is, I seized these people who argued with falsehood, so how was My punishment with which I punished them? The first-person *ya'* was deleted from *punishment* in order to replace it with a kasra in both connected and paused speech because it is the beginning of a verse.

Tafsir al-Baghawi

5. **The people of Noah denied before them, and the parties after them,** they are the disbelievers who formed parties against their prophets after the people of Noah, **and every nation plotted against their messenger to seize him,** Ibn Abbas said: to kill him and destroy him. It was also said: to take him prisoner. The Arabs call a prisoner a captive, **and they argued with falsehood to refute,** to invalidate, **therewith the truth,** which the messengers brought, and their arguments are like their saying: **You are only human beings like us** (Ibrahim 14:10), **Why were angels not sent down to us?** (al-Furqan 25:21), and the like, **So I seized them; how terrible was My punishment?**

Tafsir al-Baidawi

5- **The people of Noah denied before them, and the parties after them.** And those who formed parties against the messengers and opposed them after the people of Noah, such as Aad and Thamud. **And every nation of these planned to seize their messenger** and it was read **with their messenger** to be able to afflict him with what they wanted of torture and killing, from taking meaning captive. **And they argued with falsehood** with what had no truth **to refute the truth** to remove it **so I seized them** with destruction as a recompense for them. **How was the punishment?** You pass by their homes and see its trace. It is a report that contains astonishment.

Surat Ghafir 40:6

And thus the word of your Lord has come into effect upon those who disbelieve, that they are companions of the Fire.

Tafsir al-Jalalayn

6 - And thus the word of your Lord has come into effect I will surely fill Hell upon those who disbelieve, that they are the companions of the Fire instead of the word

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And just as My punishment was inflicted upon the nations who denied their messengers, whose stories I have related to you, O Muhammad, and My chastisement descended upon them because of their denial of their messengers and their argument with them falsely, in order to refute the truth, so too the word of your Lord was inflicted upon those among your people who disbelieved in God, who argue about the verses of God.

His statement: **that they are the companions of the Fire**. The Arab scholars differed regarding the position of his statement **that they are**. Some of the grammarians of Basra said: The meaning of that is: The word of your Lord has come true upon those who disbelieved that they are the companions of the Fire: that is, because they are, or because they are not in the place of the object of **there is no**, like your saying: **I have established that they are**. If that were the case, it would also have come true because they are. Others said: **that they are** is a substitute for the word, as if the word had truly established that they are the companions of the Fire.

The correct thing to say about this is that his saying *they* is a translation of the word, meaning: **And the punishment of the Fire, which God promised to the unbelievers, is due to them**.

Tafsir al-Qurtubi

The Almighty said: **And thus it has come to pass** meaning it has become necessary and binding, taken from *al-Haqq* because it is the necessary. **The Word of your Lord** This is the reading of the general public on monotheism. Nafi' and Ibn 'Amir read: *Words* all together. **Upon those who disbelieve they** Al-Akhfash said: meaning because they and because they. Al-Zajaj said: It is permissible that they are with a kasra on the hamza. **The companions of the Fire** meaning those who are tormented by it, and the speech is complete. Then he began and said:

Tafsir Ibn Kathir

God Almighty says that what is denied and disputed after the clarification and the appearance of the proof **except those who disbelieve** meaning those who deny the signs, proofs and evidence of God **so let not their movement in the lands deceive you** meaning in its wealth, comforts and prosperity as God Almighty said: **Let not the movement of those who disbelieve in the lands deceive you * A brief enjoyment; then their refuge is Hell, and wretched is the resting place**. And God Almighty said: **We grant them enjoyment for a little; then We will force them to a severe punishment**. Then God Almighty said, consoling His Prophet Muhammad, may God bless him and grant him peace, in denying those of his people who denied him, that he had an example in those prophets who came before him, peace and blessings be upon them, for their nations denied them and opposed them, and only a few of them believed in them. He said: **The people of Noah denied before them** he was the first messenger sent by God to forbid the worship of idols **and the parties after them** meaning from every nation **and every nation plotted against their messenger to seize him** meaning They were keen to kill him by all possible means, and some of them killed his Messenger. **And they argued with falsehood to refute thereby the truth**, meaning they used doubt to reject the clear and obvious truth.

Abu al-Qasim al-Tabarani said: Ali ibn Abd al-Aziz narrated to us, Arim Abu al-Nu'man narrated to us, Mu'tamir ibn Sulayman narrated to us, he said: I heard my father narrating, on the authority of Hanash, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "Whoever aids falsehood in order to refute the truth, then the responsibility of God and the responsibility of His Messenger, may God bless him and grant him peace, is void of him." And His, the Most High, saying: **So I seized them** means I destroyed them for what they had done of these grave sins and transgressions. **Then how was My punishment?** means how did My punishment and chastisement of them reach you? It was severe, painful and agonizing. Qatadah said: It was severe, by God. And His, the Most High, saying: **And thus the word of your Lord has come into effect upon those who disbelieved, that they are companions of the Fire** means, just as the word of punishment came into effect upon those who disbelieved among the previous nations, so it came into effect upon the deniers among these who denied you and opposed you, O Muhammad, by a fortiori and more appropriate way, because whoever denies you cannot be trusted to believe anyone other than you, and God knows best.

Fath al-Qadir

6- **And thus the word of your Lord has come into effect upon those who disbelieve**. That is, it has become necessary, established, and binding. It is said that something is *haqq true* if it is binding and established. The meaning is: Just as the word of punishment came into effect upon the nations who denied their messengers, it has come into effect upon those who

Surat Ghafir 40:6

And thus the word of your Lord has come into effect upon those who disbelieve, that they are companions of the Fire.

disbelieved in it, argued falsely, and formed parties against you. The phrase **that they are the companions of the Fire** is for the purpose of al-Sharh 94:that is, because they deserve the Fire. Al-Akhfash said: that is, because they, or because they. It is permissible for it to be in the nominative case instead of *word*. The majority read *word* in the singular form, while Nafi' and Ibn 'Amir read *words* in the plural form.

Tafsir al-Baghawi

6. **And thus the word of your Lord has come true,** meaning: just as the word of punishment came true upon the nations that denied, it came true, **upon those who disbelieved**, from your people, **that they are the companions of the Fire**, Al-Akhfash said: because they or because they are the companions of the Fire.

Tafsir al-Baidawi

6- **And thus the word of your Lord has come into effect** His threat or His decree of punishment **upon those who disbelieved** with their disbelief. **They are the companions of the Fire** instead of the word **your Lord** instead of the whole or including the intention of the word or the meaning.

Surat Ghafir 40:7

Those who bear the Throne and those around it exalt [God] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], **Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire.**

Tafsir al-Jalalayn

7 - **Those who bear the Throne** is a subject **and those around it** is an apodosis to *glorify* its predicate **with praise of their Lord** wearing the praise, that is, they say, **Glory be to God and praise be to Him and believe in Him** the Most High with their insights, that is, they believe in His Oneness **and ask forgiveness for those who have believed** they say, **Our Lord, You have encompassed all things in mercy and knowledge** meaning, Your mercy encompasses all things and Your knowledge encompasses all things **so forgive those who have repented** from polytheism **and followed Your way** the religion of Islam **and protect them from the punishment of Hellfire** the Fire.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Those who carry the Throne of God from among His angels, and from those around His Throne, from among the angels who surround it, **glorify the praises of their Lord** meaning: they pray to their Lord with His praise and thanks **and believe in Him** meaning: they acknowledge God that they have no god but Him, and they bear witness to that, they are not too proud to worship Him **and they ask forgiveness for those who believe** meaning: they ask their Lord to forgive the sins of those who have acknowledged the same as they acknowledged the Oneness of God and the disavowal of every deity other than Him, so He pardons them.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And they ask forgiveness for those who believe** for the people of **There is no god but God.**

And His statement: **Our Lord, You have encompassed all things in mercy and knowledge.** There is an omission in this statement, which is **they say**. The meaning of the statement is: And they seek forgiveness for those who have believed, saying: **Our Lord, You have encompassed all things in mercy and knowledge.** What is meant by His statement: **You have encompassed all things in mercy and knowledge** is: Your mercy and knowledge have encompassed all of Your creation, so You know everything, and nothing is hidden from You. You have had mercy on Your creation and encompassed them with Your mercy.

The Arabists differed about the reason for the accusative of mercy and knowledge. Some of the

grammarians of Basra said: The accusative of that is like the accusative of you like him, a slave, because you made mercy and knowledge an object for everything, and it is an object for it, and the subject is the ta', and mercy and knowledge came as an explanation, and you occupied them with the verb as you occupied the example with the ha', so that is why you placed it in the accusative likening it to the object after the subject. Another said: It is from the transferred, and it is an explanation, and his mercy and knowledge encompassed, and he encompassed everything with mercy, as you say: my soul was pleased with him, and my soul was pleased with him. And he said: Do you have someone like him, a slave? For quantities can only be known, like I have a pound of oil, and the example is unknown, but its wording is the wording of the definite and the slave is indefinite, so that is why he placed the slave in the accusative, and it can be raised. And he cited as evidence for his saying that the saying of the poet:

There is no one like you, Ma'ad and all the tribes of Qahtan, who is counted

He said: The singular is rejected because it is indefinite. He said: If I said: There is no man like you, and a man like you, and a man like you, it is permissible, because *like* is indefinite, even if its wording is definite.

And His statement: **So forgive those who repent and follow Your way**, meaning: So pardon the crime of those of Your servants who repented from associating partners with You, and returned to Your monotheism, and followed Your commands and prohibitions.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So forgive those who repent** from polytheism.

His saying: **And follow your path**, meaning: And they took the path that you commanded them to take, and they adhered to the method that you commanded them to adhere to, and that is entering into Islam.

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 follow your way**: meaning obey you.

His statement: **And protect them from the punishment of Hellfire** means: And avert from those who repented from polytheism and followed Your path the punishment of Hellfire on the Day of Resurrection.

Tafsir al-Qurtubi

God the Almighty said: **Those who bear the Throne and those around it exalt [God] with praise of their Lord and believe in Him and ask forgiveness for those who have believed.** It is narrated that the bearers of the Throne have their feet firmly planted on the ground and their heads have pierced the Throne, and they are in humility and do not know where they are going.

Surat Ghafir 40:7

Those who bear the Throne and those around it exalt [God] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], “Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire.”

They are the most noble and best of the angels. In the Hadeeth: “God the Blessed and Exalted commanded all the angels to go out in the morning and evening with peace to the bearers of the Throne, giving them preference over all the other angels.” It is said that God created the Throne from a green gem, and between its two legs is the flapping of a fast bird for eighty thousand years. It was said: Around the Throne are seventy thousand rows of angels, circling it, glorifying and praising God. Behind them are seventy thousand rows standing, placing their hands on their shoulders and raising their voices in glorifying and praising God. Behind them are one hundred thousand rows, placing their right hands on their left hands, and there is not one of them who does not glorify God in a way that no one else does. Ibn Abbas read: **the Throne** with a damma on the ‘ayn. Al-Zamakhshari **may God have mercy on him** mentioned all of it. It was said: This is connected to the mention of the disbelievers, because the meaning - and God knows best - **those who bear the Throne and those around it** declare God Almighty free from what the disbelievers say. **And they ask forgiveness for those who believe** meaning they ask God Almighty for forgiveness for them. The sayings of the commentators are that the Throne is the bed, and that it is a three-dimensional body created by God Almighty, and He commanded the angels to carry it and worship them by glorifying it and circumambulating around it, just as He created a house on earth and commanded the children of Adam to circumambulate it and face it in prayer. Ibn Tahman narrated on the authority of Musa ibn Uqbah, on the authority of Muhammad ibn al-Munkadir, on the authority of Jabir ibn Abdullah al-Ansari, who said: The Messenger of God, may God bless him and grant him peace, said: “I have been given permission to speak about one of God’s angels who bears the Throne. The distance between his earlobe and his shoulder is a journey of seven hundred years.” Al-Bayhaqi mentioned that the Throne is mentioned in Ayat al-Kursi, and it is the greatest of all creation. Thawr ibn Yazid narrated on the authority of Khalid ibn Ma’dan, on the authority of Ka’b al-Ahbar, that he said: When God created the Throne, He said: **God will never create a creation greater than me.** So it withdrew, and God encircled it with a snake. The snake has seventy thousand wings, seventy thousand feathers on its wings, seventy thousand faces on each feather, seventy thousand mouths on each face, and seventy thousand tongues on each mouth. Every day, glorifications of God come out of its mouths, the number of raindrops, the number of leaves on trees, the number of pebbles and dust, the number of days in this world, and the number of all the angels. Then the snake coiled around the Throne, and the Throne reached halfway up the snake while it was coiled around it. Mujahid said: “Between the seventh heaven and the Throne are seventy thousand veils: a veil of light and a veil of darkness, a veil of light and a veil of darkness.” **Our Lord**, that is, they say, **Our Lord, You have encompassed all things in mercy and knowledge,**

that is, Your mercy and knowledge encompass all things. So when the verb *afal* was transferred from mercy and knowledge, it was placed in the accusative case as an explanation. **So forgive those who have repented**, that is, from polytheism and sins, **and followed Your way**, that is, the religion of Islam. **And protect them from the punishment of Hellfire**, that is, divert it from them so that it does not reach them. Ibrahim al-Nakha’i said: **The companions of Abdullah used to say that the angels are better than Ibn al-Kawwa’; they seek forgiveness for those on earth, and Ibn al-Kawwa’ testifies against them of disbelief.** Ibrahim said: **And they used to say that they do not withhold forgiveness from anyone from the people of the Qiblah.** Mutraf ibn Abdullah said: **We found the most sincere servants of God to the servants of God to be the angels, and we found the most deceitful servants of God to the servants of God to be Satan,** and he recited this verse. Yahya ibn Muadh al-Razi said to his companions about this verse: Understand it, for there is no paradise in the world more hopeful than it. If a single angel asked God to forgive all the believers, He would forgive them. How can that be when all the angels and the bearers of the Throne seek forgiveness for the believers? Khalaf ibn Hisham al-Bazzar, the reciter, said: I used to recite to Sulaym ibn ‘Eesa, and when I reached: **And they seek forgiveness for those who have believed**, he cried and then said: O Khalaf! How honorable is the believer in the sight of God when he is asleep on his bed while the angels seek forgiveness for him.

Tafsir Ibn Kathir

God the Almighty tells us about the angels close to Him, the four bearers of the Throne and the Cherubim around Him, that they glorify their Lord with praise, that is, they combine glorification, which indicates the negation of shortcomings, with praise, which requires establishing the attributes of praise. **And they believe in Him**, that is, they are humble before Him and submissive before Him, and that they **ask forgiveness for those who believe**, that is, from the people of the earth who believed in the unseen. So God the Almighty appointed His angels close to Him to supplicate for the believers in their absence, as proven in Sahih Muslim: **When a Muslim supplicates for his brother in his absence, the angel says, ‘Amen, and for you the same.’** Imam Ahmad said: Abdullah ibn Muhammad, who is Ibn Abi Shabiya, narrated to us, ‘Abdah ibn Sulayman, on the authority of Muhammad ibn Ishaq, on the authority of Ya’qub ibn ‘Utbah, 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: **Umayyah ibn Abi Salt spoke the truth in some of his poetry.** So he said:

Saturn and Taurus under his right foot, and the eagle

under the other, and Leith the observatory

The Messenger of God, may God bless him and grant him peace, said: **He is telling the truth.** He said:

And the sun rises every last night, red and its color turns rosy

She refuses, and she does not send us any of her messengers except to punish or flog.

The Messenger of God (peace and blessings be upon him) said: **He has spoken the truth.** This is a good chain of transmission and it indicates that the bearers of the Throne today are four, but if it is the Day of Resurrection they will be eight, as God the Almighty said: **And eight will bear the Throne of your Lord above them that Day.** Here is a question: How can we reconcile the meaning of this verse and the significance of this hadith? And between the hadith narrated by Abu Dawud: Muhammad ibn al-Sabah al-Bazzar told us, al-Walid ibn Abi Thawr told us, from Samak, from Abdullah ibn Umayrah, from al-Ahnaf ibn Qays, from al-Abbas ibn Abd al-Muttalib **may God be pleased with him**, who said: I was in al-Batha' with a group among whom was the Messenger of God (peace and blessings be upon him), and a cloud passed by them. He looked at it and said: **What do you call this?** They said: **The clouds.** He said: **And the rain clouds.** They said: **And the rain clouds.** He said: **And the reins.** Abu Dawud said: **I did not understand the reins well.** He said: **Do you know how far is between the heaven and the earth?** They said, **We do not know.** He said, "Between them is either one, two, or three years. Then the sky is above it like that until he counted seven heavens. Then above the seventh sky is a sea, between its bottom and its top is like the distance between one heaven and the next. Then above that are eight mountain goats, between their hooves and their knees is like the distance between one heaven and the next. Then on their backs is the Throne, between its bottom and its top is like the distance between one heaven and the next. Then God, Blessed and Exalted is He, is above that." Then Abu Dawud, Al-Tirmidhi and Ibn Majah narrated it from the hadith of Samak bin Harb with it, and Al-Tirmidhi said: It is hasan gharib. This indicates that the bearers of the Throne are eight, as Shahr bin Hawshab, may God be pleased with him, said: The bearers of the Throne are eight: Four of them say: Glory be to You, O God, and praise be to You. To You be praise for Your forbearance after Your knowledge. And four of them say: Glory be to You, O God, and praise be to You. To You be praise for Your forgiveness after Your power. And for this reason they say when they seek forgiveness for those who have believed: **Our Lord, You have encompassed all things in mercy and knowledge.** That is, Your mercy encompasses their sins and transgressions, and Your knowledge encompasses all their deeds, words, movements and stillness. **So forgive those who have repented and followed Your way.** That is, pardon the wrongdoers if they repent, return, desist from what they were doing and follow what You have commanded them to do of doing good and abandoning evil. **And protect them from the punishment of Hellfire.** That is, and remove them from the punishment of Hellfire, which is the painful, agonizing punishment. **Our Lord, and admit**

them to the Gardens of Eden which You have promised them and whoever was righteous among their fathers, their spouses and their offspring. That is, unite them and them. So that their eyes may be comforted by meeting in adjacent dwellings, as God the Most High said: **And those who have believed and whose offspring followed them in faith - We will join with them their offspring and not deprive them of anything of their deeds.** That is, We made everyone equal in status so that their eyes may be comforted. We did not diminish the high in order to equal the low. Rather, We raised those who were deficient in deeds and made them equal to those who did much good, as a favor and grace from Us. Sa'id ibn Jubayr said: When a believer enters Paradise, he will be asked about his father, son, and brother, where they are. It will be said: They did not reach your level in deeds. He will say: I only worked for myself and for them. So they will join him in degree. Then Sa'id ibn Jubayr recited this verse: "Our Lord, and admit them to Gardens of Eden which You have promised them - and whoever was righteous among their fathers, their spouses, and their offspring. Indeed, it is You who is the Exalted in Might, the Wise." Mutraf ibn Abdullah ibn Ash-Shakheer said: The angels advise God's servants to the believers. Then he recited this verse: **Our Lord, and admit them to Gardens of Eden which You have promised them.** And the devils deceive His servants to the believers. And the saying of the Blessed and Exalted: **Indeed, You are the Exalted in Might, the Wise** meaning the One who is not prevented or overcome. Whatever He wills will be, and whatever He does not will will not be. The Wise in Your words and actions is from Your law and decree. **And protect them from evil deeds** meaning their commission or the consequences of them from whomever they occur. **And whomever You protect from evil deeds on that Day** meaning the Day of Resurrection **You have had mercy on him** meaning You have been kind to him and saved him from punishment. **And that is the great attainment.**

Fath al-Qadir

Then he mentioned the referents of the bearers of the Throne and those around it, saying: 7- **Those who carry the Throne and those around it.** The relative pronoun is the subject and its predicate is **they glorify the praises of their Lord.** The sentence is a new sentence intended to console the Messenger of God (peace and blessings of God be upon him) by explaining that this type of angels, who are of the highest ranks, add to their glorification of God and belief in Him the seeking of forgiveness for those who believed in God and His Messenger and were truthful. What is meant by **those around the Throne** are the angels who circle around it, glorifying and magnifying God. It is in the nominative case in apposition to those who carry the Throne, and this is the apparent meaning. It was also said that it is permissible for it to be in the accusative case in apposition to the Throne, but the former is more appropriate. The meaning is that the angels who carry the Throne, as well as the angels who are around the Throne, glorify God, immersed in His praise for His blessings, and they believe in God and seek forgiveness from God for His believing servants. Then, the Almighty explained how

Surat Ghafir 40:7

Those who bear the Throne and those around it exalt [God] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], “Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire.”

they seek forgiveness for the believers, saying, narrating from them, **Our Lord, You have encompassed all things in mercy and knowledge.** This is by estimating the saying: that is, they say, **Our Lord,** or saying, **Our Lord, You have encompassed all things in mercy and knowledge.** The word *mercy* and *knowledge* are in the accusative case as a distinguishing feature transferred from the subject. The original is **Your mercy and knowledge have encompassed all things.** “So forgive those who have repented and followed Your way,” that is, they have repented from sins and followed the way of God, which is the religion of Islam. **And protect them from the punishment of Hellfire,** that is, save them from it.

Tafsir al-Baghawi

7. The Almighty said: **Those who bear the Throne and those around it,** the bearers of the Throne and those who circle around it are the Cherubim, and they are the masters of the angels. Ibn Abbas said: The bearers of the Throne, the distance between the heel of one of them and the bottom of his feet is a journey of five hundred years. It is narrated that their feet are at the borders of the earths, and the earths and the heavens are within their boundaries, and they say: Glory be to the Possessor of Might and Majesty, Glory be to the Possessor of Sovereignty and Dominion, Glory be to the Ever-Living Who does not die, Glory be to the Lord of the angels and the Spirit.

Maysarah ibn Arooba said: Their feet are on the lowest earth, and their heads have pierced the Throne. They are in humility, not raising their eyes. They are more fearful than the people of the seventh heaven, and the people of the seventh heaven are more fearful than the people of the heaven below it, and the heaven below it is more fearful than the one below it. Mujahid said: Between the angels and the Throne are seventy veils of light.

Muhammad bin Al-Munkadir narrated on the authority of Jabir that he said: The Messenger of God, may God bless him and grant him peace, said: “I have been given permission to speak about an angel of God who bears the Throne. The distance between his earlobes and his shoulders is a journey of seven hundred years.”

Jaafar bin Muhammad narrated on the authority of his father on the authority of his grandfather that he said: [What is] between the pillars of the throne is clothed every day with seventy thousand colors of light, and no creation of God can look at it, and all things are in a state of trembling like a ring in a desert.

Mujahed said: Between the seventh heaven and the throne there are seventy thousand veils of light, a veil of darkness, a veil of light, and a veil of darkness.

Wahb ibn Munabbih said: “Around the Throne are

seventy thousand rows of angels, one row behind the other, circling the Throne. These come before one another and those turn away. When they face one another, these glorify God and those say ‘God is Great.’ Behind them are seventy thousand rows standing, their hands on their necks, placing them on their shoulders. When they hear the glorification and praise of those, they raise their voices and say: ‘Glory be to You and praise be to You. How great and majestic You are! You are God, there is no god but You. You are the Greatest. All creation will return to You.’” And behind them are one hundred thousand rows of angels, placed right on left, and there is not one of them who does not glorify God with praise that no other glorifies Him with. The distance between the wings of one of them is a journey of three hundred years, and the distance between his earlobe and his shoulder is four hundred years. And God is veiled from the angels who surround the Throne by seventy veils of fire, seventy veils of darkness, seventy veils of light, seventy veils of white pearls, seventy veils of red rubies, [and seventy veils of yellow sapphires], seventy veils of green emerald, seventy veils of snow, seventy veils of water, seventy veils of hail, and that which none knows except God Almighty. He said: Each of the bearers of the Throne and those around it has four faces: the face of a bull, the face of a lion, the face of an eagle, and the face of a human. Each of them has four wings. Two of them are on his face, lest he look at the Throne and be struck dead. The other two are wings with which he flies. They do not speak except glorification, praise, magnification, and exaltation.

God Almighty says: **They glorify the praises of their Lord and believe in Him,** they believe that He is One and has no partner.

Abdul Wahid Al-Malihi told us, Abu Mansur Al-Sam’ani told us, Hamid bin Zanjawayh told us, Umar bin Abdullah Al-Raqashi told us, Ja’far bin Sulayman told us, Harun bin Rabab told us, Shahr bin Hawshab told us: The bearers of the Throne are eight, four of them say: Glory be to You, O God, and praise be to You. Praise be to You for Your forbearance after Your knowledge. And four of them say: Glory be to You, O God, and praise be to You. Praise be to You for Your forgiveness after Your power. He said: It is as if they are looking at the sins of the children of Adam.

God the Almighty said: **And they ask forgiveness for those who have believed, ‘Our Lord,’** meaning they say, **Our Lord, You have encompassed all things in mercy and knowledge.** It was said: It is in the accusative case for explanation, and it was said: It is in the transference, meaning: Your mercy and knowledge encompass all things. **So forgive those who have repented and followed Your way,** Your religion. **And protect them from the punishment of Hellfire.** [Mutarraf] said: The most sincere of God’s servants to the believers are the angels, and the most deceitful of creation to the believers are the devils.

Tafsir al-Baidawi

7- Those who bear the Throne and those around it The Cherubim are the highest ranks of angels and the first of them in existence. Their bearing it and their hovering around it is a metaphor for their preservation and management of it, or a metaphor for their closeness to the Owner of the Throne and their status with Him and their mediation in carrying out His command. **They glorify the praises of their Lord** They mention God with the summaries of praise from the attributes of majesty and honor. He made glorification the origin and praise the state because praise is required by their state and not glorification the origin. **And they believe in Him.** He spoke about their belief in Him, demonstrating His grace and magnifying His people. The context of the verse is for this, as He clearly stated in His saying, **And they seek forgiveness for those who have believed.** And to indicate that the bearers of the Throne and the inhabitants of the Thrones are equal in their knowledge of Him, in response to the anthropomorphists. Their seeking forgiveness is their intercession, and their being led to repentance and their being inspired with what necessitates forgiveness. It is a warning that sharing in faith necessitates advice and compassion, even if the types differ, because these are the strongest of connections, as God Almighty said, **The believers are but brothers.** "Our Lord **means they say**, Our Lord, **which is an explanation of** they seek forgiveness" or a condition. "You have encompassed all things in mercy and knowledge" means Your mercy and knowledge have encompassed all things, so it was removed from its original form in order to immerse it in describing it with mercy and knowledge and to exaggerate their generality. Mercy is presented first because it is the intended meaning here. "So forgive those who have repented and followed Your way" for those among whom You have known repentance and following the way of truth. **And protect them from the punishment of Hellfire and preserve them from it.** This is a statement after a notification to emphasize and indicate the severity of the punishment.

Surat Ghafir 40:8

Our Lord, and admit them to the Gardens of Eden which You have promised them and to whoever was righteous among their fathers, their spouses, and their offspring. Indeed, it is You who is the Exalted in Might, the Wise.

Surat Ghafir 40:8

Our Lord, and admit them to the Gardens of Eden which You have promised them and to whoever was righteous among their fathers, their spouses, and their offspring. Indeed, it is You who is the Exalted in Might, the Wise.

Tafsir al-Jalalayn

8 - Our Lord, and admit them to the Gardens of Eden to stay **and whoever is righteous** is in apposition to them in and admit them or you promised them (of their fathers and their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise) in His creation.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us about the supplication of His angels for His servants who have faith in Him, saying: **Our Lord, and admit them to the Gardens of Eden** meaning: the gardens of residence **which You have promised them** meaning: which You have promised to the people of repentance to Your obedience if You admit them into it **and whoever is righteous among their fathers, their spouses, and their offspring** meaning: And admit with these those who repented **and followed Your way** to the Gardens of Eden whoever is righteous among their fathers, their spouses, and their offspring, and did the righteous deeds that please You in this world. And He mentioned that a man's parents, his children, and his wife will enter Paradise with him, even if they did not do what he did, by the grace of God's mercy upon him.

Abu Hisham narrated to us, saying: Yahya bin Yaman Al-Ajli narrated to us, saying: Sharik narrated to us, on the authority of Saeed, who said: A man will enter Paradise and say: Where is my father, where is my mother, that is, my son, that is, my wife? It will be said: They did not do as you did. He will say: I used to work for myself and for them. It will be said: Admit them to Paradise. Then he recited: **Gardens of Eden which You have promised them and whoever was righteous among their fathers, their spouses, and their descendants**. So, since that is its meaning, it is in the accusative case in apposition to the ha' and the mim in His statement: **And admit them**. It is permissible for it to be in the accusative case in apposition to the ha' and the mim in **I promised them**. "Indeed, You are the Exalted in Might, the Wise." He says: Indeed, You, O our Lord, are the Exalted in taking revenge on Your enemies, the Wise in managing Your creation.

Tafsir al-Qurtubi

The Almighty says: **Our Lord, and admit them to Gardens of Eden**. It is narrated that Umar ibn al-Khattab said to Ka'b al-Ahbar: What are Gardens of Eden? He said: Palaces of gold in Paradise, which will be entered by the Prophets, the Truthful, the Martyrs, and the Just Leaders. **Which You have promised them** *which* is in the accusative case, describing the Gardens. **And whoever is righteous** *whom* is in the accusative case, in apposition to the ha' and the mim in His statement: **And admit them**. **And whoever is righteous** through faith, **among their fathers, their spouses, and their descendants**. A similar verse to this has already been mentioned in Ar-Ra'd. Sa'id ibn Jubayr said: A man will enter Paradise and say: O Lord, where are my father, my grandfather, and my mother? Where are my children and my children's children? Where are my wives? It will be said: They did not know as much as You did. He will say: O Lord, I used to work for myself and for them. It will be said: Admit them to Paradise. Then he recited: **Those who bear the Throne and those around it** until His saying: **And whoever was righteous among their fathers, their spouses, and their offspring**. He confirms from this verse His saying: **And those who believed and whose offspring followed them in faith - We will join with them their offspring** (al-Tur 52:21).

Tafsir Ibn Kathir

God the Almighty tells us about the angels close to Him, the four bearers of the Throne and the Cherubim around Him, that they glorify their Lord with praise, that is, they combine glorification, which indicates the negation of shortcomings, with praise, which requires establishing the attributes of praise. **And they believe in Him**, that is, they are humble before Him and submissive before Him, and that they **ask forgiveness for those who believe**, that is, from the people of the earth who believed in the unseen. So God the Almighty appointed His angels close to Him to supplicate for the believers in their absence, as proven in Sahih Muslim: **When a Muslim supplicates for his brother in his absence, the angel says, 'Amen, and for you the same.'** Imam Ahmad said: Abdullah ibn Muhammad, who is Ibn Abi Shabiya, narrated to us, 'Abdah ibn Sulayman, on the authority of Muhammad ibn Ishaq, on the authority of Ya'qub ibn 'Utbah, 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: **Umayyah ibn Abi Salt spoke the truth in some of his poetry**. So he said:

Saturn and Taurus under his right foot, and the eagle under the other, and Leith the observatory

The Messenger of God, may God bless him and grant him peace, said: **He is telling the truth**. He said:

And the sun rises every last night, red and its color turns rosy

She refuses, and she does not send us any of her messengers except to punish or flog.

The Messenger of God (peace and blessings be upon him) said: **He has spoken the truth.** This is a good chain of transmission and it indicates that the bearers of the Throne today are four, but if it is the Day of Resurrection they will be eight, as God the Almighty said: **And eight will bear the Throne of your Lord above them that Day.** Here is a question: How can we reconcile the meaning of this verse and the significance of this hadith? And between the hadith narrated by Abu Dawud: Muhammad ibn al-Sabah al-Bazzar told us, al-Walid ibn Abi Thawr told us, from Samak, from Abdullah ibn Umayrah, from al-Ahnaf ibn Qays, from al-Abbas ibn Abd al-Muttalib **may God be pleased with him**, who said: I was in al-Batha' with a group among whom was the Messenger of God (peace and blessings be upon him), and a cloud passed by them. He looked at it and said: **What do you call this?** They said: **The clouds.** He said: **And the rain clouds.** They said: **And the rain clouds.** He said: **And the reins.** Abu Dawud said: **I did not understand the reins well.** He said: **Do you know how far is between the heaven and the earth?** They said, **We do not know.** He said, "Between them is either one, two, or three years. Then the sky is above it like that until he counted seven heavens. Then above the seventh sky is a sea, between its bottom and its top is like the distance between one heaven and the next. Then above that are eight mountain goats, between their hooves and their knees is like the distance between one heaven and the next. Then on their backs is the Throne, between its bottom and its top is like the distance between one heaven and the next. Then God, Blessed and Exalted is He, is above that." Then Abu Dawud, Al-Tirmidhi and Ibn Majah narrated it from the hadith of Samak bin Harb with it, and Al-Tirmidhi said: It is hasan gharib. This indicates that the bearers of the Throne are eight, as Shahr bin Hawshab, may God be pleased with him, said: The bearers of the Throne are eight: Four of them say: Glory be to You, O God, and praise be to You. To You be praise for Your forbearance after Your knowledge. And four of them say: Glory be to You, O God, and praise be to You. To You be praise for Your forgiveness after Your power. And for this reason they say when they seek forgiveness for those who have believed: **Our Lord, You have encompassed all things in mercy and knowledge.** That is, Your mercy encompasses their sins and transgressions, and Your knowledge encompasses all their deeds, words, movements and stillness. **So forgive those who have repented and followed Your way.** That is, pardon the wrongdoers if they repent, return, desist from what they were doing and follow what You have commanded them to do of doing good and abandoning evil. **And protect them from the punishment of Hellfire.** That is, and remove them from the punishment of Hellfire, which is the painful, agonizing punishment. **Our Lord, and admit them to the Gardens of Eden which You have promised them and whoever was righteous among their fathers, their spouses and their offspring.** That is, unite them and them. So that their eyes may be comforted by meeting in adjacent dwellings, as God

the Most High said: **And those who have believed and whose offspring followed them in faith - We will join with them their offspring and not deprive them of anything of their deeds.** That is, We made everyone equal in status so that their eyes may be comforted. We did not diminish the high in order to equal the low. Rather, We raised those who were deficient in deeds and made them equal to those who did much good, as a favor and grace from Us. Sa'id ibn Jubayr said: When a believer enters Paradise, he will be asked about his father, son, and brother, where they are. It will be said: They did not reach your level in deeds. He will say: I only worked for myself and for them. So they will join him in degree. Then Sa'id ibn Jubayr recited this verse: "Our Lord, and admit them to Gardens of Eden which You have promised them - and whoever was righteous among their fathers, their spouses, and their offspring. Indeed, it is You who is the Exalted in Might, the Wise." Mutraf ibn Abdullah ibn Ash-Shakheer said: The angels advise God's servants to the believers. Then he recited this verse: **Our Lord, and admit them to Gardens of Eden which You have promised them.** And the devils deceive His servants to the believers. And the saying of the Blessed and Exalted: **Indeed, You are the Exalted in Might, the Wise** meaning the One who is not prevented or overcome. Whatever He wills will be, and whatever He does not will will not be. The Wise in Your words and actions is from Your law and decree. **And protect them from evil deeds** meaning their commission or the consequences of them from whomever they occur. **And whomever You protect from evil deeds on that Day** meaning the Day of Resurrection **You have had mercy on him** meaning You have been kind to him and saved him from punishment. **And that is the great attainment.**

Fath al-Qadir

8- Our Lord, and admit them to the Gardens of Eden.

And admit them is in apposition to His statement: **Say goodbye to them.** It is in the middle of the vocative sentence to emphasize the repetition, and He described the Gardens of Eden as **which You have promised them** "and whoever was righteous among their fathers, their spouses, and their offspring." That is, admit whoever was righteous. What is meant by righteousness here is belief in God and doing what God has prescribed. Whoever does that is righteous to enter Paradise. It is permissible to connect "and whoever was righteous **to the pronoun in Wa'adathum**" **I promised them:** that is, I promised whoever was righteous. It is better to connect it to the first pronoun in "Wa'adathum" **And admit them.** Al-Farra' and Al-Zajaj said: It is accusative from two places: if you wish, on the pronoun in "Adhkaalhum **I admitted them, and if you wish, on the pronoun in Wa'adathum**" **I promised them.** The majority of scholars read it with a fat-ha on the lam of "salih" *righteousness*. Ibn Abi Ubla read it with a damma. The majority of scholars read "and their offspring" in the plural. Isa ibn Umar read it in the singular: "Indeed, You are the Exalted in Might, the Wise" (i.e., the Victorious, the Subduer, the Abundant, the Dazzling).

Surat Ghafir 40:8

Our Lord, and admit them to the Gardens of Eden which You have promised them and to whoever was righteous among their fathers, their spouses, and their offspring. Indeed, it is You who is the Exalted in Might, the Wise.

Tafsir al-Baghawi

8. "Our Lord, and admit them to the Gardens of Eden which You have promised them and to whoever was righteous among their fathers, their spouses, and their offspring. Indeed, it is You who is the Exalted in Might, the Wise." Saeed bin Jubair said: The believer will enter Paradise and say: Where is my father? Where is my mother? Where are my children? Where is my husband? It will be said: They did not know anything like what you did. He will say: I used to work for myself and for them. It will be said: Admit them to Paradise.

Tafsir al-Baidawi

8- "Our Lord, and admit them to the Gardens of Eden which You have promised them. And whoever was righteous among their fathers, their spouses, and their offspring." This is in apposition to the first concern, meaning, admit them and these with them so that their happiness may be complete, or the second to clarify the generality of the promise. It was read "Garden of Eden **and** righteous" with the dammah and their offspring with the singular. "Indeed, You are the Exalted in Might" who is not prevented by anything. "The Wise" who does nothing except what His wisdom requires, and this includes fulfilling a promise.

Surat Ghafir 40:9

And protect them from evil deeds. And whoever is protected from evil deeds that Day - then indeed You have had mercy on him. And that is what is the great attainment.

Tafsir al-Jalalayn

9 - **And protect them from evil deeds** meaning their punishment **and whoever is protected from evil deeds on that Day** the Day of Resurrection (will have received mercy. And that is the great attainment)

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means by His statement, informing us of what His angels said: **Protect them: Turn away from them the evil consequences of their bad deeds that they committed before their repentance and return to God.** They say: **Do not hold them accountable for that, so do not punish them for it.** "And whoever You turn away evil deeds on that Day - You have had mercy on him." He says: **And whoever You turn away the evil consequences of his bad deeds because of that on the Day of Resurrection - You have had mercy on him and saved him from Your punishment.** "And that is the great attainment," because whoever is saved from the Fire and enters Paradise has succeeded, and that is undoubtedly the great attainment.

And in a similar manner to what we said about the meaning of bad deeds, 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 protect them from evil deeds:** meaning torment.

Ibn Bashir told us: Muammar ibn Bashir told us: Ibn al-Mubarak told us, on the authority of Muammar, on the authority of Qatada, on the authority of Mutraf, who said: We found that the most sincere servants of God to other servants are the angels, and the most deceitful servants of God to other servants are the devils. And he recited, **Those who bear the Throne and those around it exalt [God] with praise of their Lord** (Ghafir 40:7)... the verse.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: Mutraf said: We found that the most deceitful of God's servants to God's servants are the devils, and we found that the most sincere of God's servants to God's servants are the angels.

Tafsir al-Qurtubi

The Almighty says: **And protect them from evil deeds.** Qatada said: That is, protect them from what would harm them. It was also said that the meaning is: protect them from the punishment of evil deeds, and this is a command from whoever God protects, He protects him, with a kasra, meaning He preserves him. **And whoever is protected from evil deeds on that Day - He has had mercy on him** meaning by entering Paradise **and that is the great attainment** meaning the great salvation.

Tafsir Ibn Kathir

God the Almighty tells us about the angels close to Him, the four bearers of the Throne and the Cherubim around Him, that they glorify their Lord with praise, that is, they combine glorification, which indicates the negation of shortcomings, with praise, which requires establishing the attributes of praise. **And they believe in Him**, that is, they are humble before Him and submissive before Him, and that they **ask forgiveness for those who believe**, that is, from the people of the earth who believed in the unseen. So God the Almighty appointed His angels close to Him to supplicate for the believers in their absence, as proven in Sahih Muslim: **When a Muslim supplicates for his brother in his absence, the angel says, 'Amen, and for you the same.'** Imam Ahmad said: Abdullah ibn Muhammad, who is Ibn Abi Shabiya, narrated to us, 'Abdah ibn Sulayman, on the authority of Muhammad ibn Ishaq, on the authority of Ya'qub ibn 'Utbah, 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: **Umayyah ibn Abi Salt spoke the truth in some of his poetry.** So he said:

Saturn and Taurus under his right foot, and the eagle under the other, and Leith the observatory

The Messenger of God, may God bless him and grant him peace, said: **He is telling the truth.** He said:

And the sun rises every last night, red and its color turns rosy

She refuses, and she does not send us any of her messengers except to punish or flog.

The Messenger of God (peace and blessings be upon him) said: **He has spoken the truth.** This is a good chain of transmission and it indicates that the bearers of the Throne today are four, but if it is the Day of Resurrection they will be eight, as God the Almighty said: **And eight will bear the Throne of your Lord above them that Day.** Here is a question: How can we reconcile the meaning of this verse and the significance of this hadith? And between the hadith narrated by Abu Dawud: Muhammad ibn al-Sabah al-Bazzar told us, al-Walid ibn Abi Thawr told us, from Samak, from Abdullah ibn Umayrah, from al-Ahnaf ibn Qays, from al-Abbas ibn Abd al-Muttalib **may God be pleased with him**, who said: I was in al-Batha' with a group among whom was the Messenger of God (peace and blessings be upon him), and a cloud

And protect them from evil deeds. And whoever is protected from evil deeds that Day - then indeed You have had mercy on him. And that is what is the great attainment.

passed by them. He looked at it and said: **What do you call this?** They said: **The clouds.** He said: **And the rain clouds.** They said: **And the rain clouds.** He said: **And the reins.** Abu Dawud said: **I did not understand the reins well.** He said: **Do you know how far is between the heaven and the earth?** They said, **We do not know.** He said, "Between them is either one, two, or three years. Then the sky is above it like that until he counted seven heavens. Then above the seventh sky is a sea, between its bottom and its top is like the distance between one heaven and the next. Then above that are eight mountain goats, between their hooves and their knees is like the distance between one heaven and the next. Then on their backs is the Throne, between its bottom and its top is like the distance between one heaven and the next. Then God, Blessed and Exalted is He, is above that." Then Abu Dawud, Al-Tirmidhi and Ibn Majah narrated it from the hadith of Samak bin Harb with it, and Al-Tirmidhi said: It is hasan gharib. This indicates that the bearers of the Throne are eight, as Shahr bin Hawshab, may God be pleased with him, said: The bearers of the Throne are eight: Four of them say: Glory be to You, O God, and praise be to You. To You be praise for Your forbearance after Your knowledge. And four of them say: Glory be to You, O God, and praise be to You. To You be praise for Your forgiveness after Your power. And for this reason they say when they seek forgiveness for those who have believed: **Our Lord, You have encompassed all things in mercy and knowledge.** That is, Your mercy encompasses their sins and transgressions, and Your knowledge encompasses all their deeds, words, movements and stillness. **So forgive those who have repented and followed Your way.** That is, pardon the wrongdoers if they repent, return, desist from what they were doing and follow what You have commanded them to do of doing good and abandoning evil. **And protect them from the punishment of Hellfire.** That is, and remove them from the punishment of Hellfire, which is the painful, agonizing punishment. **Our Lord, and admit them to the Gardens of Eden which You have promised them and whoever was righteous among their fathers, their spouses and their offspring.** That is, unite them and them. So that their eyes may be comforted by meeting in adjacent dwellings, as God the Most High said: **And those who have believed and whose offspring followed them in faith - We will join with them their offspring and not deprive them of anything of their deeds.** That is, We made everyone equal in status so that their eyes may be comforted. We did not diminish the high in order to equal the low. Rather, We raised those who were deficient in deeds and made them equal to those who did much good, as a favor and grace from Us. Sa'id ibn Jubayr said: When a believer enters Paradise, he will be asked about his father, son, and brother, where they are. It will be said: They did not reach your level in deeds. He will say: I only worked for myself and for them. So they will join him in degree. Then Sa'id ibn Jubayr recited this verse: "Our Lord, and admit them to Gardens of Eden which You have promised them - and whoever was righteous among their fathers, their spouses, and their offspring. Indeed, it is You who is the Exalted in

Might, the Wise." Mutraf ibn Abdullah ibn Ash-Shakheer said: The angels advise God's servants to the believers. Then he recited this verse: **Our Lord, and admit them to Gardens of Eden which You have promised them.** And the devils deceive His servants to the believers. And the saying of the Blessed and Exalted: **Indeed, You are the Exalted in Might, the Wise** meaning the One who is not prevented or overcome. Whatever He wills will be, and whatever He does not will will not be. The Wise in Your words and actions is from Your law and decree. **And protect them from evil deeds** meaning their commission or the consequences of them from whomever they occur. **And whomever You protect from evil deeds on that Day** meaning the Day of Resurrection **You have had mercy on him** meaning You have been kind to him and saved him from punishment. **And that is the great attainment.**

Fath al-Qadir

9- **And protect them from evil deeds** meaning the punishments, or the recompense for evil deeds, based on the estimation of an omitted complement. Qatada said: Protect them from the torment that will distress them. **And whomever You protect from evil deeds on that Day** meaning the Day of Resurrection, **You have had mercy on him.** It is said, **He protected him** means, **He preserved him.** The meaning of **You have had mercy on him** is, **You have had mercy on him from Your punishment and admitted him into Your Paradise.** The reference in His statement, **And that** is to what came before of their being admitted into Paradise and their being protected from evil deeds. This is the subject and its predicate. **It is the great triumph** meaning, the victory like which no other triumph is equal, and the salvation like which no other salvation is equal.

Ibn Mardawayh narrated on the authority of Abu Umamah who said: **Ha Meem** is one of the names of God. Abd al-Razzaq in al-Musannaf, Abu Ubaid, Ibn Sa'd, Ibn Abi Shaybah, Abu Dawud, al-Tirmidhi, al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of al-Muhallab ibn Abi Sufrah who said: "Someone who heard the Prophet (peace and blessings of God be upon him) say on the night of the Battle of the Trench told me: 'If you come tonight, say, "Ha Meem, they will not be helped.'"" Ibn Abi Shaybah, al-Nasa'i, al-Hakim and Ibn Mardawayh narrated on the authority of al-Bara' ibn 'Azib that the Messenger of God (peace and blessings of God be upon him) said: **When you meet your enemy, let your slogan be, 'Ha Meem, they will not be helped.'** 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: **Possessor of abundance**, he said: **Possessor of plenty and wealth.** At-Tabarani narrated in Al-Awsat and Ibn Mardawayh narrated on the authority of Ibn Umar regarding his statement: **Forgiver of sin** in the verse, he said: Forgiver of sin for the one who says there is no god but God. **Acceptor of repentance** for the one who says there is no god but God. **Severe in penalty** for the one who does not say

there is no god but God. **Possessor of bounty** for the one who is rich. **There is no god but Him** the infidels of Quraysh did not believe in His Oneness, so He believed in Himself. **To Him is the destination** for the one who says there is no god but God, which will admit him to Paradise, and the destination for the one who does not say there is no god but God, which will admit him to Hell. Abd bin Humaid narrated on the authority of Abu Hurairah who said: The Prophet (peace and blessings of God be upon him) said: **Disputing about the Qur'an is disbelief**. Abd bin Humaid and Abu Dawud narrated on his authority that the Messenger of God (peace and blessings of God be upon him) said: **Disputing about the Qur'an is disbelief**.

Tafsir al-Baghawi

9. **And protect them from evil deeds**, the punishments, **and whoever You protect from evil deeds**, meaning: and whoever You protect from evil deeds, meaning the punishments, and it was said: the recompense for evil deeds, **on that Day You have had mercy on him, and that is what is the great attainment**.

Tafsir al-Baidawi

9- **And protect them from evil deeds** The punishments or recompense for evil deeds, and this is a generalization after a specification, or a specification to those who are *righteous* or sinners in this world, as He says: **And whoever is protected from evil deeds that Day, I will have mercy on him** meaning, and whoever is protected from them in this world, I will have mercy on him in the Hereafter, as if they asked for the cause after they asked for the effect. **And that is the great attainment** meaning mercy or protection or a combination of both.

Surat Ghafir 40:10

Indeed, those who disbelieve will be called, "The hatred of God is greater than your hatred of yourselves when you were invited to faith and you disbelieved."

Surat Ghafir 40:10

Indeed, those who disbelieve will be called, **The hatred of God is greater than your hatred of yourselves when you were invited to faith and you disbelieved.**

Tafsir al-Jalalayn

10 - **Indeed, those who disbelieve will be called** by the angels while they are hating themselves when they enter the Fire **that the hatred of God** for you is greater than your hatred of yourselves when you were called) in this world **to faith and you disbelieved**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, those who disbelieved in God will be called out in the Fire on the Day of Resurrection when they enter it. They will hate themselves for entering it when they see the types of torment that God has prepared for them in it. It will be said to them: God's hatred of you, O people, in this world, when you were called therein to believe in God and you disbelieved, is greater than your hatred of yourselves today because of the wrath that has befallen you of God.

And in the same way that we said about that, the people of interpretation said.

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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **The hatred of God is greater**, he said: They hated themselves when they saw their deeds, and God's hatred of them in this world when they were called to faith, but they disbelieved, is greater.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **Indeed, those who disbelieve will be called out, 'The hatred of God is greater than your hatred of yourselves when you were invited to faith and you disbelieved.'** He says: The hatred of God for the people of misguidance when faith was offered to them in this world, but they abandoned it and refused to accept, is greater than the hatred they felt for themselves when they witnessed God's punishment on the Day of Resurrection.

Muhammad told us: Ahmad told us: Asbat told us on the authority of al-Suddi, regarding his statement: **Indeed, those who disbelieve will be called out, 'The hatred of God is greater than your hatred of yourselves' in the Fire, when you were called to faith in this world, but you disbelieved.**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **They will be called out, 'Because of the hatred of God'...** the verse, he said: When they entered the Fire, they hated themselves for the sins of God that they committed, so they were called out: God's hatred for you when He called you to Islam is more intense than your hatred for yourselves today when you entered the Fire.

The Arab scholars differed about the reason for the inclusion of this lam in His statement: **The hatred of God is greater**. Some of the Arab scholars from Basra said: It is the lam of initiation, as if they are calling and it is said to them, because in calling there is a saying. He said: And similar to it in grammar is when it is said: Zaid is better than Amr. Some of the grammarians of Kufa said: The meaning is: They are calling that God's hatred of you, but the lam is sufficient to prevent you from saying in speech: I called that Zaid is standing. He said: And similar to it is His statement: **Then it occurred to them, after they had seen the signs, to imprison him for a time** (Yusuf 12:35). The lam is like an in every speech that follows a saying such as they call and they inform and the like.

Another one of them said: This is the lam of the oath, it is used with the narration and what is similar to the narration, to indicate that what comes after it is a resumption. He said: It is not permissible in the responses of faith for it to take the place of the oath, because the lam was with it the nun or it was not, so it was sufficient for the oath, because it does not occur except with it.

The most correct of the sayings is the one that says: **She entered to call to prayer**, and that what follows it is a resumption and that it is the lam of the oath.

Tafsir al-Qurtubi

God the Almighty says: **Indeed, those who disbelieve will be called, 'The hatred of God is greater than your hatred of yourselves.'** Al-Akhfash said: **The hatred of God is greater than your hatred of yourselves.** This is the lam of initiation, which comes after the word **they will be called**, because its meaning is **it will be said to them**, and calling is a statement. Another said: The meaning is that it will be said to them: **The hatred of God** toward you in this world **when you were called to faith and you disbelieved** is *greater* than your hatred of one another on the Day of Resurrection, because some of them were hostile to one another and hated one another on the Day of Resurrection, so they submitted at that time, were submissive, and asked to be released from the Fire. Al-Kalbi said: Every person from the people of the Fire will say to himself, **O soul, your hatred**. So the angels will say to them while they are in the Fire: **The hatred of God toward you when you are in this world and He sent messengers to you and you did not believe is greater than your hatred of yourselves today.** Al-Hasan said: They will be given their book of deeds, and when they look at their sins, they will hate themselves, so they will call out, **God's**

hatred for you in this world, when you were called to faith and you disbelieved, is greater than your hatred for yourselves today. Mujahid said the same meaning. Qatadah said: The meaning is, **God's hatred for you, when you were called to faith and you disbelieved, is greater than your hatred for yourselves** when you see the Fire. If it is said: How can they hate themselves? There are two views on this: One of them is that they made their sins the place of something hated. The second view is that when they reached a state where desires left them, and they knew that it was their souls that kept them in sin, they hated them. Muhammad ibn Ka'b al-Qurazi said: When the people of the Fire despaired of what is with the keepers, and Malik said to them, **You will remain** (Az-Zukhruf 43:77), as will come, some of them will say to others, **O those people!** Indeed, what you see of torment and affliction has been sent down to you, so come, let us be patient, perhaps patience will benefit us, just as the people of obedience were patient in obeying God, and patience benefited them if they were patient. So they agreed on patience, so they were patient, and their patience was prolonged. Then they became impatient and cried out, "It is the same for us whether we impatient or patient. There is no escape for us." (Ibrahim 14:21) That is, no refuge. Then Satan said at that time, "Indeed, God promised you the promise of truth, and I promised you, but I broke my promise to you. And I had no authority over you." (Ibrahim 14:22) until His saying, **I am not your helper, nor are you my helpers.** (Ibrahim 14:22) He said, "It will not avail you at all. Indeed, I disbelieved in what you associated with Him before." (Ibrahim 14:22) So when they heard his words, they hated themselves. He said: So they were called out, **God's hatred is greater than your hatred of yourselves when you were called to faith and then disbelieved,** until His saying, **Is there any way out?** He said: "Then he responded to them, 'That is because when God alone is called upon, you disbelieve, but if partners are associated with Him, you believe. So the judgment belongs to God, the Most High, the Great.'" Ibn al-Mubarak mentioned it.

Tafsir Ibn Kathir

God the Almighty says, informing us about the disbelievers that they will be called on the Day of Resurrection while they are engulfed in the blazing Fire, when they are directly exposed to a punishment from God that no one can bear. They will then detest and loathe themselves terribly because of the evil deeds they did that caused them to enter the Fire. Then the angels will inform them, calling out to them, that God's hatred for them in this world when He offered them faith and they disbelieved is greater than your hatred of yourselves today, O you who are being tormented. Qatada said about God's statement: {The hatred of God is greater than your hatred of yourselves when you were called to faith and you disbelieved}. He means that God's hatred of the people of misguidance when faith was offered to them in this world and they abandoned it and refused to accept it is greater than their hatred of themselves when they witnessed God's punishment on the Day of Resurrection. This is what Al-Hasan Al-Basri, Mujahid, Al-Suddi, Dhirr ibn

Ubaydullah Al-Hamdani, Abd Al-Rahman ibn Zayd ibn Aslam, and Ibn Jarir Al-Tabari, may God have mercy on them all, said. And His statement: **They said, 'Our Lord, You caused us to die twice and You gave us life twice.'** Al-Thawri said on the authority of Abu Ishaq on the authority of Abu Al-Ahwas on the authority of Ibn Mas'ud, may God be pleased with him, that this verse is like the statement of God Almighty: **How can you disbelieve in God while you were dead and He gave you life? Then He will cause you to die, then He will bring you to life, and then to Him you will be returned.** Ibn Abbas, Al-Dahhak, Qatadah, and Abu Malik said the same. This is the correct statement about which there is no doubt or uncertainty. Al-Suddi said: They were killed in this world, then revived in their graves, and they were addressed, then they were killed, then revived on the Day of Resurrection. Ibn Zayd said: They were revived when the covenant was taken from them from the loins of Adam, peace be upon him, then He created them in the wombs, then He caused them to die, then He revived them on the Day of Resurrection. These two statements from Al-Suddi and Ibn Zayd are weak because, according to what they said, they require three resurrections and three deaths. The correct statement is that of Ibn Masoud, Ibn Abbas, and those who followed them. The point of all of this is that the disbelievers ask to return while they are standing before God Almighty on the Day of Resurrection, as God Almighty said: "And if you could but see when the guilty will hang their heads before their Lord, [saying], 'Our Lord, we have seen and heard, so return us [to the world]; we will work righteousness. Indeed, we are [now] certain.'" But they will not be answered. Then when they see the Fire and witness it and stand before it and look at the torment and punishment in it, they will ask to return more severely than they asked the first time, but they will not be answered. God Almighty said: "And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not be denied.'" By the signs of our Lord, and we will be among the believers. * Rather, what they concealed before will become apparent to them. And if they were returned, they would return to what they were forbidden, and indeed, they are liars. "So when they enter the Fire and taste its touch and its hissing and its whips and its shackles, their request to return will be more severe and greater. "And they will cry out therein, "Our Lord, take us out; we will do righteousness other than what we used to do. Did We not give you life long enough for whoever would remember therein to remember? And a warner has come to you, so taste [this [revelation]]; for there is no helper for the wrongdoers." "Our Lord, take us out of it. If we return, then we are wrongdoers." * He will say, **Remain despised therein and do not speak to [others].** In this noble verse, they were gentle in their question and presented an introduction to their speech, which is their saying, **Our Lord, You caused us to die twice and You gave us life twice.** That is, Your power is great, for You gave us life after we were dead, then You caused us to die, then You gave us life. You are able to do whatever You will. We have acknowledged our sins and that we were wrongdoers to ourselves in this world. **So is there any way out?** That is, will You answer us until You return us to this world? Able to do so, so that we may do other than what we were doing. If we return

Surat Ghafir 40:10

Indeed, those who disbelieve will be called, "The hatred of God is greater than your hatred of yourselves when you were invited to faith and you disbelieved."

to what we were in, then we are wrongdoers. So respond that there is no way for you to return and return to the worldly home. Then He explained the prevention of that by saying that your natures do not accept the truth nor require it, but rather deny and reject it. For this reason, the Almighty said: **That is because when God alone is called upon, you disbelieve, and if partners are associated with Him, you believe.** That is, this is how you will be even if you are returned to the worldly home, as the Almighty said: **And if they were returned, they would return to what they were forbidden, and indeed, they are liars.** And the Almighty said: **The judgment belongs to God, the Most High, the Great.** That is, He is the Judge over His creation, the Just, who does not act unjustly. He guides whomever He wills and misguides whomever He wills, and has mercy on whomever He wills and punishes whomever He wills. There is no god but Him. And the Almighty said: **It is He who shows you His signs.** That is, He demonstrates His power to His creation through what they see in His creation, both higher and lower, of the great signs that indicate the perfection of its Creator, Initiator and Originator. **And He sends down for you provision from the sky.** That is, the rain that comes out. From the crops and fruits there is what is seen by the senses in terms of the difference in their colors, tastes, smells, shapes and colors, and it is one water. So by the great power He made a distinction between these things. **And none will remember** that is, consider and reflect on these things and use them as evidence of the greatness of their Creator. **Except he who turns back** that is, he who is perceptive and turns back to God Almighty. And the Almighty's saying: **So call upon God, devoting your religion to Him, even though the disbelievers hate it** that is, be sincere in your worship and supplication to God alone and differ from the polytheists in their conduct and doctrine. Imam Ahmad said: Abdullah bin Numayr told us, Hisham, meaning bin Urwah bin Az-Zubayr, told us, on the authority of Abu Az-Zubayr Muhammad bin Muslim bin Mudarris Al-Makki, who said: Abdullah bin Az-Zubayr used to say after every prayer when he finished the salutation: "There is no god but God alone, with no partner. His is the dominion and His is the praise, and He has power over all things. There is no power nor strength save with God. There is no god but God, and we do not worship except Him. His is the blessing and His is the bounty and His is the best praise. There is no god but God, making our religion sincere to Him, even if the disbelievers hate it." He said: The Messenger of God (blessings and peace of God be upon him) used to say these words after every prayer. Muslim, Abu Dawud, and An-Nasa'i narrated it through various chains of narration on the authority of Hisham bin Urwah, Hajjaj bin Abi Uthman, and Musa bin Uqbah, all three of them on the authority of Abu Az-Zubayr, on the authority of Abdullah bin Az-Zubayr, who said: The Messenger of God (blessings and peace of God be upon him) used to say after every prayer: **There is no god but God alone, with no partner.** And he mentioned the rest of it. It was proven in Sahih Al-Bukhari on the authority of Ibn Al-Zubayr **may God be pleased with him** that the Messenger of God (peace and blessings of God be

upon him) used to say after the obligatory prayers: "There is no god but God alone, with no partner. His is the dominion and His is the praise, and He has power over all things. There is no might nor power except with God. There is no god but God, and we worship none but Him. His is the blessing and His is the bounty and His is the good praise. There is no god but God, devoting our religion to Him, even though the disbelievers hate it." Ibn Abi Hatim said: Al-Rabi' told us, Al-Khasib bin Nasi' told us, Salih - meaning Al-Murri - told us, on the authority of Hisham bin Hassan, on the authority of Ibn Sirin, on the authority of Abu Hurairah **may God be pleased with him**, that the Prophet (peace and blessings of God be upon him) said: **Call upon God, the Blessed and Exalted, and be certain of a response, and know that God does not answer the supplication of a heedless, distracted heart.**

Fath al-Qadir

When God, the Almighty, mentioned the state of the people of the Fire, and that the word of punishment has come true upon them, and that they are the people of the Fire, He mentioned their state after entering the Fire, saying: 10- **Indeed, those who disbelieved will be called out.** Al-Wahidi said: The commentators said: When they saw their deeds and looked into their record and were admitted to the Fire and hated themselves for their evil deeds, a caller called out to them when they witnessed God's punishment: **God's hatred** for you in this world when you were called to faith but you disbelieved **is greater than your hatred of yourselves** today. Al-Akhfash said: This lam in *lamqat* is the lam of initiation that came after **they will be called out** because its meaning is it will be said to them, and the call is a statement. Al-Kalbi said: Every person from the people of the Fire will say to himself: Your hatred, O soul, so the angels will say to them while they are in the Fire: God's hatred for you in this world is more intense than your hatred of yourselves today. Al-Hasan said: They will be given their book, and when they look at their sins, they will hate themselves. Then they will call out: God's hatred for you in this world **when you were called to faith** is greater than your hatred for yourselves when you saw the Fire. The adverbial phrase **when you were called** is in the accusative case due to an implied omitted word indicated by the mentioned word: that is, your hatred at the time of your call. It was also said that it was due to an omitted word, which is *remember*, and it was also said that it was due to the mentioned hatred, and hatred is the most intense hatred.

Tafsir al-Baghawi

10. The Almighty says: **Indeed, those who disbelieved will be called out**, on the Day of Resurrection while they are in the Fire, having hated themselves when their sins were presented to them and they witnessed the punishment. It will be said to them: **The hatred of God was greater than your hatred of yourselves when**

you were called to faith and you disbelieved, meaning that God's hatred of you in this world when you were called to faith and you disbelieved was greater than your hatred of yourselves today when the punishment descends upon you.

Tafsir al-Baidawi

10- **Indeed, those who disbelieved will be called** on the Day of Resurrection, and it will be said to them: **The hatred of God is greater than your hatred of yourselves.** That is, God's hatred of you is greater than your hatred of yourselves, which command evil. **When you were called to faith and you disbelieved.** This is an adverbial phrase for an action indicated by the first hatred, not for it because it informed about it, nor for the second because their hatred of themselves on the Day of Resurrection when they saw the recompense for their evil deeds, unless it is interpreted as: I lost the milk in the summer. Or it is an explanation of the ruling, and the time of the two hatreds is the same.

Surat Ghafir 40:11

They said, "Our Lord, You caused us to die twice and You gave us life twice, and we have acknowledged our sins. Is there any way out?"

Surat Ghafir 40:11

They said, "Our Lord, You caused us to die twice and You gave us life twice, and we have acknowledged our sins. Is there any way out?"

Tafsir al-Jalalayn

11 - (They said, **Our Lord, You caused us to die twice and You gave us life twice**. They said, **So we have acknowledged our sins**. We have disbelieved in the Resurrection. Is there any way out?) from the Fire and return to the world so that we may obey our Lord. And their answer is, *No*.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Our Lord, You caused us to die twice and You gave us life twice** we have already mentioned this in Surat Al-Baqarah, so there is no need to repeat it in this place, but we will mention some of what some of them said about it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **You caused us to die twice and You gave us life twice**, he said: They were dead in the loins of their fathers, then God gave them life in this world, then caused them to die the inevitable death, then He gave them life for the resurrection on the Day of Resurrection, so they are two lives and two deaths.

And it was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Ad-Dahhak say regarding His statement: **You caused us to die twice and You gave us life twice**, that it is the statement of God: **How can you disbelieve in God while you were dead and He gave you life? Then He will cause you to die, then He will bring you to life, and then to Him you will be returned.** (al-Baqarah 2:28)

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: **Our Lord, You caused us to die twice and You gave us life twice**. He said: It is like His statement: **How can you disbelieve in God while you were dead?** (al-Baqarah 2:28)... the verse.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abu Ishaq, on the authority of Abu al-Ahwas, on the authority of Abdullah, regarding His statement: **You caused us to die twice and You gave us life twice**, he said: It is like the one in Surat al-Baqarah 2: **And you were dead and He gave you life; then He will cause you to die, then He will bring you to life** (al-Baqarah 2:28).

Abu Hasin Abdullah bin Ahmad bin Yunus told me, he said: Abthar told us, he said: Hasin told us, on the authority of Abu Malik, regarding this verse, **You caused us to die twice and gave us life twice**, he said: You created us when you were nothing, then You caused us to die, then You gave us life.

Yaqub told me, he said: Hisham told us, on the authority of Hisn, on the authority of Abu Malik, regarding his statement: **You caused us to die twice and brought us to life twice**, they said: They were dead and God brought them to life, then caused them to die, then brought them to life.

Others said about it what: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, his statement: **You caused us to die twice and You gave us life twice**, he said: They were killed in this world, then they were brought to life in their graves, so they asked or gave sermons, then they were killed in their graves, then they were brought to life in the Hereafter.

Others said about that: Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Our Lord, You caused us to die twice and You gave us life twice**, he said: He created them from the loins of Adam when He took the covenant from them, and he recited: **And when your Lord took from the children of Adam, from their loins, their descendants** (al-A'raf 7:172), and he recited until he reached **the falsifiers** (al-A'raf 7:173). He said: So He made them forget the action and took the covenant from them. He said: And He extracted one of the shortest ribs of Adam and created Eve from it. It was mentioned from the Prophet, may God bless him and grant him peace, he said: And that is the statement of God: **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** (Al-Nisa': 1). He said: After that, He dispersed from them in the wombs many creations. He recited: **He creates you in the wombs of your mothers, creation after creation** (al-Zumar 39:6). He said: Creation after that. He said: So when He took the covenant from them, their mothers, then He created them. In the wombs, then their mothers, then He will revive them on the Day of Resurrection. This is the saying of God: **Our Lord, You caused us to die twice and You gave us life twice, so we acknowledged our sins**. And he recited the saying of God: **And We took from them a solemn covenant**. (An-Nisa': 154) He said on that day and he recited the saying of God: **And remember the favor of God upon you and His covenant which He bound you with when you said, 'We hear and we obey.'** (al-Ma'idah 5:7)

His saying: **So we confessed our sins** means: So we acknowledged the sins we committed in this world. **So is there a way out?** He says: Is there a way out for us from the Fire, so that we may return to this world and do the good that we used to do in it?

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Is there a way out?** So is there a way out for the world?

Tafsir al-Qurtubi

God the Almighty said: **They will say, 'Our Lord, You caused us to die twice.'** The commentators differed over the meaning of their statement, **You caused us to die twice and You gave us life twice.** Ibn Mas'ud, Ibn Abbas, Qatadah, and Ad-Dahhak said: They were dead in their fathers' loins, then He brought them back to life, then caused them to die the inevitable death in this world. Then He brought them back to life for the Resurrection. So these are two lives and two deaths, which is the Almighty's statement: **How can you disbelieve in God while you were dead and He gave you life? Then He will cause you to die, then He will bring you back to life.** (Al-Baqarah 2:28) As-Suddi said: They were killed in this world, then He brought them back to life in the graves for questioning. Then they were killed, then brought back to life in the Hereafter. This is because the word *dead* is not commonly used to refer to sperm. Scholars used this as evidence to prove the questioning in the grave. If reward and punishment were for the soul and not the body, then what is the meaning of bringing to life and causing death? According to those who limit the rulings of the Hereafter to spirits, the soul does not die, change, or corrupt. It is alive in and of itself, and death, eclipse, or annihilation can touch it. Ibn Zayd said about the verse, **Our Lord, cause us to die twice**, that He created them in the loins of Adam, brought them forth, gave them life, and took a covenant from them, then caused them to die, then gave them life in this world, then caused them to die. He mentioned this earlier in Surat Al-Baqarah. **Then we acknowledged our sins**, they acknowledged when acknowledgment would not help them, and they regretted when regret would not benefit them: **Is there any way back?** (Ash-Shura 42:44) and His statement, **Then send us back [to the world]; we will do righteousness.** (Sajdah 32:12) and His statement, **Oh, would that we could be sent back.** (Al-An'am 6:27)

Tafsir Ibn Kathir

God the Almighty says, informing us about the disbelievers that they will be called on the Day of Resurrection while they are engulfed in the blazing Fire, when they are directly exposed to a punishment from God that no one can bear. They will then detest and loathe themselves terribly because of the evil deeds they did that caused them to enter the Fire. Then the angels will inform them, calling out to them, that God's hatred for them in this world when He offered them faith and they disbelieved is greater than your hatred of yourselves today, O you who are being tormented. Qatada said about God's statement: {The hatred of God is greater than your hatred of yourselves when you were called to faith and you disbelieved}. He means that God's hatred of the people of misguidance when faith was offered to them in this world and they abandoned it and refused to accept it is greater than their hatred of themselves when they witnessed God's punishment on the Day of Resurrection. This is what Al-Hasan Al-Basri, Mujahid, Al-Suddi, Dhirr ibn

Ubaydullah Al-Hamdani, Abd Al-Rahman ibn Zayd ibn Aslam, and Ibn Jarir Al-Tabari, may God have mercy on them all, said. And His statement: **They said, 'Our Lord, You caused us to die twice and You gave us life twice.'** Al-Thawri said on the authority of Abu Ishaq on the authority of Abu Al-Ahwas on the authority of Ibn Mas'ud, may God be pleased with him, that this verse is like the statement of God Almighty: **How can you disbelieve in God while you were dead and He gave you life? Then He will cause you to die, then He will bring you to life, and then to Him you will be returned.** Ibn Abbas, Al-Dahhak, Qatadah, and Abu Malik said the same. This is the correct statement about which there is no doubt or uncertainty. Al-Suddi said: They were killed in this world, then revived in their graves, and they were addressed, then they were killed, then revived on the Day of Resurrection. Ibn Zayd said: They were revived when the covenant was taken from them from the loins of Adam, peace be upon him, then He created them in the wombs, then He caused them to die, then He revived them on the Day of Resurrection. These two statements from Al-Suddi and Ibn Zayd are weak because, according to what they said, they require three resurrections and three deaths. The correct statement is that of Ibn Masoud, Ibn Abbas, and those who followed them. The point of all of this is that the disbelievers ask to return while they are standing before God Almighty on the Day of Resurrection, as God Almighty said: "And if you could but see when the guilty will hang their heads before their Lord, [saying], 'Our Lord, we have seen and heard, so return us [to the world]; we will work righteousness. Indeed, we are [now] certain.'" But they will not be answered. Then when they see the Fire and witness it and stand before it and look at the torment and punishment in it, they will ask to return more severely than they asked the first time, but they will not be answered. God Almighty said: "And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not be denied.'" By the signs of our Lord, and we will be among the believers. * Rather, what they concealed before will become apparent to them. And if they were returned, they would return to what they were forbidden, and indeed, they are liars. "So when they enter the Fire and taste its touch and its hissing and its whips and its shackles, their request to return will be more severe and greater. "And they will cry out therein, "Our Lord, take us out; we will do righteousness other than what we used to do. Did We not give you life long enough for whoever would remember therein to remember? And a warner has come to you, so taste [this [revelation]]; for there is no helper for the wrongdoers." "Our Lord, take us out of it. If we return, then we are wrongdoers." * He will say, **Remain despised therein and do not speak to [others].** In this noble verse, they were gentle in their question and presented an introduction to their speech, which is their saying, **Our Lord, You caused us to die twice and You gave us life twice.** That is, Your power is great, for You gave us life after we were dead, then You caused us to die, then You gave us life. You are able to do whatever You will. We have acknowledged our sins and that we were wrongdoers to ourselves in this world. **So is there any way out?** That is, will You answer us until You return us to this world? Able to do so, so that we may do other than what we were doing. If we return

They said, "Our Lord, You caused us to die twice and You gave us life twice, and we have acknowledged our sins. Is there any way out?"

to what we were in, then we are wrongdoers. So respond that there is no way for you to return and return to the worldly home. Then He explained the prevention of that by saying that your natures do not accept the truth nor require it, but rather deny and reject it. For this reason, the Almighty said: **That is because when God alone is called upon, you disbelieve, and if partners are associated with Him, you believe.** That is, this is how you will be even if you are returned to the worldly home, as the Almighty said: **And if they were returned, they would return to what they were forbidden, and indeed, they are liars.** And the Almighty said: **The judgment belongs to God, the Most High, the Great.** That is, He is the Judge over His creation, the Just, who does not act unjustly. He guides whomever He wills and misguides whomever He wills, and has mercy on whomever He wills and punishes whomever He wills. There is no god but Him. And the Almighty said: **It is He who shows you His signs.** That is, He demonstrates His power to His creation through what they see in His creation, both higher and lower, of the great signs that indicate the perfection of its Creator, Initiator and Originator. **And He sends down for you provision from the sky.** That is, the rain that comes out. From the crops and fruits there is what is seen by the senses in terms of the difference in their colors, tastes, smells, shapes and colors, and it is one water. So by the great power He made a distinction between these things. **And none will remember** that is, consider and reflect on these things and use them as evidence of the greatness of their Creator. **Except he who turns back** that is, he who is perceptive and turns back to God Almighty. And the Almighty's saying: **So call upon God, devoting your religion to Him, even though the disbelievers hate it** that is, be sincere in your worship and supplication to God alone and differ from the polytheists in their conduct and doctrine. Imam Ahmad said: Abdullah bin Numayr told us, Hisham, meaning bin Urwah bin Az-Zubayr, told us, on the authority of Abu Az-Zubayr Muhammad bin Muslim bin Mudarris Al-Makki, who said: Abdullah bin Az-Zubayr used to say after every prayer when he finished the salutation: "There is no god but God alone, with no partner. His is the dominion and His is the praise, and He has power over all things. There is no power nor strength save with God. There is no god but God, and we do not worship except Him. His is the blessing and His is the bounty and His is the best praise. There is no god but God, making our religion sincere to Him, even if the disbelievers hate it." He said: The Messenger of God (blessings and peace of God be upon him) used to say these words after every prayer. Muslim, Abu Dawud, and An-Nasa'i narrated it through various chains of narration on the authority of Hisham bin Urwah, Hajjaj bin Abi Uthman, and Musa bin Uqbah, all three of them on the authority of Abu Az-Zubayr, on the authority of Abdullah bin Az-Zubayr, who said: The Messenger of God (blessings and peace of God be upon him) used to say after every prayer: **There is no god but God alone, with no partner.** And he mentioned the rest of it. It was proven in Sahih Al-Bukhari on the authority of Ibn Al-Zubayr **may God be pleased with him** that the Messenger of God (peace and blessings of God be

upon him) used to say after the obligatory prayers: "There is no god but God alone, with no partner. His is the dominion and His is the praise, and He has power over all things. There is no might nor power except with God. There is no god but God, and we worship none but Him. His is the blessing and His is the bounty and His is the good praise. There is no god but God, devoting our religion to Him, even though the disbelievers hate it." Ibn Abi Hatim said: Al-Rabi' told us, Al-Khasib bin Nasi' told us, Salih - meaning Al-Murri - told us, on the authority of Hisham bin Hassan, on the authority of Ibn Sirin, on the authority of Abu Hurairah **may God be pleased with him**, that the Prophet (peace and blessings of God be upon him) said: **Call upon God, the Blessed and Exalted, and be certain of a response, and know that God does not answer the supplication of a heedless, distracted heart.**

Fath al-Qadir

Then the Almighty informed about what they will say in the Fire, saying: 11- **They will say, 'Our Lord, You caused us to die twice and You gave us life twice.'** "Two" in both places is an attribute of a deleted source: that is, You caused us to die twice, and You gave us life twice. What is meant by the two deaths is that they were sperm with no life in the loins of their fathers, then He caused them to die after they had become alive in this world. What is meant by the two lives is that He gave them life for the first time in this world, then He gave them life at the resurrection. Similar to this verse is His statement: **And you were dead, and He gave you life; then He will cause you to die, then He will give you life.** It was said that the meaning of the verse is that they were caused to die in this world when their appointed times had expired, then God gave them life in their graves for questioning, then they were caused to die, then God gave them life in the Hereafter. The basis of this statement is that death is the taking away of life, and there is no life for sperm. The first interpretation is that death may be applied to someone who is completely lifeless. The majority of the early Muslims interpreted the first interpretation. Ibn Zayd said: What is meant by the verse is that He created them in Adam's back, extracted them, gave them life, and took a covenant from them. Then He caused them to die, then gave them life in this world, then caused them to die. Then God, the Exalted, mentioned their confession after they were in the Fire, because of what they had denied in this world. He said, narrating from them, **So we acknowledged our sins**, which we had committed previously in this world, such as denying the Messengers, associating partners with God, and abandoning His Oneness. They confessed when confession would not benefit them, and they regretted when regret would not benefit them. They made this confession of theirs an introduction to their statement, **Is there any way out?** That is, is there a way out for us from the Fire and a return to this world? Similar to this is their statement, which God, the Exalted, narrated from them, **Is there any way back?** and His statement, **So send us back so we may do**

righteousness, and His statement, **Oh, would that we could be sent back** *verse*.

Tafsir al-Baghawi

11. **They will say, 'Our Lord, You caused us to die twice and You gave us life twice.'** Ibn Abbas **may God be pleased with him**, Qatadah, and Ad-Dahhak said: They were dead in the loins of their fathers, then God gave them life in this world, then caused them to die the inevitable death, then gave them life for the Resurrection on the Day of Resurrection. So they are two deaths and two lives. This is similar to the words of God the Almighty: **How can you disbelieve in God while you were dead and He gave you life? Then He will cause you to die, then He will bring you to life?** (al-Baqarah 2:28). As-Suddi said: They were killed in this world, then brought to life in their graves for questioning, then they were killed in their graves, then brought to life in the Hereafter. "So we have acknowledged our sins. Is there any way out?" That is, any way out of the Fire to this world, so we can rectify our deeds and obey You. Similar to the words: **Is there any way back?** (al-Shura 42:44).

Tafsir al-Baidawi

11- **They said, 'Our Lord, You caused us to die twice.'** Two deaths, by creating us and then making us dead at the end of our appointed times. Cause to die is to make something lifeless from the beginning or by making it so, like making it smaller or larger. That is why it is said, **Glory be to He who made the mosquito small and the elephant big**. If it is specific to making it so, then the subject's choice of one of its two objects is making it so, and it is diverted from the other. **And You gave us life twice**. The first is the first and the revival of the resurrection. It is said that the first death is when the appointed time is over and the second is in the grave after the revival for questioning. The two revivals are what is in the grave and the resurrection, because the intended meaning is their confession after witnessing what they overlooked and did not care about. That is why He caused His saying, **So we confessed our sins**. Their committing them is due to their being deceived by the world and their denial of the resurrection. **Is there a way out** a type of way out of the fire **from a path** that we can follow? They only say this out of extreme despair, as an excuse and in confusion. Therefore, they were answered with his saying:

Surat Ghafir 40:12

That is because when God alone is invoked, you disbelieve, but if partners are associated with Him, you believe. So the judgment belongs to God, the Most High, the Grand.

Surat Ghafir 40:12

That is because when God alone is invoked, you disbelieve, but if partners are associated with Him, you believe. So the judgment belongs to God, the Most High, the Grand.

Tafsir al-Jalalayn

12 - *That* meaning the torment that you are in is **because** because it is in this world **when God alone is called upon, you disbelieve** in His oneness **and if partners are associated with Him** a partner is made for Him **you believe** you believe in the association **so the judgment** in your torment **is with God the Most High** over His creation **the Great** the Magnificent.

Tafsir al-Suyuti

Tafsir al-Tabari

And in this speech there is something omitted that is sufficient in the apparent meaning of its mention, which is: "So answer, there is no way to that. This is what you have of punishment, O disbelievers." **That if God alone is called upon, you disbelieve**, so you deny that divinity is exclusively for Him, and you say, **Have I made the gods one god?** [p. 5].

And if a partner is associated with Him, you will believe. He says: And if a partner is attributed to God, the one who attributed that to him will believe. **Then the judgment belongs to God, the Most High, the Great.** He says: So the judgment belongs to God, the Most High, over all things, the Great, to whom everything below Him is insignificant today.

Tafsir al-Qurtubi

The Almighty said: **That is because when God is called upon alone, you disbelieve.** *That* is in the nominative case, meaning the matter *That* or *That* is the punishment you are in because of your disbelief. The speech is left unsaid, so respond that there is no way to refute. That is because **when God is called upon** meaning God is made One **Alone, you disbelieve** and you deny that divinity is exclusively for Him, and if a polytheist is associated with Him, you believe him and have faith in what He says. Al-Tha'labi said: I heard some of the scholars say: **And if a partner is associated with Him** after being returned to the world, if it were [in Him] **you would believe** you would give charity to the polytheist, similar to it, **And if they were returned, they would return to what they were forbidden.** (Al-An'am: 28) **So the judgment belongs to God, the Most High, the Grand** regarding Him having a wife or a son.

Tafsir Ibn Kathir

God the Almighty says, informing us about the disbelievers that they will be called on the Day of Resurrection while they are engulfed in the blazing Fire, when they are directly exposed to a punishment from God that no one can bear. They will then detest and loathe themselves terribly because of the evil deeds they did that caused them to enter the Fire. Then the angels will inform them, calling out to them, that God's hatred for them in this world when He offered them faith and they disbelieved is greater than your hatred of yourselves today, O you who are being tormented. Qatada said about God's statement: {The hatred of God is greater than your hatred of yourselves when you were called to faith and you disbelieved}. He means that God's hatred of the people of misguidance when faith was offered to them in this world and they abandoned it and refused to accept it is greater than their hatred of themselves when they witnessed God's punishment on the Day of Resurrection. This is what Al-Hasan Al-Basri, Mujahid, Al-Suddi, Dhirr ibn Ubaydullah Al-Hamdani, Abd Al-Rahman ibn Zayd ibn Aslam, and Ibn Jarir Al-Tabari, may God have mercy on them all, said. And His statement: **They said, 'Our Lord, You caused us to die twice and You gave us life twice.'** Al-Thawri said on the authority of Abu Ishaq on the authority of Abu Al-Ahwas on the authority of Ibn Mas'ud, may God be pleased with him, that this verse is like the statement of God Almighty: **How can you disbelieve in God while you were dead and He gave you life? Then He will cause you to die, then He will bring you to life, and then to Him you will be returned.** Ibn Abbas, Al-Dahhak, Qatadah, and Abu Malik said the same. This is the correct statement about which there is no doubt or uncertainty. Al-Suddi said: They were killed in this world, then revived in their graves, and they were addressed, then they were killed, then revived on the Day of Resurrection. Ibn Zayd said: They were revived when the covenant was taken from them from the loins of Adam, peace be upon him, then He created them in the wombs, then He caused them to die, then He revived them on the Day of Resurrection. These two statements from Al-Suddi and Ibn Zayd are weak because, according to what they said, they require three resurrections and three deaths. The correct statement is that of Ibn Masoud, Ibn Abbas, and those who followed them. The point of all of this is that the disbelievers ask to return while they are standing before God Almighty on the Day of Resurrection, as God Almighty said: "And if you could but see when the guilty will hang their heads before their Lord, [saying], 'Our Lord, we have seen and heard, so return us [to the world]; we will work righteousness. Indeed, we are [now] certain.'" But they will not be answered. Then when they see the Fire and witness it and stand before it and look at the torment and punishment in it, they will ask to return more severely than they asked the first time, but they will not be answered. God Almighty said: "And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not be denied.'" By the signs of our Lord, and we will be among the believers. * Rather, what they concealed

before will become apparent to them. And if they were returned, they would return to what they were forbidden, and indeed, they are liars. "So when they enter the Fire and taste its touch and its hissing and its whips and its shackles, their request to return will be more severe and greater. "And they will cry out therein, "Our Lord, take us out; we will do righteousness other than what we used to do. Did We not give you life long enough for whoever would remember therein to remember? And a warner has come to you, so taste [this [revelation]; for there is no helper for the wrongdoers." "Our Lord, take us out of it. If we return, then we are wrongdoers." * He will say, **Remain despised therein and do not speak to [others]**. In this noble verse, they were gentle in their question and presented an introduction to their speech, which is their saying, **Our Lord, You caused us to die twice and You gave us life twice**. That is, Your power is great, for You gave us life after we were dead, then You caused us to die, then You gave us life. You are able to do whatever You will. We have acknowledged our sins and that we were wrongdoers to ourselves in this world. **So is there any way out?** That is, will You answer us until You return us to this world? Able to do so, so that we may do other than what we were doing. If we return to what we were in, then we are wrongdoers. So respond that there is no way for you to return and return to the worldly home. Then He explained the prevention of that by saying that your natures do not accept the truth nor require it, but rather deny and reject it. For this reason, the Almighty said: **That is because when God alone is called upon, you disbelieve, and if partners are associated with Him, you believe**. That is, this is how you will be even if you are returned to the worldly home, as the Almighty said: **And if they were returned, they would return to what they were forbidden, and indeed, they are liars**. And the Almighty said: **The judgment belongs to God, the Most High, the Great**. That is, He is the Judge over His creation, the Just, who does not act unjustly. He guides whomever He wills and misguides whomever He wills, and has mercy on whomever He wills and punishes whomever He wills. There is no god but Him. And the Almighty said: **It is He who shows you His signs**. That is, He demonstrates His power to His creation through what they see in His creation, both higher and lower, of the great signs that indicate the perfection of its Creator, Initiator and Originator. **And He sends down for you provision from the sky**. That is, the rain that comes out. From the crops and fruits there is what is seen by the senses in terms of the difference in their colors, tastes, smells, shapes and colors, and it is one water. So by the great power He made a distinction between these things. **And none will remember** that is, consider and reflect on these things and use them as evidence of the greatness of their Creator. **Except he who turns back** that is, he who is perceptive and turns back to God Almighty. And the Almighty's saying: **So call upon God, devoting your religion to Him, even though the disbelievers hate it** that is, be sincere in your worship and supplication to God alone and differ from the polytheists in their conduct and doctrine. Imam Ahmad said: Abdullah bin Numayr told us, Hisham, meaning bin Urwah bin Az-Zubayr, told us, on the authority of Abu Az-Zubayr Muhammad bin Muslim bin Mudarris Al-Makki, who said: Abdullah bin Az-Zubayr used to say after every

prayer when he finished the salutation: "There is no god but God alone, with no partner. His is the dominion and His is the praise, and He has power over all things. There is no power nor strength save with God. There is no god but God, and we do not worship except Him. His is the blessing and His is the bounty and His is the best praise. There is no god but God, making our religion sincere to Him, even if the disbelievers hate it." He said: The Messenger of God (blessings and peace of God be upon him) used to say these words after every prayer. Muslim, Abu Dawud, and An-Nasa'i narrated it through various chains of narration on the authority of Hisham bin Urwah, Hajjaj bin Abi Uthman, and Musa bin Uqbah, all three of them on the authority of Abu Az-Zubayr, on the authority of Abdullah bin Az-Zubayr, who said: The Messenger of God (blessings and peace of God be upon him) used to say after every prayer: **There is no god but God alone, with no partner**. And he mentioned the rest of it. It was proven in Sahih Al-Bukhari on the authority of Ibn Al-Zubayr **may God be pleased with him** that the Messenger of God (peace and blessings of God be upon him) used to say after the obligatory prayers: "There is no god but God alone, with no partner. His is the dominion and His is the praise, and He has power over all things. There is no might nor power except with God. There is no god but God, and we worship none but Him. His is the blessing and His is the bounty and His is the good praise. There is no god but God, devoting our religion to Him, even though the disbelievers hate it." Ibn Abi Hatim said: Al-Rabi' told us, Al-Khasib bin Nasi' told us, Salih - meaning Al-Murri - told us, on the authority of Hisham bin Hassan, on the authority of Ibn Sirin, on the authority of Abu Hurairah **may God be pleased with him**, that the Prophet (peace and blessings of God be upon him) said: **Call upon God, the Blessed and Exalted, and be certain of a response, and know that God does not answer the supplication of a heedless, distracted heart**.

Fath al-Qadir

Then God Almighty responded to their statement by saying: 12- **That is because when God alone is called upon, you disbelieve** meaning that which you are in of torment because if God alone is called upon in this world without anyone else, you disbelieve in Him and abandon His Oneness **and if others are associated with Him** from idols or other **you believe** in associating others with Him and respond to the one who calls to Him. So God Almighty explained to them the reason that prompted them not to respond to their exit from the Fire, which is what they were in of abandoning the Oneness of God and associating others with Him in the worship whose head is supplication, and the place of that torment that you are in for that reason. There is an omission in the speech, and the meaning is: so respond that there is no way to respond, and that is because when God is called upon, etc. **The judgment is God's** alone without anyone else, and He is the one who ruled that you will remain in the Fire forever and not exit from it. **The Most High** is the one who is far above having a likeness in His essence or attributes, and **The Great** is the one who is too great to have a likeness or a companion or Son or partner.

Surat Ghafir 40:12

That is because when God alone is invoked, you disbelieve, but if partners are associated with Him, you believe. So the judgment belongs to God, the Most High, the Grand.

Tafsir al-Baghawi

12. God the Almighty said: **That is because when God alone is invoked, you disbelieve.** There is a metaphor in it that is not needed because of the apparent meaning of it. Its meaning is: So respond that there is no way to that, and this torment and eternity in the Fire is because when God alone is invoked, you disbelieve. When it is said, **There is no god but God,** [you disbelieve], and you say, **Shall I make the gods one god?** (Sad: 5). **But if someone associates with Him,** other than Him, **you believe,** you believe in that association. **Then the judgment belongs to God, the Most High, the Great.** There is no higher or greater than Him.

Tafsir al-Baidawi

12- *That* which you are in *because* if God alone is called upon "unified or is alone, then the verb is deleted and its place is taken in the present tense. "You disbelieved **in monotheism** and if partners are associated with Him, you believe **in association** so the judgment is for God" who is deserving of worship, as He has decreed upon you the everlasting torment. "The Most High **from being associated with Him and equated with others** The Great" as He has decreed upon whoever associated and equated some of His creations with Him in deserving of worship the everlasting torment.

Surat Ghafir 40:13

It is He who shows you His signs and sends down to you provision from the sky. And none will remember except he who turns [to God] in repentance.

Tafsir al-Jalalayn

13 - **It is He who shows you His signs** evidence of His Oneness **and sends down to you provision from the sky** in the form of rain **and none will remember** take heed **except he who turns back** turns away from polytheism

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: He who shows you, O people, His proofs and evidence of His Oneness and Lordship, **and sends down to you provision from the sky**, meaning He sends down to you from your provisions from the sky by the abundant rain with which He brings forth your sustenance from the earth, and the nourishment of your livestock for you. **And none will remember except he who turns back**, meaning none will remember God's proofs which He made proof of His Oneness, and take heed from them and learn from them, and know the truth of what they indicate, except he who turns back. He says: except he who returns to His Oneness and turns to His obedience.

As Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **Except for he who repents**, he said: He who turns to obeying God.

Tafsir al-Qurtubi

The Almighty's statement: **It is He who shows you His signs** meaning the proofs of His Oneness and His power **and sends down to you provision from the sky** He combined the manifestation of signs with the sending down of provision, because religions are based on signs, and bodies are based on provision. These signs are the heavens and the earth and what is in them and between them of the sun, the moon, the stars, the winds, the clouds, the steam, the rivers, the springs, the mountains, the trees, and the traces of garlic that have perished. **And none will remember** meaning none will take heed from these signs and proclaim the Oneness of God **except he who turns back** meaning he returns to obeying God.

Tafsir Ibn Kathir

God the Almighty says, informing us about the disbelievers that they will be called on the Day of Resurrection while they are engulfed in the blazing Fire, when they are directly exposed to a punishment

from God that no one can bear. They will then detest and loathe themselves terribly because of the evil deeds they did that caused them to enter the Fire. Then the angels will inform them, calling out to them, that God's hatred for them in this world when He offered them faith and they disbelieved is greater than your hatred of yourselves today, O you who are being tormented. Qatada said about God's statement: {The hatred of God is greater than your hatred of yourselves when you were called to faith and you disbelieved}. He means that God's hatred of the people of misguidance when faith was offered to them in this world and they abandoned it and refused to accept it is greater than their hatred of themselves when they witnessed God's punishment on the Day of Resurrection. This is what Al-Hasan Al-Basri, Mujahid, Al-Suddi, Dhirr ibn Ubaydullah Al-Hamdani, Abd Al-Rahman ibn Zayd ibn Aslam, and Ibn Jarir Al-Tabari, may God have mercy on them all, said. And His statement: **They said, 'Our Lord, You caused us to die twice and You gave us life twice.'** Al-Thawri said on the authority of Abu Ishaq on the authority of Abu Al-Ahwas on the authority of Ibn Mas'ud, may God be pleased with him, that this verse is like the statement of God Almighty: **How can you disbelieve in God while you were dead and He gave you life? Then He will cause you to die, then He will bring you to life, and then to Him you will be returned.** Ibn Abbas, Al-Dahhak, Qatadah, and Abu Malik said the same. This is the correct statement about which there is no doubt or uncertainty. Al-Suddi said: They were killed in this world, then revived in their graves, and they were addressed, then they were killed, then revived on the Day of Resurrection. Ibn Zayd said: They were revived when the covenant was taken from them from the loins of Adam, peace be upon him, then He created them in the wombs, then He caused them to die, then He revived them on the Day of Resurrection. These two statements from Al-Suddi and Ibn Zayd are weak because, according to what they said, they require three resurrections and three deaths. The correct statement is that of Ibn Masoud, Ibn Abbas, and those who followed them. The point of all of this is that the disbelievers ask to return while they are standing before God Almighty on the Day of Resurrection, as God Almighty said: "And if you could but see when the guilty will hang their heads before their Lord, [saying], 'Our Lord, we have seen and heard, so return us [to the world]; we will work righteousness. Indeed, we are [now] certain.'" But they will not be answered. Then when they see the Fire and witness it and stand before it and look at the torment and punishment in it, they will ask to return more severely than they asked the first time, but they will not be answered. God Almighty said: "And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not be denied.'" By the signs of our Lord, and we will be among the believers. * Rather, what they concealed before will become apparent to them. And if they were returned, they would return to what they were forbidden, and indeed, they are liars. "So when they enter the Fire and taste its touch and its hissing and its whips and its shackles, their request to return will be more severe and greater. "And they will cry out therein, "Our Lord, take us out; we will do righteousness other than what we used to do. Did We not give you life long enough for whoever would remember therein to

Surat Ghafir 40:13

It is He who shows you His signs and sends down to you provision from the sky. And none will remember except he who turns [to God] in repentance.

remember? And a warner has come to you, so taste [this [revelation]]; for there is no helper for the wrongdoers." "Our Lord, take us out of it. If we return, then we are wrongdoers." * He will say, **Remain despised therein and do not speak to [others]**. In this noble verse, they were gentle in their question and presented an introduction to their speech, which is their saying, **Our Lord, You caused us to die twice and You gave us life twice**. That is, Your power is great, for You gave us life after we were dead, then You caused us to die, then You gave us life. You are able to do whatever You will. We have acknowledged our sins and that we were wrongdoers to ourselves in this world. **So is there any way out?** That is, will You answer us until You return us to this world? Able to do so, so that we may do other than what we were doing. If we return to what we were in, then we are wrongdoers. So respond that there is no way for you to return and return to the worldly home. Then He explained the prevention of that by saying that your natures do not accept the truth nor require it, but rather deny and reject it. For this reason, the Almighty said: **That is because when God alone is called upon, you disbelieve, and if partners are associated with Him, you believe**. That is, this is how you will be even if you are returned to the worldly home, as the Almighty said: **And if they were returned, they would return to what they were forbidden, and indeed, they are liars**. And the Almighty said: **The judgment belongs to God, the Most High, the Great**. That is, He is the Judge over His creation, the Just, who does not act unjustly. He guides whomever He wills and misguides whomever He wills, and has mercy on whomever He wills and punishes whomever He wills. There is no god but Him. And the Almighty said: **It is He who shows you His signs**. That is, He demonstrates His power to His creation through what they see in His creation, both higher and lower, of the great signs that indicate the perfection of its Creator, Initiator and Originator. **And He sends down for you provision from the sky**. That is, the rain that comes out. From the crops and fruits there is what is seen by the senses in terms of the difference in their colors, tastes, smells, shapes and colors, and it is one water. So by the great power He made a distinction between these things. **And none will remember** that is, consider and reflect on these things and use them as evidence of the greatness of their Creator. **Except he who turns back** that is, he who is perceptive and turns back to God Almighty. And the Almighty's saying: **So call upon God, devoting your religion to Him, even though the disbelievers hate it** that is, be sincere in your worship and supplication to God alone and differ from the polytheists in their conduct and doctrine. Imam Ahmad said: Abdullah bin Numayr told us, Hisham, meaning bin Urwah bin Az-Zubayr, told us, on the authority of Abu Az-Zubayr Muhammad bin Muslim bin Mudarris Al-Makki, who said: Abdullah bin Az-Zubayr used to say after every prayer when he finished the salutation: "There is no god but God alone, with no partner. His is the dominion and His is the praise, and He has power over all things. There is no power nor strength save with God. There is no god but God, and we do not worship except Him. His is the blessing and His is the bounty

and His is the best praise. There is no god but God, making our religion sincere to Him, even if the disbelievers hate it." He said: The Messenger of God (blessings and peace of God be upon him) used to say these words after every prayer. Muslim, Abu Dawud, and An-Nasa'i narrated it through various chains of narration on the authority of Hisham bin Urwah, Hajjaj bin Abi Uthman, and Musa bin Uqbah, all three of them on the authority of Abu Az-Zubayr, on the authority of Abdullah bin Az-Zubayr, who said: The Messenger of God (blessings and peace of God be upon him) used to say after every prayer: **There is no god but God alone, with no partner**. And he mentioned the rest of it. It was proven in Sahih Al-Bukhari on the authority of Ibn Al-Zubayr **may God be pleased with him** that the Messenger of God (peace and blessings of God be upon him) used to say after the obligatory prayers: "There is no god but God alone, with no partner. His is the dominion and His is the praise, and He has power over all things. There is no might nor power except with God. There is no god but God, and we worship none but Him. His is the blessing and His is the bounty and His is the good praise. There is no god but God, devoting our religion to Him, even though the disbelievers hate it." Ibn Abi Hatim said: Al-Rabi' told us, Al-Khasib bin Nasi' told us, Salih - meaning Al-Murri - told us, on the authority of Hisham bin Hassan, on the authority of Ibn Sirin, on the authority of Abu Hurairah **may God be pleased with him**, that the Prophet (peace and blessings of God be upon him) said: **Call upon God, the Blessed and Exalted, and be certain of a response, and know that God does not answer the supplication of a heedless, distracted heart**.

Fath al-Qadir

13- **It is He who shows you His signs** meaning the proofs of His Oneness and the signs of His power **and sends down for you provision from the sky** meaning rain, for it is the cause of provisions. God, the Almighty, combined the manifestation of signs with the sending down of provisions, because the religions are founded on the manifestation of signs, and the bodies are founded on provisions. These are the signs of creation that God, the Almighty, has placed in His heavens and earth and whatever is in them and between them. The majority of scholars read *yanzil* with a shaddah. Ibn Kathir and Abu Amr read it with a khafdah, **and none will remember except he who turns back** meaning none will remember and be admonished by those dazzling signs, and use them as evidence for the Oneness of God and the truth of the promise and threat, except he who turns back: meaning none will return to obedience to God through what he benefits from contemplating God's signs.

Tafsir al-Baghawi

13. **It is He who shows you His signs and sends down to you provision from the sky**, meaning: the rain that is the cause of provisions. **But none will remember**, and

none will take heed from these signs, **except he who turns back**, who turns to God Almighty in all his affairs.

Tafsir al-Baidawi

13- **It is He who shows you His signs** indicating monotheism and all that must be known to perfect your souls **and sends down to you provision from the sky** causes like rain for your livelihood. **And none will be reminded** of the signs that are like those embedded in the minds due to their apparent neglect due to preoccupation with imitation and following whims **except he who turns** turns from denial by turning to them and thinking about them, for the one who is certain of something does not consider what contradicts it.

Surat Ghafir 40:14

So call upon God, devoting your religion to Him sincerely, even though the disbelievers dislike it.

Surat Ghafir 40:14

So call upon God, devoting your religion to Him sincerely, even though the disbelievers dislike it.

Tafsir al-Jalalayn

14 - **So call upon God** worship Him **being sincere to Him in religion** from polytheism **even though the disbelievers dislike** your sincerity to Him

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **So call upon God, making your religion sincere to Him** means that the Almighty says to His Prophet Muhammad, may God bless him and grant him peace, and to the believers in him: So worship God, O believers, making your obedience sincere to Him, not associating anything with Him besides Him, **even though the disbelievers dislike it** meaning: Even though the disbelievers who associate idols and rivals with Him dislike your worship of Him, making your obedience sincere to Him.

Tafsir al-Qurtubi

God Almighty says: **So call upon God** meaning worship Him **being sincere to Him in religion** meaning worship. It was also said: obedience. **Even though the disbelievers dislike** the worship of God, so do not worship anyone other than Him.

Tafsir Ibn Kathir

God the Almighty says, informing us about the disbelievers that they will be called on the Day of Resurrection while they are engulfed in the blazing Fire, when they are directly exposed to a punishment from God that no one can bear. They will then detest and loathe themselves terribly because of the evil deeds they did that caused them to enter the Fire. Then the angels will inform them, calling out to them, that God's hatred for them in this world when He offered them faith and they disbelieved is greater than your hatred of yourselves today, O you who are being tormented. Qatada said about God's statement: {The hatred of God is greater than your hatred of yourselves when you were called to faith and you disbelieved}. He means that God's hatred of the people of misguidance when faith was offered to them in this world and they abandoned it and refused to accept it is greater than their hatred of themselves when they witnessed God's punishment on the Day of Resurrection. This is what Al-Hasan Al-Basri, Mujahid, Al-Suddi, Dhirr ibn Ubaydullah Al-Hamdani, Abd Al-Rahman ibn Zayd ibn Aslam, and Ibn Jarir Al-Tabari, may God have mercy

on them all, said. And His statement: **They said, 'Our Lord, You caused us to die twice and You gave us life twice.'** Al-Thawri said on the authority of Abu Ishaq on the authority of Abu Al-Ahwas on the authority of Ibn Mas'ud, may God be pleased with him, that this verse is like the statement of God Almighty: **How can you disbelieve in God while you were dead and He gave you life? Then He will cause you to die, then He will bring you to life, and then to Him you will be returned.** Ibn Abbas, Al-Dahhak, Qatadah, and Abu Malik said the same. This is the correct statement about which there is no doubt or uncertainty. Al-Suddi said: They were killed in this world, then revived in their graves, and they were addressed, then they were killed, then revived on the Day of Resurrection. Ibn Zayd said: They were revived when the covenant was taken from them from the loins of Adam, peace be upon him, then He created them in the wombs, then He caused them to die, then He revived them on the Day of Resurrection. These two statements from Al-Suddi and Ibn Zayd are weak because, according to what they said, they require three resurrections and three deaths. The correct statement is that of Ibn Masoud, Ibn Abbas, and those who followed them. The point of all of this is that the disbelievers ask to return while they are standing before God Almighty on the Day of Resurrection, as God Almighty said: "And if you could but see when the guilty will hang their heads before their Lord, [saying], 'Our Lord, we have seen and heard, so return us [to the world]; we will work righteousness. Indeed, we are [now] certain.'" But they will not be answered. Then when they see the Fire and witness it and stand before it and look at the torment and punishment in it, they will ask to return more severely than they asked the first time, but they will not be answered. God Almighty said: "And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not be denied.'" By the signs of our Lord, and we will be among the believers. * Rather, what they concealed before will become apparent to them. And if they were returned, they would return to what they were forbidden, and indeed, they are liars. "So when they enter the Fire and taste its touch and its hissing and its whips and its shackles, their request to return will be more severe and greater. "And they will cry out therein, "Our Lord, take us out; we will do righteousness other than what we used to do. Did We not give you life long enough for whoever would remember therein to remember? And a warner has come to you, so taste [this [revelation]; for there is no helper for the wrongdoers." "Our Lord, take us out of it. If we return, then we are wrongdoers." * He will say, **Remain despised therein and do not speak to [others]**. In this noble verse, they were gentle in their question and presented an introduction to their speech, which is their saying, **Our Lord, You caused us to die twice and You gave us life twice.** That is, Your power is great, for You gave us life after we were dead, then You caused us to die, then You gave us life. You are able to do whatever You will. We have acknowledged our sins and that we were wrongdoers to ourselves in this world. **So is there any way out?** That is, will You answer us until You return us to this world? Able to do so, so that we may do other than what we were doing. If we return

to what we were in, then we are wrongdoers. So respond that there is no way for you to return and return to the worldly home. Then He explained the prevention of that by saying that your natures do not accept the truth nor require it, but rather deny and reject it. For this reason, the Almighty said: **That is because when God alone is called upon, you disbelieve, and if partners are associated with Him, you believe.** That is, this is how you will be even if you are returned to the worldly home, as the Almighty said: **And if they were returned, they would return to what they were forbidden, and indeed, they are liars.** And the Almighty said: **The judgment belongs to God, the Most High, the Great.** That is, He is the Judge over His creation, the Just, who does not act unjustly. He guides whomever He wills and misguides whomever He wills, and has mercy on whomever He wills and punishes whomever He wills. There is no god but Him. And the Almighty said: **It is He who shows you His signs.** That is, He demonstrates His power to His creation through what they see in His creation, both higher and lower, of the great signs that indicate the perfection of its Creator, Initiator and Originator. **And He sends down for you provision from the sky.** That is, the rain that comes out. From the crops and fruits there is what is seen by the senses in terms of the difference in their colors, tastes, smells, shapes and colors, and it is one water. So by the great power He made a distinction between these things. **And none will remember** that is, consider and reflect on these things and use them as evidence of the greatness of their Creator. **Except he who turns back** that is, he who is perceptive and turns back to God Almighty. And the Almighty's saying: **So call upon God, devoting your religion to Him, even though the disbelievers hate it** that is, be sincere in your worship and supplication to God alone and differ from the polytheists in their conduct and doctrine. Imam Ahmad said: Abdullah bin Numayr told us, Hisham, meaning bin Urwah bin Az-Zubayr, told us, on the authority of Abu Az-Zubayr Muhammad bin Muslim bin Mudarris Al-Makki, who said: Abdullah bin Az-Zubayr used to say after every prayer when he finished the salutation: "There is no god but God alone, with no partner. His is the dominion and His is the praise, and He has power over all things. There is no power nor strength save with God. There is no god but God, and we do not worship except Him. His is the blessing and His is the bounty and His is the best praise. There is no god but God, making our religion sincere to Him, even if the disbelievers hate it." He said: The Messenger of God (blessings and peace of God be upon him) used to say these words after every prayer. Muslim, Abu Dawud, and An-Nasa'i narrated it through various chains of narration on the authority of Hisham bin Urwah, Hajjaj bin Abi Uthman, and Musa bin Uqbah, all three of them on the authority of Abu Az-Zubayr, on the authority of Abdullah bin Az-Zubayr, who said: The Messenger of God (blessings and peace of God be upon him) used to say after every prayer: **There is no god but God alone, with no partner.** And he mentioned the rest of it. It was proven in Sahih Al-Bukhari on the authority of Ibn Al-Zubayr **may God be pleased with him** that the Messenger of God (peace and blessings of God be upon him) used to say after the obligatory prayers: "There is no god but God alone, with no partner. His is the dominion and His is the praise, and He has power

over all things. There is no might nor power except with God. There is no god but God, and we worship none but Him. His is the blessing and His is the bounty and His is the good praise. There is no god but God, devoting our religion to Him, even though the disbelievers hate it." Ibn Abi Hatim said: Al-Rabi' told us, Al-Khasib bin Nasi' told us, Salih - meaning Al-Murri - told us, on the authority of Hisham bin Hassan, on the authority of Ibn Sirin, on the authority of Abu Hurairah **may God be pleased with him**, that the Prophet (peace and blessings of God be upon him) said: **Call upon God, the Blessed and Exalted, and be certain of a response, and know that God does not answer the supplication of a heedless, distracted heart.**

Fath al-Qadir

Then when He, the Most High, mentioned the evidence He had established for monotheism, He commanded His servants to call upon Him and to dedicate their religion to Him, saying: **14- So call upon God, making your religion sincere to Him.** That is, if the matter is as He mentioned, then call upon God alone, devoting to Him the worship that He has commanded you, **even though the disbelievers hate it.** So do not pay attention to their hatred, and let them die in their rage and perish in their regret.

Tafsir al-Baghawi

14. So call upon God, devoting your religion to Him sincerely, obedience and worship. **Even though the disbelievers dislike it.**

Tafsir al-Baidawi

14- So call upon God, devoting your religion to Him sincerely from polytheism **even though the disbelievers dislike** your sincerity and it is difficult for them.

Surat Ghafir 40:15

Exalted in degrees, Lord of the Throne. He sends the Spirit by His command upon whom He wills of His servants to warn of the Day of Meeting.

Surat Ghafir 40:15

Exalted in degrees, Lord of the Throne. He sends the Spirit by His command upon whom He wills of His servants to warn of the Day of Meeting.

Tafsir al-Jalalayn

15 - **Exalted in degrees** meaning God is the One with the Great Attributes or the One who raises the degrees of the believers in Paradise **Possessor of the Throne** its Creator **He sends down the Spirit** the revelation of **His command** meaning His words **upon whom He wills of His servants to warn** to frighten the one upon whom He sends it **of the Day of Meeting** by deleting the ya' and proving it on the Day of Resurrection for the meeting of the people of the heavens and the earth, the worshipper and the worshipped, the oppressor and the oppressed on it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: He is of high rank. He raised his statement: **of high rank** as a subject, and if it had come in the accusative case as a response to his statement: So call upon God, it would have been correct to say: **Possessor of the Throne** meaning: Possessor of the Throne who encompasses everything below it.

His saying: **He sends the spirit by His command upon whomever He wills of His servants**. He says: He sends down revelation by His command upon whomever He wills of His servants.

The interpreters differed on the meaning of the spirit in this context. Some of them said: It means revelation.

Mention of who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his saying: **He casts the spirit by His command**, he said: The revelation by His command.

Others said: He meant the Qur'an and the Book.

It was mentioned that he said that: Harun bin Idris Al-Asamm told me, he said: Abd Al-Rahman bin Muhammad Al-Maharbi told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **He sends the spirit of His command upon whomever He wills of His servants**, he said: He means by the spirit: the Book that He sends down upon whomever He wills.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **He sends the spirit by His command upon whom He wills of His servants**, and he recited, **And thus We have revealed to you a spirit by Our command** (Ash-Shura 42:52), he said: This Qur'an is the spirit. God revealed it to Gabriel, and Gabriel is a spirit that brought it down to

the Prophet, may God bless him and grant him peace. He recited, **The Trustworthy Spirit has brought it down** (Ash-Shu'ara 62:193). He said: So the books that God sent down to His prophets are the spirit, to warn with them of what God said on the Day of Meeting, **The Day the Spirit and the angels will stand in rows** (An-Naba 78:38). He said: The spirit is the Qur'an. My father used to say it. Ibn Zayd said: They will stand for Him in rows between the heaven and the earth when He, the Majestic and Glorious, descends.

Others said: It means prophecy.

Those who said this: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding the statement of God: **He sends the spirit of His command upon whomever He wills of His servants**, he said: Prophethood is upon whomever He wills. These statements are similar in meaning, even though the wording of their proponents differs regarding them.

His statement, **To warn of the Day of Meeting**, means: To warn those of His servants upon whom He sends the Spirit, of the command of God to warn of His creation of the punishment of the Day when the people of Heaven and Earth will meet, which is the Day of Meeting, and that is the Day of Resurrection.

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

Mention of the one who said that: Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his saying: **The Day of Meeting** is one of the names of the Day of Resurrection, the greatness of God and His warning to His servants.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **The Day of Meeting** means the day on which the people of heaven and earth, and the Creator and creation, will meet.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **On the Day of Meeting** the people of Heaven and the people of Earth will meet.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **The Day of Meeting** he said: The Day of Resurrection. He said: The day when the servants will meet.

Tafsir al-Qurtubi

The Almighty says: **Exalted in degrees, Possessor of the Throne Possessor of the Throne** is an implied subject. Al-Akhfash said: It is permissible to put it in the accusative case as a praise. The meaning of **Exalted in degrees** is Exalted in attributes. Ibn Abbas, Al-Kalbi and Saeed bin Jubair said: Exalted in the heavens and the seven heavens. Suhya bin Salam

said: It is the elevation of His saints in Paradise. So *Exalted* according to this means Rafi', Fa'il means Fa'il. According to the first opinion, it is one of the attributes of the One Who is praised, and its meaning is that there is no one higher in rank than Him. He is the One who is deserving of degrees of praise and commendation, which are their types and categories, and none is deserving of them but Him, said Al-Hulaimi. We have already mentioned it in the Most Sublime Book in explanation of the Beautiful Names of God and the limit is for God. **Possessor of the Throne** means its Creator and Owner, not that He is in need of it. It was said: It is from their saying: The throne of so-and-so has been removed, meaning his kingdom and glory have been removed. He, glory be to Him, is **Possessor of the Throne**, meaning the permanence of His kingdom and authority. We have explained this in Al-Asna in explaining the beautiful names of God. **He sends the Spirit**, meaning revelation and prophethood, **upon whomever He wills of His servants**. It is called a spirit because people live by it, that is, they live from the death of disbelief, just as bodies live by spirits. Ibn Zayd said: The spirit is the Qur'an. God, the Most High, said: **And thus We have revealed to you, [O Muhammad], a spirit of Our command.** (al-Shura 42:52) It was also said that the spirit is Gabriel. God, the Most High, said: **The Trustworthy Spirit has brought it down.** "He brought it down." (Ash-Shu'ara': 193) And He said: **Say, 'The Holy Spirit has brought it down from your Lord in truth.'** (al-Nahl 16:102) **Of His command**, meaning of His statement. It was also said: of His judgment. It was also said that *of* has the meaning of *with*, meaning by His command. **To whomever He wills of His servants** - meaning the prophets - He wills that they be prophets, and none of them has any free will. **To warn of the Day of Meeting** meaning that the Messenger was sent to warn of the Day of Resurrection. So His statement, **To warn** refers to the Messenger. It was also said that it means that God, by sending the Messengers to creation, will warn **on the Day of Meeting**. Ibn Abbas, Al-Hasan, and Ibn Al-Sameeq read **To warn** with a ta', addressing the Prophet, peace be upon him. **On the Day of Meeting** Ibn Abbas and Qatada said: The day when the people of the heavens and the people of the earth will meet. Qatada also said, as did Abu Al-Aaliyah and Muqatil: On it, creation and the Creator will meet. Qaybil: The worshippers and the worshipped. It was also said: The oppressor and the oppressed. It was also said: Every person will meet the reward for his deeds. It was also said: The first and the last will meet on one level. Its meaning was narrated from Ibn Abbas. All of them are correct in meaning.

Tafsir Ibn Kathir

The Almighty says, informing about His greatness, pride, and the height of His great and lofty throne above all His creations, like a roof over them, as He the Almighty said: "From God, Lord of the Ascending Stairways. The angels and the Spirit ascend to Him during a Day the extent of which is fifty thousand years." And there will come, God willing, an explanation that this is the distance between the throne and the seventh earth, according to a group of

the early and later generations, and this is the most likely, God willing. And more than one person has mentioned that the throne is made of red ruby, and the width between its two diagonals is a journey of fifty thousand years. And its height above the seventh earth is a journey of fifty thousand years. And we have already mentioned in the hadith of the mountain goats what indicates its height above the seven heavens by a great amount. God the Almighty says: **He sends down the spirit by His command upon whom He wills of His servants**, just as He the Almighty says: **He sends down the angels with the spirit by His command upon whom He wills of His servants, [saying], 'Warn that there is no deity except Me, so fear Me.'** And He the Almighty says: "And indeed, it is a revelation from the Lord of the worlds. * The Trustworthy Spirit has brought it down * Upon your heart that you may be among the warners." For this reason, God the Almighty said: **To warn of the Day of Meeting**. Ali ibn Abi Talhah said on the authority of Ibn Abbas: The Day of Meeting is one of the names of the Day of Resurrection from which God has warned His servants. Ibn Jurayj said: Ibn Abbas **may God be pleased with him** said: Adam and the last of his children will meet on it. Ibn Zayd said: The servants will meet on it. Qatadah, As-Suddi, Bilal ibn Sa'd, and Sufyan ibn Uyaynah said: The people of the heavens and the earth, the Creator and the creation, will meet on it. Maymun ibn Mihran said: The oppressor and the oppressed will meet. It may be said that the Day of Meeting includes all of this and that every worker will be met for what he has done of good and evil, as others have said.

And His statement, the Most High: **The Day they will come forth, nothing of them will be hidden from God**, meaning they will be apparent and visible, all of them, nothing will conceal them, shade them, or cover them. That is why He said: **The Day they will come forth, nothing of them will be hidden from God**, meaning everyone is equally in His knowledge. And His statement, the Blessed and Exalted: **Whose is the dominion this Day? To God, the One, the Prevailing**, has been mentioned previously in the hadith of Ibn Umar **may God be pleased with him** that God, the Most High, will fold the heavens and the earth with His hand, then say, "I am the King, I am the Compeller, I am the Arrogant. Where are the kings of the earth? Where are the compellers? Where are the arrogant ones?" And in the hadith of the trumpet, it is stated that when He, the Almighty, takes the souls of all His creation, leaving none but Him alone, with no partner, then He will say, **To whom belongs the dominion this Day?** three times. Then He will answer Himself, saying, **To God, the One, the Prevailing**, meaning He alone has subdued and overcome all things. Ibn Abi Hatim said: Muhammad bin Ghaleb Al-Daqqaq told us, Ubaid bin Ubaidah told us, Mu'tamir told us, on the authority of his father, Abu Nadra told us, on the authority of Ibn Abbas, **may God be pleased with them both**, who said: A caller will call out before the Hour: **O people, the Hour has come upon you.** The living and the dead will hear it. He said: Then God Almighty will descend to the lowest heaven and say: **To whom belongs the kingdom this Day? To God, the One, the Prevailing.** And His saying, **may He be glorified**: "This Day every soul will be recompensed for what it has earned. There is no injustice today. Indeed, God is swift in account."

Surat Ghafir 40:15

Exalted in degrees, Lord of the Throne. He sends the Spirit by His command upon whom He wills of His servants to warn of the Day of Meeting.

God, the Most High, informs us of His justice in His judgment among His creation, that He does not wrong by an atom's weight of good or evil, but rather He rewards for a good deed tenfold and for a bad deed once. God, the Most Blessed, the Most High, said: **There is no injustice today**, as is established in Sahih Muslim on the authority of Abu Dharr, may God be pleased with him, on the authority of the Messenger of God, may God's prayers and peace be upon him, in what he narrates from his Lord, the Almighty, that He said: "O My servants, I have forbidden injustice for Myself and made it forbidden amongst you, so do not wrong one another—until He said—O My servants, it is only your deeds that I count against you and then recompense you for. So whoever finds good, let him praise God, the Blessed and Most High, and whoever finds otherwise, let him blame no one but himself." And His saying, the Almighty, the Most High: **Indeed, God is swift in account**, means that He will hold all of creation to account just as He holds a single soul to account, as He, the Most High, said: **He did not create you and resurrect you except as a single soul**. And He, the Most Majestic, the Most Glorious, said: **And Our command is but one**. In the blink of an eye.

Fath al-Qadir

15- **Exalted in degrees** and the elevation of the Exalted in degrees as another predicate of the subject that preceded it: meaning He is the One who shows you His signs, and He is Exalted in degrees. Likewise, **Possessor of the Throne** is a third predicate. It is possible that Exalted in degrees is the subject, and its predicate is Possessor of the Throne, and it is possible that they are two predicates of a deleted subject, and Exalted is an adjective. The meaning is Exalted in attributes, or Exalted in degrees of His angels: meaning their ascensions, or Exalted in degrees of His prophets and saints in Paradise. Al-Kalbi and Sa'id ibn Jubayr said: **He is the Exalted of the seven heavens**. According to this meaning, *exalted* means *raiser*. The meaning of **the Possessor of the Throne** is its Owner, Creator, and Controller. This necessitates the exaltation of His status and the greatness of His power. Whoever is thus is the One to whom worship is due and to whom sincerity is due. The phrase **He casts the Spirit by His command** is in the nominative case as another predicate of the subject that precedes it or the implied one. The meaning of that is that He, glory be to Him, casts the revelation **upon whomever He wills of His servants**. The revelation is called a spirit because people are revived by it from the death of disbelief, just as bodies are revived by spirits. His statement, **by His command** is connected to **He casts**, and *from* is for the beginning of the goal. It is possible for it to be connected to something omitted as a state of the spirit. An example of this verse is the statement of God Almighty: **And thus We have revealed to you a spirit by Our command**. It was said that the spirit is Gabriel, as in His statement: **The Trustworthy Spirit has brought it down upon your heart**, and His statement: **The Holy Spirit has brought it down from your Lord in truth**, and His statement: **upon whomever He wills of His**

servants are the prophets. The meaning of **from whomever He wills** is... His command **from His judgment** to warn of the Day of Meeting. **The majority of scholars read linadhir as the active voice and the accusative of yawm**." The subject is God, the Exalted, or the Messenger, or whomever He wills, and the one being warned is omitted, meaning: to warn of the punishment on the Day of Meeting. Abi and a group read it likewise, except that he raised "yawm" as the active voice, metaphorically. Ibn Abbas, Al-Hasan and Ibn Al-Samee'fa' read "linadhir" as the superlative voice, with the subject being the pronoun for the second person, which is the Messenger, or a pronoun referring to the soul because it is permissible to feminize it. Al-Yamani read "linadhir **as the passive voice, raising yawm**" as a deputy. The meaning of "the Day of Meeting" is the day when the people of the heavens and the earth meet at the gathering place, and Qatada said the same. Abu Al-Aaliyah and Muqatil said: The day the worshippers and the worshipped will meet, and it was said the oppressor and the oppressed, and it was said the first and the last, and it was said the reward of deeds and the workers.

Tafsir al-Baghawi

15. **Exalted in degrees**, the Exalter of the degrees of the prophets and saints in Paradise, **Possessor of the Throne**, its Creator and Owner, **Casts down the Spirit**, sends down the revelation. He called it the Spirit because hearts are enlivened by it as bodies are enlivened by spirits, **by His command**, Ibn Abbas said: by His decree. It was also said: by His word. Muqatil said: by His command. **Upon whom He wills of His servants, that he may warn**, meaning: to warn the Prophet with revelation, **of the Day of Meeting**, and Yaqub read it with a ta', meaning: that you, O Muhammad, may warn on the Day of Meeting, the day on which the people of the heavens and the people of the earth will meet. Qatada and Muqatil said: on that day the creation and the Creator will meet.

Ibn Zayd said: The servants meet. Maymun ibn Mihran said: The oppressor, the oppressed, and the adversaries meet. It was also said: The worshippers and the worshipped meet. It was also said: A person and his deeds meet there.

Tafsir al-Baidawi

15- **Exalted in degrees, Owner of the Throne** are two other pieces of report to indicate the loftiness of His sovereignty from the rational and tangible perspectives, indicating His uniqueness in divinity. For He whose degrees of perfection are so high that no perfection appears below them, and the Throne, which is the origin of the physical world, is in the grasp of His power, it is not right to associate partners with Him. It was said that the degrees are ranks of creation, or the ascents of the angels to the Throne or the heavens, or

degrees of reward. Rafi' is also read in the accusative case as an expression of praise. **He casts the spirit by His command** is a fourth piece of report to indicate that spiritual things are also subject to His command by showing their effects, which is revelation, and a prelude to prophethood after establishing monotheism and the spirit of revelation, and by His command its explanation, because He commanded goodness or its beginning, and the one who commands is the angel who conveys it. **to whomever He wills of His servants** He chooses for prophethood, and in it is evidence that it is a gift. **to warn** is the ultimate in casting and what is hidden in it is for God, or for whomever, or for the spirit, and the lam with the nearness supports the second. **the Day of Meeting** is the Day of Resurrection, for on it the spirits and bodies and the people of heaven and earth or the worshipped and the servants or the deeds and the workers will meet.

Surat Ghafir 40:16

The Day they will come forth, nothing about them will be hidden from God. To whom belongs the kingdom this Day? To God, the One, the Prevailing.

Surat Ghafir 40:16

The Day they will come forth, nothing about them will be hidden from God. To whom belongs the kingdom this Day? To God, the One, the Prevailing.

Tafsir al-Jalalayn

16 - **On the Day they will emerge** emerging from their graves (nothing about them will be hidden from God. To whom belongs the dominion today?) The Most High says it and answers Himself **to God, the One, the Prevailing** for His creation.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **On the Day they will come forth, nothing of them will be hidden from God** means by His statement, **On the Day they will come forth**, the warned ones to whom God sent His messengers to warn them, and they will be visible, meaning to the onlookers, with no mountain or tree separating them from each other, and no barrier concealing them from each other, but they will be in a flat, smooth plain with no unevenness or crookedness. And <they>in His statement, **On the Day they will come forth** is in the nominative case with what follows it, like the saying of the one who says: I did that on the day of Al-Hajjaj, the emir.

The Arabists differed about the reason why hum bi-yawm was not made genitive when it was added to it. Some of the grammarians of Basra said: yawm was added to hum in meaning, and therefore yawm is not given a tanween, as he said: **The day they will be tested upon the Fire** (al-Dhariyat 51:13) and he said: **This is a day on which they will not speak** (al-Mursalat 77:35). Its meaning is: This is the day of their trial, but since it began with the noun and was built upon it, it was not able to make it genitive, and the addition in meaning was to the trial. This only happens if the day is in the meaning of idh, otherwise it is ugly. Do you not see that you say: **If only you were in the time of Zayd the emir?** That is, when Zayd is the emir. If you had said: **I will meet you in the time of Zayd the emir**, it would not be good. Another said: The meaning of that is that the times were made in the meaning of idh and idha, and therefore they remained in the accusative case in the nominative, genitive, and accusative cases. So he said: **And from the disgrace of that day** (Hud 11:66), so they made it genitive, and the position is genitive, and that is evidence that it was made in the position of the tool. It is permissible to make it inflected in the ways of inflection, because it is apparent that the names appear. Don't you see that the pronoun does not return to it as it does to nouns? Rather, the pronoun returned with a nun and was declined and not added. So it was said: I liked the day in which you say, since it did not leave the meaning of the tool and the

mention returned to it, it became a correct noun. He said: It is permissible in idh to say: I came to you when you stand, just as you say: I came to you on the day the judge sits, so it is a known time. As for I came to you on the day you stand, there is no difficulty in it, and it is permissible from all of them. And he said: And this that is called a non-pure addition.

The correct thing to say in this regard, in my opinion, is that the accusative case of *day* and all other times in such a position is similar to the accusative case of tools, as they occur in their positions. And if the faces of inflection are parsed, it is because they appear as nouns, so they are treated in the same way as them.

And His saying: **Nothing about them is hidden from God** meaning, **nor anything about the deeds they did in this world**.

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, his statement: **On the Day they will come forth, nothing of them will be hidden from God** but they will come forth before Him on the Day of Resurrection, and they will not hide behind a mountain or a layer of mud.

And his saying: **To whom belongs the dominion today?** He means by that: The Lord says: To whom belongs the dominion today. He left out mentioning *say* because the meaning of the speech is sufficient for it and his saying: **To God, the One, the Prevailing**. We have already mentioned the narration that came in that regard previously and the meaning of the speech: The Lord says: To whom belongs the dominion today? That is on the Day of Resurrection. He will answer himself and say: **To God, the One**, who has no equal or likeness, **the Prevailing** over everything other than Him by His power, the Victorious by His might.

Tafsir al-Qurtubi

The Almighty's saying: **The Day they shall appear** is a substitute for the first day. It was said that *they* is in the nominative case as a subject and *appears* is its predicate and the sentence is in the genitive case as an addition, therefore the tanween was deleted from *day*. This is according to Sibawayh as the circumstance has the meaning of *when*, as in **I met you on the day of Zayd the Amir**. If it had the meaning of *when* it would not be permissible, as in **I will meet you on the day of Zayd the Amir**. The meaning of *appears* is that they will emerge from their graves with nothing covering them, because the earth on that day will be a flat, smooth plain with no crookedness or unevenness, as was explained previously in **Ta Ha**. **Nothing of them is hidden from God** It was said that this is the world in **The Day they shall appear** meaning nothing of them or their deeds is hidden from Him **The Day they shall appear**. **To whom belongs the kingdom today** and that is when creation perishes. Al-Hasan said: It is the questioner, the Most High, and He is the Answerer, because He says that when no one

answers Him, so He answers Himself, the Most High, and says: **To God, the One, the Prevailing**. An-Nahhas: The most authentic thing that has been said about it is what Abu Wa'il narrated on the authority of Ibn Mas'ud, who said: The people will be gathered on a white land like silver, on which God, the Almighty and Majestic, was not disobeyed. Then a crier will be ordered to call out: **To whom belongs the dominion today?** The servants, believers and disbelievers alike, will say: **To God, the One, the Prevailing**. The believers will say this answer out of joy and delight, and the disbelievers will say it out of grief, submission and humility. As for this being the case while creation does not exist, then that is far-fetched, because there is no benefit in it. The statement is correct from Ibn Mas'ud, but it is not what can be taken by analogy or interpretation. I said: The first statement is clear because the intended meaning is to demonstrate His uniqueness in dominion when the claims of the claimants and the lineage of those who relate to Him have ceased, since every king and his kingdom and every arrogant person and his kingdom have vanished, and their lineage and claims have ceased. This is indicated by His words, the Truth, when the earth and souls are seized and the heavens are rolled up: **I am the King; where are the kings of the earth?** as mentioned previously in the hadith of Abu Hurayrah and in the hadith of Ibn Umar: "Then He will roll up the earth with His left hand and the heavens with His right, then He will say: I am the King; where are the tyrants, where are the arrogant ones?" And from him His words, the Most High: **To whom belongs the dominion this day?** refer to the cessation of the time of this world, after which there will be resurrection and spreading. Muhammad ibn Ka'b said: His words, the Most High: **To whom belongs the dominion this day?** will be between the two blasts when creation has perished and the Creator remains, and He will not see anyone other than Himself as a king or a slave, so He will say: **To whom belongs the dominion this day?** but no one will answer Him, because creation will be dead. Then He will come Himself and say: **To God, the One, the Prevailing**, because He remained alone and subdued His creation. It was said: A crier will call out and say: **To whom belongs the kingdom today?** The people of Paradise will respond: **To God, the One, the Prevailing**. And God knows best. Al-Zamakshari mentioned this.

Tafsir Ibn Kathir

The Almighty says, informing about His greatness, pride, and the height of His great and lofty throne above all His creations, like a roof over them, as He the Almighty said: "From God, Lord of the Ascending Stairways. The angels and the Spirit ascend to Him during a Day the extent of which is fifty thousand years." And there will come, God willing, an explanation that this is the distance between the throne and the seventh earth, according to a group of the early and later generations, and this is the most likely, God willing. And more than one person has mentioned that the throne is made of red ruby, and the width between its two diagonals is a journey of fifty thousand years. And its height above the seventh earth is a journey of fifty thousand years. And we have

already mentioned in the hadith of the mountain goats what indicates its height above the seven heavens by a great amount. God the Almighty says: **He sends down the spirit by His command upon whom He wills of His servants**, just as He the Almighty says: **He sends down the angels with the spirit by His command upon whom He wills of His servants, [saying], 'Warn that there is no deity except Me, so fear Me.'** And He the Almighty says: "And indeed, it is a revelation from the Lord of the worlds. * The Trustworthy Spirit has brought it down * Upon your heart that you may be among the warners." For this reason, God the Almighty said: **To warn of the Day of Meeting**. Ali ibn Abi Talhah said on the authority of Ibn Abbas: The Day of Meeting is one of the names of the Day of Resurrection from which God has warned His servants. Ibn Jurayj said: Ibn Abbas **may God be pleased with him** said: Adam and the last of his children will meet on it. Ibn Zayd said: The servants will meet on it. Qatadah, As-Suddi, Bilal ibn Sa'd, and Sufyan ibn Uyaynah said: The people of the heavens and the earth, the Creator and the creation, will meet on it. Maymun ibn Mihran said: The oppressor and the oppressed will meet. It may be said that the Day of Meeting includes all of this and that every worker will be met for what he has done of good and evil, as others have said.

And His statement, the Most High: **The Day they will come forth, nothing of them will be hidden from God**, meaning they will be apparent and visible, all of them, nothing will conceal them, shade them, or cover them. That is why He said: **The Day they will come forth, nothing of them will be hidden from God**, meaning everyone is equally in His knowledge. And His statement, the Blessed and Exalted: **Whose is the dominion this Day? To God, the One, the Prevailing**, has been mentioned previously in the hadith of Ibn Umar **may God be pleased with him** that God, the Most High, will fold the heavens and the earth with His hand, then say, "I am the King, I am the Compeller, I am the Arrogant. Where are the kings of the earth? Where are the compellers? Where are the arrogant ones?" And in the hadith of the trumpet, it is stated that when He, the Almighty, takes the souls of all His creation, leaving none but Him alone, with no partner, then He will say, **To whom belongs the dominion this Day?** three times. Then He will answer Himself, saying, **To God, the One, the Prevailing**, meaning He alone has subdued and overcome all things. Ibn Abi Hatim said: Muhammad bin Ghaleb Al-Daqqaq told us, Ubaid bin Ubaidah told us, Mu'tamir told us, on the authority of his father, Abu Nadra told us, on the authority of Ibn Abbas, may God be pleased with them both, who said: A caller will call out before the Hour: **O people, the Hour has come upon you**. The living and the dead will hear it. He said: Then God Almighty will descend to the lowest heaven and say: **To whom belongs the kingdom this Day? To God, the One, the Prevailing**. And His saying, may He be glorified: "This Day every soul will be recompensed for what it has earned. There is no injustice today. Indeed, God is swift in account." God, the Most High, informs us of His justice in His judgment among His creation, that He does not wrong by an atom's weight of good or evil, but rather He rewards for a good deed tenfold and for a bad deed once. God, the Most Blessed, the Most High, said: **There is no injustice today**, as is established in Sahih

Surat Ghafir 40:16

The Day they will come forth, nothing about them will be hidden from God. To whom belongs the kingdom this Day? To God, the One, the Prevailing.

Muslim on the authority of Abu Dharr, may God be pleased with him, on the authority of the Messenger of God, may God's prayers and peace be upon him, in what he narrates from his Lord, the Almighty, that He said: "O My servants, I have forbidden injustice for Myself and made it forbidden amongst you, so do not wrong one another—until He said—O My servants, it is only your deeds that I count against you and then recompense you for. So whoever finds good, let him praise God, the Blessed and Most High, and whoever finds otherwise, let him blame no one but himself." And His saying, the Almighty, the Most High: **Indeed, God is swift in account**, means that He will hold all of creation to account just as He holds a single soul to account, as He, the Most High, said: **He did not create you and resurrect you except as a single soul**. And He, the Most Majestic, the Most Glorious, said: **And Our command is but one**. In the blink of an eye.

Fath al-Qadir

And His statement: 16- **The Day they will emerge** instead of the Day of Meeting. Ibn Atiyyah said: It is in the accusative case due to His statement: **Nothing is hidden from God**. It was also said that it is in the accusative case due to the implication of *remember*, but the first is more appropriate. The meaning of *emergent* is: coming out of their graves, nothing covering them. The phrase **nothing of them is hidden from God** is a new sentence explaining their emergence. It is permissible for it to be in the accusative case as a state of the pronoun of *emergent*, and it is permissible for it to be a second predicate for the subject: meaning, nothing of them or of the deeds they did in this world is hidden from Him, glory be to Him. The phrase **To whom belongs the kingdom today** is a new sentence answering an implied question, as if it was said: So what is said about the emergence of the creation on that day? So it was said: To whom is the kingdom today? The commentators said: When everyone in the heavens and the earth perishes, the Lord, Blessed and Exalted be He, will say: **Whose is the kingdom today?** meaning the Day of Resurrection, and no one will answer Him, so He will answer Himself. And the statement, **To God, the One, the Prevailing**, Al-Hasan said: He is the questioner, the Exalted, and He is the One who answers when no one answers Him, so He answers Himself. And it was said that He, Glory be to Him, will command a crier to call out with that, and the people of the gathering, their believers and disbelievers, will say, **To God, the One, the Prevailing**. And it was said that the people of Paradise will answer the crier with this answer, not the people of Hell. And it was said that it is a narration of what the tongue of the state will utter on that day, when the claims of the falsifiers will be cut off, as in the words of God, the Exalted: "And what will make you know what is the Day of Recompense? * Then what will make you know what is the Day of Recompense? * The Day when no soul will possess anything for another, and the command that Day will be God's."

Tafsir al-Baghawi

16. **The Day they will appear**, emerging from their graves, visible, nothing concealing them. **Nothing of them**, of their deeds and conditions, **will be hidden from God**. God the Most High will say on that day after the creation has perished: **To whom belongs the kingdom today?** No one will answer Him, so He will answer Himself and say: **To God, the One, the Prevailing**, who subdued creation with death.

Tafsir al-Baidawi

16- **The Day they will emerge** emerging from their graves, or appearing, nothing covering them, or the outward appearance of their souls, not obscured by the veils of bodies, or their deeds and their secrets. **Nothing about them is hidden from God** of their persons, deeds and conditions. This is a confirmation of His saying, **They will emerge** and a removal of something similar to what is imagined in this world. **To whom belongs the dominion this Day? To God, the One, the Prevailing**. This is a narration of what will be asked about on that Day and what will be answered, or what is indicated by the outward appearance of the situation on it, of the disappearance of causes and the removal of intermediaries. As for the true state of affairs, it always speaks of that.

Surat Ghafir 40:17

Today every soul will be recompensed for what it earned. No injustice will there be today. Indeed, God is swift in account.

Tafsir al-Jalalayn

17 - (Today every soul will be recompensed for what it has earned. There will be no injustice today. Indeed, God is swift in account.) He will hold all of creation to account in the space of half a day of the days of this world, according to a hadith to that effect.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what He will say on the Day of Resurrection when He will raise His creation from their graves for the Day of Judgment: **Today every soul will be recompensed for what it earned.** He says: Today every worker will be rewarded for his work and will be given the reward for his work. The one who does good will be rewarded for good, and the one who does evil will be given his punishment.

And His statement: **There will be no injustice today** means: No one will be deprived of the reward he deserved for his work in this world, so that it will be reduced if he was a good person, nor will a wrongdoer be burdened with the sin of a crime he did not commit, so that he will be punished for it. **Indeed, God is swift in account** means: God is swift in calling His servants to account on that day for the deeds they did in this world. He mentioned that that day will not be halfway through until the people of Paradise have taken their rest in Paradise and the people of Hell have taken their rest in Hell, and He has completed their reckoning and judgement between them.

Tafsir al-Qurtubi

God the Almighty says: **This Day every soul will be recompensed for what it has earned.** That is, if they acknowledge that sovereignty belongs to God alone on that Day, it will be said to them, **This Day every soul will be recompensed for what it has earned**, of good or evil. **No injustice will there be today.** That is, nothing will be diminished from what he has done. **Indeed, God is swift in account.** That is, He does not require thought or clasp hands as accounting does, because He is the All-Knowing from whom nothing escapes His work, so He does not delay anyone's recompense for being occupied with something else. Just as He provides for them in a single hour, He will also call them to account in a single hour. This meaning was previously mentioned in *Al-Baqarah*. And in the hadith: **And no, the day will not be midday until the people of Paradise have taken their naps in Paradise and the people of Hell have taken their naps**

in Hell.

Tafsir Ibn Kathir

The Almighty says, informing about His greatness, pride, and the height of His great and lofty throne above all His creations, like a roof over them, as He the Almighty said: "From God, Lord of the Ascending Stairways. The angels and the Spirit ascend to Him during a Day the extent of which is fifty thousand years." And there will come, God willing, an explanation that this is the distance between the throne and the seventh earth, according to a group of the early and later generations, and this is the most likely, God willing. And more than one person has mentioned that the throne is made of red ruby, and the width between its two diagonals is a journey of fifty thousand years. And its height above the seventh earth is a journey of fifty thousand years. And we have already mentioned in the hadith of the mountain goats what indicates its height above the seven heavens by a great amount. God the Almighty says: **He sends down the spirit by His command upon whom He wills of His servants**, just as He the Almighty says: **He sends down the angels with the spirit by His command upon whom He wills of His servants**, [saying], **'Warn that there is no deity except Me, so fear Me.'** And He the Almighty says: "And indeed, it is a revelation from the Lord of the worlds. * The Trustworthy Spirit has brought it down * Upon your heart that you may be among the warners." For this reason, God the Almighty said: **To warn of the Day of Meeting.** Ali ibn Abi Talhah said on the authority of Ibn Abbas: The Day of Meeting is one of the names of the Day of Resurrection from which God has warned His servants. Ibn Jurayj said: Ibn Abbas **may God be pleased with him** said: Adam and the last of his children will meet on it. Ibn Zayd said: The servants will meet on it. Qatadah, As-Suddi, Bilal ibn Sa'd, and Sufyan ibn Uyaynah said: The people of the heavens and the earth, the Creator and the creation, will meet on it. Maymun ibn Mihran said: The oppressor and the oppressed will meet. It may be said that the Day of Meeting includes all of this and that every worker will be met for what he has done of good and evil, as others have said.

And His statement, the Most High: **The Day they will come forth, nothing of them will be hidden from God**, meaning they will be apparent and visible, all of them, nothing will conceal them, shade them, or cover them. That is why He said: **The Day they will come forth, nothing of them will be hidden from God**, meaning everyone is equally in His knowledge. And His statement, the Blessed and Exalted: **Whose is the dominion this Day? To God, the One, the Prevailing**, has been mentioned previously in the hadith of Ibn Umar **may God be pleased with him** that God, the Most High, will fold the heavens and the earth with His hand, then say, "I am the King, I am the Compeller, I am the Arrogant. Where are the kings of the earth? Where are the compellers? Where are the arrogant ones?" And in the hadith of the trumpet, it is stated that when He, the Almighty, takes the souls of all His creation, leaving none but Him alone, with no partner, then He will say, **To whom belongs the dominion this**

Surat Ghafir 40:17

Today every soul will be recompensed for what it earned. No injustice will there be today. Indeed, God is swift in account.

Day? three times. Then He will answer Himself, saying, **To God, the One, the Prevailing**, meaning He alone has subdued and overcome all things. Ibn Abi Hatim said: Muhammad bin Ghaleb Al-Daqqaq told us, Ubaid bin Ubaidah told us, Mu'tamir told us, on the authority of his father, Abu Nadra told us, on the authority of Ibn Abbas, may God be pleased with them both, who said: A caller will call out before the Hour: **O people, the Hour has come upon you**. The living and the dead will hear it. He said: Then God Almighty will descend to the lowest heaven and say: **To whom belongs the kingdom this Day? To God, the One, the Prevailing**. And His saying, may He be glorified: "This Day every soul will be recompensed for what it has earned. There is no injustice today. Indeed, God is swift in account." God, the Most High, informs us of His justice in His judgment among His creation, that He does not wrong by an atom's weight of good or evil, but rather He rewards for a good deed tenfold and for a bad deed once. God, the Most Blessed, the Most High, said: **There is no injustice today**, as is established in Sahih Muslim on the authority of Abu Dharr, may God be pleased with him, on the authority of the Messenger of God, may God's prayers and peace be upon him, in what he narrates from his Lord, the Almighty, that He said: "O My servants, I have forbidden injustice for Myself and made it forbidden amongst you, so do not wrong one another—until He said—O My servants, it is only your deeds that I count against you and then recompense you for. So whoever finds good, let him praise God, the Blessed and Most High, and whoever finds otherwise, let him blame no one but himself." And His saying, the Almighty, the Most High: **Indeed, God is swift in account**, means that He will hold all of creation to account just as He holds a single soul to account, as He, the Most High, said: **He did not create you and resurrect you except as a single soul**. And He, the Most Majestic, the Most Glorious, said: **And Our command is but one**. In the blink of an eye.

Fath al-Qadir

And His saying: 17- "This day every soul will be recompensed for what it has earned. There is no injustice today. Indeed, God is swift in account." This is a complete answer to the view that the Responder is God, the Exalted. As for the view that the Responder is all or some of the servants, it is a new chapter to explain what God, the Exalted, says after their answer: That is, today every soul will be recompensed for what it has earned of good and evil. There is no injustice today upon any of them by reducing their reward or increasing their punishment. **Indeed, God is swift in account**. That is, He is swift in account because He, the Exalted, does not need to think about that as others do, because His knowledge encompasses everything, and not even the weight of an atom escapes Him.

Tafsir al-Baghawi

17. **This Day every soul will be recompensed for what**

it has earned. The doer of good will be recompensed for his good deeds, and the doer of evil will be recompensed for his evil deeds. "There will be no injustice this Day. Indeed, God is swift in account."

Tafsir al-Baidawi

16- **This Day every soul will be recompensed for what it has earned** as if it were for what came before, and its realization is that souls acquire through beliefs and deeds forms that require their own self and hope, but they do not feel them in this world due to the obstacles that keep them busy. So when their resurrection comes, the obstacles will be removed and they will realize their own self and pain. **There is no injustice this Day** the reward will be reduced and the punishment increased. **Indeed, God is swift in account** as no matter distracts Him from another matter, so He quickly reaches them what they deserve.

Surat Ghafir 40:18

And warn them of the approaching Day when hearts will be at the throats, stifling. The wrongdoers will have neither a friend nor an intercessor whose intercession will be obeyed.

Tafsir al-Jalalayn

18 - **And warn them of the approaching Day** the Day of Resurrection when the departure is near **when the hearts** will rise in fear **at the throats, stifling** filled with grief, a state of the hearts treated in the plural with the ya and the nun, dealing with their owners **the wrongdoers will have no close friend** a lover **nor an intercessor whose intercession will be obeyed** whose intercession will be accepted. The description has no meaning, since they have no intercessor at all, so we have no intercessors. The beginning is understood based on their claim that they have intercessors, meaning that if they interceded obligatorily, they would not be accepted.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet: And warn, O Muhammad, the polytheists of your people of the approaching Day, meaning the Day of Resurrection, when they will meet God for their evil deeds, and they will deserve God's painful punishment.

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

Mention of those who said that: Muhammad bin Amr told us, he said: Abu Asim told us, he said: Isa told us, he said: Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **The approaching Day**, he said: The Day of Resurrection.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And warn them of the approaching Day** means the Day of Resurrection.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **And warn them of the approaching Day**, he said: The Day of Resurrection.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And warn them of the approaching Day**, he said: The Day of Resurrection, and he recited: "The approaching Day has drawn near. There is none to avert it but God" (al-Najm 53:57-58).

And His statement: **When the hearts are at the throats, stifling**, God Almighty says: When the hearts of the servants, out of fear of God's punishment, are at their throats, they have protruded from their chests, and they have stuck to their throats, stifling them. They try

to return them to their places in their chests, but they do not return, nor do they exit their bodies, so they die.

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

Mention of the one who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **When the hearts are at the throats**, he said: The hearts have fallen into the throats out of fear, so they neither leave nor return to their places.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of al-Suddi, **When the hearts are at the throats, stifling**. He said: Their hearts were removed from their places and became stuck in their throats, so they did not leave their bodies so that they would die, and they did not return to their places so that they would settle.

The Arabists differed about the reason for the accusative of *Kāzimeen*. Some of the grammarians of Basra said: It is accusative in the state of circumstance, as if he meant: since the hearts are at the throats in this state. Some of the grammarians of Kufa used to say: The alif and lam are a substitute for the addition, as if he said: since their hearts are at their throats in the state of their suppression. Another of them said: It is accusative by cutting off the meaning that comes from mentioning them in the hearts and throats, meaning: since their hearts are at their throats, suppressing. He said: If you wish, you can cut it off from the ha' in His statement **and warn them**. He said: The first is better in Arabic, and I have already explained the reason for that.

And His statement: **The wrongdoers will have no protector or intercessor**. God Almighty says: On that Day, the disbelievers will have no protector or intercessor to protect them and ward off from them the great punishment of God that has befallen them, nor will they have an intercessor to intercede for them with their Lord, so that they will be obeyed in what they intercede for and answered in what they ask for.

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

Mention of who said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **For the wrongdoers there is neither a friend nor an intercessor**. He said: Who is concerned with their affair, nor is there an intercessor for them.

His saying, **He is obeyed** is a connection to the intercessor. The meaning of the statement is: The wrongdoers have no intimate friend or intercessor. If someone intercedes, he will be obeyed in what he intercedes for, so his intercession will be answered and accepted.

Tafsir al-Qurtubi

The Almighty said: **And warn them of the approaching Day** meaning the Day of Resurrection. It is called this because it is near, as everything that is coming is near. **So-and-so has approached** means he is near, approaching. Al-Nabigha said:

Surat Ghafir 40:18

And warn them of the approaching Day when hearts will be at the throats, stifling. The wrongdoers will have neither a friend nor an intercessor whose intercession will be obeyed.

The departure has come, but our mounts have not yet begun to move, as if they had

That is, it is near. A similar verse is: **The Hour has drawn near** (al-Najm 53:57), meaning the Hour has drawn near. Some of them used to recite verses like this:

The man has come, and I have no provision but sins for my misery and distress

When the hearts are at the throats, stifling is a case in which the meaning is understood. Al-Zajjaj said: The meaning is when the hearts of people are **at the throats** in a state of stifling. Al-Farra' permitted the estimation to be **and warn them** stifling. He permitted raising *suppressing* as predicate of the hearts. He said: The meaning is when they are stifling. Al-Kisa'i said: It is permissible to raise *suppressing* as a subject. It has been said that what is meant by **the approaching day** is the day of the approach of death, as said by Qatrub. Likewise, **When the hearts are at the throats** is when death is approaching. The first is more apparent. Qatadah said: It entered the throats from fear, so it does not come out nor return to its places. This will only happen on the Day of Resurrection, as He said: **And their hearts are empty Ibrahim 14:43**. It was said: This is a statement about the end of grief, as He said: **And the hearts will reach the throats** (al-Ahzab 33:10). And the day was added to **the approaching** on the basis of the imagining of the *approaching* Day of Resurrection or the *approaching* Day of Dispute. And according to the Kufians, it is from the category of adding something to itself, like the congregational mosque and the first prayer. **The wrongdoers will have no close friend** meaning no relative who will benefit **nor an intercessor who will be obeyed** so that he will intercede for them.

Tafsir Ibn Kathir

The Day of Approaching is one of the names of the Day of Resurrection. It was named thus because of its nearness, as God the Almighty said: "The approaching hour has drawn near. There is none to avert it but God." And He the Almighty said: **The Hour has drawn near, and the moon has split**. And He the Almighty said: **The reckoning of the people has drawn near**. And He the Almighty said: **The Command of God has come, so do not hasten it**. And He the Almighty said: **But when they see it approaching, the faces of those who disbelieved will be darkened**. And God the Almighty said: **When the hearts will be at the throats, stifling**. Qatadah said: The hearts will stop in the throats out of fear, neither coming out nor returning to their places. This is what Ikrimah, As-Suddi and others said. The meaning of stifling is silent, no one will speak except with His permission. **The Day the Spirit and the angels will stand in rows, none will speak except he whom the Most Merciful permits, and he will say what is right**. Ibn Jurayj said: *Stifling* means weeping. God the Almighty says: **For the wrongdoers there will be neither a close friend nor an intercessor whose intercession will be**

obeyed. That is, those who wronged themselves by associating partners with God will not have anyone close to them who could benefit them, nor an intercessor who could intercede for them. Rather, all means of good have been cut off from them. God the Almighty says: **He knows the treachery of the eyes and what the breasts conceal**. God the Almighty informs us of His perfect knowledge that encompasses all things, great and small, big and small, minute and subtle, so that people may beware of His knowledge of them, be truly ashamed before God the Almighty, fear Him the way He should be feared, and watch Him as one knows that he sees Him. Indeed, He the Almighty knows the treacherous eye, even if it displays honesty, and He knows what the secrets and inner thoughts of the breasts conceal. Ibn Abbas **may God be pleased with him** said regarding the verse {He knows the deceit of the eyes and what the breasts conceal}, it is a man who enters a house while there is a beautiful woman among them, or he passes by while there is a beautiful woman among them. If they are not paying attention, he glances at her, but when they realize, he lowers his gaze. If they are not paying attention, he glances, but when they realize, he lowers his gaze. God has seen from his heart that he wishes he could look at her private parts. Narrated by Ibn Abi Hatim. Ad-Dahhak said, **The deceit of the eyes** is winking, and a man saying, **I saw** when he did not see, or **I did not see** when he saw. Ibn Abbas **may God be pleased with him** said, **God knows from the eye in its glance whether it intends to betray her or not**. Mujahid and Qatadah said the same. Ibn Abbas **may God be pleased with him** said regarding the verse {and what the breasts conceal}, it is He knows if you have power over her, whether you will commit adultery with her or not. As-Suddi said, **and what the breasts conceal** means whispers.

And the Almighty said: **And God judges with truth** meaning He rules with justice. Al-A'mash said, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding the Almighty's saying: **And God judges with truth** He is able to reward good for good and bad for bad. **Indeed, God is the All-Hearing, the All-Seeing**. This is how Ibn Abbas **may God be pleased with him** interpreted this verse, like the Almighty's saying: **That He may recompense those who do evil for what they have done and recompense those who do good with good**. And the Almighty's saying: **And those they invoke besides Him** meaning idols, statues, and rivals **do not judge at all** meaning they do not own anything and do not rule at all. **Indeed, God is the All-Hearing, the All-Seeing** meaning He hears the words of His creation and sees them, so He guides whomever He wills and misguides whomever He wills, and He is the just judge in all of that.

Fath al-Qadir

Then God Almighty commanded His Messenger to warn His servants, saying 18- **And warn them of the approaching Day**, meaning the Day of Resurrection. It was named thus because of its nearness. It is said that someone has approached, meaning he is close,

approaching, and from this is Al-Nabigha:

The departure has come, but our passengers are still with us, as if they had already left.

And from this is the saying of God the Most High: **The approaching hour has drawn near** meaning the hour has drawn near. It was said that the approaching day is the day of the presence of death, but the former is more appropriate. Al-Zajjaj said: It was called approaching because it is near even if people consider it unlikely, and what is to come is near. **When the hearts will be at the throats, stifling** that is because they move from their places out of fear until they reach the throat, as in His statement: **And the hearts will reach the throats** "suppressing" is sorrowful, distressed, and filled with grief. Al-Zajjaj said: The meaning is when people's hearts are at the throats in a state of stifling. Qatadah said: Their hearts fell into the throats out of fear, so they do not leave or return to their places. It was said that it is describing the end of panic, and he said "suppressing" in consideration of the people of hearts, because the meaning is: when people's hearts are at their throats, so it is a state of them. It was said that it is a state of the hearts, and the plural of state from it is the plural of rational beings because it is attributed to it what is attributed to rational beings, so it was pluralized in its plural. Then the Almighty made clear that no one will benefit the disbelievers on that Day, saying: **The wrongdoers will have no close friend** meaning no relative who will benefit them, **nor an intercessor whose intercession is obeyed** in his intercession for them. The place of **whom one obeys** is the accusative as an attribute of intercessor.

so they can rest nor will they come out so they can find comfort. "Suppressing in grief is a state of the people of the hearts, according to the meaning because it is an addition, or from it or from its pronoun in with and its plural is like that because suppression is an action of rational beings like His saying So their necks remained humbled to it or from the object of warned them" because it is an implied state. "For the wrongdoers there is no close friend" close and compassionate. "Nor an intercessor whose intercession is obeyed" nor an intercessor whose intercession will be accepted. If the pronouns refer to the disbelievers, which is apparent, then the wrongdoers would have been placed in place of their pronoun to indicate that this is specific to them and that it is due to their wrongdoing.

Tafsir al-Baghawi

18. **And warn them of the approaching Day**, meaning the Day of Resurrection. It is called this because it is near, as everything that is coming is near. Similar to the words of God Almighty: **The approaching Day has drawn near** (al-Najm 53:57), meaning the Resurrection is near. **When the hearts will be at the throats**, meaning that they will move from their places out of fear until they reach the throats. They will not return to their places, nor will they leave their mouths so that they may die and find rest. *Suppressing* [their expressions], distressed and filled with fear and grief. Suppressing [their expressions] is the repetition of anger, fear, and grief in the heart until it becomes constricted. **The wrongdoers will have no close friend**, someone close to benefit them, **nor an intercessor who will be obeyed**, who will intercede for them.

Tafsir al-Baidawi

18- "And warn them of the approaching Day" meaning the Resurrection, which was named thus because of its approach, meaning its nearness, or the approaching plan, which is its proximity to the Fire, and it was said that it is death. "When the hearts are at the throats" because they will be lifted from their places and stuck to their throats, so they will not return

Surat Ghafir 40:19

He knows the treachery of the eyes and what the hearts conceal.

Surat Ghafir 40:19

He knows the treachery of the eyes and what the hearts conceal.

Tafsir al-Jalalayn

19 - **He knows** that is, God **the treachery of the eyes** by their excessive looking at what is forbidden **and what the hearts conceal** the hearts.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **He knows the treachery of the eyes**, says the Most High, informing about His own attributes: Your Lord knows what the eyes of His servants have betrayed, and what their breasts conceal, meaning: and what their hearts conceal. He says: Nothing of their affairs is hidden from Him, not even what his soul speaks to him and what his heart conceals when he looks, what he wants with his look and what he intends with his heart. **And God judges with truth**, meaning: God, the Most High, judges with truth concerning that which the eyes have betrayed in their gaze, and which the breasts have concealed from the sight of the eyes. He rewards those who closed their sight and diverted it from His prohibitions, fearing the standing before Him and being questioned about it, with goodness, and those who hesitated to look and whose hearts resolved to commit indecencies if they were able to, with their reward.

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

Who said that: Abdullah bin Ahmed Al-Marwazi told me, he said: Ali bin Hussein bin Waqid told us, he said: My father told us, he said: Al-A'mash told us, he said: Saeed bin Jubair told us, on the authority of Ibn Abbas, **He knows the treachery of the eyes** if you look at her, intending to betray her or not. **And what the hearts conceal** if you are able to do so, whether you will commit adultery with her or not. He said: Then he was silent, then he said: Shall I not tell you about the one that follows it? I said: Yes. He said: **And God judges with truth** is able to reward good with good, and bad with bad. **Indeed, it is God who is the Hearing, the Seeing**. Al-Hasan said: So I said to Al-A'mash: Al-Kalbi told me, except that he said: God is able to reward bad with bad, and reward good with ten times. Al-A'mash said: What Al-Kalbi has with me is only insignificant.

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, **He knows the treachery of the eyes**, he said: The eyes looking at what God has forbidden.

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

traitor of the eyes means he knows his slander with his eye, and his closing his eyes to what God does not love or approve of.

Tafsir al-Qurtubi

God the Almighty says: **He knows the treachery of the eyes**. Al-Mu'arraraj said: There is an inversion in this, meaning He knows the treacherous eyes. Ibn Abbas said: It is a man who is sitting with people and a woman passes by, so he steals glances at her. And from him: It is a man who looks at a woman, and when his companions look at him, he lowers his gaze. But if he sees them being careless, he sneaks a glance. But when his companions look at him, he lowers his gaze, and God the Almighty knows from him that he wishes he could look at her private parts. Mujahid said: It is the stealth of the eyes at what God has forbidden. Qatadah said: It is the protrusion of the eye and closing it in a matter that God the Almighty does not like. Ad-Dahhak said: It is a person saying, **I did not see**, when he saw, or **I saw**, when he did not see. As-Suddi said: It is the symbol with the eye. Sufyan said: It is a glance after a glance. Al-Farra' said: "**The traitorous eyes** is the second glance, **and what the hearts conceal** is the first glance. Ibn Abbas said: **And what the hearts conceal** meaning, would he commit adultery with her if he were alone with her or not? It was also said: **And what the hearts conceal** what they conceal and hide. When Abdullah ibn Surayh was brought to the Messenger of God (peace and blessings of God be upon him) after the people of Mecca were reassured and Uthman **may God be pleased with him** had asked for his safety, the Messenger of God (peace and blessings of God be upon him) was silent for a long time, then he said: *Yes*. When he left, the Messenger of God (peace and blessings of God be upon him) said to those around him: "I was only silent so that one of you might rise up and strike off his head." A man from the Ansar said: **Why didn't you come to me, O Messenger of God?** He said: **A Prophet does not have traitorous eyes**.

Tafsir Ibn Kathir

The Day of Approaching is one of the names of the Day of Resurrection. It was named thus because of its nearness, as God the Almighty said: "The approaching hour has drawn near. There is none to avert it but God." And He the Almighty said: **The Hour has drawn near, and the moon has split**. And He the Almighty said: **The reckoning of the people has drawn near**. And He the Almighty said: **The Command of God has come, so do not hasten it**. And He the Almighty said: **But when they see it approaching, the faces of those who disbelieved will be darkened**. And God the Almighty said: **When the hearts will be at the throats, stifling**. Qatadah said: The hearts will stop in the throats out of fear, neither coming out nor returning to their places. This is what Ikrimah, As-Suddi and others said. The meaning of stifling is silent, no one will speak except with His

permission. **The Day the Spirit and the angels will stand in rows, none will speak except he whom the Most Merciful permits, and he will say what is right.** Ibn Jurayj said: *Stifling* means weeping. God the Almighty says: **For the wrongdoers there will be neither a close friend nor an intercessor whose intercession will be obeyed.** That is, those who wronged themselves by associating partners with God will not have anyone close to them who could benefit them, nor an intercessor who could intercede for them. Rather, all means of good have been cut off from them. God the Almighty says: **He knows the treachery of the eyes and what the breasts conceal.** God the Almighty informs us of His perfect knowledge that encompasses all things, great and small, big and small, minute and subtle, so that people may beware of His knowledge of them, be truly ashamed before God the Almighty, fear Him the way He should be feared, and watch Him as one knows that he sees Him. Indeed, He the Almighty knows the treacherous eye, even if it displays honesty, and He knows what the secrets and inner thoughts of the breasts conceal. Ibn Abbas **may God be pleased with him** said regarding the verse {He knows the deceit of the eyes and what the breasts conceal}, it is a man who enters a house while there is a beautiful woman among them, or he passes by while there is a beautiful woman among them. If they are not paying attention, he glances at her, but when they realize, he lowers his gaze. If they are not paying attention, he glances, but when they realize, he lowers his gaze. God has seen from his heart that he wishes he could look at her private parts. Narrated by Ibn Abi Hatim. Ad-Dahhak said, **The deceit of the eyes** is winking, and a man saying, **I saw** when he did not see, or **I did not see** when he saw. Ibn Abbas **may God be pleased with him** said, **God knows from the eye in its glance whether it intends to betray her or not.** Mujahid and Qatadah said the same. Ibn Abbas **may God be pleased with him** said regarding the verse {and what the breasts conceal}, it is He knows if you have power over her, whether you will commit adultery with her or not. As-Suddi said, **and what the breasts conceal** means whispers.

And the Almighty said: **And God judges with truth** meaning He rules with justice. Al-A'mash said, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding the Almighty's saying: **And God judges with truth** He is able to reward good for good and bad for bad. **Indeed, God is the All-Hearing, the All-Seeing.** This is how Ibn Abbas **may God be pleased with him** interpreted this verse, like the Almighty's saying: **That He may recompense those who do evil for what they have done and recompense those who do good with good.** And the Almighty's saying: **And those they invoke besides Him** meaning idols, statues, and rivals **do not judge at all** meaning they do not own anything and do not rule at all. **Indeed, God is the All-Hearing, the All-Seeing** meaning He hears the words of His creation and sees them, so He guides whomever He wills and misguides whomever He wills, and He is the just judge in all of that.

Fath al-Qadir

Then God, the Almighty, described the comprehensiveness of His knowledge of everything,

even if it is extremely hidden, saying: 19- **He knows the deceitful eyes**, which is a stealthy glance at what is not permissible to look at. The sentence is another predicate of His statement, **It is He who shows you.** Al-Mu'arraj said: There is an inversion of the treachery of the eyes. Qatada said: The deceitful eyes is the pronoun *ayn* in what God does not like. Ad-Dahhak said: It is a person saying **I did not see** when he has seen, and **I saw** when he did not see. Sufyan said: It is a glance after a glance. The first is more appropriate, and Mujahid said the same, **and what the hearts conceal** of the pronouns and what they conceal of the sins of God.

Tafsir al-Baghawi

19. **He knows the treachery of the eyes**, meaning: its treachery, which is stealing glances at what is not permissible. Mujahid said: It is the eyes looking at what God has forbidden. **And what the hearts conceal.**

Tafsir al-Baidawi

19- **He knows the treachery of the eyes** The treacherous glance is like a second glance at someone who is not a mahram and stealing glances at him, or the treachery of the eyes **and what the hearts conceal** of pronouns and the sentence is a fifth piece of report to indicate that there is nothing hidden except that it is related to knowledge and recompense.

Surat Ghafir 40:20

And God judges with truth, and those they invoke besides Him do not judge with anything. Indeed, God is the Hearing, the Seeing.

Surat Ghafir 40:20

And God judges with truth, and those they invoke besides Him do not judge with anything. Indeed, God is the Hearing, the Seeing.

Tafsir al-Jalalayn

20 - **And God judges with truth, and those whom they invoke** worship, that is, the infidels of Mecca with the letter ya and the letter ta **other than Him** and they are the idols **do not judge at all**, so how can they be partners with God? **Indeed, God is the Hearing** of their words **the Seeing** of their actions.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And those they invoke besides Him do not judge at all** means: The idols and deities that these polytheists among your people worship besides Him do not judge at all, because they do not know anything and are not capable of anything. God Almighty says to them: So worship the One who has power over all things, and nothing of your deeds is hidden from Him. He rewards your good-doer for good and your evil-doer for evil, not that which has no power and knows nothing. He knows the good-doer from the evil-doer, so He rewards the good-doer and punishes the evil-doer.

And His statement: **Indeed, God is the All-Hearing, the All-Seeing** means: Indeed, God is the All-Hearing of what your tongues utter, O people, the All-Seeing of what you do, encompassing all of that and counting it against you, so that He may reward all of you accordingly on the Day of Judgment.

The reciters differed in their reading of His statement: **And those whom they invoke besides Him**. The majority of the reciters of Medina read it as **and those whom you invoke besides Him** with a ta' as a direct address. The majority of the reciters of Kufa read it with a ba' as a direct address.

The correct thing to say about this is that they are two well-known readings with correct meanings, so whichever one the reader recites, he is correct.

Tafsir al-Qurtubi

The Almighty says: **And God judges with truth** meaning He will punish whoever lowers his gaze from forbidden things, whoever looks at them, and whoever intends to commit immoral acts if he is able to. **And those they invoke besides Him** meaning idols **do not judge at all** because they do not know anything, nor are they able to do it, nor do they possess it. The

general reading is with the letter ya as a predicate of the wrongdoers, and this is the preferred choice of Abu Ubaid and Abu Hatim. Nafi', Shaibah, and Hisham read: **You invoke** with the letter ta, **Indeed, God is the All-Hearing, the All-Seeing** *Huwa* as an extra separator. It is permissible for it to be in the nominative case as a subject, and what follows it is the predicate, and the sentence *in*.

Tafsir Ibn Kathir

The Day of Approaching is one of the names of the Day of Resurrection. It was named thus because of its nearness, as God the Almighty said: "The approaching hour has drawn near. There is none to avert it but God." And He the Almighty said: **The Hour has drawn near, and the moon has split**. And He the Almighty said: **The reckoning of the people has drawn near**. And He the Almighty said: **The Command of God has come, so do not hasten it**. And He the Almighty said: **But when they see it approaching, the faces of those who disbelieved will be darkened**. And God the Almighty said: **When the hearts will be at the throats, stifling**. Qatadah said: The hearts will stop in the throats out of fear, neither coming out nor returning to their places. This is what Ikrimah, As-Suddi and others said. The meaning of stifling is silent, no one will speak except with His permission. **The Day the Spirit and the angels will stand in rows, none will speak except he whom the Most Merciful permits, and he will say what is right**. Ibn Jurayj said: *Stifling* means weeping. God the Almighty says: **For the wrongdoers there will be neither a close friend nor an intercessor whose intercession will be obeyed**. That is, those who wronged themselves by associating partners with God will not have anyone close to them who could benefit them, nor an intercessor who could intercede for them. Rather, all means of good have been cut off from them. God the Almighty says: **He knows the treachery of the eyes and what the breasts conceal**. God the Almighty informs us of His perfect knowledge that encompasses all things, great and small, big and small, minute and subtle, so that people may beware of His knowledge of them, be truly ashamed before God the Almighty, fear Him the way He should be feared, and watch Him as one knows that he sees Him. Indeed, He the Almighty knows the treacherous eye, even if it displays honesty, and He knows what the secrets and inner thoughts of the breasts conceal. Ibn Abbas **may God be pleased with him** said regarding the verse {He knows the deceit of the eyes and what the breasts conceal}, it is a man who enters a house while there is a beautiful woman among them, or he passes by while there is a beautiful woman among them. If they are not paying attention, he glances at her, but when they realize, he lowers his gaze. If they are not paying attention, he glances, but when they realize, he lowers his gaze. God has seen from his heart that he wishes he could look at her private parts. Narrated by Ibn Abi Hatim. Ad-Dahhak said, **The deceit of the eyes** is winking, and a man saying, **I saw** when he did not see, or **I did not see** when he saw. Ibn Abbas **may God be pleased with him**

said, **God knows from the eye in its glance whether it intends to betray her or not.** Mujahid and Qatadah said the same. Ibn Abbas **may God be pleased with him** said regarding the verse {and what the breasts conceal}, it is He knows if you have power over her, whether you will commit adultery with her or not. As-Suddi said, **and what the breasts conceal** means whispers.

And the Almighty said: **And God judges with truth** meaning He rules with justice. Al-A'mash said, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding the Almighty's saying: **And God judges with truth** He is able to reward good for good and bad for bad. **Indeed, God is the All-Hearing, the All-Seeing.** This is how Ibn Abbas **may God be pleased with him** interpreted this verse, like the Almighty's saying: **That He may recompense those who do evil for what they have done and recompense those who do good with good.** And the Almighty's saying: **And those they invoke besides Him** meaning idols, statues, and rivals **do not judge at all** meaning they do not own anything and do not rule at all. **Indeed, God is the All-Hearing, the All-Seeing** meaning He hears the words of His creation and sees them, so He guides whomever He wills and misguides whomever He wills, and He is the just judge in all of that.

Fath al-Qadir

20- **And God judges with truth**, so He rewards everyone according to what he deserves of good and evil. **And those whom you invoke besides Him**, that is, whom you worship besides God, **do not judge at all**, because they do not know anything and are not able to do anything. The majority read **they invoke** with a *d* under the letter, meaning the wrongdoers. Abu Ubaid and Abu Hatim chose this reading. Nafi', Shaibah, and Hisham read it with a *d* over the letter, addressing them. **Indeed, God is the All-Hearing, the All-Seeing**, so nothing of what is heard or seen is hidden from Him.

Al-Faryabi, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Hakim narrated **and authenticated it** on the authority of Ibn Masoud regarding the statement of God, **We caused you to die twice and We gave you life twice**, that he said: It is like the statement in Al-Baqarah, **You were dead and He gave you life; then He will cause you to die, then He will give you life.** They were dead in the loins of their fathers, then He brought them forth and gave them life, then He caused them to die, then He will give them life after death. Ibn Jarir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding the verse, that he said: You were dust before He created you, so this is death. Then He gave you life and created you, so this is life. Then He will cause you to die and you will return to the graves, so this is another death. Then He will raise you on the Day of Resurrection, so this is life. So they are two deaths and two lives, like His statement, **How can you disbelieve in God when you were dead and He gave you life?** Al-Baqarah 2:27. Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding the statement of God, **The Day of Meeting**, that he said: On the Day of Resurrection, Adam and the last of his children will

meet. It was also narrated from him that he said: **The Day of Meeting** is the approaching day, and similar names for the Day of Resurrection. May God magnify it and warn His servants about it. Abdullah bin Ahmad in Zawa'id az-Zuhd, Ibn Abi Hatim, al-Hakim **who authenticated it**, and Abu Nu'aym in al-Hilyah also narrated from him that he said: "At the time of the Hour, a caller will call out: 'O people, the Hour has come to you.' The living and the dead will hear it, and God will descend to the lowest heaven and say: 'To whom belongs dominion today? To God, the One, the Prevailing.'" Ibn Abi al-Dunya narrated in al-Ba'th and al-Daylami narrated a similar hadith from Abu Sa'd from the Prophet (blessings and peace of God be upon him). Abd bin Hamid narrated from Ibn Mas'ud that he said: "God will gather all creation on the Day of Resurrection on a single plain, on a white land like a silver ingot in which God has never been disobeyed. The first thing that will be spoken will be a caller calling out: 'To whom belongs dominion today? To God, the One, the Prevailing.' 'Today every soul will be recompensed for what it has earned. There will be no injustice today. Indeed, God is swift in account.' The first of the disputes that He will initiate will be bloodshed." Saeed bin Mansour, Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the verse: {He knows the treachery of the eyes and what the breasts conceal}, he said: A man is among people and a woman passes by them, so he shows them that he lowers his gaze from her, but if they are not paying attention, he glances at her, and if they look, he lowers his gaze from her, and God has seen in his heart that he wishes to look at her private parts. Ibn Abi Hatim, Al-Tabarani in Al-Awsat, Abu Nu'aym in Al-Hilyah and Al-Bayhaqi in Al-Shu'b narrated on his authority regarding the verse: If he looks at her, does he intend to betray her or not? **And what the breasts conceal** He said: If He has power over her, will he commit adultery with her or not? Shall I not tell you of what follows it? **And God judges with truth** He is able to reward good with good and bad with bad. Abu Dawud, al-Nasa'i and Ibn Mardawayh narrated on the authority of Sa'd who said: "On the day of the conquest of Mecca, the Prophet (peace and blessings of God be upon him) gave security to the people except for four men and two women. He said: 'Kill them even if you find them clinging to the curtains of the Ka'bah.' Among them was 'Abdullah ibn Sa'd ibn Abi Sarh. He hid with 'Uthman ibn 'Affan. When the Messenger of God (peace and blessings of God be upon him) called the people to pledge allegiance, he brought him and said: 'O Messenger of God, pledge allegiance to Abdullah.' He raised his head and looked at him three times, each time refusing to pledge allegiance. Then he turned to his companions and said: 'Was there not a wise man among you who would say to this man when he saw me refraining from pledging allegiance to him and kill him?' They said: 'O Messenger of God, what was in your mind? Why didn't you signal to us with your eye?' He said: 'It is not appropriate for a prophet to have treacherous eyes.'"

Surat Ghafir 40:20

And God judges with truth, and those they invoke besides Him do not judge with anything. Indeed, God is the Hearing, the Seeing.

Tafsir al-Baghawi

20. **And God judges with truth, and those they invoke besides Him**, [meaning the idols], **do not judge at all**, because they do not know anything and are not able to do anything. Nafi' [and Ibn 'Amir] read: **(you invoke)**, with a ta', and the others read it with a ya'. **Indeed, God is the All-Hearing, the All-Seeing.**

Tafsir al-Baidawi

20- **And God judges with truth** because He is the absolute owner and ruler, and He does not judge anything except what is His right. **And those they invoke besides Him do not judge at all** is a mockery of them because it is not said about an inanimate object that it judges or does not judge. Nafi' and Hisham read it with the letter ta' as a shift or an omission of the word *say*. "Indeed, God is the Hearing, the Seeing **is a confirmation of His knowledge of the treachery of the eyes and His judgment with truth and a threat to them for what they say and do, and an allusion to the state of what they invoke besides Him.**"

Surat Ghafir 40:21

Have they not traveled through the land and observed what was the end of those before them? They were stronger than them in strength and in traces upon the earth, so God seized them for their sins, and there was for them from God no protector.

Tafsir al-Jalalayn

21 - **Have they not traveled through the land and observed what was the end of those before them? They were mightier than them in strength.** And in another reading: **from you.** (And traces in the land. Then God seized them) of factories and palaces **for their sins.** He destroyed them. **And there was for them from God no protector against that.** His punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Did not these people who persisted in their polytheism with God, who denied His Messenger from Quraysh, in the land, **and see what was the end of those who were before them** meaning: so that they might see what was the end of the nations who were before them from the nations who followed their path, in disbelief in God and denying His Messengers. **They were stronger than them** meaning: Those nations who were before them were stronger than them in power and left more traces on the earth, but their great strength and huge bodies did not benefit them when God's command came to them and seized them for their crimes and transgressions, but He destroyed their gatherings and their dwellings became empty because of their wrongdoing. **And they had no protector from God** meaning: And they had no protector from God's punishment when it came to them, to protect them or ward it off from them.

Like what Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And they had no protector from God** to protect them, nor to benefit them.

Tafsir al-Qurtubi

His Almighty saying: **Have they not traveled through the land and observed?** is in the jussive mood in apposition to **they travel**. It is also permissible for it to be in the accusative mood as an answer, and the jussive and accusative moods in the dual and plural are the same. **How was the outcome?** is the subject of *kana* and the predicate is in *kayfa*. *Waaq* is in the genitive mood in apposition to the word. It is also permissible for it to be in the nominative mood in apposition to *place*, so its nominative and genitive cases are the same, because the *ya* is dropped and the *kasra* remains to indicate it. The meaning of this verse has been discussed in more than one place due to repetition.

Tafsir Ibn Kathir

God Almighty says: **Have they not traveled** - these who denied your message, O Muhammad - **through the land and observed what was the end of those before them** - that is, of the nations who denied the prophets, peace and blessings be upon them, and what befell them of torment and humiliation, even though they were stronger than these people. **And left traces on the land** - that is, they left traces on the land of buildings, landmarks, and houses that these people are unable to do, as God Almighty said: **And We had certainly empowered them in that in which We have not empowered you.** And God Almighty said: **And they tilled the land and populated it more than they had populated it** - that is, despite this great strength and severe might, God seized them for their sins, which was their disbelief in His messengers. **And they had no protector from God** - that is, no one averted God's punishment from them, nor repelled it from them, nor protected them. Then He mentioned the reason for His seizing them and the sins that they committed and perpetrated, so God Almighty said: **That is because their messengers used to come to them with clear proofs** - that is, with clear evidence and conclusive proofs. **But they disbelieved.** That is, despite this statement and proof, they disbelieved and denied. **So God seized them,** meaning He destroyed them and ruined them. And there is the same for the disbelievers. **He is Powerful, Severe in penalty,** meaning He has great power and severe punishment. **Severe in penalty,** meaning His punishment is painful, severe, and hurtful. May God Almighty protect us from it.

Fath al-Qadir

When He, the Almighty, frightened them with the conditions of the Hereafter, He followed it up with a statement of frightening them with the conditions of this world, saying: 21- **Have they not traveled through the land and observed what was the end of those before them?** He, the Almighty, guided them to consider others, for those who disbelieved from among the disbelievers who passed away **were stronger than them in strength** than these disbelievers who are present and stronger **and left traces in the land** with what they built in it of fortresses and palaces and with what they had of numbers and equipment, so when they denied their messengers, God destroyed them. His statement, **so they may observe** is either in the subjunctive mood in apposition to *travel*, or in the accusative case in response to the question. His statement, **were stronger than them in strength** is a statement of the difference between the state of these and those, and His statement, **and traces** is in apposition to strength. The majority read **more severe than them**, while Ibn Amir read **more severe than you** with the shifting of emphasis. **So God seized them for their sins,** meaning because of their sins. **And they had no protector from God,** meaning no one to protect them from the punishment. The interpretation of this verse has been mentioned in other places.

Surat Ghafir 40:21

Have they not traveled through the land and observed what was the end of those before them? They were stronger than them in strength and in traces upon the earth, so God seized them for their sins, and there was for them from God no protector.

Tafsir al-Baghawi

21. **Have they not traveled through the land and observed what was the end of those before them? They were greater than them in strength.** Ibn Amir read: **of you** with a kaf, and this is how it is in their copies of the Qur'an, **and traces on the earth**, but that did not benefit them. **So God seized them for their sins, and there was for them against God no protector**, to ward off the punishment from them.

Tafsir al-Baidawi

21- **Have they not traveled through the land and observed what was the end of those before them?** The outcome of those who denied the separation. It should be placed between two definite nouns, similar to the definite noun af'al min, as it prevents the preposition lam from entering it. Ibn Amir read **ashdud minkum** with a kaf. **And traces in the land** like castles and fortified cities. It was also said that the meaning is **and more traces** like his saying: **wearing a sword and a spear**. "So God seized them for their sins, and they had no protector from God" to prevent the punishment from them.

Surat Ghafir 40:22

That is because their messengers used to come to them with clear proofs, but they disbelieved, so God seized them. Indeed, He is Powerful and Severe in penalty.

Tafsir al-Jalalayn

22 - **That is because their messengers used to come to them with clear proofs** with apparent miracles (but they disbelieved, so God seized them. Indeed, He is Powerful and Severe in penalty.)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: This is what We did to those nations who came before, the polytheists of Quraysh, by destroying them for their sins. We did to them because the messengers of God came to them with clear proofs, meaning with signs indicating the truth of what they were calling them to of the Oneness of God and the conclusion of His obedience. **But they disbelieved**, meaning: they denied its message, rejected the Oneness of God, and refused to obey God. **So God seized them**, meaning: God seized them with His punishment and destroyed them. **He is Powerful, Severe in Punishment**, meaning: God is All-Powerful, Nothing can subdue Him, Nothing can overcome Him, and Nothing He wills is beyond His power. He is Severe in His punishment of whoever He punishes of His creation. This is a threat from the polytheists of Quraysh, who denied His Messenger Muhammad, may God bless him and grant him peace. God Almighty says to them: Beware, O people, of following their path in denying Muhammad, may God bless him and grant him peace, and denying the Oneness of God, and disobeying His commands and prohibitions, or He will lead you to hasten your destruction. You have your own path.

Tafsir al-Qurtubi

God Almighty says: "That is because their messengers used to come to them with clear proofs, but they disbelieved, so God seized them. Indeed, He is Powerful and Severe in penalty."

Tafsir Ibn Kathir

God Almighty says: **Have they not traveled** - these who denied your message, O Muhammad - **through the land and observed what was the end of those before them** - that is, of the nations who denied the prophets, peace and blessings be upon them, and what befell them of torment and humiliation, even though they were stronger than these people. **And left traces on the land** - that is, they left traces on the land of buildings,

landmarks, and houses that these people are unable to do, as God Almighty said: **And We had certainly empowered them in that in which We have not empowered you.** And God Almighty said: **And they tilled the land and populated it more than they had populated it** - that is, despite this great strength and severe might, God seized them for their sins, which was their disbelief in His messengers. **And they had no protector from God** - that is, no one averted God's punishment from them, nor repelled it from them, nor protected them. Then He mentioned the reason for His seizing them and the sins that they committed and perpetrated, so God Almighty said: **That is because their messengers used to come to them with clear proofs** - that is, with clear evidence and conclusive proofs. **But they disbelieved.** That is, despite this statement and proof, they disbelieved and denied. **So God seized them**, meaning He destroyed them and ruined them. And there is the same for the disbelievers. **He is Powerful, Severe in penalty**, meaning He has great power and severe punishment. **Severe in penalty**, meaning His punishment is painful, severe, and hurtful. May God Almighty protect us from it.

Fath al-Qadir

And the reference in His saying: 22- *That* is to what came before about taking **because their messengers came to them with clear proofs** meaning with clear arguments **but they disbelieved** in what they brought them "so God seized them. Indeed, He is Powerful" He does everything He wants, nothing is beyond His power **Severe in penalty** for whoever disobeys Him and does not return to Him.

Tafsir al-Baghawi

22. *That*, meaning: that punishment that befell them, "was because their messengers used to come to them with clear proofs, but they disbelieved. So God seized them. Indeed, He is Powerful and Severe in penalty."

Tafsir al-Baidawi

22- *That* seizure. **Because their messengers used to come to them with clear proofs** with miracles or clear rulings "but they disbelieved, so God seized them. Indeed, He is Powerful" is able to do what He wants with the utmost ability. **Severe in penalty** He does not pay attention to any punishment less than His punishment.

Surat Ghafir 40:23

And We had certainly sent Moses with Our signs and clear authority.

Surat Ghafir 40:23

And We had certainly sent Moses with Our signs and clear authority.

Tafsir al-Jalalayn

23 - **And We sent Moses with Our signs and clear authority** a clear and apparent proof.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says, consoling His Prophet Muhammad, peace and blessings be upon him, for what he encountered from the polytheists of his people from Quraysh, by informing him of what Moses encountered from those to whom he was sent of denial, and informing him that he was exalted over them, and that he would make evil prevail over those who opposed and opposed him, as was His practice with Moses, peace be upon him, when He exalted him and destroyed his enemy Pharaoh. **And We had certainly sent Moses with Our signs** meaning with His proofs. **And a clear authority** meaning a clear excuse, meaning: and His clear arguments for those who see them as a proof that confirms what Moses called for. **To Pharaoh, Haman, and Korah, but they said, 'A lying magician.'** Those to whom Moses was sent said to Moses: He is a magician who uses magic to enchant the staff, so that whoever looks at it sees it as a moving snake. *Liar* means: He lies about God and claims that He sent him as a messenger to the people.

Tafsir al-Qurtubi

The Almighty said: **And We certainly sent Moses with Our signs** and the end of the nine signs mentioned in the Almighty's saying: **And We certainly sent Moses with Our signs and clear authority** and their specification has already been mentioned. **And clear authority** means with a clear and evident argument, and it is masculine and feminine. It was said that what he meant by authority is the Torah.

Tafsir Ibn Kathir

God Almighty says, consoling His Prophet Muhammad, may God bless him and grant him peace, for the denial of those among his people who denied him, and giving him good tidings that the outcome and victory will be his in this world and the hereafter, as happened to Moses, son of Imran, peace be upon him, for God Almighty sent him with clear signs and evident evidence. That is why God the Almighty said: **With Our signs and clear authority** and authority is the proof and evidence **to Pharaoh** who was the king of the Copts in

Egypt **and Haman** who was his minister in his kingdom **and Korah** who was the richest and most traded person of his time **and they said, 'A lying magician'** that is, they called him a liar, a mad magician, a deceiver, and a liar in that God had sent him. This is like the words of God the Almighty: **Likewise, no messenger came to those before them except that they said, 'A magician or a madman.'** **Do they enjoin him on one another? Rather, they are a transgressing people** "But when he brought them the truth from Us" that is, with the conclusive proof indicating that God the Almighty had sent him to them, **they said, 'Kill the sons of those who believed with him and keep their women alive'** This is a second command from Pharaoh to kill the males of the Children of Israel. As for the first, it was to guard against the presence of Moses, or to humiliate these people and reduce their numbers, or for the combination of both matters. As for the second matter, it was for the second reason, to insult these people, and so that they would have a bad omen about Moses, peace be upon him. For this reason, they said: "We were harmed before you came to us, and after you came to us. He said: 'Perhaps your Lord will destroy your enemy and make you successors in the land and see how you act.'" Qatadah said: This is one matter after another. God Almighty said: **And the plot of the disbelievers is only in error.** That is, their plot and intention, which was to reduce the number of the Children of Israel so that they would not be victorious over them, was only lost and perishing in error. "And Pharaoh said: 'Leave me to kill Moses, and let him call upon his Lord.'" This is a determination from Pharaoh, may God curse him, to kill Moses, peace be upon him. That is, he said to his al-Nas 114: "Leave me until I kill this man for you. 'And let him call upon his Lord.'" That is, he did not care about him. This is the height of denial, aggression, and stubbornness. His statement, may God curse it: **Indeed, I fear that he will change your religion or that corruption will appear in the land,** meaning Moses. He fears. Pharaoh wanted Moses to mislead the people and change their customs and traditions. This is as the saying goes: Pharaoh became a preacher, meaning a preacher who pitied the people because of Moses, peace be upon him. Most read that **he should change your religion or that corruption should appear on earth.** Others read that **he should change your religion or that corruption should appear on earth.** Some of them read that **corruption should appear on earth** with the dammah. **And Moses said, 'Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account.** That is, when he heard Pharaoh's words, **Let me kill Moses,** Moses, peace be upon him, said, **I seek refuge in God and in Him from his evil and the evil of his likes.** That is why he said, **Indeed, I have sought refuge in my Lord and your Lord,** O you who are being addressed, **from every arrogant one,** that is, a criminal who turns away from the truth, **who does not believe in the Day of Account.** That is why it is mentioned in the hadith on the authority of Abu Musa, may God be pleased with him, that whenever the Messenger of God, peace and blessings be upon him, feared a people, he would say, **O God, we seek refuge in You from their evils and ward off their evil through You.**

Fath al-Qadir

Then the Almighty mentioned the story of Moses and Pharaoh so that they might take heed, saying: 23- **And We had certainly sent Moses with Our signs** meaning the nine signs that were mentioned earlier in more than one place **and a clear authority** meaning a clear and evident argument, which is the Torah.

Tafsir al-Baghawi

23. The Almighty said: **And We had certainly sent Moses with Our signs and clear authority.**

Tafsir al-Baidawi

23- **And We certainly sent Moses with Our signs** meaning miracles. **And a clear authority** and a clear, compelling argument. The conjunction is to contrast the two descriptions or to single out some miracles, such as the staff, to magnify its importance.

Surat Ghafir 40:24

To Pharaoh, Haman, and Qarun, and they said, "A lying magician."

Surat Ghafir 40:24

To Pharaoh, Haman, and Qarun, and they said, **A lying magician.**

Tafsir al-Jalalayn

24 - **To Pharaoh, Haman, and Korah, and they said He is a lying magician**

Tafsir al-Suyuti

Tafsir al-Tabari

To Pharaoh, Haman, and Korah, and they said, 'A lying magician.'

Tafsir al-Qurtubi

The Almighty said: **To Pharaoh, Haman, and Korah.** He mentioned them specifically because the plotting behind Moses' enmity was against them. Pharaoh was the king, Haman was the minister, and Korah was the owner of wealth and treasures. So God included him with them because his actions in disbelief and denial were like their actions. **They said, 'A lying magician.'** When they were unable to oppose him, they attributed the miracles to magic.

Tafsir Ibn Kathir

God Almighty says, consoling His Prophet Muhammad, may God bless him and grant him peace, for the denial of those among his people who denied him, and giving him good tidings that the outcome and victory will be his in this world and the hereafter, as happened to Moses, son of Imran, peace be upon him, for God Almighty sent him with clear signs and evident evidence. That is why God the Almighty said: **With Our signs and clear authority** and authority is the proof and evidence **to Pharaoh** who was the king of the Copts in Egypt and **Haman** who was his minister in his kingdom and **Korah** who was the richest and most traded person of his time **and they said, 'A lying magician'** that is, they called him a liar, a mad magician, a deceiver, and a liar in that God had sent him. This is like the words of God the Almighty: **Likewise, no messenger came to those before them except that they said, 'A magician or a madman.'** **Do they enjoin him on one another? Rather, they are a transgressing people** "But when he brought them the truth from Us" that is, with the conclusive proof indicating that God the Almighty had sent him to them, **they said, 'Kill the sons of those who believed with him and keep their women alive'** This is a second command from Pharaoh to kill the males of the Children of Israel. As for the first, it was to guard against the presence of Moses, or to humiliate these people and reduce their numbers, or for the

combination of both matters. As for the second matter, it was for the second reason, to insult these people, and so that they would have a bad omen about Moses, peace be upon him. For this reason, they said: "We were harmed before you came to us, and after you came to us. He said: 'Perhaps your Lord will destroy your enemy and make you successors in the land and see how you act.'" Qatadah said: This is one matter after another. God Almighty said: **And the plot of the disbelievers is only in error.** That is, their plot and intention, which was to reduce the number of the Children of Israel so that they would not be victorious over them, was only lost and perishing in error. "And Pharaoh said: 'Leave me to kill Moses, and let him call upon his Lord.'" This is a determination from Pharaoh, may God curse him, to kill Moses, peace be upon him. That is, he said to his al-Nas 114: "Leave me until I kill this man for you. 'And let him call upon his Lord.'" That is, he did not care about him. This is the height of denial, aggression, and stubbornness. His statement, may God curse it: **Indeed, I fear that he will change your religion or that corruption will appear in the land,** meaning Moses. He fears. Pharaoh wanted Moses to mislead the people and change their customs and traditions. This is as the saying goes: Pharaoh became a preacher, meaning a preacher who pitied the people because of Moses, peace be upon him. Most read that **he should change your religion or that corruption should appear on earth.** Others read that **he should change your religion or that corruption should appear on earth.** Some of them read that **corruption should appear on earth** with the dammah. **And Moses said, 'Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account.** That is, when he heard Pharaoh's words, **Let me kill Moses,** Moses, peace be upon him, said, **I seek refuge in God and in Him from his evil and the evil of his likes.** That is why he said, **Indeed, I have sought refuge in my Lord and your Lord,** O you who are being addressed, **from every arrogant one,** that is, a criminal who turns away from the truth, **who does not believe in the Day of Account.** That is why it is mentioned in the hadith on the authority of Abu Musa, may God be pleased with him, that whenever the Messenger of God, peace and blessings be upon him, feared a people, he would say, **O God, we seek refuge in You from their evils and ward off their evil through You.**

Fath al-Qadir

24- **To Pharaoh, Haman, and Korah, and they said, 'He is a lying magician,'** meaning regarding what he brought. He mentioned them specifically because they were the leaders of those who denied Moses, so Pharaoh was the king, Haman was the minister, and Korah was the owner of the money and treasures.

Tafsir al-Baghawi

24. **To Pharaoh, Haman, and Korah, and they said, 'A lying magician.'**

Tafsir al-Baidawi

24- "To Pharaoh, Haman, and Korah. They said, 'A magician and a liar.'" They meant Moses, peace be upon him. It contains consolation for the Messenger of God, peace be upon him, and a statement of the consequences of the one who was the most severe in violence and the most oppressive of those who were before them.

Surat Ghafir 40:25

But when he brought them the truth from Us, they said, "Kill the sons of those who believed with him and keep their women alive." And the plot of the disbelievers is not but in error.

Surat Ghafir 40:25

But when he brought them the truth from Us, they said, **Kill the sons of those who believed with him and keep their women alive.** And the plot of the disbelievers is not but in error.

Tafsir al-Jalalayn

25 - **So when he brought them the truth** with the truth **from Us, they said, Kill the sons of those who believed with him and keep alive** they spared **their women.** And the plot of the disbelievers is not but in error) destruction.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: When Moses came to those to whom God had sent him with the truth from Us, and that was his coming to them with the belief in the oneness of God and working in obedience to Him, while establishing proof against them, that God had sent him to them with the call to that, **they said, 'Kill the sons of those who believed' in God 'with him' from among the Children of Israel 'and keep their women alive'** meaning: and keep their women for service.

If someone were to say: How was it said: **But when he brought them the truth from Us, they said, 'Kill the sons of those who believed with him and keep their women alive,'** Pharaoh killed the children of the Children of Israel out of fear of the newborn, who he had been told would lead to the loss of his kingdom and the destruction of his people. This was, as it is said, before God sent Moses as a prophet? It is said: This command to kill the sons of those who believed with Moses and keep their women alive was an order from Pharaoh and his people after the first order that was from Pharaoh before the birth of Moses.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **But when he brought them the truth from Us, they said, 'Kill the sons of those who believed with him and keep their women alive.'** He said: This is a killing other than the first killing that took place. And His statement, **And the plot of the disbelievers is only in error,** means: The plot of the disbelievers against the people of faith in God is nothing but injustice toward the path of truth, turning away from the intended path, and taking without guidance.

Tafsir al-Qurtubi

The Almighty says: **But when he brought them the truth from Us** - which is the apparent miracle - **they said, 'Kill the children of those who believed with him.'**

Qatada said: This was a killing different from the first killing, because Pharaoh had refrained from killing parents after the birth of Moses. When God sent Moses, he renewed the killing of the Prophet of Israel as a penalty for them, so that people would refrain from believing, and so that their numbers would not increase and they would be strengthened by the remembrance of their children. But God distracted them from that by sending down upon them various types of torment, such as frogs, lice, and the flood, until they left Egypt, and then God drowned them. This is the meaning of the Almighty's saying: **And the plot of the disbelievers is only in error** - meaning in loss and destruction. People will not refrain from believing, even if something similar is done to them, but their plot will go in vain.

Tafsir Ibn Kathir

God Almighty says, consoling His Prophet Muhammad, may God bless him and grant him peace, for the denial of those among his people who denied him, and giving him good tidings that the outcome and victory will be his in this world and the hereafter, as happened to Moses, son of Imran, peace be upon him, for God Almighty sent him with clear signs and evident evidence. That is why God the Almighty said: **With Our signs and clear authority** and authority is the proof and evidence **to Pharaoh** who was the king of the Copts in Egypt **and Haman** who was his minister in his kingdom **and Korah** who was the richest and most traded person of his time **and they said, 'A lying magician'** that is, they called him a liar, a mad magician, a deceiver, and a liar in that God had sent him. This is like the words of God the Almighty: **Likewise, no messenger came to those before them except that they said, 'A magician or a madman.'** **Do they enjoin him on one another? Rather, they are a transgressing people** "But when he brought them the truth from Us" that is, with the conclusive proof indicating that God the Almighty had sent him to them, **they said, 'Kill the sons of those who believed with him and keep their women alive'** This is a second command from Pharaoh to kill the males of the Children of Israel. As for the first, it was to guard against the presence of Moses, or to humiliate these people and reduce their numbers, or for the combination of both matters. As for the second matter, it was for the second reason, to insult these people, and so that they would have a bad omen about Moses, peace be upon him. For this reason, they said: "We were harmed before you came to us, and after you came to us. He said: 'Perhaps your Lord will destroy your enemy and make you successors in the land and see how you act.'" Qatadah said: This is one matter after another. God Almighty said: **And the plot of the disbelievers is only in error.** That is, their plot and intention, which was to reduce the number of the Children of Israel so that they would not be victorious over them, was only lost and perishing in error. "And Pharaoh said: 'Leave me to kill Moses, and let him call upon his Lord.'" This is a determination from Pharaoh, may God curse him, to kill Moses, peace be upon him.

That is, he said to his al-Nas 114: "Leave me until I kill this man for you. 'And let him call upon his Lord.'" That is, he did not care about him. This is the height of denial, aggression, and stubbornness. His statement, may God curse it: **Indeed, I fear that he will change your religion or that corruption will appear in the land**, meaning Moses. He fears. Pharaoh wanted Moses to mislead the people and change their customs and traditions. This is as the saying goes: Pharaoh became a preacher, meaning a preacher who pitied the people because of Moses, peace be upon him. Most read **that he should change your religion or that corruption should appear on earth**. Others read **that he should change your religion or that corruption should appear on earth**. Some of them read **that corruption should appear on earth** with the dammah. **And Moses said, 'Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account.** That is, when he heard Pharaoh's words, **Let me kill Moses**, Moses, peace be upon him, said, **I seek refuge in God and in Him from his evil and the evil of his likes**. That is why he said, **Indeed, I have sought refuge in my Lord and your Lord**, O you who are being addressed, **from every arrogant one**, that is, a criminal who turns away from the truth, **who does not believe in the Day of Account**. That is why it is mentioned in the hadith on the authority of Abu Musa, may God be pleased with him, that whenever the Messenger of God, peace and blessings be upon him, feared a people, he would say, **O God, we seek refuge in You from their evils and ward off their evil through You**.

Fath al-Qadir

25- **So when he brought them the truth from Us**, which are his clear and evident miracles, **they said, 'Kill the sons of those who believed with him and keep their women alive.'** Qatada said: This is a killing other than the first killing, because Pharaoh had refrained from killing children at the time of Moses' birth, but when God sent Moses, he renewed the killing of the Children of Israel, ordering the killing of the males and leaving the women. Similar to this is Pharaoh's saying, **We will kill their sons and keep their women alive**. "And the plot of the disbelievers is only in error," meaning in loss and disaster, because it goes in vain and what God Almighty wants befalls them.

Tafsir al-Baghawi

25. **But when he brought them the truth from Us**, they said, meaning Pharaoh and his people, **Kill the sons of those who believed with him**. Qatada said: This is different from the first killing, because Pharaoh had refrained from killing children, but when Moses, peace be upon him, was sent, he killed them again. The meaning is that they killed them again, **and kept their women alive**, to prevent them from following Moses and supporting him. **And the plot of the disbelievers**, meaning the plot and deceit of Pharaoh and his people, **is only in error**, meaning: their plot goes to waste, and what God Almighty wants will befall them.

Tafsir al-Baidawi

25- **So when he brought them the truth from Us**, they said, **'Kill the sons of those who believed with him and keep their women alive.'** That is, repeat to them what you were doing to them first, in order to turn them away from supporting Moses, peace be upon him. **And the plot of the disbelievers is only in error**. In loss, and the apparent in it is placed in the place of the pronoun to generalize the ruling and indicate the reason.

Surat Ghafir 40:26

And Pharaoh said, "Leave me to kill Moses, and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption to appear in the land."

Surat Ghafir 40:26

And Pharaoh said, "Leave me to kill Moses, and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption to appear in the land."

Tafsir al-Jalalayn

26 - **And Pharaoh said, Let me kill Moses** because they were preventing him from killing him **and let him call upon his Lord** to prevent him from me **I fear that he will change your religion** from your worship of me so that you follow him **or that he will cause corruption to appear in the land** from killing and other things. And in one reading, or that, and in another, with the opening of the ya and the ha and the damma of the dal.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And Pharaoh said** to his al-Nas 114: **Leave me to kill Moses and let him call upon his Lord** whom he claims sent him to us to protect him from us **I fear that he will change your religion** meaning: I fear that he will change your religion that you are following with his magic.

The reciters differed in their reading of his statement: **or that corruption should appear on earth**. The majority of the reciters of Medina, Ash-Sham, and Basra read it as **and that corruption should appear on earth** without an alif, and this is also the case in the copies of the Qur'an of the people of Medina. The majority of the reciters of Kufa read it as **or that** with an alif, and this is also the case in their copies of the Qur'an as **appears on earth** with a fatha on the ya' and raising the corruption.

The correct statement in this regard, in our view, is that they are two well-known readings in the readings of the regions, and they are close in meaning. This is because if corruption is made apparent, then it is apparent, and if it is apparent, then by making its appearance apparent, so in reading with one of the two readings there is clear evidence of the correctness of the meaning of the other. As for the reading of **or that it appears** with the alif and with its deletion, then they are also close in meaning. This is because if something is changed to its opposite, then there is no doubt that the opposite of what was changed to first is the apparent one, not what was changed. So whether he made his report about his fear of Moses changing their religion with the waw or with the waw, because changing their religion was, in his view, the appearance of corruption, and the appearance of corruption was, in his view, the change of religion.

The interpretation of this statement is: I fear that Moses will change your religion, which you are

following, or that he will establish in your land, the land of Egypt, the worship of his Lord, whom he calls you to worship. And that, in his view, is corruption.

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

Mention of the one who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **I fear that your religion will be changed** - meaning your current situation - **or that corruption will appear on earth**. Corruption, in his view, means working in obedience to God.

Tafsir al-Qurtubi

God the Almighty says: **And Pharaoh said, 'Let me kill Moses, and let him call upon his Lord.'** "Kill" is in the subjunctive mood because it is the response to a command. **And let him call upon** is in the subjunctive mood because it is a command. **Leave me** is not in the subjunctive mood even though it is a command, but its wording is in the subjunctive mood and it is constructed. It was said: This indicates that it was said to Pharaoh: **Indeed, we fear that they will call upon you and he will be answered**. So he said: **And let him call upon his Lord**. That is, do not be alarmed by what he mentions about his Lord, for it has no reality, and I am your most high Lord. **Indeed, I fear that he will change your religion**, that is, your worship of me to the worship of his Lord. **Or that corruption will appear on earth**. If he does not change your religion, then corruption will appear on earth. That is, discord will occur among the people because of it. The reading of the Medinans, Abu Abd al-Rahman al-Sulami, Ibn Amir and Abu Amr is: **and that corruption should appear on earth** and the reading of the Kufians is **or that corruption should appear** with the opening of the ya' with the nominative case and this is how it is in the Kufic copies of the Qur'an: *or* with an alif and Abu Ubaid agrees with this and said: Because it has an extra letter and a separation, and because *or* can have the meaning of *and*. An-Nahhas said: According to the most skilled grammarians, it is not permissible for it to have the meaning of *and*, because that would invalidate the meanings. If it were permissible for it to have the meaning of *and*, there would be no need for this here, because the meaning of *and* is **that I fear** both matters and the meaning of *or* for one of the two matters is **I fear that your religion will be changed**, so if that is not possible, corruption will appear on earth.

Tafsir Ibn Kathir

God Almighty says, consoling His Prophet Muhammad, may God bless him and grant him peace, for the denial of those among his people who denied him, and giving him good tidings that the outcome and victory will be his in this world and the hereafter, as happened to Moses, son of Imran, peace be upon him, for God Almighty sent him with clear signs and evident

evidence. That is why God the Almighty said: **With Our signs and clear authority** and authority is the proof and evidence **to Pharaoh** who was the king of the Copts in Egypt **and Haman** who was his minister in his kingdom **and Korah** who was the richest and most traded person of his time **and they said, 'A lying magician'** that is, they called him a liar, a mad magician, a deceiver, and a liar in that God had sent him. This is like the words of God the Almighty: **Likewise, no messenger came to those before them except that they said, 'A magician or a madman.'** **Do they enjoin him on one another? Rather, they are a transgressing people** "But when he brought them the truth from Us" that is, with the conclusive proof indicating that God the Almighty had sent him to them, **they said, 'Kill the sons of those who believed with him and keep their women alive'** This is a second command from Pharaoh to kill the males of the Children of Israel. As for the first, it was to guard against the presence of Moses, or to humiliate these people and reduce their numbers, or for the combination of both matters. As for the second matter, it was for the second reason, to insult these people, and so that they would have a bad omen about Moses, peace be upon him. For this reason, they said: "We were harmed before you came to us, and after you came to us. He said: 'Perhaps your Lord will destroy your enemy and make you successors in the land and see how you act.'" Qatadah said: This is one matter after another. God Almighty said: **And the plot of the disbelievers is only in error.** That is, their plot and intention, which was to reduce the number of the Children of Israel so that they would not be victorious over them, was only lost and perishing in error. "And Pharaoh said: 'Leave me to kill Moses, and let him call upon his Lord.'" This is a determination from Pharaoh, may God curse him, to kill Moses, peace be upon him. That is, he said to his al-Nas 114: "Leave me until I kill this man for you. 'And let him call upon his Lord.'" That is, he did not care about him. This is the height of denial, aggression, and stubbornness. His statement, may God curse it: **Indeed, I fear that he will change your religion or that corruption will appear in the land,** meaning Moses. He fears. Pharaoh wanted Moses to mislead the people and change their customs and traditions. This is as the saying goes: Pharaoh became a preacher, meaning a preacher who pitied the people because of Moses, peace be upon him. Most read **that he should change your religion or that corruption should appear on earth.** Others read **that he should change your religion or that corruption should appear on earth.** Some of them read **that corruption should appear on earth** with the dammah. **And Moses said, 'Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account.** That is, when he heard Pharaoh's words, **Let me kill Moses,** Moses, peace be upon him, said, **I seek refuge in God and in Him from his evil and the evil of his likes.** That is why he said, **Indeed, I have sought refuge in my Lord and your Lord,** O you who are being addressed, **from every arrogant one,** that is, a criminal who turns away from the truth, **who does not believe in the Day of Account.** That is why it is mentioned in the hadith on the authority of Abu Musa, may God be pleased with him, that whenever the Messenger of God, peace and blessings be upon him, feared a people, he would say, **O God, we seek refuge in You from their evils and ward off their evil through**

You.

Fath al-Qadir

26- **And Pharaoh said, 'Let me kill Moses.'** He only said this because there were those among his elite who prevented him from killing Moses, fearing that punishment would befall them. The meaning is: Leave me to kill him. **And let him call upon his Lord,** whom he claims sent him to us, to prevent him from being killed if he is able to do so. That is, do not be alarmed by that, for he has no true Lord. Rather, I am your Supreme Lord. Then he mentioned the reason why he wanted to kill him, saying: **I fear that he will change your religion,** which you are following, which is the worship of other than God, and bring them into his religion, which is the worship of God alone. **Or that corruption will appear on earth.** That is, that he will cause discord and strife among the people. The accursed one made the appearance of what Moses called to, its spread on earth, and people being guided by it, corruption. Corruption is nothing but what he himself, who followed him, is doing. The Kufians and Ya'qub read **or that it will appear** with the *orfor* ambiguity. The meaning is that one of the two things must occur. The rest read **and it appears** without an alif, meaning that both things happen. Nafi', Ibn Kathir, and Abu Amr read it with a fatha on the ya' of **inni akhaf.** Nafi', Abu Amr, and Hafs read it with a damma on the ya' and a kasra on the ha' from *adhar*, and its subject is the pronoun Musa, and corruption is in the accusative case as a direct object. The rest read it with a fatha on the ya' and the ha', and corruption is in the nominative case as the subject.

Tafsir al-Baghawi

26. **And Pharaoh said,** to his people, **Let me kill Moses.** He only said this because there were those among Pharaoh's elite who prevented him from killing him for fear of destruction. **And let him call upon his Lord,** that is, let Moses call upon his Lord who he claims sent him to us and who will prevent him from us. **I fear that he will change,** that is, alter, **your religion,** which you are following, **or that corruption will appear in the land.** Ya'qub and the people of Kufa read **or that it will appear.** The people of Medina, Basra, and Hafs read **it will appear** with a damma on the ya' and a kasra on the ha' for transitivity. *Corruption* is in the accusative case because of his saying **that he will change your religion,** so that the two verbs would be on the same level. The others read it with a fatha on the ya' and the ha' for necessity. *Corruption* is in the nominative case, and he meant by corruption changing the religion and worshipping something other than it.

Tafsir al-Baidawi

26- **And Pharaoh said, 'Let me kill Moses.'** They would refrain from killing him and say, "He is not the one you fear, but a magician. If you kill him, he will think that you will be unable to oppose him with an argument. His excuse for that, even though he was a bloodthirsty

Surat Ghafir 40:26

And Pharaoh said, "Leave me to kill Moses, and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption to appear in the land."

person, is proof that he was certain that he was a prophet and was afraid of killing him, or he thought that if he tried, it would not be easy for him. This is supported by his statement, "And let him call upon his Lord," for he was patient and did not care about his call. "Indeed, I fear **if I do not kill him**, that he will change your religion, **that he will change what you are upon of worshipping Him and worshipping idols, as God Almighty says**, and abandon you and your gods. Or that corruption will appear on the earth," that which will corrupt your worldly life of fighting and conflict if he is not able to completely nullify your religion. Ibn Kathir, Nafi' and Ibn Amir read it with the letter waw, meaning plural, while Ibn Kathir, Ibn Amir and the Kufians other than Hafs read it with the letter ya' and ha' open and the corruption removed.

Surat Ghafir 40:27

And Moses said, **Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account.**

Tafsir al-Jalalayn

27 - **And Moses said** to his people when he heard that **Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Reckoning**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And Moses said to Pharaoh and his chiefs: "O my people, I have sought refuge in my Lord and your Lord from every arrogant person who is too arrogant to believe in His Oneness, to acknowledge His Divinity, and to obey Him, and who does not believe in a Day when God will call His creation to account, and He will reward the good-doer for his good deeds and the evil-doer for his evil deeds." Moses, may God's prayers and peace be upon him, specifically sought refuge in God from those who do not believe in the Day of Judgment, because whoever does not truly believe in the Day of Judgment will not hope for reward for his good deeds, nor will he fear punishment for his evil deeds and wrongdoings. That is why he sought refuge from this type of people in particular.

Tafsir al-Qurtubi

God Almighty said: **And Moses said, 'Indeed, I have sought refuge in my Lord and your Lord.'** When Pharaoh threatened to kill him, Moses sought refuge in God **from every arrogant one**, meaning one who is too proud to believe in God, and described him as **not believing in the Day of Judgment**.

Tafsir Ibn Kathir

God Almighty says, consoling His Prophet Muhammad, may God bless him and grant him peace, for the denial of those among his people who denied him, and giving him good tidings that the outcome and victory will be his in this world and the hereafter, as happened to Moses, son of Imran, peace be upon him, for God Almighty sent him with clear signs and evident evidence. That is why God the Almighty said: **With Our signs and clear authority** and authority is the proof and evidence **to Pharaoh** who was the king of the Copts in Egypt and **Haman** who was his minister in his kingdom and **Korah** who was the richest and most traded person of his time **and they said, 'A lying magician'** that is, they called him a liar, a mad magician, a deceiver, and a liar in that God had sent him. This is like the

words of God the Almighty: **Likewise, no messenger came to those before them except that they said, 'A magician or a madman.'** **Do they enjoin him on one another? Rather, they are a transgressing people** "But when he brought them the truth from Us" that is, with the conclusive proof indicating that God the Almighty had sent him to them, **they said, 'Kill the sons of those who believed with him and keep their women alive'** This is a second command from Pharaoh to kill the males of the Children of Israel. As for the first, it was to guard against the presence of Moses, or to humiliate these people and reduce their numbers, or for the combination of both matters. As for the second matter, it was for the second reason, to insult these people, and so that they would have a bad omen about Moses, peace be upon him. For this reason, they said: "We were harmed before you came to us, and after you came to us. He said: 'Perhaps your Lord will destroy your enemy and make you successors in the land and see how you act.'" Qatadah said: This is one matter after another. God Almighty said: **And the plot of the disbelievers is only in error.** That is, their plot and intention, which was to reduce the number of the Children of Israel so that they would not be victorious over them, was only lost and perishing in error. "And Pharaoh said: 'Leave me to kill Moses, and let him call upon his Lord.'" This is a determination from Pharaoh, may God curse him, to kill Moses, peace be upon him. That is, he said to his al-Nas 114: "Leave me until I kill this man for you. 'And let him call upon his Lord.'" That is, he did not care about him. This is the height of denial, aggression, and stubbornness. His statement, may God curse it: **Indeed, I fear that he will change your religion or that corruption will appear in the land**, meaning Moses. He fears. Pharaoh wanted Moses to mislead the people and change their customs and traditions. This is as the saying goes: Pharaoh became a preacher, meaning a preacher who pitied the people because of Moses, peace be upon him. Most read **that he should change your religion or that corruption should appear on earth.** Others read **that he should change your religion or that corruption should appear on earth.** Some of them read **that corruption should appear on earth** with the dammah. **And Moses said, 'Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account.** That is, when he heard Pharaoh's words, **Let me kill Moses**, Moses, peace be upon him, said, **I seek refuge in God and in Him from his evil and the evil of his likes.** That is why he said, **Indeed, I have sought refuge in my Lord and your Lord**, O you who are being addressed, **from every arrogant one**, that is, a criminal who turns away from the truth, **who does not believe in the Day of Account.** That is why it is mentioned in the hadith on the authority of Abu Musa, may God be pleased with him, that whenever the Messenger of God, peace and blessings be upon him, feared a people, he would say, **O God, we seek refuge in You from their evils and ward off their evil through You.**

Fath al-Qadir

27- **And Moses said, 'Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account.'** Abu Amr, Hamza, and Al-Kisa'i read **I have sought refuge** with

Surat Ghafir 40:27

And Moses said, "Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account."

the assimilation of the dhal, while the rest read it with the idhhar. When Pharaoh threatened him with death, he sought refuge in God Almighty from every one who is too arrogant to believe in God and does not believe in the Resurrection and the Hereafter. Pharaoh is included in this generality primarily.

Tafsir al-Baghawi

27. **And Moses said**, when Pharaoh threatened to kill him, **Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Reckoning.**

Tafsir al-Baidawi

27- **And Moses said** meaning to his people when he heard his words. **Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account.** The speech began with *that* to emphasize and indicate that the definite reason for warding off evil is seeking refuge in God. The name of the Lord was specified because what is required is preservation and education, and adding it to Him and to them is to urge them to agree with Him because the manifestation of spirits brings about an answer. He did not name Pharaoh and mentioned a description that included him and others to generalize the seeking of refuge and observing the truth and to indicate the one who carried it on the statement. Abu Amr, Hamza and Al-Kisa'i read **I have sought refuge** in it and in Surat Ad-Dukhan with assimilation, and from Nafi' something similar.

Surat Ghafir 40:28

And a believing man from the family of Pharaoh, who concealed his faith, said, "Would you kill a man because he says, 'My Lord is God,' and he has come to you with clear proofs from your Lord? And if he is a liar, then upon him is his lie. But if he is truthful, some of what he promises you will strike you. Indeed, God does not guide one who is a transgressor and a liar."

Tafsir al-Jalalayn

28 - **And a believing man from the family of Pharaoh** it was said that he was his cousin **who concealed his faith** said: "Would you kill a man because he says, 'My Lord is God,' and he has come to you with clear proofs from your Lord? And if he should be a liar, upon him will be his lie. But if he should be truthful, some of what he promises you will befall you soon. Indeed, God does not guide one who is a transgressor, a polytheist, a liar, a slanderer."

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And a believing man from the family of Pharaoh said, concealing his faith.** The scholars differed concerning this believing man. Some of them said: He was from the people of Pharaoh, except that he had believed in Moses, and he kept his faith secret from Pharaoh and his people out of fear for himself.

Those who said this: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **And a believing man from the family of Pharaoh said**, he said: He is Pharaoh's cousin, and it is said: He is the one who escaped with Moses. So whoever said this statement, and interpreted it this way, it is correct to stop if the reader wants to stop at his statement: **from the family of Pharaoh**, because that is a finished report that has been completed.

Others said: Rather, the man was an Israelite, but he was concealing his faith from the people of Pharaoh.

According to this statement, the correct thing to say for those who want to stop is to stop at the statement **concealing his faith**, because his statement **of the family of Pharaoh** is a connection to his statement **concealing his faith**, so its completion is his statement **concealing his faith**. It has been mentioned that the name of this believing man from the family of Pharaoh was Gabriel, likewise.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq.

The more correct of the two opinions in my opinion is the one given by Al-Suddi, who said that the believing man was from the family of Pharaoh, who listened to his words and what he said, and refrained from killing Moses when he forbade him from killing him and said what he said, and said to him: I only show you what I see, and I only guide you to the path of righteousness.

If he had been an Israelite, it would have been appropriate for the one who said what he said to him and his people to be punished for his words, because he did not seek advice from the Children of Israel, as he considered them his enemies, so how about his words about killing Moses if he had found a way! But since he was from the leaders of his people, he listened to what he said and refrained from what he was about to do to Moses.

His statement: **Would you kill a man because he says, 'My Lord is God?'** means: **Would you kill, O people, Moses because he says, 'My Lord is God?'** "for" is in the accusative case for what it describes. **And he has come to you with clear proofs**, means: **And he has come to you with clear signs that confirm the truth of what he says about that.** And those clear proofs from the signs are his hand and his staff.

As Ibn Hamid told us, he said: Salamah told us, on the authority of Ibn Ishaq, **And he has come to you with clear proofs from your Lord**, with his staff and his hand.

And His statement: **And if he is a liar, then upon him is his lie** meaning: And if Moses was lying in his saying: God sent him to you to command you to worship Him and to abandon your religion that you are following, then the sin of his lie is upon him and not you. **And if he is truthful, some of what he promises you will befall you** meaning: And if he was truthful in his saying, then what he promised you of punishment for your adherence to the religion that you are adhering to will befall you, so you have no need for you to kill him, lest you increase your Lord's anger with you because of your disbelief. **Indeed, God does not guide one who is a transgressor and a liar** meaning: God does not guide to the truth one who transgresses and does what he is not supposed to do, a liar about Him, who lies and says falsehood and untruth about Him.

The commentators differed on the meaning of extravagance mentioned by the believer in this passage. Some of them said: He meant polytheism, and he meant: God does not guide one who associates partners with Him and slanders Him.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Indeed, God does not guide one who is a transgressor and a liar**: a polytheist who has transgressed against himself by committing polytheism.

Others said: He meant someone who fights and sheds blood unjustly.

Mention of who said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **Indeed, God does not guide one who is a transgressor and a liar.** He said: The transgressor is the one who sheds blood, and it is said: They are the polytheists.

The correct thing to say about this is: God informed us about this believer, saying, **Indeed, God does not guide one who is a transgressor and a liar.** Polytheism is a type of transgression, and shedding blood unjustly is a type of transgression. Both of these things were combined in Pharaoh, so it is true that it should be general, just as God, the Most High, informed us about the one who said it, that he said that in general.

Surat Ghafir 40:28

And a believing man from the family of Pharaoh, who concealed his faith, said, "Would you kill a man because he says, 'My Lord is God,' and he has come to you with clear proofs from your Lord? And if he is a liar, then upon him is his lie. But if he is truthful, some of what he promises you will strike you. Indeed, God does not guide one who is a transgressor and a liar."

Tafsir al-Qurtubi

It contains four issues:

First: The Almighty's saying: **And a believing man said**, Some commentators mentioned that this man's name was Habib. It was also said that he was Shimaan, with the letter sh. Al-Suhayli said: This is the most correct statement made about him. In the history of Al-Tabari, may God have mercy on him: His name is Khabrak. It was also said that he was Ezekiel. Al-Tha'labi mentioned this on the authority of Ibn Abbas and most scholars. Al-Zamakhshari said: His name was Simeon or Habib. It was also said that he was Kharbil or Hizbil. There was disagreement as to whether he was an Israelite or a Qutbite. Al-Hasan and others said that he was a Copt. It was also said that he was the cousin of Pharaoh, as Al-Suddi said. He said: He is the one who was saved with Moses, peace be upon him, and that is why He said: **of the family of Pharaoh**. This man is the one meant by the Almighty's saying: "And a man came running from the farthest part of the city. He said, 'O Moses!'" (al-Qasas 28:20) The verse. This is the statement of Muqatil. Ibn Abbas said: There was no believer from the family of Pharaoh other than him, Pharaoh's wife, and the believer who warned Moses, saying, **The eminent ones are plotting to kill you**. It was narrated that the Prophet, may God bless him and grant him peace, said: "The truthful ones are Habib al-Najjar, the believer from the family of Yasin; and the believer from the family of Pharaoh, who said, 'Do you kill a man because he says, 'My Lord is God?' and the third is Abu Bakr al-Siddiq, and he is the best of them." In this there is consolation for the Prophet, may God bless him and grant him peace, meaning, do not be amazed by the polytheists of your people. This man had standing with Pharaoh, and for this reason he did not harm him. It was also said that this man was from the Children of Israel who concealed his faith from the family of Pharaoh, also from al-Suddi. In the discussion of this there is an inversion, and the interpretation is: And a believing man said who concealed his faith from the family of Pharaoh. So whoever considers the man a Copt, then *min* is related to an omitted word as an attribute of the man, the interpretation is: And a believing man said, attributed to the family of Pharaoh, meaning from his family and relatives. And whoever considers him an Israelite, then *min* is related to *yaktam* in the position of the second object of *yaktam* Al-Qushayri: And whoever considers him an Israelite, then there is a discrepancy in that, because it is said that he concealed such and such a matter from him, but it is not said that he concealed it from him. God Almighty said: **And they do not conceal from God a word** (An-Nisa': 42). Also, Pharaoh could not tolerate such a statement from the Children of Israel.

The second: The Almighty's saying: **Would you kill a**

man because he says, 'My Lord is God'? That is, because he says, and for the sake of **because he says, 'My Lord is God'**, then *that is* in the accusative case, with the preposition removed. **And he has come to you with clear proofs** meaning the nine verses "from your Lord. But if he is a liar, upon him is his lie." This was not because of doubt on his part in his message and truthfulness, but rather as a way of being gentle in asking for forgiveness and to avoid harm. If **and if** had been with the letter *nun* it would have been permissible, but the letter *nun* was deleted due to frequent usage according to Sibawayh, and because it is the letter *nun* of i'rab according to Abu al-Abbas. **And if he is truthful, some of what he promises you will befall you**, that is, if nothing befalls you except some of what he promises you, you will be destroyed. Abu Ubaidah's school of thought is that the meaning of **some of what he promises you** is everything he promises you, and he recited the words of Labid:

There are places where I don't like them, or some souls are attached to their bathrooms.

So, *some* means *all*, because if some are afflicted, all will inevitably be afflicted, as they are included in the threat. This is a softening of speech in preaching. Al-Mawardi said: *Some* may be used in place of *all* to soften the speech and expand the speech, as the poet said:

The patient may realize some of his need, while the hasty may make mistakes.

It was also said: He said that because he warned them of different types of punishment, each of which is destructive. It was as if he warned them that one of the two punishments would befall them. Moses promised them the punishment of this world or the punishment of the Hereafter if they disbelieved, so the meaning is that one of the two punishments would befall you. It was also said: That is, this punishment that he spoke of would befall you in this world and is part of the threat, then the punishment would be repeated in the Hereafter as well. It was also said: He promised them punishment if they disbelieved and reward if they believed, so if they disbelieved, some of what they were promised would befall them. **Indeed, God does not guide one who is transgressing** against himself, **a liar** against his Lord, referring to Moses, and this would be from his saying, **the believer**. It was said: *transgressing* in his stubbornness, **a liar** in his claim, referring to Pharaoh, and this would be from the saying of God the Most High.

Third: The Almighty's saying: **conceals his faith**. Judge Abu Bakr ibn al-Arabi said: Some of them thought that if a person who is accountable conceals his faith and does not utter it with his tongue, he is not a believer by virtue of his belief. Malik was inclined: If a man intends in his heart to divorce his wife, it is binding on him, just as he is a believer in his heart and a disbeliever in his heart. So he made the basis of faith on the heart, and that is the case, but not absolute. We have explained

this in the Principles of Jurisprudence, the gist of which is that if a person who is accountable intends disbelief in his heart, he is a disbeliever even if he does not utter it with his tongue. However, if he intends faith in his heart, he is not a believer under any circumstances until he utters it with his tongue. Taqiyya and fear do not prevent him from uttering it with his tongue in what is between him and God Almighty. Rather, taqiyya prevents him from being heard by others. It is not a condition of faith that others hear it for it to be valid and accountable. Rather, it is a condition that others hear it for him to refrain from harming himself and his property.

Fourth: Al-Bukhari and Muslim narrated on the authority of Urwah ibn al-Zubayr, who said: I said to Abdullah ibn Amr ibn al-As: Tell me about the worst thing the polytheists did to the Messenger of God, may God bless him and grant him peace. He said: While the Messenger of God, may God bless him and grant him peace, was in the courtyard of the Kaaba, Uqbah ibn Abi Mu'ayt took his place and seized the Messenger of God, may God bless him and grant him peace, by the shoulder, twisted his garment around his neck and strangled him violently. Then Abu Bakr came forward and seized his shoulder and pushed the Messenger of God, may God bless him and grant him peace, and said: **Do you kill a man because he says, 'My Lord is God,' when he has come to you with clear proofs from your Lord? Bukhari's wording.** Al-Tirmidhi Al-Hakim narrated in **Nawader Al-Usul** from the hadith of Ja'far bin Muhammad from his father from Ali **may God be pleased with him** who said: The Quraysh gathered after the death of Abu Talib with three men and wanted to kill the Messenger of God (peace and blessings of God be upon him). One of them came, attacking him and another, and the other tried to kill him. The Prophet (peace and blessings of God be upon him) called for help that day, but no one helped him except Abu Bakr, who had two braids. So he came, attacking this one and trying to kill that one, and saying at the top of his voice: **Woe to you! Do you kill a man because he says, 'My Lord is God?' By God, he is the Messenger of God.** So one of Abu Bakr's braids was cut off that day. Ali said: "By God, the day of Abu Bakr is better than the believer of the people of Pharaoh. That was a man who concealed his faith, but God praised him in His Book. But this Abu Bakr showed his faith and sacrificed his wealth and blood for the sake of God, the Almighty and Majestic."

I said: The statement of Ali **may God be pleased with him** that this was a man who concealed his faith means that this was in the beginning, unlike Abu Bakr **may God be pleased with him**, who showed his faith and did not hide it. Otherwise, the Quran clearly states that the believer from the family of Pharaoh showed his faith when they wanted to kill Moses (peace be upon him), as will be explained. In **Nawader Al-Usul** also on the authority of Asma bint Abi Bakr **may God be pleased with her**, they said to her: What is the most difficult thing you saw the polytheists do with the Messenger of God (peace and blessings of God be upon him)? She said: The polytheists were sitting in the mosque, discussing with the Messenger of God (peace and blessings of God be upon him) what he said about their gods. While they were like that, the Messenger of God (peace and blessings of God be

upon him) would enter, and they would all stand up to him. When they asked him about something, he would tell them the truth. They said: Didn't you say such and such about our gods? He said: Yes. They all clung to him until the cry came to Abu Bakr, who said to him: Save your companion. He left us and he had many tresses, and he entered the mosque saying: **And for you, 'Would you kill a man because he says, 'My Lord is God,** while he has come to you with clear proofs from your Lord?" So they turned away from the Messenger of God, may God bless him and grant him peace, and turned to Abu Bakr. Abu Bakr returned to us and did not touch any of his hair except that it came with it, and he was saying: Blessed are You, O Possessor of majesty and honor, honor, honor.

Tafsir Ibn Kathir

It is well known that this believing man was a Copt from the family of Pharaoh. Al-Suddi said: He was Pharaoh's cousin and it is said that he was the one who escaped with Moses, peace be upon him. Ibn Jarir chose this and rejected the statement of those who said that he was an Israelite because Pharaoh was moved by his words and listened to him and refrained from killing Moses, peace be upon him. If he had been an Israelite, he would have been likely to be punished quickly because he was from them. Ibn Jurayj said on the authority of Ibn Abbas, may God be pleased with them both, that no one from the family of Pharaoh believed except this man and Pharaoh's wife and the one who said: **O Moses, the leaders are conspiring to kill you.** Narrated by Ibn Abi Hatim. This man concealed his faith from his Coptic people and it did not appear until this day when Pharaoh said, **Let me kill Moses.** So the wrath of God Almighty seized the man. The best jihad is a word of justice in front of a tyrannical ruler, as proven by this hadith. There is nothing greater than this word in front of Pharaoh, which is his saying: **Would you kill a man because he says, 'My Lord is God,'** except for what Al-Bukhari narrated in his Sahih where he said: Ali bin Abdullah narrated to us, Al-Walid bin Muslim narrated to us, Al-Awza'i narrated to us, Yahya bin Abi Katheer narrated to me, Muhammad bin Ibrahim Al-Taymi narrated to me, Urwah bin Az-Zubayr narrated to me, may God be pleased with them both, he said: I said to Abdullah bin Amr bin Al-Aas, may God be pleased with them both, tell me the worst thing the polytheists did to the Messenger of God, may God bless him and grant him peace. He said: While the Messenger of God, may God bless him and grant him peace, was praying in the courtyard of the Kaaba, Uqbah bin Abi Mu'ayt came and seized the Messenger of God, may God bless him and grant him peace, by the shoulder, twisted his garment around his neck, and choked him violently. Abu Bakr, may God be pleased with him, came and seized his shoulder and pushed him away from the Prophet, may God bless him and grant him peace, then he said: **Would you kill a man because he says, 'My Lord is God,' when he has come to you with clear proofs from your Lord?** Al-Bukhari transmitted it exclusively from the hadith of Al-Awza'i. He said: Muhammad ibn Ishaq followed him on the authority of Yahya ibn Urwah on the authority of his father. Ibn Abi

And a believing man from the family of Pharaoh, who concealed his faith, said, "Would you kill a man because he says, 'My Lord is God,' and he has come to you with clear proofs from your Lord? And if he is a liar, then upon him is his lie. But if he is truthful, some of what he promises you will strike you. Indeed, God does not guide one who is a transgressor and a liar."

Hatim said: Harun ibn Ishaq Al-Hamadani told us: Abdah told us on the authority of Hisham, meaning Ibn Urwah, on the authority of his father, on the authority of Amr ibn Al-As **may God be pleased with him** that he was asked: What is the most severe thing you saw the Quraysh do to the Messenger of God (peace and blessings of God be upon him)? He said: The Messenger of God (peace and blessings of God be upon him) passed by them one day and they said to him: Are you forbidding us to worship what our fathers worshipped? He said: **I am that one**. So they went to him and grabbed the hem of his garment. I saw Abu Bakr **may God be pleased with him** embracing him from behind, shouting at the top of his voice, his eyes watering, and he was saying: **O my people, would you kill a man because he says, 'My Lord is God,' while he has come to you with clear proofs from your Lord?** until he finished the entire verse. This is how it was narrated by Al-Nasa'i from the hadith of Abdah, so he included it in the Musnad of Amr ibn Al-As **may God be pleased with him**. The Almighty's statement: **And he has come to you with clear proofs from your Lord** means how could you kill a man because he says, **My Lord is God**, while he has provided you with proof of the truth that he has brought to you? Then he addressed them and said: "And if he is a liar, then upon him is his lie. But if he is truthful, some of what he promises you will befall you." Meaning, if the truth of what he brought you is not clear to you, then it is wise, sound judgment, and prudent to leave him alone and not harm him. If he is a liar, then God, the Most High, will punish him for his lie in this world and the next. And if he is truthful and you have harmed him, then some of what he promises you will befall you. He threatens you, if you disobey him, with punishment in this world and the next. So it is possible for you that he is truthful, so based on this, you should not interfere with him. Rather, leave him and his people so that they may call them and follow him. Thus, God the Almighty told about Moses, peace be upon him, that he asked Pharaoh and his people for a truce in His saying: "And We had certainly tried before them the people of Pharaoh, and there came to them a noble messenger, saying, 'Give me the servants of God. Indeed, I am to you a trustworthy messenger, and do not exalt yourselves over God. Indeed, I have come to you with clear authority. And I have sought refuge in my Lord and your Lord, that you should stone me. And if you do not believe in me, then leave me alone.'" Thus, the Messenger of God, may God bless him and grant him peace, said to the Quraysh that they should leave him calling to God the Almighty, the servants of God, and not harm him, and maintain the kinship between him and them by not harming him. God the Almighty said: **Say, 'I do not ask of you any reward for this except love for the sake of kinship.'** That is, do not harm me regarding the kinship between me and you, so do not harm me and leave me alone with the people. And based on this, the truce took place on the day of Hudaibiyyah, and it was a clear victory. And the Almighty said: **Indeed, God does not guide one who is**

a transgressor and a liar, meaning if this one who claims that God the Almighty sent him to you was a liar, as you claim, then he would have been..." His command is clear and apparent to everyone in his words and actions, so it was in the utmost disagreement and confusion. We see his command as sound and his approach as upright. If he had been one of the extravagant liars, God would not have guided him and directed him to what you see of the order of his command and action. Then the believer said, warning his people of the removal of God's blessing from them and the descent of God's punishment upon them: **O my people, yours is the kingdom this Day, dominant in the land**. That is, God has bestowed upon you this kingdom and dominance in the land with the effective word and broad prestige, so take care of this blessing by thanking God Almighty and believing in His Messenger, may God bless him and grant him peace, and beware of God's punishment if you lie about His Messenger. **Then who will protect us from the punishment of God if it comes to us?** That is, these soldiers and these armies will not avail you and will not repel from us anything of God's punishment if He intends us harm. Pharaoh said to his people, responding to what this righteous, pious, and well-guided man, who was more deserving of the kingdom than Pharaoh, had suggested: **I only show you what I see**. That is, I do not say to you and advise you except what I see for myself. Pharaoh lied, for he Moses, peace be upon him, was convinced of the truthfulness of the message he brought: **He said, 'Indeed, you know that none has sent down these except the Lord of the heavens and the earth as insights.'** And God Almighty said: **And they denied them, though their souls were convinced thereof, out of injustice and arrogance**. So his saying, **I show you only what I see**, was a lie and a fabrication in it, and he betrayed God Almighty, His Messenger, may God bless him and grant him peace, and his subjects, for he deceived them and did not advise them. Likewise, his saying, **And I do not guide you except to the path of right conduct**, meaning I do not call you except to the path of truth, honesty, and right conduct. He also lied in that, even though his people obeyed him and followed him. God Almighty said: **So they followed the command of Pharaoh, and Pharaoh's command was not right**. And He, the Most High, said: **And Pharaoh led his people astray and did not guide them**. And in the hadith, "There is no leader who dies on the day he dies while deceiving his subjects except that he will not smell the fragrance of Paradise, although its fragrance can be found from a distance of five hundred years." And God Almighty is the Grantor of success to what is right.

Fath al-Qadir

28- **And a believing man from the family of Pharaoh, who concealed his faith, said**. Al-Hasan, Muqatil, and As-Suddi said: He was a Copt and a cousin of Pharaoh, and he was the one who escaped with

Moses, and he is the one meant by His statement: **And a man came running from the farthest part of the city and said, 'O Moses!'** (Al-Baqarah 2:17). It was also said that he was from the Children of Israel and not from the family of Pharaoh, which is contrary to what is in the verse. This was made possible by the fact that there is an inversion in the verse, and the meaning is: And a believing man from the Children of Israel, who concealed his faith from the family of Pharaoh, said. Al-Qushayri said: Whoever considers him to be an Israelite, then there is a deviation in that, because it is said that he concealed such and such a matter, but it is not said that he concealed it from him, as God, the Most High, said: **And they do not conceal from God a statement.** Also, Pharaoh would not have tolerated such a statement from the Children of Israel.

There is a difference of opinion about the name of this man. Some say Habib, some say Ezekiel, and others say something else. The majority read *rajul* with a damma on the jim, while Al-A'mash and Abd Al-Warith read it with a sukoon on it, and it is the language of Tamim and Najd. The first is the eloquent one. It was read with a kasra on the jim, and *mu'min* is an attribute of a man, and *min ahl Pharaoh* is another attribute, and *ya takhtis conceals his faith* is a third attribute. The interrogative in **Do you kill a man** is for denial, and **that he says, 'My Lord is God'** is in the accusative case with the preposition removed: that is, because he says or he dislikes saying it. The phrase **and he has come to you with clear proofs from your Lord** is in the accusative case as a state: that is, while the situation is that he has come to you with clear miracles and apparent evidence of his prophethood and the truth of his message, then he was gentle with them in defending him by saying: **And if he is a liar, upon him is his lie, but if he is truthful, some of what he promises you will befall you.** His statement was not due to doubt on his part, for he was a believer as God described him, and a believer does not doubt. The meaning of **Some of what He promises you will befall you** means that if it does not all of it befall you, then at least some of it will befall you. The *nun* was omitted from *yakan* in both places to make it easier due to frequent use, as Sibawayh said. Abu Ubaidah and Abu al-Haytham said: *some* here means all of it, meaning that all of what He promises you will befall you. Abu Ubaidah recited on this the saying of Labid:

There are places where if I do not like them or some souls are attached to their bathroom

That is, all souls. This was objected to, and it was answered that some may be used in the Arabic language to mean all, as in the poet's saying:

The patient may realize some of his need, while the hasty may make mistakes.

And the other said:

If things are managed by the youth rather than the elders, you will see some flaws in some of them.

There is nothing in the two couplets that indicates what they claimed. As for the couplet of Labid, it was said that by **some souls** he meant himself, and there is no necessity that compels us to interpret what is in the verse in that way, because he wanted to be

condescending with them and make them think that he did not believe in the truth of his prophethood, as is indicated by his saying: **He conceals his faith.** The people of meaning said: This is based on the demonstration of Al-Hajjaj, as if he said to them: The least that can happen in his truthfulness is that some of what he promises you will befall you, and in some of that your destruction, so it is as if what is obtained by some is what is obtained by all. Al-Layth said: "Some here is a connection, meaning: what he promises you will befall you. It was said that this torment that he says will befall you in this world, and it is some of what he threatens you with of torment. It was said that he promised them reward and punishment, so if they disbelieved, the punishment will befall them, and it is some of what he promised them. "Indeed, God does not guide one who is a transgressor and a liar." This is from the completion of the words of the believing man, and it is another argument with two aspects: One of them is that if he were a transgressor and a liar, God would not have guided him to clear proofs nor supported him with miracles. The second is that if he was like that. May God let him down and destroy him, so you have no need to kill him. He is a profligate who persists in sins and does a lot of them, and a lying slanderer.

Tafsir al-Baghawi

28. And a believing man from the family of Pharaoh who concealed his faith said.

They differed about this believer: Muqatil and Al-Suddi said: He was a Copt, a cousin of Pharaoh, and he is the one about whom God spoke, saying: **And there came a man from the farthest part of the city, running** (al-Qasas 28:20). Some people said: He was an Israelite. The metaphor of the verse: And a believing man from the family of Pharaoh who concealed his faith said. His name was Hazael according to Ibn Abbas and most scholars. Ibn Ishaq said: His name was [Jibrān]. It was said: The name of the man from the family of Pharaoh who believed was Habib. **Would you kill a man because he says, 'My Lord is God,' while he has come to you with clear proofs from your Lord,** meaning: with what indicates his truthfulness. **And if he is a liar, then upon him is his lie,** that will not harm you. **And if he is truthful,** and you denied him, **some of what he promises you will befall you,** Abu Ubaid said: What is meant by *some* is *all*, meaning: If you kill him while he is telling the truth, then what he threatens you with of punishment will befall you. Al-Layth said: *some* is a conjunction, meaning: what he promises you will befall you. The scholars of meaning said: This is based on what appears in Al-Hajjaj, as if he said: The least of his truthfulness is that some of what he promises you will befall you, and some of that will be your destruction. So he mentioned some to require all of it. **Indeed, God does not guide to His religion, whoever is a transgressor, [a polytheist], a liar,** against God.

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, Ali bin Abdullah told us, Al-Walid bin Muslim told us, Al-Awza'i told me,

Surat Ghafir 40:28

And a believing man from the family of Pharaoh, who concealed his faith, said, "Would you kill a man because he says, 'My Lord is God,' and he has come to you with clear proofs from your Lord? And if he is a liar, then upon him is his lie. But if he is truthful, some of what he promises you will strike you. Indeed, God does not guide one who is a transgressor and a liar."

Yahya bin Abi Katheer told me, Muhammad bin Ibrahim Al-Taimi told me, Urwah bin Al-Zubayr told me: I said to Abdullah bin Amr bin Al-As: Tell me the worst thing that the polytheists did to the Messenger of God, may God bless him and grant him peace. He said: While the Messenger of God, may God bless him and grant him peace, was praying in the courtyard of the Kaaba, Uqbah bin Abi Mu'ayt came and seized the Messenger of God, may God bless him and grant him peace, by the shoulder and twisted his garment around his neck, choking him violently. Abu Bakr came and seized him by the shoulder and pushed him away from the Messenger of God, may God bless him and grant him peace, and said: **Do you kill a man because he says, 'My Lord is God,' when he has come to you with clear proofs from your Lord?**

the first meaning, and the second was imagined to them in order to soften their resolve. He presented it to Pharaoh as a **transgressor and a liar** whom God does not guide to the right path or the road to salvation.

Tafsir al-Baidawi

28- **And a believing man from the family of Pharaoh said**, from among his relatives. It was said that *from* is connected to his saying **conceals his faith**, and the man was an Israelite or a foreign monotheist who was a hypocrite to them. **Do you kill a man?** Do you intend to kill him? **That he says** because he says, or the time to say without deliberation and contemplation in his matter. **My Lord is God** alone, and it indicates limitation like my friend Zayd. **And he has come to you with clear proofs**, the many that indicate his truthfulness from miracles and evidence. **From your Lord** He added to them after the clear proofs, as an argument against them and to lure them into acknowledging Him. Then He took them to the argument as a precaution, so He said: **And if he is a liar, then upon him is his lie**. The consequences of his lie will not pass him by, so in order to repel him, he would need to kill him. **And if he is truthful, some of what He promises you will befall you**, then at least some of it will befall you. In it, there is exaggeration in the warning and a demonstration of fairness and lack of bias. Therefore, He presented the fact that he is a liar or that what He promises you of worldly torment will befall you, which is some of His promises, as if He is frightening them with what is more likely to them. The interpretation of *some* is as the whole, like the saying of Labid:

There are places where I don't like them or where souls are attached to their bathrooms.

Promoter because he meant by *some* himself. **Indeed, God does not guide one who is a transgressor and a liar**. A third argument with two faces.

One of them: If he was a lying extravagant, God would not have guided him to the clear proofs and would not have supported him with those miracles.

The second: That whoever God created, He destroyed, so you have no need to kill him. Perhaps he intended

Surat Ghafir 40:29

O my people, yours is the kingdom this day, dominant in the land. So who will protect us from the punishment of God if it comes to us? Pharaoh said, **I only show you what I see, and I only guide you to the path of right conduct.**

Tafsir al-Jalalayn

29 - **O my people, yours is the kingdom this day, victorious prevailing in the land** the land of Egypt **so who will protect us from the punishment of God** His punishment if you kill His allies **if it comes to us** meaning we have no protector **Pharaoh said, I only show you what I see** meaning I advise you only with what I advise myself, which is the killing of Moses **and I guide you only to the path of right conduct** the path of correctness

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says, informing about what the believer from the family of Pharaoh said to Pharaoh and his al-Nas 114: **O my people, yours is the kingdom today, dominant in the land.** Meaning: the land of Egypt. He says: Yours is the authority today and the kingdom is dominant over the Children of Israel in the land of Egypt. **Then who will protect us from the wrath of God?** He says: Who will repel from us the wrath and power of God if it befalls us, and His punishment if it comes to us? Pharaoh said: **I only show you what I see.** He says: Pharaoh said in response to this believer who forbade the killing of Moses: **I only show you, O people, opinion and advice that I see to be good and right for myself and for you, and I only guide you to the path of righteousness.** He says: I only call you to the path of truth and rightness in the matter of Moses and his killing, because if you do not kill him, your religion will be changed, and corruption will spread in your land.

Tafsir al-Qurtubi

The Almighty says: **O my people, yours is the kingdom today.** This is from the words of the believer from the family of Pharaoh. His saying: **O my people** is evidence that he was a Copt, and that is why He added them to himself and said: **O my people** so that they would be more likely to accept His advice. **Yours is the kingdom,** so thank God for that. **Victorious in the land** means prevailing. It is in the accusative case as a state, meaning in the state of your victory. What is meant by *land* is the land of Egypt according to Al-Suddi and others, like His saying: **And thus We established Joseph in the land** (Yusuf 12:56) meaning in the land of Egypt. **Then who will protect us from the punishment of God if it comes to us?** That is, from the punishment of God, warning them against His punishment if Moses was truthful. So he reminded and warned, and Pharaoh knew that his argument was

clear, so he said: **I do not show you except what I see.** Abd Al-Rahman bin Zaid bin Aslam said: I do not advise you except what I see for myself. **And I do not guide you except to the path of right conduct** in denying Moses and in believing in Me.

Tafsir Ibn Kathir

It is well known that this believing man was a Copt from the family of Pharaoh. Al-Suddi said: He was Pharaoh's cousin and it is said that he was the one who escaped with Moses, peace be upon him. Ibn Jarir chose this and rejected the statement of those who said that he was an Israelite because Pharaoh was moved by his words and listened to him and refrained from killing Moses, peace be upon him. If he had been an Israelite, he would have been likely to be punished quickly because he was from them. Ibn Jurayj said on the authority of Ibn Abbas, may God be pleased with them both, that no one from the family of Pharaoh believed except this man and Pharaoh's wife and the one who said: **O Moses, the leaders are conspiring to kill you.** Narrated by Ibn Abi Hatim. This man concealed his faith from his Coptic people and it did not appear until this day when Pharaoh said, **Let me kill Moses.** So the wrath of God Almighty seized the man. The best jihad is a word of justice in front of a tyrannical ruler, as proven by this hadith. There is nothing greater than this word in front of Pharaoh, which is his saying: **Would you kill a man because he says, 'My Lord is God,'** except for what Al-Bukhari narrated in his Sahih where he said: Ali bin Abdullah narrated to us, Al-Walid bin Muslim narrated to us, Al-Awza'i narrated to us, Yahya bin Abi Katheer narrated to me, Muhammad bin Ibrahim Al-Taymi narrated to me, Urwah bin Az-Zubayr narrated to me, may God be pleased with them both, he said: I said to Abdullah bin Amr bin Al-Aas, may God be pleased with them both, tell me the worst thing the polytheists did to the Messenger of God, may God bless him and grant him peace. He said: While the Messenger of God, may God bless him and grant him peace, was praying in the courtyard of the Kaaba, Uqbah bin Abi Mu'ayt came and seized the Messenger of God, may God bless him and grant him peace, by the shoulder, twisted his garment around his neck, and choked him violently. Abu Bakr, may God be pleased with him, came and seized his shoulder and pushed him away from the Prophet, may God bless him and grant him peace, then he said: **Would you kill a man because he says, 'My Lord is God,' when he has come to you with clear proofs from your Lord?** Al-Bukhari transmitted it exclusively from the hadith of Al-Awza'i. He said: Muhammad ibn Ishaq followed him on the authority of Yahya ibn Urwah on the authority of his father. Ibn Abi Hatim said: Harun ibn Ishaq Al-Hamadani told us: Abdah told us on the authority of Hisham, meaning Ibn Urwah, on the authority of his father, on the authority of Amr ibn Al-As **may God be pleased with him** that he was asked: What is the most severe thing you saw the Quraysh do to the Messenger of God (peace and blessings of God be upon him)? He said: The Messenger of God (peace and blessings of God be upon him) passed by them one day and they said to him: Are you forbidding us to worship what our fathers

O my people, yours is the kingdom this day, dominant in the land. So who will protect us from the punishment of God if it comes to us? Pharaoh said, "I only show you what I see, and I only guide you to the path of right conduct."

worshipped? He said: **I am that one.** So they went to him and grabbed the hem of his garment. I saw Abu Bakr **may God be pleased with him** embracing him from behind, shouting at the top of his voice, his eyes watering, and he was saying: **O my people, would you kill a man because he says, 'My Lord is God,' while he has come to you with clear proofs from your Lord?** until he finished the entire verse. This is how it was narrated by Al-Nasa'i from the hadith of Abdah, so he included it in the Musnad of Amr ibn Al-Aas **may God be pleased with him.** The Almighty's statement: **And he has come to you with clear proofs from your Lord** means how could you kill a man because he says, **My Lord is God**, while he has provided you with proof of the truth that he has brought to you? Then he addressed them and said: "And if he is a liar, then upon him is his lie. But if he is truthful, some of what he promises you will befall you." Meaning, if the truth of what he brought you is not clear to you, then it is wise, sound judgment, and prudent to leave him alone and not harm him. If he is a liar, then God, the Most High, will punish him for his lie in this world and the next. And if he is truthful and you have harmed him, then some of what he promises you will befall you. He threatens you, if you disobey him, with punishment in this world and the next. So it is possible for you that he is truthful, so based on this, you should not interfere with him. Rather, leave him and his people so that they may call them and follow him. Thus, God the Almighty told about Moses, peace be upon him, that he asked Pharaoh and his people for a truce in His saying: "And We had certainly tried before them the people of Pharaoh, and there came to them a noble messenger, saying, 'Give me the servants of God. Indeed, I am to you a trustworthy messenger, and do not exalt yourselves over God. Indeed, I have come to you with clear authority. And I have sought refuge in my Lord and your Lord, that you should stone me. And if you do not believe in me, then leave me alone.'" Thus, the Messenger of God, may God bless him and grant him peace, said to the Quraysh that they should leave him calling to God the Almighty, the servants of God, and not harm him, and maintain the kinship between him and them by not harming him. God the Almighty said: **Say, 'I do not ask of you any reward for this except love for the sake of kinship.'** That is, do not harm me regarding the kinship between me and you, so do not harm me and leave me alone with the people. And based on this, the truce took place on the day of Hdaybiyyah, and it was a clear victory. And the Almighty said: **Indeed, God does not guide one who is a transgressor and a liar,** meaning if this one who claims that God the Almighty sent him to you was a liar, as you claim, then he would have been..." His command is clear and apparent to everyone in his words and actions, so it was in the utmost disagreement and confusion. We see his command as sound and his approach as upright. If he had been one of the extravagant liars, God would not have guided him and directed him to what you see of the order of his command and action. Then the believer said, warning his people of the removal of God's blessing

from them and the descent of God's punishment upon them: **O my people, yours is the kingdom this Day, dominant in the land.** That is, God has bestowed upon you this kingdom and dominance in the land with the effective word and broad prestige, so take care of this blessing by thanking God Almighty and believing in His Messenger, may God bless him and grant him peace, and beware of God's punishment if you lie about His Messenger. **Then who will protect us from the punishment of God if it comes to us?** That is, these soldiers and these armies will not avail you and will not repel from us anything of God's punishment if He intends us harm. Pharaoh said to his people, responding to what this righteous, pious, and well-guided man, who was more deserving of the kingdom than Pharaoh, had suggested: **I only show you what I see.** That is, I do not say to you and advise you except what I see for myself. Pharaoh lied, for he Moses, peace be upon him, was convinced of the truthfulness of the message he brought: **He said, 'Indeed, you know that none has sent down these except the Lord of the heavens and the earth as insights.'** And God Almighty said: **And they denied them, though their souls were convinced thereof, out of injustice and arrogance.** So his saying, **I show you only what I see,** was a lie and a fabrication in it, and he betrayed God Almighty, His Messenger, may God bless him and grant him peace, and his subjects, for he deceived them and did not advise them. Likewise, his saying, **And I do not guide you except to the path of right conduct,** meaning I do not call you except to the path of truth, honesty, and right conduct. He also lied in that, even though his people obeyed him and followed him. God Almighty said: **So they followed the command of Pharaoh, and Pharaoh's command was not right.** And He, the Most High, said: **And Pharaoh led his people astray and did not guide them.** And in the hadith, "There is no leader who dies on the day he dies while deceiving his subjects except that he will not smell the fragrance of Paradise, although its fragrance can be found from a distance of five hundred years." And God Almighty is the Grantor of success to what is right.

Fath al-Qadir

29- **O my people, yours is the kingdom this Day, dominant in the land.** That believing man reminded them of their kingdom so that they would thank God and not persist in their disbelief. The meaning of *dominant* is: dominance over people, victory over them, and superiority over them. The land is the land of Egypt. The accusative of *dominant* is in the state of **so who will protect us from the wrath of God if it comes to us?** That is, who will prevent us from His punishment and stand between us and Him when He comes? This is a warning from Him to them of God's vengeance upon them and the infliction of His punishment upon them. When Pharaoh heard what this man said of sound advice, he came up with a deception to make his people think that he had a firm place of advice and care for them, and that he would only treat them in a

way that would bring them benefit and ward off harm. For this reason, he said: **I only show you what I see.** Ibn Zayd said: That is, I only advise you with what I see for myself. Ad-Dahhak said: **I teach you nothing but what I know.** The seeing here is the seeing of the heart, not the sight. The second object is **except what I see.** "And I guide you only to the path of right guidance." That is, I guide you with this opinion only to the path of truth. The majority of scholars read "ar-rashad **with a soft sh on the letter shin.** **Muadh ibn Jabal read it with a shaddah on it, as it is an exaggerated form like darrab.**" An-Nahhas said: "It is a mistake, but there is no basis for it."

Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the statement of God, **And a believing man from the family of Pharaoh said,** that he said: There was no believer from the family of Pharaoh other than him, the wife of Pharaoh, and the believer who warned Moses, who said, **The eminent ones are plotting against you to kill you.** Ibn al-Mundhir said: I was told that his name was Ezekiel. Abd ibn Humayd narrated on the authority of Abu Ishaq, who said: His name was Habib. Al-Bukhari and others narrated on the authority of Urwah, who said: It was said to Abdullah ibn Amr ibn al-As, "Tell us about the worst thing the polytheists did to the Messenger of God (peace and blessings of God be upon him)." He said: While the Messenger of God (peace and blessings of God be upon him) was praying in the courtyard of the Kaaba, Uqbah ibn Abi Mu'ayt came, seized the Messenger of God (peace and blessings of God be upon him) by the shoulder, twisted his garment around his neck, and strangled him violently. Abu Bakr came, seized his shoulders, and pushed him away from the Prophet (peace and blessings of God be upon him) and then said: **Do you kill a man because he says, 'My Lord is God,' while he has come to you with clear proofs from your Lord?** Abu Nu'aym narrated in Fadhail al-Sahaba and al-Bazzar on the authority of Ali ibn Abi Talib that he said: O people, tell me who is the bravest of people? They said: You. He said: I have never fought anyone without taking my revenge on him, but tell me who is the bravest of people? They said: We do not know, so who? Abu Bakr said: I saw the Messenger of God (peace and blessings of God be upon him) and the Quraysh seized him. One of them was avoiding him and another was throwing himself at him, and they were saying: You are the one who made the gods into one god. By God, no one approached us except Abu Bakr. He was hitting this one, and another was coming, and another was throwing himself at him, and he was saying: Woe to you! Do you kill a man because he says, 'My Lord is God?' Then he raised his cloak and wept until his beard was wet, then he said: Who is the toughest of you, is the believer from the family of Pharaoh better or Abu Bakr? The people were silent. He said: Will you not answer? By God, an hour with Abu Bakr is better than a believer from the family of Pharaoh. That one was a man who concealed his faith and that one was a man who declared his faith.

Tafsir al-Baghawi

29. **O my people, yours is the kingdom this day, dominant in the land,** victorious in the land of Egypt, **but who will protect us from the wrath of God, who will prevent us from the punishment of God, if it comes to us,** meaning, yours is the kingdom today, so do not expose yourselves to the punishment of God by denying and killing the Prophet, for there is nothing to prevent the punishment of God if it befalls you. **Pharaoh said, 'I do not show you,' of opinion and advice, "except what I see,** of myself. Ad-Dahhak said, **I teach you only what I know, and I guide you only to the path of right conduct,** I call you only to the path of guidance.

Tafsir al-Baidawi

29- "O my people, yours is the kingdom this day, victorious and exalted. In the land, the land of Egypt. But who will protect us from the punishment of God if he comes to us?" That is, do not corrupt your affair and do not expose yourselves to the punishment of God by killing him, for if he comes to us, no one will prevent us from him. He only included himself in the two pronouns because he was one of them in kinship, and to show them that he was with them and shared in what he advised them. "Pharaoh said, 'I do not show you except what I advise you except what I see and approve of, which is killing him. I do not teach you except what I know to be correct, and my heart and tongue are in agreement upon it. I do not guide you except to the path of right conduct,' the path of right conduct. It was read with emphasis as fa'al for emphasis from rashd like 'alaam, or from rashd like 'abdal from arshaad like jabar from ajbara because it is restricted to hearing or in relation to right conduct like 'awaj and batat.

Surat Ghafir 40:30

And he who believed said, "O my people, indeed I fear for you something like the Day of the Confederates."

Surat Ghafir 40:30

And he who believed said, **O my people, indeed I fear for you something like the Day of the Confederates.**

Tafsir al-Jalalayn

30 - **And he who believed said, O my people, indeed I fear for you a day like that of the Confederates** meaning a day of party after party.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And the believer from the family of Pharaoh and his chiefs said: O my people, I fear for you, if you kill Moses, a day like the day of the parties who formed parties against the messengers of God, Noah, Hud, and Salih. God destroyed them because of their audacity towards them, so He will destroy you as He destroyed them.

Tafsir al-Qurtubi

The Almighty said: **And O my people, indeed I fear for you the Day of Calling.** He increased the admonition and intimidation and revealed his faith, either submitting and preparing himself for the fight, or confident that they did not intend him harm, and God protected him from their evil with His true statement: **So God protected him from the evil of their plotting.** The common reading is **the Calling** with a light dal, and it is the Day of Resurrection. Umayyah ibn Abi al-Salt said:

And He spread out the creation, and when He spread it out, they understood its inhabitants until they called out. It was called thus because people call out to one another. The Companions of the Heights will call out to men they recognize by their mark, and the Companions of Paradise and the Companions of the Fire will call out, **Indeed, we have found what our Lord promised us to be true.** (Al-A'raf 7:44) The Companions of the Fire will call out to the Companions of Paradise, **Pour on us some water.** (Al-A'raf 7:50) The crier also calls out for misery and happiness: "Surely, so-and-so, son of so-and-so, has been wretched with a misery after which he will never be happy. Surely, so-and-so, son of so-and-so, has been blessed with a happiness after which he will never be miserable." This is when deeds are weighed. The angels will call out to the Companions of Paradise, **Indeed, this is Paradise which you have inherited for what you used to do.** (Al-A'raf 7:43) And when death is slaughtered, it will call out, **O People of Paradise, eternity without death! O People of the Fire, eternity without death!** And every people will call out for their mothers, and so on. Al-Hasan ibn al-Samiq, Ya'qub,

Ibn Kathir and Ibn Mujahid read: *al-tanad* with the addition of the ya' in both connected and paused states, according to the original text. Ibn Abbas, al-Dahhak and 'Ikrimah read **yawm al-tanad** with a shaddah on the dal. Some Arabists said: This is a mistake, because it is from nada yanda, meaning to run away, as the poet said:

And I am leaving, and my fear of her clubs has stirred up my spirits. I strive with naked anger.

He said: This has no meaning on the Day of Resurrection. Abu Ja'far al-Nahhas said: This is a mistake, and reading it as such is good, as it means the Day of Discord. Ad-Dahhak said: That is when they hear the roaring of Hell, they will call out in flight, and they will not come to any region of the earth except that they will find rows of angels, so they will return to the place they were in. This is what He said: **The Day of Calling** and His saying: **O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth** (Ar-Rahman 55:33) and the verse. And His saying: **And the angels are over its corners** (Al-Haqqah 59:17) Ibn al-Mubarak mentioned this meaning. He said: Abdur-Rahman bin Yazid bin Jabir informed us: Abdur-Jabbar bin Ubaidullah bin Salman informed us regarding the words of God the Almighty: {Indeed, I fear for you the Day of Calling * The Day you will turn back in retreat} Then their eyes will respond to them with tears, so they will weep until the tears run out. Then their eyes will respond to them with blood, so they will weep until the blood runs out. Then their eyes will respond to them with pus. He said: A command from God will be sent upon them, so they will turn back in retreat. Then their eyes will respond to them with pus, so they will weep until the pus runs out and their eyes will be sunk like burning in mud. It was said: This will happen when Israfil, peace be upon him, blows the trumpet with the blast of terror. It was mentioned by Ali ibn Ma'bad, al-Tabari and others from the hadith of Abu Hurairah, which states: "Then the earth will be like a ship in the sea, battered by waves, so people will rock on its back, nursing mothers will be stunned, pregnant women will give birth to what is in their bellies, children will turn gray, and the devils will fly away, and the angels will meet them, striking their faces, and people will turn their backs, calling out to one another. This is the one about which God the Most High will say: "The Day of Calling * The Day you will turn your backs, having no protector from God. And whomever God sends astray, for him there is no guide." The hadith in full. We have already mentioned it in Kitab al-Tadhkirah and discussed it there. It was narrated from Ali ibn Nasr from Abu Amr that the sukoon on the dal in *tanad* is only in the wasl. Abu Ma'mar narrated from Abdul Warith that the ya' was added only in the wasl, and this is the view of Warsh. The well-known view from Abu Amr is to delete it in both cases. The rest of the seven recited this way, except for Warsh, according to what we mentioned from him, and except for Ibn Kathir, according to what was mentioned above. It was said: The Day of Resurrection was called the Day of Calling, because the unbeliever will be called out on it with woe,

destruction, and regret. Ibn Jurayj said the same. It was also said: It contains an implied meaning, **I fear for you the punishment of the Day of Calling**. And God knows best.

Tafsir Ibn Kathir

This is report from God the Almighty about this righteous man, the believer of the family of Pharaoh, that he warned his people of the punishment of God the Almighty in this world and the hereafter, so he said: **O my people, indeed I fear for you a Day like that of the Confederates**, meaning those who denied the messengers of God in ancient times, such as the people of Noah, Aad, and Thamud, and those who came after them from the nations of disbelief, how the punishment of God befell them, and no one repelled it from them, nor did anyone repel it from them. **And God does not intend injustice to His servants**, meaning God the Almighty destroyed them because of their sins, their denial of His messengers, and their disobedience to His command, so He executed His decree upon them. Then he said: **And O my people, indeed I fear for you the Day of Calling**, meaning the Day of Resurrection, and it was called that. Some of them said that when it came in the hadith of the trumpet that when the earth is shaken and splits from one region to another and shudders and shakes, and people see that, they run away, calling out to one another. Others, including Ad-Dahhak, said: Rather, that is when their jinn are brought, people run away from them, and the angels meet them and return them to the station of The Gathering, which is the Almighty's saying: **And the King is over its corners**, and His saying: "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority." It has been narrated on the authority of Ibn Abbas, may God be pleased with him, Al-Hasan and Ad-Dahhak that they read **The Day of Calling** with a shaddah on the dal from the call of a camel when it strays and goes. It was said that because the scale has an angel who, if he weighs the deeds of the servant and they are heavier, calls out at the top of his voice, **Indeed, so-and-so, son of so-and-so, has been made happy, a happiness after which he will never be miserable**. And if his deeds are light, he calls out, **Indeed, so-and-so, son of so-and-so, has been made miserable**. Qatada said: Every people calls out their deeds. The people of Paradise call out to the people of Paradise and the people of Hell call out to the people of Hell. It was said that it was called that because the people of Paradise call out to the people of Hell, "Indeed, we have found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They said, "Yes. **And the people of Hell will call out to the people of Paradise**, Pour upon us some water or from whatever God has provided you. **They will say**, Indeed, God has forbidden them both to the disbelievers." And the call of the people of A'raf to the people of Paradise and the people of Hell, as mentioned in Surat Al-A'raf. Al-Baghawi and others chose that it was named thus for the sum of that, and it is a good and fine statement, and God knows best. And the statement of God, the Most High: "The Day you turn back, fleeing," meaning

going and fleeing. "No, there is no burden. To your Lord, that Day, is the final settlement." For this reason, God, the Most High, said: "You will have no protector from God," meaning there is no protector to prevent you from God's wrath and punishment. "And he whom God sends astray, for him there is no guide," meaning he whom God sends astray, for him there is no guide other than Him. And the statement of God, the Most High: "And indeed, Joseph came to you before with clear proofs," meaning the people of Egypt, and God sent among them a messenger before Moses, peace be upon him, and he is Joseph, peace be upon him. He was the noble one of the people of Egypt, and he was a messenger calling his nation to God, the Most High, with justice, but they did not obey him in that obedience except for the sake of ministry and worldly prestige. For this reason, God, the Most High, said: "So what You remained in doubt about what he brought you until, when he died, you said, **God will never send after him a messenger**. That is, you despaired and said, hoping, **God will never send after him a messenger**. This was due to their disbelief and denial. **Thus does God send astray he who is a transgressor, full of doubt**. That is, this is the state of one whom God sends astray due to his transgression in his actions and the doubt in his heart. Then the Almighty said, **Those who dispute concerning the verses of God without any authority that has come to them**. That is, those who reject the truth with falsehood and dispute with arguments without any proof or argument from God Almighty. God Almighty hates that with the utmost hatred. For this reason, the Almighty said, **It is most hateful in the sight of God and to those who believe**. That is, the believers also hate those who have this characteristic. For whoever has this characteristic, God seals his heart so that he does not know what is right nor denounce what is wrong. For this reason, the Almighty said, **Thus does God seal the heart of every arrogant person**. That is, he who follows the truth **a tyrant**. Ibn Abi Hatim narrated on the authority of Ikrimah and it was narrated on the authority of Al-Sha'bi that they both said: They said: A person is not a tyrant until he kills two people. Abu Imran al-Joni and Qatada said: The sign of tyrants is killing without right. And God Almighty knows best.

Fath al-Qadir

Then that believing man repeated his reminder to them, and warned them that what happened to those before them would happen to them, so God said, narrating from him: 30- **And the one who believed said, 'O my people, indeed I fear for you something like the Day of the Confederates.'** That is, something like the day of the punishment of the past nations who formed parties against their prophets. He used the singular form of *day* because the plural of *confederates* is sufficient to suffice with the plural of *confederates*.

Tafsir al-Baghawi

30. And he who believed said, **O my people, indeed I fear for you a day like that of the Confederates**.

Surat Ghafir 40:30

And he who believed said, "O my people, indeed I fear for you something like the Day of the Confederates."

Tafsir al-Baidawi

30- **And he who believed said, 'O my people, indeed I fear for you'** in denying him and exposing him. **Like the Day of the Confederates** like the days of past nations, meaning their events, and the plural of **the Confederates** with the explanation is more sufficient than the plural of **the Day**.

Surat Ghafir 40:31

Like the way of the people of Noah, Aad, and Thamud, and those after them. And God does not intend injustice for the servants.

Tafsir al-Jalalayn

31 - **Like the practice of the people of Noah, Aad, Thamud, and those after them** A parable instead of a parable before it, meaning like the punishment of those who disbelieved, the habit before you, of their torture in this world **and God does not intend injustice for the servants**

Tafsir al-Suyuti

Tafsir al-Tabari

And his people **are like the way of the people of Noah** meaning: He will do that to you and destroy you, just as He did to the people of Noah, Aad, and Thamud, and what He did to them. We have already explained the meaning of **how often** with evidence, which makes it unnecessary to repeat it, along with mentioning the statements of the scholars of interpretation regarding it.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **Like the habit of the people of Noah**, meaning: like a situation.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Like the way of the people of Noah**, he said: Like what befell them.

His saying: **And those after them** means the people of Abraham and the people of Lot, and they are also from the parties.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And those after them**, he said: They are the parties.

And His statement: **And God does not desire injustice for His servants**, the Most High says, informing about what the believer from the family of Pharaoh said to Pharaoh and his al-Nas 114: God did not destroy these parties from these nations out of injustice from Him to them, without any crime they committed between themselves and Him, because He does not desire injustice for His servants, nor does He wish it, but He destroyed them because of their crimes and disbelief in Him, and their disobedience to His command.

Tafsir al-Qurtubi

The Almighty said: **The Day you will turn back in retreat** as a substitute for **the Day of Calling** **And he whom God sends astray - for him there is no guide** meaning, whoever God creates misguidance in his heart, there is no guide for him. There are two sayings

about who said it: One of them is Moses. The second is the believer of the family of Pharaoh, and this is the more apparent. And God knows best.

Tafsir Ibn Kathir

This is report from God the Almighty about this righteous man, the believer of the family of Pharaoh, that he warned his people of the punishment of God the Almighty in this world and the hereafter, so he said: **O my people, indeed I fear for you a Day like that of the Confederates**, meaning those who denied the messengers of God in ancient times, such as the people of Noah, Aad, and Thamud, and those who came after them from the nations of disbelief, how the punishment of God befell them, and no one repelled it from them, nor did anyone repel it from them. **And God does not intend injustice to His servants**, meaning God the Almighty destroyed them because of their sins, their denial of His messengers, and their disobedience to His command, so He executed His decree upon them. Then he said: **And O my people, indeed I fear for you the Day of Calling**, meaning the Day of Resurrection, and it was called that. Some of them said that when it came in the hadith of the trumpet that when the earth is shaken and splits from one region to another and shudders and shakes, and people see that, they run away, calling out to one another. Others, including Ad-Dahhak, said: Rather, that is when their jinn are brought, people run away from them, and the angels meet them and return them to the station of The Gathering, which is the Almighty's saying: **And the King is over its comers**, and His saying: "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority." It has been narrated on the authority of Ibn Abbas, may God be pleased with him, Al-Hasan and Ad-Dahhak that they read **The Day of Calling** with a shaddah on the dal from the call of a camel when it strays and goes. It was said that because the scale has an angel who, if he weighs the deeds of the servant and they are heavier, calls out at the top of his voice, **Indeed, so-and-so, son of so-and-so, has been made happy, a happiness after which he will never be miserable**. And if his deeds are light, he calls out, **Indeed, so-and-so, son of so-and-so, has been made miserable**. Qatada said: Every people calls out their deeds. The people of Paradise call out to the people of Paradise and the people of Hell call out to the people of Hell. It was said that it was called that because the people of Paradise call out to the people of Hell, "Indeed, we have found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They said, *Yes*. And the people of Hell will call out to the people of Paradise, **Pour upon us some water or from whatever God has provided you**. They will say, **Indeed, God has forbidden them both to the disbelievers**. And the call of the people of A'raf to the people of Paradise and the people of Hell, as mentioned in Surat Al-A'raf. Al-Baghawi and others chose that it was named thus for the sum of that, and it is a good and fine statement, and God knows best. And the statement of God, the Most High: **The Day you turn back, fleeing**, meaning going and fleeing. "No, there is no burden. To your

Surat Ghafir 40:31

Like the way of the people of Noah, Aad, and Thamud, and those after them. And God does not intend injustice for the servants.

Lord, that Day, is the final settlement." For this reason, God, the Most High, said: **You will have no protector from God**, meaning there is no protector to prevent you from God's wrath and punishment. **And he whom God sends astray, for him there is no guide**, meaning he whom God sends astray, for him there is no guide other than Him. And the statement of God, the Most High: **And indeed, Joseph came to you before with clear proofs**, meaning the people of Egypt, and God sent among them a messenger before Moses, peace be upon him, and he is Joseph, peace be upon him. He was the noble one of the people of Egypt, and he was a messenger calling his nation to God, the Most High, with justice, but they did not obey him in that obedience except for the sake of ministry and worldly prestige. For this reason, God, the Most High, said: "So what You remained in doubt about what he brought you until, when he died, you said, **God will never send after him a messenger**. That is, you despaired and said, hoping, **God will never send after him a messenger**. This was due to their disbelief and denial. **Thus does God send astray he who is a transgressor, full of doubt**. That is, this is the state of one whom God sends astray due to his transgression in his actions and the doubt in his heart. Then the Almighty said, **Those who dispute concerning the verses of God without any authority that has come to them**. That is, those who reject the truth with falsehood and dispute with arguments without any proof or argument from God Almighty. God Almighty hates that with the utmost hatred. For this reason, the Almighty said, **It is most hateful in the sight of God and to those who believe**. That is, the believers also hate those who have this characteristic. For whoever has this characteristic, God seals his heart so that he does not know what is right nor denounce what is wrong. For this reason, the Almighty said, **Thus does God seal the heart of every arrogant person**. That is, he who follows the truth **a tyrant**. Ibn Abi Hatim narrated on the authority of Ikrimah and it was narrated on the authority of Al-Sha'bi that they both said: They said: A person is not a tyrant until he kills two people. Abu Imran al-Joni and Qatada said: The sign of tyrants is killing without right. And God Almighty knows best.

Fath al-Qadir

Then he explained the confederates and said: 31- **Like the way of the people of Noah, Aad, Thamud, and those after them** meaning like their condition in the punishment, or like their habit of continuing to deny, or like the punishment for what they were upon of disbelief and denial **And God does not intend injustice for the servants** meaning He does not punish them without sin, and negating the intention to be unjust necessitates negating injustice by the implication of the address.

Tafsir al-Baghawi

31. **Like the habit of the people of Noah, Aad, Thamud, and those after them**, meaning: like their habit of

persisting in denial until the punishment came to them, **and God does not intend injustice for His servants**, meaning: He does not destroy them before the proof is established against them.

Tafsir al-Baidawi

31- **Like the way of the people of Noah, Aad, and Thamud** like the recompense for what they were constantly doing of disbelief and harming the messengers **and those after them** like the people of Lot **And God does not intend injustice to the servants** so He does not punish them without sin nor does He leave the unjust among them without taking revenge, and it is more eloquent than the Almighty's saying: **And your Lord is not unjust to the servants** in that what is negated in it is the occurrence of His will being connected to injustice.

Surat Ghafir 40:32

And O my people, indeed I fear for you the Day of Calling

Tafsir al-Jalalayn

32 - **And O my people, indeed I fear for you the Day of Calling** by deleting the ya' and proving it, meaning the Day of Resurrection, when the people of Paradise will call out to the people of Hell frequently, and vice versa, and calling out happiness for its people and misery for its people, and other things.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what this believer said to Pharaoh and his al-Nas 114: **O my people, I fear for you** because of your killing Moses if you kill him, the punishment of God **on the Day of Calling**.

The reciters differed in their reading of His statement: **The Day of Calling**. The majority of the reciters of the regions read it as **The Day of Calling** with a light dal and leaving out the proof of the ya', in the sense of interaction, from the people called out, calling out, as He, the Most High, said: "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.'" (al-A'raf 7:44) And He said: **And the companions of the Fire will call out to the companions of Paradise, 'Pour upon us some water.'** (al-A'raf 7:50) Therefore, the reciters of that interpreted it in this way.

Mention of those who said that: Muhammad bin Bashir told us, he said: Muhammad bin Abdullah Al-Ansari told us, he said: Saeed told us, on the authority of Qatada that he said regarding this verse **The Day of Calling** he said: The day when the people of Hell call out to the people of Paradise: Pour water upon us.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **And O my people, indeed I fear for you the Day of Calling** the day when the people of Paradise will call out to the people of Hell, "Indeed, we have found what our Lord promised us to be true. Have you found what your Lord promised to be true?" (al-A'raf 7:44) and the people of Hell will call out to the people of Paradise, **Pour upon us some water or from whatever God has provided you?** (al-A'raf 7:50).

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **The Day of Calling**, he said: On the Day of Resurrection, the people of Paradise will call out to the people of Hell.

"And it has been narrated from the Messenger of God, may God bless him and grant him peace, regarding the meaning of this reading, with another interpretation

in a different way."

And this is what Abu Kurayb narrated to us, he said: Abd al-Rahman ibn Muhammad al-Maharibi narrated to us, on the authority of Ismail ibn Rafi' al-Madani, on the authority of Yazid ibn Ziyad, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of a man from the Ansar, on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace, who said: God will command Israfil to blow the first trumpet, and he will say: Blow the trumpet of terror, and the inhabitants of the heavens and the earth will be terrified, except for whom God wills to continue it and prolong it so that it does not cease. And it is the one about which God says: **And these do not wait except for a single blast that will have no reprieve** (Surah Sad: 15). So God will move the mountains and they will become a mirage, and the earth and its inhabitants will shake violently. And it is the one about which God says: **The Day the great earthquake will shake, followed by another, hearts that Day will be trembling** (Surah al-Nazi'at 79:6-8). So it will be like a ship floundering in the sea, battered by the waves, tossing its inhabitants, or like a lamp hanging from the throne, shaken by the spirits, so the people will sway on its back, and the nursing mothers will be astray. Pregnant women will give birth, children will turn gray, and the devils will fly away until they reach the regions. The angels will meet them and strike their faces, and they will return, and people will turn back, calling out to one another. This is what God says: "The Day of Calling, the Day when you will turn back, retreating. You will have no protector from God."

According to this interpretation, the meaning of the words is: O my people, I fear for you the Day when people will call out to one another, from the terror of the blast of terror.

Others read it as: <The Day of Calling>with emphasis on the dal, meaning: the interaction from the word nad, and that is when they fled and scattered on the ground, as camels scattered: when they stray from their owners.

He mentioned who said that as well, and he mentioned the meaning intended by reading it as well:

Musa bin Abd al-Rahman al-Masruqi told me: Abu Usamah told us, on the authority of al-Ajlal, who said: I heard al-Dahhak bin Muzahim say: When the Day of Resurrection comes, God will command the lowest heaven to split open with its inhabitants, and the angels in it will descend, surrounding the earth and all that is on it, then the second, then the third, then the fourth, then the fifth, then the sixth, then the seventh, and they will be arranged in rows below each other. Then the highest angel will descend on its left side, Hell. When the people of the earth see it, they will call out, and they will not come to any region of the earth except that they will find the seven rows of angels, so they will return to the place they were in. This is what God says: **Indeed, I fear for you the Day of Calling, the Day when you will turn back and flee**. This is what He says: **And your Lord will come with angels, rank upon rank, and that Day Hell will be brought forth**. (al-Fajr 89:22-23), and His statement: "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not

pass except by authority." (al-Rahman: 33)], and that is His saying: **And the heaven will be split open, and that Day it will be fragile, and the angels will be over its corners.** (al-Haqqah 69:16-17)

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **The Day of Calling:** He said: They will call out. It was narrated on the authority of Al-Hasan Al-Basri that he read it as **The Day of Calling** with the ya' and the dal pronounced with a light dal.

The correct reading in this regard, according to us, is what the reciters of the regions have done, which is to soften the dal and without adding the ya'. This is because this is the reading that is agreed upon by the reciters of the regions, and it is not permissible to contradict it in what it has transmitted. So if this is the correct reading, then the meaning of the statement is: **O my people, indeed I fear for you the Day when people will call out to one another**, either because of the horror of what they have witnessed of the great power of God, and the horror of what has befallen them of the distress of that day, or to remind some of them of God's fulfillment of the promise that He promised them in this world, and a call for help from some of them to others because of the great affliction that they have encountered therein.

Tafsir al-Qurtubi

God the Almighty says: **And Joseph had already come to you before with clear proofs.** It was said that this was from the words of Moses. It was also said that it was part of the sermon delivered to the believers from the family of Pharaoh. He mentioned their long-standing arrogance towards the prophets, and he meant that Joseph, son of Jacob, came to them with clear proofs. **Are separate lords better or God, the One, the Prevailing?** (Yusuf 12:39) Ibn Jurayj said: He is Joseph, son of Jacob. God the Almighty sent him as a messenger to the Copts after the death of the king before Moses with clear proofs, which are visions. Ibn Abbas said: He is Joseph, son of Ephraim, son of Joseph, son of Jacob. He stayed among them as a prophet for twenty years. Al-Naqqash narrated from Al-Dahhak that God the Almighty sent to them a messenger from the jinn called Joseph. Wahb ibn Munabbih said: The Pharaoh of Moses is the Pharaoh of Joseph, Omar. Others say: He is the last. An-Nahhas: There is nothing in the verse that indicates that it is him, because if a prophet brought clear proofs to those with him and those after him, then he brought them to all of them and it is upon them to believe him in them. **So you did not cease to be in doubt about that which he brought you** meaning your ancestors were in doubt. **Until, when he perished, you said, 'God will never send after him a messenger'** meaning one who claims to be a messenger. **Thus does God mislead** meaning like that misguidance **God misleads whoever is a transgressor** "polytheist" *doubter* "doubter of the Oneness of God Almighty."

Tafsir Ibn Kathir

This is report from God the Almighty about this righteous man, the believer of the family of Pharaoh, that he warned his people of the punishment of God the Almighty in this world and the hereafter, so he said: **O my people, indeed I fear for you a Day like that of the Confederates**, meaning those who denied the messengers of God in ancient times, such as the people of Noah, Aad, and Thamud, and those who came after them from the nations of disbelief, how the punishment of God befell them, and no one repelled it from them, nor did anyone repel it from them. **And God does not intend injustice to His servants**, meaning God the Almighty destroyed them because of their sins, their denial of His messengers, and their disobedience to His command, so He executed His decree upon them. Then he said: **And O my people, indeed I fear for you the Day of Calling**, meaning the Day of Resurrection, and it was called that. Some of them said that when it came in the hadith of the trumpet that when the earth is shaken and splits from one region to another and shudders and shakes, and people see that, they run away, calling out to one another. Others, including Ad-Dahhak, said: Rather, that is when their jinn are brought, people run away from them, and the angels meet them and return them to the station of The Gathering, which is the Almighty's saying: **And the King is over its corners**, and His saying: "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority." It has been narrated on the authority of Ibn Abbas, may God be pleased with him, Al-Hasan and Ad-Dahhak that they read **The Day of Calling** with a shaddah on the dal from the call of a camel when it strays and goes. It was said that because the scale has an angel who, if he weighs the deeds of the servant and they are heavier, calls out at the top of his voice, **Indeed, so-and-so, son of so-and-so, has been made happy, a happiness after which he will never be miserable.** And if his deeds are light, he calls out, **Indeed, so-and-so, son of so-and-so, has been made miserable.** Qatada said: Every people calls out their deeds. The people of Paradise call out to the people of Paradise and the people of Hell call out to the people of Hell. It was said that it was called that because the people of Paradise call out to the people of Hell, "Indeed, we have found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They said, *Yes*. And the people of Hell will call out to the people of Paradise, **Pour upon us some water or from whatever God has provided you.** They will say, **Indeed, God has forbidden them both to the disbelievers.** And the call of the people of A'raf to the people of Paradise and the people of Hell, as mentioned in Surat Al-A'raf. Al-Baghawi and others chose that it was named thus for the sum of that, and it is a good and fine statement, and God knows best. And the statement of God, the Most High: **The Day you turn back, fleeing**, meaning going and fleeing. "No, there is no burden. To your Lord, that Day, is the final settlement." For this reason, God, the Most High, said: **You will have no protector from God**, meaning there is no protector to prevent you from God's wrath and punishment. **And he whom God**

sends astray, for him there is no guide, meaning he whom God sends astray, for him there is no guide other than Him. And the statement of God, the Most High: **And indeed, Joseph came to you before with clear proofs**, meaning the people of Egypt, and God sent among them a messenger before Moses, peace be upon him, and he is Joseph, peace be upon him. He was the noble one of the people of Egypt, and he was a messenger calling his nation to God, the Most High, with justice, but they did not obey him in that obedience except for the sake of ministry and worldly prestige. For this reason, God, the Most High, said: "So what You remained in doubt about what he brought you until, when he died, you said, **God will never send after him a messenger**. That is, you despaired and said, hoping, **God will never send after him a messenger**. This was due to their disbelief and denial. **Thus does God send astray he who is a transgressor, full of doubt**. That is, this is the state of one whom God sends astray due to his transgression in his actions and the doubt in his heart. Then the Almighty said, **Those who dispute concerning the verses of God without any authority that has come to them**. That is, those who reject the truth with falsehood and dispute with arguments without any proof or argument from God Almighty. God Almighty hates that with the utmost hatred. For this reason, the Almighty said, **It is most hateful in the sight of God and to those who believe**. That is, the believers also hate those who have this characteristic. For whoever has this characteristic, God seals his heart so that he does not know what is right nor denounce what is wrong. For this reason, the Almighty said, **Thus does God seal the heart of every arrogant person**. That is, he who follows the truth a tyrant. Ibn Abi Hatim narrated on the authority of Ikrimah and it was narrated on the authority of Al-Sha'bi that they both said: They said: A person is not a tyrant until he kills two people. Abu Imran al-Joni and Qatada said: The sign of tyrants is killing without right. And God Almighty knows best.

Fath al-Qadir

Then he increased the preaching and reminding, saying: 32- "And O my people, indeed I fear for you the Day of Calling. **The majority of scholars read tanad**" by softening the dal and deleting the ya'. The original form is "tanadi, **which is the reflexive verb from nada**". It is said "tanada al-qawm" meaning they called out to one another. Al-Hasan, Ibn al-Samee', Ya'qub, Ibn Kathir, and Mujahid read it by keeping the ya' as per the original form. Ibn Abbas, al-Dahhak, and Ikrimah read it by doubling the dal. Some linguists said that it is a mistake, because it is from "nada yanda" meaning to run away. An-Nahhas said: This is a mistake, and the reading is good due to the meaning of "tanafani". Ad-Dahhak said: Its meaning is that when they hear the roar of Hell, they will call out in flight, and they will not come to any part of the earth except that they will find rows of angels, so they will return to the place they were in. This is what He said: **The Day of Calling**. According to the reading of the majority, the meaning is: The day when some of them will call out to others, or the people of Hell will call out to the people of Paradise and the people of Paradise will call out to the people of Hell, or the happiness of the happy will be called out and the misery of the miserable will be

called out, or the day when every people will call out to their leader. There is nothing to prevent it from being interpreted in all of these meanings.

Tafsir al-Baghawi

32. "And O my people, indeed I fear for you the Day of Calling," the Day of Resurrection, every people will be called by their leader and they will call out to one another. Then the people of Paradise will call out to the people of the Fire, and the people of the Fire will call out to the people of Paradise. Then the people of the A'raf will be called out, and happiness and misery will be called out: Behold, so-and-so, son of so-and-so, has attained happiness after which he will never be miserable, and so-and-so, son of so-and-so, has attained misery after which he will never be happy. And it will be called out when death is slaughtered: O people of Paradise, eternity but no death. O people of the Fire, eternity but no death.

Ibn Abbas and Ad-Dahhak read: **The Day of Calling** with emphasis on the letter *dal*, meaning: the Day of Discord. This is because they fled and scattered on the earth as camels scattered when they stray from their owners.

Ad-Dahhak said: Likewise, when they hear the roar of the Fire, they call out in flight, and they do not come to any region except that they find the angels in rows, so they return to the place where they were. This is what God Almighty says: **And the angels are over its comers** (al-Haqqah 69:17), and His saying: **O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass** (al-Rahman 55:33).

Tafsir al-Baidawi

32- "And O my people, indeed I fear for you the Day of Calling" The Day of Resurrection when some will call out to one another for help, or they will shout out woe and destruction, or the companions of Paradise and the companions of Hell will call out to one another as narrated in Al-A'raf. It was read with emphasis, meaning that some of them will call out to one another, as God Almighty said: "The Day when a man will flee from his brother."

Surat Ghafir 40:33

The Day you turn back, departing, you will have no protector from God. And he whom God sends astray - for him there is no guide.

Surat Ghafir 40:33

The Day you turn back, departing, you will have no protector from God. And he whom God sends astray - for him there is no guide.

Tafsir al-Jalalayn

33 - **On the Day you turn back, fleeing** from the place of reckoning to the Fire **you will have no protector from God** that is, His punishment **any protector** to prevent **and whomsoever God sends astray, for him there is no guide**

Tafsir al-Suyuti

Tafsir al-Tabari

"And His saying: "On the Day when you turn your backs, fleeing," its interpretation is based on the interpretation we mentioned from the report from the Messenger of God, may God bless him and grant him peace, "On the Day when they turn their backs, fleeing throughout the land, fearing God's punishment and chastisement when they see Hell."

Its interpretation is the interpretation that Qatada said about the meaning of **the Day of Calling**: the day when you turn away from the place of reckoning to Hell.

And in a manner similar to what was narrated from him, and from someone who said something similar to his statement regarding the meaning of **the Day of Calling**.

Mention of those who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **On the Day you turn your backs**: meaning, you will be taken to the Fire.

The more correct of the two opinions on this matter is the opinion narrated on the authority of the Messenger of God, may God bless him and grant him peace, even though what Qatada said on this matter is not far from the truth, and a group of people of interpretation said the same.

Mention of those 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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement: **On the Day you turn back, fleeing** he said: Fleeing, not escaping.

His saying: **You have no protector from God** means: You have no protector from God to protect you, nor any supporter to aid you.

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

Mention of who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of

Qatada: **You have no protector from God**: meaning no helper.

And His statement: **And he whom God leaves astray - for him there is no guide**. He means: And he whom God abandons and does not guide to the right path - for him there is no guide to guide him to it.

Tafsir al-Qurtubi

The Almighty said: "The Day you will turn back in retreat **as a substitute for the Day of Calling** And he whom God sends astray - for him there is no guide" meaning, whoever God creates misguidance in his heart, there is no guide for him. There are two sayings about who said it: One of them is Moses. The second is the believer of the family of Pharaoh, and this is the more apparent. And God knows best.

Tafsir Ibn Kathir

This is report from God the Almighty about this righteous man, the believer of the family of Pharaoh, that he warned his people of the punishment of God the Almighty in this world and the hereafter, so he said: **O my people, indeed I fear for you a Day like that of the Confederates**, meaning those who denied the messengers of God in ancient times, such as the people of Noah, Aad, and Thamud, and those who came after them from the nations of disbelief, how the punishment of God befell them, and no one repelled it from them, nor did anyone repel it from them. **And God does not intend injustice to His servants**, meaning God the Almighty destroyed them because of their sins, their denial of His messengers, and their disobedience to His command, so He executed His decree upon them. Then he said: **And O my people, indeed I fear for you the Day of Calling**, meaning the Day of Resurrection, and it was called that. Some of them said that when it came in the hadith of the trumpet that when the earth is shaken and splits from one region to another and shudders and shakes, and people see that, they run away, calling out to one another. Others, including Ad-Dahhak, said: Rather, that is when their jinn are brought, people run away from them, and the angels meet them and return them to the station of The Gathering, which is the Almighty's saying: **And the King is over its corners**, and His saying: "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority." It has been narrated on the authority of Ibn Abbas, may God be pleased with him, Al-Hasan and Ad-Dahhak that they read **The Day of Calling** with a shaddah on the dal from the call of a camel when it strays and goes. It was said that because the scale has an angel who, if he weighs the deeds of the servant and they are heavier, calls out at the top of his voice, **Indeed, so-and-so, son of so-and-so, has been made happy, a happiness after which he will never be miserable**. And if his deeds are

light, he calls out, **Indeed, so-and-so, son of so-and-so, has been made miserable.** Qatada said: Every people calls out their deeds. The people of Paradise call out to the people of Paradise and the people of Hell call out to the people of Hell. It was said that it was called that because the people of Paradise call out to the people of Hell, "Indeed, we have found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They said, "Yes. **And the people of Hell will call out to the people of Paradise,** Pour upon us some water or from whatever God has provided you. **They will say,** Indeed, God has forbidden them both to the disbelievers." And the call of the people of A'raf to the people of Paradise and the people of Hell, as mentioned in Surat Al-A'raf. Al-Baghawi and others chose that it was named thus for the sum of that, and it is a good and fine statement, and God knows best. And the statement of God, the Most High: "The Day you turn back, fleeing," meaning going and fleeing. "No, there is no burden. To your Lord, that Day, is the final settlement." For this reason, God, the Most High, said: "You will have no protector from God," meaning there is no protector to prevent you from God's wrath and punishment. "And he whom God sends astray, for him there is no guide," meaning he whom God sends astray, for him there is no guide other than Him. And the statement of God, the Most High: "And indeed, Joseph came to you before with clear proofs," meaning the people of Egypt, and God sent among them a messenger before Moses, peace be upon him, and he is Joseph, peace be upon him. He was the noble one of the people of Egypt, and he was a messenger calling his nation to God, the Most High, with justice, but they did not obey him in that obedience except for the sake of ministry and worldly prestige. For this reason, God, the Most High, said: "So what You remained in doubt about what he brought you until, when he died, you said, **God will never send after him a messenger.** That is, you despaired and said, hoping, **God will never send after him a messenger.** This was due to their disbelief and denial. **Thus does God send astray he who is a transgressor, full of doubt.** That is, this is the state of one whom God sends astray due to his transgression in his actions and the doubt in his heart. Then the Almighty said, **Those who dispute concerning the verses of God without any authority that has come to them.** That is, those who reject the truth with falsehood and dispute with arguments without any proof or argument from God Almighty. God Almighty hates that with the utmost hatred. For this reason, the Almighty said, **It is most hateful in the sight of God and to those who believe.** That is, the believers also hate those who have this characteristic. For whoever has this characteristic, God seals his heart so that he does not know what is right nor denounce what is wrong. For this reason, the Almighty said, **Thus does God seal the heart of every arrogant person.** That is, he who follows the truth **a tyrant.** Ibn Abi Hatim narrated on the authority of Ikrimah and it was narrated on the authority of Al-Sha'bi that they both said: They said: A person is not a tyrant until he kills two people. Abu Imran al-Joni and Qatada said: The sign of tyrants is killing without right. And God Almighty knows best.

Fath al-Qadir

And His statement: 33- **The Day you turn back in flight** is a substitute for the Day of Calling: meaning turning away from the situation to the Fire, or fleeing from it. Qatada and Muqatil said: The meaning is to the Fire after the reckoning, and the phrase **you have no protector from God** is in the accusative case as a state: meaning you have no one to protect you from God's punishment and prevent you from it. **And he whom God sends astray - for him there is no guide** to guide him to the path of righteousness.

Tafsir al-Baghawi

33. **The Day you turn back in flight** / turning away from the place of reckoning to the Fire. Mujahid said: Fleeing but not escaping. **You will have no protector from God** to protect you from His punishment. **And he whom God sends astray - for him there is no guide.**

Tafsir al-Baidawi

33-**The Day you turn away** from the situation. *Fleeing* from it to the Fire. And it was said, **fleeing from it.** "You will have no protector from God" to protect you from His punishment. "And he whom God sends astray - for him there is no guide."

Surat Ghafir 40:34

And indeed, Joseph had come to you before with clear proofs, but you did not cease to be in doubt about what he brought you until, when he died, you said, "God will never send after him a messenger." Thus does God send astray he who is a transgressor and doubtful.

Surat Ghafir 40:34

And indeed, Joseph had come to you before with clear proofs, but you did not cease to be in doubt about what he brought you until, when he died, you said, **God will never send after him a messenger**. Thus does God send astray he who is a transgressor and doubtful.

Tafsir al-Jalalayn

34 - **And Joseph had already come to you before** before Moses, and he is Joseph, son of Jacob, according to Omar, until the time of Moses, or Joseph, son of Abraham, son of Joseph, son of Jacob, according to another opinion **with clear proofs** with apparent miracles **but you did not cease to be in doubt about that with which he brought you until, when he died, you said** without proof **God will not send after him a messenger** meaning you will not cease to disbelieve in Joseph and others *Thus* meaning like your misguidance **God sends astray he who is a transgressor** polytheist *doubter* doubtful about what the clear proofs testify to.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And indeed, O my people, Joseph, son of Jacob, had come to you before Moses with clear proofs from God.

As Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **And Joseph had already come to you before**, he said: before Moses.

And His statement: **And you did not cease to be in doubt about that which he brought you**, meaning: You did not cease to be doubtful about that which Joseph brought you from your Lord, your hearts not being certain of its truth. **Until when he perished**, meaning: When Joseph died, you said, **O people, God will not send to you after Joseph a messenger calling to the truth**. "Thus does God send astray he who is a transgressor and doubtful," meaning: Thus does God turn away from attaining the truth and seeking the path he who is a disbeliever in Him, doubtful, and skeptical about the truth of the report of His messengers.

Tafsir al-Qurtubi

God the Almighty says: **And Joseph had already come to you before with clear proofs**. It was said: This is from the words of Joseph bin Ya'qub, he came to them with clear proofs. **Are separate lords better or God, the One, the Prevailing?** (Yusuf 12:39) Ibn Jurayj said: He is Joseph bin Ya'qub, God the Almighty sent

him as a messenger to the Copts after the death of the king before Moses, with clear proofs, which are visions. Ibn Abbas said: He is Joseph bin Ephraim bin Joseph bin Ya'qub, he stayed among them as a prophet for twenty years. Al-Naqqash narrated from Al-Dahhak that God the Almighty sent to them a messenger from the jinn called Joseph. Wahb bin Munabbih said: The Pharaoh of Moses is the Pharaoh of Joseph, Umar. Others say: He is the last of Al-Nahhas. The verse does not indicate that it is him, because if a prophet comes with clear proofs for those who are with him and those who come after him, then he has brought them all with them and it is upon them to believe him in them. **And you have not ceased to be in doubt about that which he has brought to you**. That is, your ancestors were in doubt. **Until, when he perishes, you say, 'God will never send after him a messenger.'** That is, one who claims to be a messenger. **Thus does God mislead**. That is, like misguidance. **God misleads one who is a transgressor, a polytheist, a doubter**. "Doubters" who doubts the Oneness of God Almighty.

Tafsir Ibn Kathir

This is report from God the Almighty about this righteous man, the believer of the family of Pharaoh, that he warned his people of the punishment of God the Almighty in this world and the hereafter, so he said:

O my people, indeed I fear for you a Day like that of the Confederates, meaning those who denied the messengers of God in ancient times, such as the people of Noah, Aad, and Thamud, and those who came after them from the nations of disbelief, how the punishment of God befell them, and no one repelled it from them, nor did anyone repel it from them. **And God does not intend injustice to His servants**, meaning God the Almighty destroyed them because of their sins, their denial of His messengers, and their disobedience to His command, so He executed His decree upon them. Then he said: **And O my people, indeed I fear for you the Day of Calling**, meaning the Day of Resurrection, and it was called that. Some of them said that when it came in the hadith of the trumpet that when the earth is shaken and splits from one region to another and shudders and shakes, and people see that, they run away, calling out to one another. Others, including Ad-Dahhak, said: Rather, that is when their jinn are brought, people run away from them, and the angels meet them and return them to the station of The Gathering, which is the Almighty's saying: **And the King is over its corners**, and His saying: "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority." It has been narrated on the authority of Ibn Abbas, may God be pleased with him, Al-Hasan and Ad-Dahhak that they read **The Day of Calling** with a shaddah on the dal from the call of a camel when it strays and goes. It was said that because the scale has an angel who, if he weighs the deeds of the servant and they are heavier, calls out at

the top of his voice, **Indeed, so-and-so, son of so-and-so, has been made happy, a happiness after which he will never be miserable.** And if his deeds are light, he calls out, **Indeed, so-and-so, son of so-and-so, has been made miserable.** Qatada said: Every people calls out their deeds. The people of Paradise call out to the people of Paradise and the people of Hell call out to the people of Hell. It was said that it was called that because the people of Paradise call out to the people of Hell, "Indeed, we have found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They said, *Yes.* And the people of Hell will call out to the people of Paradise, **Pour upon us some water or from whatever God has provided you.** They will say, **Indeed, God has forbidden them both to the disbelievers.** And the call of the people of A'raf to the people of Paradise and the people of Hell, as mentioned in Surat Al-A'raf. Al-Baghawi and others chose that it was named thus for the sum of that, and it is a good and fine statement, and God knows best. And the statement of God, the Most High: **The Day you turn back, fleeing,** meaning going and fleeing. "No, there is no burden. To your Lord, that Day, is the final settlement." For this reason, God, the Most High, said: **You will have no protector from God,** meaning there is no protector to prevent you from God's wrath and punishment. **And he whom God sends astray, for him there is no guide,** meaning he whom God sends astray, for him there is no guide other than Him. And the statement of God, the Most High: **And indeed, Joseph came to you before with clear proofs,** meaning the people of Egypt, and God sent among them a messenger before Moses, peace be upon him, and he is Joseph, peace be upon him. He was the noble one of the people of Egypt, and he was a messenger calling his nation to God, the Most High, with justice, but they did not obey him in that obedience except for the sake of ministry and worldly prestige. For this reason, God, the Most High, said: "So what You remained in doubt about what he brought you until, when he died, you said, **God will never send after him a messenger.** That is, you despaired and said, hoping, **God will never send after him a messenger.** This was due to their disbelief and denial. **Thus does God send astray he who is a transgressor, full of doubt.** That is, this is the state of one whom God sends astray due to his transgression in his actions and the doubt in his heart. Then the Almighty said, **Those who dispute concerning the verses of God without any authority that has come to them.** That is, those who reject the truth with falsehood and dispute with arguments without any proof or argument from God Almighty. God Almighty hates that with the utmost hatred. For this reason, the Almighty said, **It is most hateful in the sight of God and to those who believe.** That is, the believers also hate those who have this characteristic. For whoever has this characteristic, God seals his heart so that he does not know what is right nor denounce what is wrong. For this reason, the Almighty said, **Thus does God seal the heart of every arrogant person.** That is, he who follows the truth **a tyrant.** Ibn Abi Hatim narrated on the authority of Ikrimah and it was narrated on the authority of Al-Sha'bi that they both said: They said: A person is not a tyrant until he kills two people. Abu Imran al-Joni and Qatada said: The sign of tyrants is killing without right. And God Almighty knows best.

Fath al-Qadir

Then he increased his admonition and reminder to them, saying: 34- **And indeed, Joseph had come to you before with clear proofs,** meaning Joseph, son of Jacob. The meaning is that Joseph, son of Jacob, came to them with clear miracles and signs before Moses came to them: that is, he came to your fathers, so he made the coming to the fathers a coming to the sons. It was said that what is meant by Joseph here is Joseph, son of Ephraim, son of Joseph, son of Jacob, and he had stayed among them as a prophet for twenty years. Al-Naqqash narrated on the authority of Al-Dahhak that God sent to them a messenger from the jinn called Joseph, but the first is more appropriate. It has been said that the Pharaoh of Moses lived during the days of Joseph, son of Jacob, because of his long life. **And you did not cease to be in doubt about what he brought you** of clear proofs and you did not believe in him **until when he died Joseph you said, 'God will never send after him a messenger'** So they disbelieved in him during his life and disbelieved in the messengers who came after him after his death. **Thus does God send astray he who is a transgressor and doubter** meaning, like this clear misguidance, God sends astray he who is a transgressor and a great deal of sinner, doubting God's religion and doubting His Oneness, His promise and His threat.

Tafsir al-Baghawi

34. **And indeed, Joseph had already come to you before,** meaning Joseph, son of Jacob, *before.* That is, before Moses, **with clear proofs,** meaning his statement: **Are separate lords better or God, the One, the Prevailing?** (Yusuf 12:39), **But you did not cease to be in doubt about that with which he brought you,** Ibn Abbas said: of worshipping God alone, with no partner, **until, when he perished,** that is, he died, **you said, 'God will never send after him a messenger,'** that is, you persisted in your disbelief and thought that God would not renew the proof against you, **Thus does God send astray he who is a transgressor, a polytheist, doubter, a doubter.**

Tafsir al-Baidawi

34- "And indeed, Joseph has come to you" Joseph, son of Jacob, on the basis that his Pharaoh was the Pharaoh of Moses, or on the basis of the fathers' conditions being attributed to the sons, or his grandson Joseph, son of Abraham, son of Joseph. "Before **before Moses** with clear proofs **with miracles** But you did not cease to be in doubt about what he brought you **of the religion** until when he perished" died. "You said, 'God will never send after him a messenger' **adding to the denial of his message the denial of a message after him, or with certainty that no messenger will be sent after him with doubt in his message, and it was read,** Will God not send" so that some of them would confirm some of them by denying the resurrection. "Thus **like misguidance** God misguides" in disobedience. "Whoever is a transgressor, doubtful"

Surat Ghafir 40:34

And indeed, Joseph had come to you before with clear proofs, but you did not cease to be in doubt about what he brought you until, when he died, you said, "God will never send after him a messenger." Thus does God send astray he who is a transgressor and doubtful.

doubts what the clear proofs testify to due to the prevalence of delusion and immersion in imitation.

Surat Ghafir 40:35

Those who dispute concerning the verses of God without any authority that has come to them - it is greatly hated by God and by those who believe. Thus does God set a seal upon every arrogant, tyrannical heart.

Tafsir al-Jalalayn

35 - **Those who dispute about the signs of God** His miracles is the subject **without authority** proof **has come to them** arrogance their dispute is the predicate of the subject (hateful to God and to those who believe. Thus) like their misguidance **God seals** He seals **with misguidance** (upon every arrogant, tyrannical heart) with the tanween of heart and below it. And whenever the heart is arrogant, its companion is arrogant and vice versa. And each according to the two readings is for the generality of misguidance to all of the heart, not for the generality of the heart.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says, informing us about what the believers from the family of Pharaoh said: **Those who dispute concerning the verses of God without any authority that has come to them.** So His statement, **those who** is a response to *whoever* in His statement: **whoever is a transgressor.** The interpretation of the statement is: Thus God misguides the people of extravagance and extremism in their misguidance by their disbelief in God and their boldness in disobeying Him, those who doubt the report of His messengers, those who dispute concerning the proofs that His messengers brought them in order to refute with falsehood the proofs without any authority that has come to them. He says: without a proof that came to them from their Lord, by which they refute the truth of the proofs that the messengers brought them. And **those who** if the meaning of the statement is what we mentioned is in the accusative case in response to *whoever*.

And His statement: **It is most hateful to God** means: That argument that they argue with about the verses of God is most hateful to God, **and to those who believe** in God. And the reason for His statement: **It is most hateful** is because of the pronoun of argument in His statement: **It is most hateful** and it is similar to His statement: **It is a grave word that comes out of their mouths** (Al-Kahf 18:5). So He made the word in the accusative case from the one who made it in the accusative case, because He made in His statement: **It is most hateful** the pronoun of their statement: **God has taken a son** (Al-Kahf 18:5). As for the one who did not make that implicit, then he raised the word.

And His statement: **Thus does God set a seal upon every arrogant, tyrannical heart.** He says: Just as God has set a seal upon the hearts of the transgressors who dispute concerning the verses of God without any

authority that has been given to them, thus does God set a seal upon every heart that is arrogant towards God and rejects His Oneness and believes in His Messengers. Tyrant: meaning one who is too proud to follow the truth.

The reciters differed in their recitation of this. The majority of reciters in the regions, except for Abu Amr ibn al-Ala', read it as **upon every arrogant heart**, adding the heart to the arrogant, meaning that God has set a seal on the hearts of all the arrogant. Whoever recited this, his saying *Jabbar* was an adjective of *arrogant*. It has been narrated on the authority of Ibn Mas'ud that he used to recite this as: **Thus does God set a seal on the heart of every arrogant, tyrannical person.**

Ibn Yusuf told me that: Al-Qasim told us that Hajjaj told me, on the authority of Harun, that it is like this in the script of Ibn Mas'ud. This that was mentioned about Ibn Mas'ud's recitation confirms the recitation of those who read that by adding a qalb to al-mutakbir, because bringing each word forward before the qalb and delaying it after it does not change the meaning, rather the meaning is the same in both cases. It was narrated from some Arabs by hearing: He combs his hair every Friday, meaning: every Friday. As for Abu 'Amr, he read that with the tanween of the qalb and left adding it to al-mutakbir, and made al-mutakbir and al-jabbar from the description of the qalb.

The first of the two readings in this regard, in my opinion, is the correct reading of the one who reads it by adding the heart to the arrogant person, because arrogance is the action of the agent with his heart, just as if the killer killed someone, even if he killed him with his hand, then the action is attributed to him. The heart is one of the organs of the arrogant person, even if arrogance is in it, then the action is attributed to its agent, similar to what we said about killing. And even if it is as we said, the other is not rejected, because the Arabs do not prevent you from saying: The hand of so-and-so struck, and his eyes saw such-and-such, and his heart understood, so you attribute the actions to the organs, even if they are in reality for their owners.

Tafsir al-Qurtubi

The Almighty says: **Those who dispute concerning the verses of God** meaning His apparent proofs **without authority** meaning without proof or evidence. And *those* is in the accusative case as a substitute for *whom*. Al-Zajaj said: That is, God misguides those who dispute concerning the verses of God, so *those* is in the accusative case. He said: This is permissible from the words of the believer of the family of Pharaoh. It was also said: It is the beginning of an address from God the Almighty. **with hatred** is for clarification, meaning *great* is their dispute **with hatred** like His statement: **and on the left** (al-Kahf 18:18). And God the Almighty hates clarification, meaning He curses them and brings punishment upon them. *Thus* meaning, just as God has sealed the hearts of these disputants, so too **God seals** meaning He seals **the heart of every arrogant, tyrannical person** so that they do not

Surat Ghafir 40:35

Those who dispute concerning the verses of God without any authority that has come to them - it is greatly hated by God and by those who believe. Thus does God set a seal upon every arrogant, tyrannical heart.

understand what is right and do not accept the truth. The general reading is **upon every arrogant heart** by adding heart to the arrogant, and this was chosen by Abu Hatim and Abu Ubaid. There is an omission in the speech and the meaning is: **Thus does God set a seal over every heart** of every **arrogant tyrant**, so the second *every* was omitted because of the evidence for it. If the omission of *every* was not possible, the meaning would not be correct, because it would mean that He seals his entire heart and not the meaning is on him. Rather, the meaning is that He seals the hearts of the arrogant tyrants, heart by heart. What indicates the omission of *every* is the statement of Abu Dawud:

A man you think is a man, but a fire lit at night is a fire.

And every fire will return. And in the reading of Ibn Masoud **upon the heart of every arrogant person**, this is a reading based on explanation and addition. Abu Umur, Ibn Mahsin and Ibn Dhakwan, on the authority of the people of Ash-Sham, read *heart* with a tanween, based on the fact that *arrogant* is an adjective for the heart, so the heart is a metaphor for the whole, because the heart is the one that is arrogant and the rest of the organs follow it. For this reason, the Prophet (peace and blessings of God be upon him) said: "Indeed, in the body there is a morsel of flesh which, if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt. And that is the heart." And it is permissible for the addition to be deleted, meaning upon every person with an arrogant heart, making the description for the owner of the heart.

Tafsir Ibn Kathir

This is report from God the Almighty about this righteous man, the believer of the family of Pharaoh, that he warned his people of the punishment of God the Almighty in this world and the hereafter, so he said: **O my people, indeed I fear for you a Day like that of the Confederates**, meaning those who denied the messengers of God in ancient times, such as the people of Noah, Aad, and Thamud, and those who came after them from the nations of disbelief, how the punishment of God befell them, and no one repelled it from them, nor did anyone repel it from them. **And God does not intend injustice to His servants**, meaning God the Almighty destroyed them because of their sins, their denial of His messengers, and their disobedience to His command, so He executed His decree upon them. Then he said: **And O my people, indeed I fear for you the Day of Calling**, meaning the Day of Resurrection, and it was called that. Some of them said that when it came in the hadith of the trumpet that when the earth is shaken and splits from one region to another and shudders and shakes, and people see that, they run away, calling out to one another. Others, including Ad-Dahhak, said: Rather, that is when their jinn are brought, people run away from them, and the angels meet them and return them to the station of The

Gathering, which is the Almighty's saying: **And the King is over its corners**, and His saying: "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority." It has been narrated on the authority of Ibn Abbas, may God be pleased with him, Al-Hasan and Ad-Dahhak that they read **The Day of Calling** with a shaddah on the dal from the call of a camel when it strays and goes. It was said that because the scale has an angel who, if he weighs the deeds of the servant and they are heavier, calls out at the top of his voice, **Indeed, so-and-so, son of so-and-so, has been made happy, a happiness after which he will never be miserable**. And if his deeds are light, he calls out, **Indeed, so-and-so, son of so-and-so, has been made miserable**. Qatada said: Every people calls out their deeds. The people of Paradise call out to the people of Paradise and the people of Hell call out to the people of Hell. It was said that it was called that because the people of Paradise call out to the people of Hell, "Indeed, we have found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They said, *Yes*. And the people of Hell will call out to the people of Paradise, **Pour upon us some water or from whatever God has provided you**. They will say, **Indeed, God has forbidden them both to the disbelievers**. And the call of the people of A'raf to the people of Paradise and the people of Hell, as mentioned in Surat Al-A'raf. Al-Baghawi and others chose that it was named thus for the sum of that, and it is a good and fine statement, and God knows best. And the statement of God, the Most High: **The Day you turn back, fleeing**, meaning going and fleeing. "No, there is no burden. To your Lord, that Day, is the final settlement." For this reason, God, the Most High, said: **You will have no protector from God**, meaning there is no protector to prevent you from God's wrath and punishment. **And he whom God sends astray, for him there is no guide**, meaning he whom God sends astray, for him there is no guide other than Him. And the statement of God, the Most High: **And indeed, Joseph came to you before with clear proofs**, meaning the people of Egypt, and God sent among them a messenger before Moses, peace be upon him, and he is Joseph, peace be upon him. He was the noble one of the people of Egypt, and he was a messenger calling his nation to God, the Most High, with justice, but they did not obey him in that obedience except for the sake of ministry and worldly prestige. For this reason, God, the Most High, said: "So what You remained in doubt about what he brought you until, when he died, you said, **God will never send after him a messenger**. That is, you despaired and said, hoping, **God will never send after him a messenger**. This was due to their disbelief and denial. **Thus does God send astray he who is a transgressor, full of doubt**. That is, this is the state of one whom God sends astray due to his transgression in his actions and the doubt in his heart. Then the Almighty said, **Those who dispute concerning the verses of God without any authority that has come to them**. That is, those who reject the truth with falsehood

and dispute with arguments without any proof or argument from God Almighty. God Almighty hates that with the utmost hatred. For this reason, the Almighty said, **It is most hateful in the sight of God and to those who believe.** That is, the believers also hate those who have this characteristic. For whoever has this characteristic, God seals his heart so that he does not know what is right nor denounce what is wrong. For this reason, the Almighty said, **Thus does God seal the heart of every arrogant person.** That is, he who follows the truth **a tyrant.** Ibn Abi Hatim narrated on the authority of Ikrimah and it was narrated on the authority of Al-Sha'bi that they both said: They said: A person is not a tyrant until he kills two people. Abu Imran al-Joni and Qatada said: The sign of tyrants is killing without right. And God Almighty knows best.

Fath al-Qadir

The relative pronoun in His statement: 35- **Those who dispute concerning the verses of God** is a substitute for *whom* and the plural is in consideration of its meaning, or an explanation of it, or an attribute, or in the accusative case with the omitted **I mean**, or the predicate of a deleted subject: that is, they are the ones, or a subject and its predicate are printed **without authority** related to **they dispute**: that is, they dispute concerning the verses of God without a clear argument, and **came to them** is an attribute of authority **great hatred in the sight of God and in the sight of those who believe** it is possible that it is intended to express amazement, or that it is intended to express blame like *bad*, and the subject of *great* is a pronoun that refers back to the argument understood from **they dispute**, and it was said that its subject is a pronoun that refers back to *whom* in **whom is extravagant**, and the first is more appropriate. His saying: **with God** is connected to arrogance, and likewise **with those who believe** it was said that this is from the words of the believing man, and it was said that it is the beginning of a speech from God the Most High, **Thus does God set a seal upon every arrogant, tyrannical heart** meaning just as He set a seal upon the hearts of these disputants, so He sets a seal upon every arrogant, tyrannical heart. The majority of scholars read it by adding *heart* to *arrogant*, so the second part was deleted because the first part indicates it, and the meaning is that He the Most High sets a seal upon the hearts of all the arrogant, tyrants. Abu Amr, Ibn Muhaysin, and Ibn Dhakwan, from the people of Ash-Sham, read it with the tanween on *heart* on the basis that *arrogant* is an attribute of it, so the heart is meant by it in the whole, because the heart is the seat of arrogance and the rest of the organs follow it in that. Ibn Masoud read it on the heart of every arrogant person.

Tafsir al-Baghawi

35. **Those who dispute about the verses of God**, Al-Zajjaj said: This is an explanation of the extravagant doubter, meaning they are those who dispute about the verses of God, i.e., in invalidating them by denying them, **without authority**, an argument, **that has come to them**, [from God], **is most hateful**, i.e., that argument is most hateful, "in the sight of God and in the sight of

those who believe. Thus does God set a seal upon the heart of every arrogant, tyrant." Abu Amr and Ibn Amir read *heart* with the tanween, and the others read it with the addition, and its proof is the reading of Abdullah Ibn Masoud **upon the heart of every arrogant, tyrant.**

Tafsir al-Baidawi

35- "Those who dispute about the verses of God" instead of the first relative pronoun because it has the plural meaning. "Without authority that has come to them" without an argument, but rather either by imitation or a refuting doubt. "Great is hatred in the sight of God and in the sight of those who believe **there is a pronoun in it and its singular form is due to the wording, and it is possible that those who believe are the subject and its predicate is great**" with the omission of an adjective, meaning: and the argument of those who dispute is great in hatred or without authority and the subject of "great **is likewise**" meaning great in hatred like that argument, so his statement: "God seals the heart of every arrogant and tyrannical person" is a resumption of the meaning of the reason for their argument. Abu Amr and Ibn Dhakwan read "heart **with the tanween to describe it with arrogance and tyranny because it is their source like their saying** My eye saw and my ear heard", or with the omission of an adjective, meaning upon every arrogant heart.

Surat Ghafir 40:36

And Pharaoh said, "O Haman, build for me a tower that I may reach the ways."

Surat Ghafir 40:36

And Pharaoh said, **O Haman, build for me a tower that I may reach the ways.**

Tafsir al-Jalalayn

36 - **And Pharaoh said, O Haman, build me a tower a tall building that I may reach the means**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And when Pharaoh was admonished by the believer among his people with what he had admonished him with and warned him against killing Moses, the Prophet of God, and warned him of the punishment of God for saying, **Will I kill him?** what he had warned his minister, the evil minister Haman, about Pharaoh, he said, **O Haman, build for me a tower that I may reach the causes.** Meaning a building. We have already explained the meaning of a tower previously with its evidence, so there is no need to repeat it here.

Perhaps I may reach the causes. The people of interpretation differed regarding the meaning of causes in this place. Some of them said: The causes of the heavens are their paths.

Tafsir al-Qurtubi

God the Almighty said: **And Pharaoh said, 'O Haman, build for me a tower.'** When the believer from Pharaoh's family said what he said, and Pharaoh feared that the words of this believer would take root in the hearts of the people, he thought that he was testing what Moses had brought of monotheism. If it became clear to him that it was correct, he would not hide it from them, but if it was not correct, he would make them steadfast in their religion. So he ordered his minister Haman to build the tower. This was mentioned previously in *Al-Qasas*. **Perhaps I will reach the causes.**

Tafsir Ibn Kathir

God the Almighty says, informing about Pharaoh, his arrogance, rebellion and slander in his denial of Moses, peace be upon him, that he ordered his minister Haman to build him a tower, which was a high, lofty, and imposing palace. It was made of bricks beaten from baked clay, as God the Almighty said: **Then kindle for me a fire, O Haman, over the clay and make for me a tower.** For this reason, Ibrahim al-Nakha'i said, **They hated to build with bricks and to put them in their graves.** Narrated by Ibn Abi Hatim. And His statement,

Perhaps I may reach the causes * the causes of the heavens, etc. Sa'id ibn Jubayr and Abu Salih said, **The gates of the heavens,** and it was said, **The paths of the heavens.** "Then I may look at the God of Moses, and indeed, I think he is a liar." This is from his disbelief and rebellion, that he lied to Moses, peace be upon him, that God the Almighty sent him to him. God the Almighty said: **And thus the evil of his work was made fair-seeming to Pharaoh, and he was averted from the way.** That is, by this action of his, by which he wanted to make the subjects believe that he was doing something to reach the denial of Moses, peace be upon him. For this reason, God the Almighty said: **And the plot of Pharaoh was only in vain.** Ibn Abbas and Mujahid said: It means only in loss.

Fath al-Qadir

Then when Pharaoh heard this, he returned to his arrogance and haughtiness, turning away from the sermon and averse to accepting it. He said, **O Haman, build me a tower,** meaning a lofty castle, as explained above, **that I may reach the paths,** meaning the roads. Qatada, Al-Zuhri, Al-Suddi, and Al-Akhfash said: They are the doors.

Tafsir al-Baghawi

36. **And Pharaoh said,** to his minister, **O Haman, build me a tower.** A tower is an apparent structure that is not hidden from the observer, even if it is far away. Its origin is from *tasreeh*, which means to make clear, **that I may reach the causes.**

Tafsir al-Baidawi

36- **And Pharaoh said, 'O Haman, build me a tower.'** A high, exposed building from the word *sarh* which means to appear. **That I may reach the causes.** The roads.

Surat Ghafir 40:37

The causes of the heavens, so he looked at the God of Moses, and indeed, I think he is a liar. And thus was made attractive to Pharaoh the evil of his deeds, and he was prevented from the way. And the plot of Pharaoh was not but in ruin.

Tafsir al-Jalalayn

37 - **The causes of the heavens** their paths leading to them **so I looked** in the nominative case in apposition to **I reach** and in the accusative case in response to *Ibn* (at the god of Moses. And I think he is) that is, Moses **a liar** in that he has a god other than me. Pharaoh said that as a deception. **And thus the evil of his deeds was made attractive to Pharaoh, and he was averted from the path** the path of guidance with the opening and closing of the *sad* **and the plot of Pharaoh was only in ruin** loss.

Tafsir al-Suyuti

Tafsir al-Tabari

Those who said that: Ahmad bin Hisham told us, he said: Abdullah bin Musa told us, on the authority of Israel, on the authority of Al-Suddi, on the authority of Abu Saleh, **The causes of the heavens** he said: The paths of the heavens.

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi: **The most eloquent of causes are the causes of the heavens.** He said: The paths of the heavens.

Others said: What is meant by the causes of the heavens is the gates of the heavens.

It was mentioned that he said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And Pharaoh said, 'O Haman, build for me a tower.'** He was the first to build with this brick and bake it, **that I may reach the ways * the ways of the heavens:** meaning the gates of the heavens.

Others said: Rather, he meant the heavenly abode.

Mention of the one who said that: Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me on the authority of his father, on the authority of Ibn Abbas, his statement: **Perhaps I may reach the causes * The causes of the heavens** he said: The abode of heaven.

We have previously explained that the cause is everything that leads to reaching what is sought, such as a rope, ladder, path, etc.

The most correct statement about this is to say: Its meaning is that I may reach, from the causes of the heavens, causes by which I may see the God of Moses, whether those causes were paths, or doors, or houses, or something else.

And his saying: **So he looked up to the God of Moses.**

The reciters differed in their reading of his saying: **So he looked up.** The majority of the reciters of the regions read it as **So he looked up** with a damma on the 'ayn, in response to his saying: **He reached the causes** and in conjunction with it. It was mentioned on the authority of Hamid al-A'raj that he read **So he looked up** in the accusative case in response to Ali. Al-Farra' mentioned that some of the Arabs recited to him:

On the vicissitudes of time or its states

The gathering guides us from its gatherings

So the soul rests from its sighs

So, we put *Fattasartah* as an answer to *Al-'Ala*.

The reading that I do not permit other than it is the raising of the voice in this regard, due to the consensus of the proof from the reciters on it.

And his saying: **And I think he is a liar** means: I think Moses is a liar in what he says and claims that he has a Lord in heaven who sent him to us.

And His statement: **And thus the evil of his deeds was made attractive to Pharaoh,** God Almighty says: And thus God made the evil of his deeds attractive to Pharaoh when he rebelled against Him, until his soul tempted him to reach the heavens, in order to look up to the God of Moses.

His saying: **And he was prevented from the path.** The reciters differed in their recitation of that. The majority of the reciters of Medina and Kufa recited it: **And he was prevented from the path,** with a damma on the *sad*, in a way that does not name the agent.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And he was turned away from the path.** He said: He did that to him, made his evil deeds seem attractive to him, and turned him away from the path.

Hamid, Abu Amr, and most of the Basra reciters read it as <wasd> with a fat-ha on the *sad*, meaning: Pharaoh turned away from the path of God with which Moses was sent, out of arrogance.

The correct thing to say about this is: They are two well-known readings in the readings of the regions, so whichever one the reader reads, he is correct.

And His statement: **And the plot of Pharaoh was only in vain.** God Almighty says: And the plot of Pharaoh, who plotted to find out about the God of Moses, was only in loss, loss of wealth, and deception, because his expenditure on the palace was wasted in vain, and he did not obtain anything of what he wanted with what he spent. So that is loss and vain.

Mention of the one 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 the plot of Pharaoh was only in ruin** means: in loss.

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

Surat Ghafir 40:37

The causes of the heavens, so he looked at the God of Moses, and indeed, I think he is a liar. And thus was made attractive to Pharaoh the evil of his deeds, and he was prevented from the way. And the plot of Pharaoh was not but in ruin.

Mujahid, regarding his statement: **In ruins**, he said: Loss.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And the plot of Pharaoh was only in ruin**, meaning: in misguidance and loss.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And Pharaoh's plot was nothing but destruction**, he said: Destruction and misguidance are one and the same.

and this is the reading of Yahya ibn Watthab and Alqamah. Ibn Abi Ishaq and Abdurrahman ibn Bakra read **wasd** from the *sabi'il* with the nominative case and tanween. The rest *wasd* with a fatha on the *sad* and the *dal*. Meaning, Pharaoh averted the people from the path. **And the plot of Pharaoh was nothing but ruin** meaning in loss and misguidance. From this is the saying: **Perish the hands of Abu Lahab** (al-Masad 111:1) and His saying: **And they did not increase them except in ruin** (Hud 11:101). And in a place **except in loss** (Hud 11:63), God destroyed his edifice and drowned him and his people as mentioned above.

Tafsir al-Qurtubi

The Almighty said: **The causes of the heavens** **The causes of the heavens** is a substitute for the first. The causes of the heavens are its gates according to Qatada, Al-Zuhri, Al-Suddi, and Al-Akhfash. He recited:

Whoever fears the causes of death will attain it, even if he seeks the causes of heaven with a ladder.

Abu Saleh said: The paths of the heavens are their ways. It was also said: The things that the heavens hold onto. He repeated *paths* to emphasize the meaning, because when something is vague and then made clear, it emphasizes its importance. And God knows best. **So he looked at the God of Moses** So he looked at Him with a gaze that overlooked Him. He imagined that He was a body contained in places. Pharaoh claimed divinity and saw its realization in sitting in a prominent place. The common people read *fa-tala'a* in the nominative case, in agreement with his saying **I reach**. Al-A'raj, Al-Sulami, Issa, and Hafs read *fa-tala'a* in the accusative case. Abu Ubaidah said: It is in response to *perhaps* with the letter *fa*. An-Nahhas said: The meaning of the accusative is the opposite of the meaning of the nominative case, because the meaning of the accusative is that when you reach the paths, you look. The meaning of the nominative case is **Perhaps I will reach the paths**, then **Perhaps I will look after that**, except that *then* is more delayed than *fa*. "And I think he is a liar" means that I think Moses is a liar in his claim to be a god other than me, and I only do what I do to remove the reason. This caused Pharaoh to doubt God's command. It was said that suspicion means certainty, meaning that I am certain that he is lying, and I only say what I say to remove doubt from someone who is not certain of what I am certain of.

God the Almighty said: **And thus the evil of his deed was made attractive to Pharaoh** meaning, just as he said this statement and doubted, Satan made his evil deed attractive to him, meaning polytheism and denial. **And was averted from the path** is the reading of the Kufians *wasd* without naming the agent, and this is the choice of Abu Ubayd and Abu Hatim. It is permissible according to this reading *wasd* with a kasra on the *sad* and the kasra on the *dal* was transferred to the *sad*,

Tafsir Ibn Kathir

God the Almighty says, informing about Pharaoh, his arrogance, rebellion and slander in his denial of Moses, peace be upon him, that he ordered his minister Haman to build him a tower, which was a high, lofty, and imposing palace. It was made of bricks beaten from baked clay, as God the Almighty said: **Then kindle for me a fire, O Haman, over the clay and make for me a tower**. For this reason, Ibrahim al-Nakha'i said, **They hated to build with bricks and to put them in their graves**. Narrated by Ibn Abi Hatim. And His statement, **Perhaps I may reach the causes * the causes of the heavens**, etc. Sa'id ibn Jubayr and Abu Salihi said, **The gates of the heavens**, and it was said, **The paths of the heavens**. "Then I may look at the God of Moses, and indeed, I think he is a liar." This is from his disbelief and rebellion, that he lied to Moses, peace be upon him, that God the Almighty sent him to him. God the Almighty said: **And thus the evil of his work was made fair-seeming to Pharaoh, and he was averted from the way**. That is, by this action of his, by which he wanted to make the subjects believe that he was doing something to reach the denial of Moses, peace be upon him. For this reason, God the Almighty said: **And the plot of Pharaoh was only in vain**. Ibn Abbas and Mujahid said: It means only in loss.

Fath al-Qadir

And his saying: 37- **The causes of the heavens** is an explanation of the causes, because if something is made vague and then explained, it is more effective in people's hearts. Al-Akhfash recited, when explaining the verse, the verse of Zuhair:

Whoever fears the causes of death will be overtaken by it, even if he seeks the causes of heaven with a ladder.

It was said that the causes of the heavens are the matters to which one clings. **So I looked up to the God of Moses**. The majority of scholars read it in the nominative case, in apposition to *abghh*, and on this basis it falls within the scope of hope. Al-A'raj, Al-Sammali, Isa bin Omar, and Hafs read it in the accusative case, in response to the command in His statement, **Build for me**, or in response to hope, as

Abu Ubaidah and others said. Al-Nahhas said: The meaning of the accusative case is different from the meaning of the nominative case, because the meaning of the accusative case is: When I reach the causes, I looked up, and the meaning of the nominative case is: Perhaps I will reach the causes, and perhaps I will look up after that. This is evidence that Pharaoh was in a state of great ignorance, and at a very low level of understanding the true nature of things. **And indeed, I think he is a liar**, meaning, I think Moses was a liar in his claim that he had a god, or in what he claimed of being a messenger. **And thus was made fair-seeming to Pharaoh his evil deeds**, meaning, and similar to this beautification, Satan made fair-seeming to Pharaoh his evil deeds of polytheism and denial, so he persisted in error and continued in his transgression. **And he was turned away from the path**, meaning the path of right guidance. The majority read *wasd* with a fatha on the sad and the dal: meaning Pharaoh turned people away from the path. The Kufians read *wasd* with a damma on the sad, in the passive form. Abu Ubaid and Abu Hatim chose this reading, and perhaps the reason for choosing it from them is that it is consistent with what they agreed upon in *zayna* in the passive form. Yahya ibn Waththab and Alqamah read *sad* with a kasra on the sad. Ibn Abi Ishaq and Abd al-Rahman ibn Abi Bakra read it with a fatha on the sad and a damma on the dal, with a tanween, as a verbal noun in apposition to his evil deeds: meaning Satan made his evil deeds and turning people away seem attractive to him. **And the plot of Pharaoh was only in ruin**. Ruin: loss and destruction. From this comes **Perish the hands of Abu Lahab**.

case as a response to the hope, and perhaps he wanted to build for himself a watchtower in a high place from which to observe the states of the planets, which are celestial causes that indicate earthly events, to see if there is anything in them that indicates that God sent him, or to see the corruption of Moses' statement that his report from the God of the heavens depends on his looking up and reaching Him, and that can only be achieved by ascending to the heavens, which is something that man is not capable of, due to his ignorance of God and how to seek His divine revelation. **And indeed, I think he is a liar** in his claim to prophethood. **And likewise and like decoration**, "He made his evil deeds seem good to Pharaoh, and he was averted from the path **the path of right guidance, and the doer in reality is God Almighty, and this is indicated by the fact that it was read zayd**" with the fat-ha and the devil in the middle. Al-Hijaziyan, Al-Shami, and Abu Amr read **and turned** people away from guidance with such deceptions and doubts. This is supported by: **And the plot of Pharaoh was nothing but ruin**, meaning loss.

Tafsir al-Baghawi

37. **The causes of the heavens**, meaning: their paths and doors from one heaven to another, **so he looked up to the God of Moses**, the general reading is with the raising of the 'ayn in accordance with his saying: **(the most effective causes)**, and Hafs read from Asim with the lowering of the 'ayn, which is the reading of Hamid al-A'raj, in response to (*perhaps*) with the fa', **and I think him**, meaning Moses, **a liar**, in what he says that he has a lord other than me, **and thus the evil of his work was made seem good to Pharaoh and he was averted from the path**, the people of Kufa and Jacob read: **(and averted)** with the damma of the sad in accordance with his saying: **(made seem good to Pharaoh)** Ibn Abbas said: God averted him from the path of guidance. The others read it with the fatha, meaning: Pharaoh averted the people from the path. **And the plot of Pharaoh was only in ruin**, meaning: And his plot to nullify the signs of Moses was only in loss and destruction

Tafsir al-Baidawi

37- **The causes of the heavens** is an explanation of them, or in their ambiguity and then clarifying them, to magnify their importance and to excite the listener to know them. **So he looked up to the God of Moses** is in apposition to *informed*. Hafs read it in the accusative

Surat Ghafir 40:38

And he who believed said, "O my people, follow me; I will guide you to the path of right conduct."

Surat Ghafir 40:38

And he who believed said, **O my people, follow me; I will guide you to the path of right conduct.**

Tafsir al-Jalalayn

38 - **And he who believed said, O my people, follow me** by confirming the ya' and deleting it **I will guide you to the path of right conduct** presented

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing about the believer in God from the people of Pharaoh: **And the one who believed said** from the people of Pharaoh to his al-Nas 114: **O my people, follow me and I will guide you to the path of right conduct.** He says: If you follow me and accept what I say to you, I will show you the path of righteousness by which you will be guided if you take it and follow it. And that is the religion of God with which Moses was sent.

Tafsir al-Qurtubi

God the Almighty said: **And he who believed said, 'O my people, follow me.'** This is part of what the believer of Pharaoh's family said, meaning, follow my example in religion. **I will guide you to the path of right conduct,** meaning the path of guidance, which is Paradise. It was also said that it was from the words of Moses. Muadh ibn Jabal read *ar-rashad* with a shaddah on the shin, which is a mistake according to most Arab scholars, because it is said that it is irshad yurshed and it is not fa'al from af'al, rather it is from the trilateral, so if you want to multiply from the quadrilateral you say: mifa'al. An-Nahhas said: It is possible that rashad means yurshed, not that it is derived from it, but just as it is said la'al from pearls, so it has the same meaning and is not governed by it. It is also possible that rashad is from rashd, meaning the companion of rashd, as he said:

Clean me up for them, O Umaima, you are a heretic

Al-Zamakhshari: *Al-Rashad* is read as Fa'al from Rashd with a Kasra like 'Alam or from Rashd with a Fatha like 'Ibad. It was said: from Arshad like Jabbar from Ajbara but that is not the case because Fa'al from Af'al only occurs in a few letters: like Darak and Sar and Qasar Nujbar. Analogy is not valid based on this rare occurrence. It is possible that it is attributed to Rashd like 'Awaj and Batat but not considered to be Fa'al. It appears in the Mus-haf as Atba'oon without a Ya'. Ya'qub and Ibn Kathir read it with the affirmation in both connected and paused pronunciation. Abu 'Amr and Nafi' deleted it when pausing and affirmed it when connected, except for Warsh who deleted it in

both cases, and so did the rest because it occurred in the Mus-haf without a Ya' and whoever affirmed it is according to the original.

Tafsir Ibn Kathir

The believer says to his people who rebelled and transgressed and preferred the life of this world and forgot the Almighty, the Most High, and says to them: **O my people, follow me, and I will guide you to the path of right conduct.** Not as Pharaoh lied when he said: **I do not guide you except to the path of right conduct.** Then he made them renounce the life of this world, which they preferred over the other, and prevented them from believing in the Messenger of God, Moses, peace be upon him, and said: **O my people, this worldly life is only a temporary enjoyment,** meaning it is brief, fleeting, and soon it will go away and vanish. **And indeed, the Hereafter is the home of permanence,** meaning the home that does not perish, nor move from it, nor depart from it to another, but rather it is either bliss or Hellfire. For this reason, the Most High said: **Whoever does an evil will not be recompensed except with the like thereof,** meaning one like it. **And whoever does righteousness, whether male or female, while he is a believer - those will enter Paradise and will be provided for therein without account,** meaning it will not be measured by a reward, but God Almighty will reward them with a great reward that will never end or run out. And God Almighty is the Grantor of success in what is right.

Fath al-Qadir

Then that believing man repeated the reminder and warning as God narrated about him in His saying: 38- **And he who believed said, 'O my people, follow me; I will guide you to the path of right conduct.'** That is, follow my example in religion and I will guide you to the path of right conduct, which is Paradise. It was also said that this was from the saying of Moses, but the first is more appropriate. Muadh bin Jabal read *ar-rashad* with a shaddah on the shin as mentioned earlier in the saying of Pharaoh. It appears in the Mushaf as 'follow' without a ya'. Likewise, Abu 'Amr and Nafi' read it by deleting it when stopping and keeping it in the original. Ya'qub and Ibn Kathir read it by keeping it in both connected and stopped, and the rest read it by deleting it when connected and stopped. Those who kept it did so as is the original, and those who deleted it did so because it was deleted in the Mushaf.

Tafsir al-Baghawi

38. **And he who believed said, 'O my people, follow me; I will guide you to the path of right conduct.'** The path of guidance.

Tafsir al-Baidawi

38- **And he who believed said**, meaning the believer of the family of Pharaoh. It was also said that it was Moses, peace be upon him. **O my people, follow me, and I will guide you**, by indication. **The path of right guidance** is a path whose traveler reaches the intended goal, and it is an allusion to the fact that what Pharaoh and his people were upon was the path of error.

Surat Ghafir 40:39

O my people, this worldly life is only a temporary enjoyment, and indeed, the Hereafter - that is the home of settlement.

Surat Ghafir 40:39

O my people, this worldly life is only a temporary enjoyment, and indeed, the Hereafter - that is the home of settlement.

Tafsir al-Jalalayn

39 - (O my people, this worldly life is only a temporary enjoyment. And indeed, the Hereafter is the home of settlement.)

Tafsir al-Suyuti

Tafsir al-Tabari

He says: **This worldly life is only a temporary enjoyment.** He says to his al-Nas 114: This fleeting worldly life that has been hastened for you in this abode is only a temporary enjoyment that you enjoy until a term you reach, then you die and it is taken away from you. **And indeed, the Hereafter is the home of settlement.** He says: And indeed, the Hereafter, which is the home of settlement in which you will settle and will not die nor will it be taken away from you, He says: So know about it, and seek it.

And similar to what we said about the meaning of his saying: **And indeed, the Hereafter is the home of settlement,** the people of interpretation said.

Mention of who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And indeed, the Hereafter is the home of settlement.** Paradise has settled with its people, and Hell has settled with its people.

Tafsir al-Qurtubi

God Almighty says: **O my people, this worldly life is only a temporary enjoyment.** That is, it is enjoyed for a little while, then it comes to an end and disappears. **And indeed, the Hereafter is the home of settlement.** That is, stability and eternity. What He means by the Hereafter is Heaven and Hell, because they do not perish. He explained this by saying:

Tafsir Ibn Kathir

The believer says to his people who rebelled and transgressed and preferred the life of this world and forgot the Almighty, the Most High, and says to them: **O my people, follow me, and I will guide you to the path of right conduct.** Not as Pharaoh lied when he said: **I do not guide you except to the path of right conduct.** Then he made them renounce the life of this world, which they preferred over the other, and

prevented them from believing in the Messenger of God, Moses, peace be upon him, and said: **O my people, this worldly life is only a temporary enjoyment,** meaning it is brief, fleeting, and soon it will go away and vanish. **And indeed, the Hereafter is the home of permanence,** meaning the home that does not perish, nor move from it, nor depart from it to another, but rather it is either bliss or Hellfire. For this reason, the Most High said: **Whoever does an evil will not be recompensed except with the like thereof,** meaning one like it. **And whoever does righteousness, whether male or female, while he is a believer - those will enter Paradise and will be provided for therein without account,** meaning it will not be measured by a reward, but God Almighty will reward them with a great reward that will never end or run out. And God Almighty is the Grantor of success in what is right.

Fath al-Qadir

39- **O my people, this worldly life is only a temporary enjoyment** which is enjoyed for a few days, then it ends and disappears. **And indeed, the Hereafter is the home of settlement** meaning stability, because it is permanent and does not end and is continuous and does not disappear.

Tafsir al-Baghawi

39. **O my people, this worldly life is only a temporary enjoyment,** an enjoyment that you benefit from for a period of time, then it ends. **And indeed, the Hereafter is the home of settlement,** that does not cease.

Tafsir al-Baidawi

39- **O my people, this worldly life is only a temporary enjoyment.** A brief enjoyment because it quickly passes away. **And indeed, the Hereafter is the home of settlement.** Because of its eternity.

Surat Ghafir 40:40

Whoever does an evil deed will not be recompensed except by the like thereof. And whoever does righteousness, whether male or female, while he is a believer - those will enter Paradise and will be provided for therein without account.

Tafsir al-Jalalayn

40 - (Whoever does an evil deed will not be recompensed except with the like thereof. And whoever does righteousness, whether male or female, while he is a believer - those will enter Paradise) with a damma on the ya' and a fatha on the kha' and vice versa **They will be provided therein without account** ample provision without any liability

Tafsir al-Suyuti

Tafsir al-Tabari

He says: Whoever commits a sin against God in this worldly life, God will not reward him in the Hereafter except with an evil like it, and that is by punishing him for it. **And whoever does righteousness, whether male or female** He says: And whoever acts in obedience to God in this world, and obeys His command, and refrains from what He has forbidden them, whether male or female, and he is a believer in God, **These will enter Paradise** He says: So those who do that from among God's servants will enter Paradise in the Hereafter.

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

It was mentioned that he said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Whoever does a bad deed will not be recompensed except with the like thereof** meaning polytheism. According to Qatada, a bad deed is polytheism. **And whoever does a righteous deed** meaning good **whether male or female, while he is a believer.**

His statement, **They will be provided therein without account**, means: God will provide them in Paradise from its fruits, and from its pleasures and delights without account.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **They will be provided for therein without account.** He said: No, by God, there is no measure or scale for you.

Tafsir al-Qurtubi

The Almighty said: **Whoever does evil** meaning polytheism **will not be recompensed except with the like thereof** which is the punishment. **And whoever does righteousness** Ibn Abbas said: meaning there is no god but God **while he is a believer** believing in God

and the prophets in his heart **they will enter Paradise** with a damma on the ya' for what the doer is not named. This is the reading of Ibn Kathir, Ibn Muhaysin, Abu Amr, Ya'qub, and Abu Bakr on the authority of Asim, which indicates **they will be provided for therein without account** the rest *enter* with a fatha on the ya'.

Tafsir Ibn Kathir

The believer says to his people who rebelled and transgressed and preferred the life of this world and forgot the Almighty, the Most High, and says to them: **O my people, follow me, and I will guide you to the path of right conduct.** Not as Pharaoh lied when he said: **I do not guide you except to the path of right conduct.** Then he made them renounce the life of this world, which they preferred over the other, and prevented them from believing in the Messenger of God, Moses, peace be upon him, and said: **O my people, this worldly life is only a temporary enjoyment**, meaning it is brief, fleeting, and soon it will go away and vanish. **And indeed, the Hereafter is the home of permanence**, meaning the home that does not perish, nor move from it, nor depart from it to another, but rather it is either bliss or Hellfire. For this reason, the Most High said: **Whoever does an evil will not be recompensed except with the like thereof**, meaning one like it. **And whoever does righteousness, whether male or female, while he is a believer - those will enter Paradise and will be provided for therein without account**, meaning it will not be measured by a reward, but God Almighty will reward them with a great reward that will never end or run out. And God Almighty is the Grantor of success in what is right.

Fath al-Qadir

40- **Whoever does evil will not be recompensed except with the like thereof.** That is, whoever commits a sin in this world, will not be recompensed except with the like thereof and will not be punished except in proportion to it. The apparent meaning of this verse is that it includes everything that is called evil. It was said that it is specific to polytheism, but there is no basis for that. **And whoever does righteousness, whether male or female, while he is a believer.** That is, whoever does a righteous deed while believing in God and what His Messengers brought, *they* - those **who combine righteous deeds with faith** will enter Paradise and will be provided for therein without account." That is, without measure or accountability. Muqatil said: He is saying that they will not be held accountable for what they are given in Paradise of good. It was said that righteous deeds are "there is no god but God. **The majority of scholars read they enter**" with a fat-ha on the first letter, in the active form. Ibn Kathir, Ibn Muhaisin, Abu Amr, Ya'qub, and Abu Bakr, from Asim, read it with a damma on the second letter, in the passive form.

Ibn al-Mundhir narrated from Ibn Abbas, **Like a habit**, he said: Like a state. Abd al-Razzaq and Abd ibn Humayd narrated from Qatadah, **Like the habit of the people of Noah**, he said: They are the Confederates: the people of Noah, Aad, and Thamud. Ibn al-Mundhir

Surat Ghafir 40:40

Whoever does an evil deed will not be recompensed except by the like thereof. And whoever does righteousness, whether male or female, while he is a believer - those will enter Paradise and will be provided for therein without account.

narrated from Ibn Jurayj, regarding the verse, **And Joseph had already come to you before with clear proofs**, he said: The vision of Joseph. Regarding the verse, **Those who dispute concerning the verses of God**, he said: The Jews. Ibn al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas, regarding the verse, **Except in ruin**, he said: Loss. Abd ibn Humayd narrated something similar from Mujahid. Ibn Abi Hatim narrated from Ibn Abbas, regarding the verse, **This worldly life is only a temporary enjoyment**, he said: This world is a gathering of the gatherings of the Hereafter, seven thousand years. Ibn Mardawayh narrated from Abu Hurayrah, who said: The Messenger of God, peace and blessings be upon him, said: "The life of this world is a temporary enjoyment, and there is nothing better than a righteous woman, whom you look at and she pleases you, and if you are away from her, she protects you with regard to herself and her wealth."

Tafsir al-Baghawi

40. "Whoever does an evil deed will not be recompensed except with the like thereof. And whoever does righteousness, whether male or female, while he is a believer - those will enter Paradise and will be provided for therein without account." Muqatil said: They will not be held accountable for what they are given in Paradise of goodness.

Tafsir al-Baidawi

40- **Whoever does evil will not be recompensed except with the like thereof** as justice from God, and in it is evidence that crimes are punished with the like thereof. **And whoever does righteousness, whether male or female, while he is a believer - those will enter Paradise and will be provided for therein without account** without measure or comparison with the work, but rather multiplied by His grace and mercy. Perhaps the division of the workers and making the recompense a nominal sentence beginning with a demonstrative pronoun, and the preference of the reward to make mercy prevail, and making the pillar and faith a state to indicate that it is a condition for the work to be considered and that its reward is higher than that.

Surat Ghafir 40:41

O my people, why do I call you to salvation while you call me to the Fire?

Tafsir al-Jalalayn

41 - O my people, why do I call you to salvation while you call me to the Fire?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what this believer said to his unbelieving al-Nas 114: **Why do I call you to salvation** from God's torment and punishment by believing in Him, following His Messenger Moses, and believing in what he brought you from his Lord, **and you call me to the Fire?** He says: And you call me to do the deeds of the people of the Fire.

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

Mention of those who said that: Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, 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: **Why do I call you to salvation?** He said: Belief in God.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Why do I call you to salvation and you call me to the Fire?** He said: This is the believer of Pharaoh's family. He said: They call him to their religion and to reside with them.

Tafsir al-Qurtubi

God Almighty said: **O my people, why do I invite you to salvation** meaning to the path of faith that leads to Paradise **and you invite me to the Fire?** He explained that what Pharaoh said in his statement **And I do not guide you except to the path of right conduct** is the path of error whose consequence is the Fire, and they were inviting him to follow it, and for this reason he said.

Tafsir Ibn Kathir

The believer says to them: What is wrong with me that I call you to salvation, which is the worship of God alone, with no partner, and the belief in His Messenger whom God sent? "And you invite me to the Fire. You invite me to disbelieve in God and associate with Him that of which I have no knowledge." That is, out of ignorance and without proof. **And I invite you to the Exalted in Might, the Forgiving.** That is, He, in His might and pride, forgives the sin of whoever repents to

Him. **Indeed, you invite me to it.** He says, *Truly?* Al-Suddi and Ibn Jarir said that the meaning of his saying, **Indeed, you invite me to it** is *truly*. Ad-Dahhak said, **No crime**, meaning, **no lie**. Ali ibn Abi Talha said, on the authority of Ibn Abbas, **No crime**, meaning, **Yes, that to which you call me of idols and rivals, 'He has no call in this world or in the Hereafter.'** Mujahid said, **The idol has nothing.** Qatadah said, **It means that the idol neither benefits nor harms.** As-Suddi said, **It does not answer its caller, neither in this world nor in the Hereafter.** This is like the statement of God, the Most High, "And who is more astray than he who calls upon others besides God, who will not respond to him until the Day of Resurrection, and they, of their call, are unaware? And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." **If you call upon them, they will not hear your call, and if they heard, they would not respond to you.** And His statement, **And that our return is to God**, meaning in the Hereafter, so He will reward each one according to his deeds. For this reason, He said, **And that the transgressors are the companions of the Fire**, meaning, they will abide therein forever because of their transgression, which is their associating partners with God, the Almighty. **Then you will remember what I say to you**, meaning, you will know the truth of what I have commanded you to do and what I have forbidden you from doing. I advised you and made it clear to you, and you remember it and regret it when regret is of no use. **And I entrust my affair to God**, meaning I put my trust in God and seek His help, and I boycott you and keep you away. **Indeed, God is Seeing of His servants**, meaning He is Seeing of them, the Most High and Most Holy. He guides whomever deserves guidance and misguides whomever deserves misguidance. He has the conclusive argument, perfect wisdom, and effective power. And the saying of God, the Most High: **So God saved him from the evil of their plotting** meaning in this world and the Hereafter. As for this world, God saved him with Moses, peace be upon him, and as for the Hereafter, he will be in Paradise. **And the people of Pharaoh were encompassed by an evil punishment** meaning drowning in the sea and then being transferred from it to Hell. Their souls will be exposed to the Fire morning and evening until the Day of Resurrection. So when the Day of Resurrection comes, their souls and bodies will be gathered together in the Fire. For this reason, He said: **And on the Day the Hour appears, admit Pharaoh's people into the severest punishment** meaning the most painful and the greatest punishment. This verse is a major basis for the Sunnis' evidence for the torment of the intermediate realm in the graves, and it is the saying of God, the Most High: **The Fire they will be exposed to morning and evening.**

But here is a question, which is that there is no doubt that this verse is Meccan, and they used it as evidence for the torment of the grave in the Barzakh. Imam Ahmad said: Hashim told us, he is Ibn Al-Qasim Abu Al-Nadr, Ishaq Ibn Saeed, he is Ibn Amr Ibn Saeed Ibn Al-As, Saeed told us, meaning his father, on the authority of Aisha, may God be pleased with her, that a Jewish woman used to serve her, and whenever Aisha, may God be pleased with her, did anything good for her, the Jewish woman would say to her, **May God protect you from the torment of the grave.** She, may

O my people, why do I call you to salvation while you call me to the Fire?

God be pleased with her, said: Then the Messenger of God, may God bless him and grant him peace, came to me, and I said: O Messenger of God, is there a torment in the grave before the Day of Resurrection? He, may God bless him and grant him peace, said: **No, who claims that?** This Jewess said, **I will not do her any good deed except that she will say, 'May God protect you from the punishment of the grave.'** The Prophet (peace and blessings of God be upon him) said, "The Jews lied, and they are the biggest liar to God. There is no punishment before the Day of Resurrection." Then he stayed for as long as God willed him to stay. Then one day he came out at noon, covered with his garment, his eyes red, and he was calling out at the top of his voice, "The grave is like pieces of a dark night. O people, if you knew what I know, you would weep much and laugh little. O people, seek refuge in God from the punishment of the grave, for the punishment of the grave is true." This is a sound chain of transmission according to the criteria of Bukhari and Muslim, but they did not include it. Ahmad narrated that Yazid told us, Sufyan told us, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha **may God be pleased with her**, who said, "A Jewish woman asked her for something, and she gave it to her. She said to her, 'May God protect you from the punishment of the grave.' Aisha **may God be pleased with her** did not approve of that, but when she saw the Prophet (peace and blessings of God be upon him), she said to him, and he (peace and blessings of God be upon him) said, 'No.' Aisha **may God be pleased with her** said, "The Messenger of God (peace and blessings of God be upon him) then said to us after that, 'It has been revealed to me that you will be tested in your graves.'" This also according to their criteria. It is said: What is the connection between this and the fact that the verse was revealed in Mecca and that it contains evidence of the torment of the intermediate realm? The answer is that the verse indicates that the souls are exposed to the Fire morning and evening in the intermediate realm. It does not indicate that their pain is connected to their bodies in the graves, as this might be specific to the soul. As for the occurrence of this in the intermediate realm for the body and its pain because of it, this is only indicated by the Sunnah in the acceptable hadiths mentioned below. It may be said that this verse only indicates the torment of the disbelievers in the intermediate realm, and this does not necessarily mean that the believer will be tormented in his grave for a sin. Evidence of this is what Imam Ahmad narrated: Uthman bin Umar narrated to us, Yunus narrated to us, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, that the Messenger of God, may God bless him and grant him peace, entered upon her and there was a Jewish woman with her, and she was saying, **Do you know that you will be tested in your graves?** The Messenger of God, may God bless him and grant him peace, was startled and said, **Only the Jews will be tested.** Aisha, may God be pleased with her, said, "We stayed for a few nights, then the Messenger of God, may God bless him and grant him peace, said, "Behold, you will be tested in the graves." Aisha, may God be pleased with her, said, "Then the

Messenger of God, may God bless him and grant him peace, would seek refuge from the torment of the grave." Muslim narrated it in this way, on the authority of Harun bin Saeed and Harmalah, both of them on the authority of Ibn Wahb, on the authority of Yunus bin Yazid Al-Ayli, on the authority of Al-Zuhri, on his authority.

It may be said that this verse indicates the torment of the souls in the intermediate realm, but it does not necessarily mean that it is connected to the bodies in their graves. So when the revelation was sent to the Prophet (peace and blessings of God be upon him) concerning that in particular, he sought refuge from it, and God knows best. Al-Bukhari narrated from the hadeeth of Shu'bah, from Ash'ath ibn Abi Ash-Sha'tha', from his father, from Masruq, from Aisha **may God be pleased with her**, that a Jewish woman entered upon her and said, **We seek refuge in God from the torment of the grave.** Aisha **may God be pleased with her** asked the Messenger of God (peace and blessings of God be upon him) about the torment of the grave, and he (peace and blessings of God be upon him) said, **Yes, the torment of the grave is true.** Aisha **may God be pleased with her** said, "I never saw the Messenger of God (peace and blessings of God be upon him) pray a prayer after that without seeking refuge from the torment of the grave." This indicates that he, may God bless him and grant him peace, hastened to believe the Jewish report and decided upon it. In the previous report, he denied it until the revelation came to him, so perhaps they are two issues, and God Almighty knows best. The hadiths about the torment of the grave are very numerous. Qatada said about the Almighty's statement: **morning and evening** morning and evening as long as the world remains, it will be said to them, **O family of Pharaoh, these are your dwellings**, as a rebuke, punishment, and humiliation for them. Ibn Zayd said, **They are in it today, being taken to and from until the Hour comes.** He said: Ibn Abi Hatim told us, Abu Saeed told us, Al-Maharbi told us, Laith told us, on the authority of Abd Al-Rahman bin Tharwan, on the authority of Hudhayl, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: The souls of the martyrs are in the bodies of green birds that roam with them in Paradise wherever they wish. The souls of the children of the believers are in the bodies of sparrows that roam in Paradise wherever they wish and take refuge in lamps suspended from the Throne. The souls of the family of Pharaoh are in the bodies of black birds that go to Hell in the morning and in the evening, and that is its width. Al-Thawri narrated it on the authority of Abu Qais on the authority of Hudhayl bin Shurahbil from his words about the souls of the family of Pharaoh, and Al-Suddi said the same. In the hadith of Isra' narrated by Abu Harun al-Abdi on the authority of Abu Sa'id al-Khudri, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, he said: "Then I was taken to a large group of God's creation, men, each of whose stomach was like a huge house, chained to the path of the family of Pharaoh, and the family of Pharaoh were exposed to the Fire morning and evening. 'And on the Day the Hour is established, admit the family of Pharaoh into

the severest punishment.' And the family of Pharaoh are like branded camels, striking stones and trees and not understanding." Ibn Abi Hatim said: Ali ibn al-Husayn told us, Zayd ibn Akram told us, Aamer ibn Mudrik al-Harithi told us, Utbah told us - meaning Ibn Yaqzan - on the authority of Qays ibn Muslim, on the authority of Tariq, on the authority of Shihab, on the authority of Ibn Mas'ud, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **No one who does good, whether Muslim or disbeliever, does it well except that God Almighty will reward him.** We said: **O Messenger of God, what is God's reward for the disbeliever?** He said: **If he has maintained family ties or given charity or done a good deed, God Almighty will reward him with wealth, children, health, and the like.** We said: **So what...** His reward in the Hereafter? He (peace and blessings of God be upon him) said: **A punishment less severe than this punishment.** Then he recited: **Enter the people of Pharaoh into the severest punishment.** Al-Bazzar narrated it in his Musnad on the authority of Zayd ibn Akram, then he said: We do not know of any other chain of narration for it other than this. Ibn Jarir said: Abdul-Karim ibn Abi 'Umayr told us: Hammad ibn Muhammad al-Fazari al-Balkhi told us: I heard al-Awza'i when a man asked him: May God have mercy on you. We saw birds coming out of the sea and heading towards the west, eggs in groups. No one knows their number except God, the Exalted. Then when it was dusk, the same number would return black. He said: Did you realise that? He said: Yes. He said: Those birds have in their crops the souls of Pharaoh's family. They are shown to the Fire morning and evening, and they return to their nests with their feathers burned and turned black. Then white feathers grow on them at night and the black ones scatter. Then they go to the Fire morning and evening, and then they return to their nests. That is their way in this world. When the Day of Resurrection comes, God the Most High will say: **Enter the family of Pharaoh into the severest punishment.** He said: And they used to say that they were six hundred thousand fighters. Imam Ahmad said: Ishaq told us, Malik told us, from Nafi', from Ibn 'Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "When one of you dies, his seat is shown to him morning and evening. If he is from the people of Paradise, then he is from the people of Paradise, and if he is from the people of Hell, then he is from the people of Hell. Then it is said: This is your seat until God the Almighty raises you to it on the Day of Resurrection." They narrated it in the two Sahih from the hadith of Malik with it.

Fath al-Qadir

That believing man repeated their call to God and declared his faith, and did not follow the previous paths of making them think that he was one of them, and that he was only reminding them out of aversion that some of what Moses had threatened them with would happen to them, as a man who loves his people would say in warning against falling into what he fears they would fall into, so he said: 41- **And O my people, why do I call you to salvation and you call me to the Fire?** That is, tell me about you, how is this situation: I call you to salvation from the Fire and entering

Paradise by believing in God and responding to His messengers, and you call me to the Fire with what you want from me of polytheism. It was said that the meaning of **Why do I call you** is **Why do I call you?** Just as you say: **Why do I see you sad?** That is, what is wrong with you?

Tafsir al-Baghawi

41. **O my people, why do I call you to salvation?** meaning: What is wrong with you, as you say: Why do I see you sad? That is: What is wrong with you? He says: Tell me about you? How is this situation? I call you to salvation from the Fire by believing in God, **and you call me to the Fire?** To polytheism that necessitates the Fire. Then he explained and said:

Tafsir al-Baidawi

41- **O my people, why do I call you to salvation while you call me to the Fire?** He repeated their call to awaken them from the year of heedlessness and to show concern for the one being called, and to exaggerate in rebuking them for what they say, advising him, and linking it to the second call that enters into what is an explanation of what came before it, and for this reason it was not linked to the first, because what comes after it is also an explanation of what was stated in general terms explicitly or to the first.

Surat Ghafir 40:42

You call me to disbelieve in God and to associate with Him that of which I have no knowledge, while I call you to the Exalted in Might, the Forgiving.

Surat Ghafir 40:42

You call me to disbelieve in God and to associate with Him that of which I have no knowledge, while I call you to the Exalted in Might, the Forgiving.

Tafsir al-Jalalayn

42 - **You call me to disbelieve in God and to associate with Him that of which I have no knowledge, and I call you to the Exalted in Might** the Victorious over His affair **the Forgiving** for whoever repents.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **You call me to disbelieve in God and associate with Him that of which I have no knowledge**, meaning: And I associate with God in His worship idols, and I do not know that it is appropriate for me to worship them and associate them in the worship of God, because God did not permit me to do that with information or reason.

And His statement: **And I invite you to the Exalted in Might, the Forgiving**, meaning: And I invite you to worship the Exalted in Might in His vengeance upon those who disbelieve in Him, who is not prevented from anything when He takes vengeance upon an enemy of His, the Forgiving of those who repent to Him after disobeying Him, for His pardon of them, so nothing can harm them with His pardon of them. He says: So this is the one whose description is this, so worship, and do not worship that from whom there is no harm or benefit.

Tafsir al-Qurtubi

God Almighty said: **You call me to disbelieve in God and associate with Him that of which I have no knowledge** - and he is Pharaoh - **and I call you to the Exalted in Might, the Forgiving**.

Tafsir Ibn Kathir

The believer says to them: What is wrong with me that I call you to salvation, which is the worship of God alone, with no partner, and the belief in His Messenger whom God sent? "And you invite me to the Fire. You invite me to disbelieve in God and associate with Him that of which I have no knowledge." That is, out of ignorance and without proof. **And I invite you to the Exalted in Might, the Forgiving**. That is, He, in His might and pride, forgives the sin of whoever repents to Him. **Indeed, you invite me to it**. He says, *Truly?* Al-Suddi and Ibn Jarir said that the meaning of his

saying, **Indeed, you invite me to it** is *truly*. Ad-Dahhak said, **No crime**, meaning, **no lie**. Ali ibn Abi Talha said, on the authority of Ibn Abbas, **No crime**, meaning, **Yes, that to which you call me of idols and rivals, 'He has no call in this world or in the Hereafter.'** Mujahid said, **The idol has nothing**. Qatadah said, **It means that the idol neither benefits nor harms**. As-Suddi said, **It does not answer its caller, neither in this world nor in the Hereafter**. This is like the statement of God, the Most High, "And who is more astray than he who calls upon others besides God, who will not respond to him until the Day of Resurrection, and they, of their call, are unaware? And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." **If you call upon them, they will not hear your call, and if they heard, they would not respond to you**. And His statement, **And that our return is to God**, meaning in the Hereafter, so He will reward each one according to his deeds. For this reason, He said, **And that the transgressors are the companions of the Fire**, meaning, they will abide therein forever because of their transgression, which is their associating partners with God, the Almighty. **Then you will remember what I say to you**, meaning, you will know the truth of what I have commanded you to do and what I have forbidden you from doing. I advised you and made it clear to you, and you remember it and regret it when regret is of no use. **And I entrust my affair to God**, meaning I put my trust in God and seek His help, and I boycott you and keep you away. **Indeed, God is Seeing of His servants**, meaning He is Seeing of them, the Most High and Most Holy. He guides whomever deserves guidance and misguides whomever deserves misguidance. He has the conclusive argument, perfect wisdom, and effective power. And the saying of God, the Most High: **So God saved him from the evil of their plotting** meaning in this world and the Hereafter. As for this world, God saved him with Moses, peace be upon him, and as for the Hereafter, he will be in Paradise. **And the people of Pharaoh were encompassed by an evil punishment** meaning drowning in the sea and then being transferred from it to Hell. Their souls will be exposed to the Fire morning and evening until the Day of Resurrection. So when the Day of Resurrection comes, their souls and bodies will be gathered together in the Fire. For this reason, He said: **And on the Day the Hour appears, admit Pharaoh's people into the severest punishment** meaning the most painful and the greatest punishment. This verse is a major basis for the Sunnis' evidence for the torment of the intermediate realm in the graves, and it is the saying of God, the Most High: **The Fire they will be exposed to morning and evening**.

But here is a question, which is that there is no doubt that this verse is Meccan, and they used it as evidence for the torment of the grave in the Barzakh. Imam Ahmad said: Hashim told us, he is Ibn Al-Qasim Abu Al-Nadr, Ishaq Ibn Saeed, he is Ibn Amr Ibn Saeed Ibn Al-As, Saeed told us, meaning his father, on the authority of Aisha, may God be pleased with her, that a Jewish woman used to serve her, and whenever Aisha, may God be pleased with her, did anything good for her, the Jewish woman would say to her, **May God**

protect you from the torment of the grave. She, may God be pleased with her, said: Then the Messenger of God, may God bless him and grant him peace, came to me, and I said: O Messenger of God, is there a torment in the grave before the Day of Resurrection? He, may God bless him and grant him peace, said: **No, who claims that?** This Jewess said, **I will not do her any good deed except that she will say, 'May God protect you from the punishment of the grave.'** The Prophet (peace and blessings of God be upon him) said, "The Jews lied, and they are the biggest liar to God. There is no punishment before the Day of Resurrection." Then he stayed for as long as God willed him to stay. Then one day he came out at noon, covered with his garment, his eyes red, and he was calling out at the top of his voice, "The grave is like pieces of a dark night. O people, if you knew what I know, you would weep much and laugh little. O people, seek refuge in God from the punishment of the grave, for the punishment of the grave is true." This is a sound chain of transmission according to the criteria of Bukhari and Muslim, but they did not include it. Ahmad narrated that Yazid told us, Sufyan told us, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha **may God be pleased with her**, who said, "A Jewish woman asked her for something, and she gave it to her. She said to her, 'May God protect you from the punishment of the grave.' Aisha **may God be pleased with her** did not approve of that, but when she saw the Prophet (peace and blessings of God be upon him), she said to him, and he (peace and blessings of God be upon him) said, 'No.' Aisha **may God be pleased with her** said, "The Messenger of God (peace and blessings of God be upon him) then said to us after that, 'It has been revealed to me that you will be tested in your graves.'" This also according to their criteria. It is said: What is the connection between this and the fact that the verse was revealed in Mecca and that it contains evidence of the torment of the intermediate realm? The answer is that the verse indicates that the souls are exposed to the Fire morning and evening in the intermediate realm. It does not indicate that their pain is connected to their bodies in the graves, as this might be specific to the soul. As for the occurrence of this in the intermediate realm for the body and its pain because of it, this is only indicated by the Sunnah in the acceptable hadiths mentioned below. It may be said that this verse only indicates the torment of the disbelievers in the intermediate realm, and this does not necessarily mean that the believer will be tormented in his grave for a sin. Evidence of this is what Imam Ahmad narrated: Uthman bin Umar narrated to us, Yunus narrated to us, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, that the Messenger of God, may God bless him and grant him peace, entered upon her and there was a Jewish woman with her, and she was saying, **Do you know that you will be tested in your graves?** The Messenger of God, may God bless him and grant him peace, was startled and said, **Only the Jews will be tested.** Aisha, may God be pleased with her, said, "We stayed for a few nights, then the Messenger of God, may God bless him and grant him peace, said, "Behold, you will be tested in the graves." Aisha, may God be pleased with her, said, "Then the Messenger of God, may God bless him and grant him

peace, would seek refuge from the torment of the grave." Muslim narrated it in this way, on the authority of Harun bin Saeed and Harmalah, both of them on the authority of Ibn Wahb, on the authority of Yunus bin Yazid Al-Ayli, on the authority of Al-Zuhri, on his authority.

It may be said that this verse indicates the torment of the souls in the intermediate realm, but it does not necessarily mean that it is connected to the bodies in their graves. So when the revelation was sent to the Prophet (peace and blessings of God be upon him) concerning that in particular, he sought refuge from it, and God knows best. Al-Bukhari narrated from the hadeeth of Shu'bah, from Ash'ath ibn Abi Ash-Sha'tha', from his father, from Masruq, from Aisha **may God be pleased with her**, that a Jewish woman entered upon her and said, **We seek refuge in God from the torment of the grave.** Aisha **may God be pleased with her** asked the Messenger of God (peace and blessings of God be upon him) about the torment of the grave, and he (peace and blessings of God be upon him) said, **Yes, the torment of the grave is true.** Aisha **may God be pleased with her** said, "I never saw the Messenger of God (peace and blessings of God be upon him) pray a prayer after that without seeking refuge from the torment of the grave." This indicates that he, may God bless him and grant him peace, hastened to believe the Jewish report and decided upon it. In the previous report, he denied it until the revelation came to him, so perhaps they are two issues, and God Almighty knows best. The hadiths about the torment of the grave are very numerous. Qatada said about the Almighty's statement: **morning and evening** morning and evening as long as the world remains, it will be said to them, **O family of Pharaoh, these are your dwellings**, as a rebuke, punishment, and humiliation for them. Ibn Zayd said, **They are in it today, being taken to and from until the Hour comes.** He said: Ibn Abi Hatim told us, Abu Saeed told us, Al-Maharbi told us, Laith told us, on the authority of Abd Al-Rahman bin Tharwan, on the authority of Hudhayl, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: The souls of the martyrs are in the bodies of green birds that roam with them in Paradise wherever they wish. The souls of the children of the believers are in the bodies of sparrows that roam in Paradise wherever they wish and take refuge in lamps suspended from the Throne. The souls of the family of Pharaoh are in the bodies of black birds that go to Hell in the morning and in the evening, and that is its width. Al-Thawri narrated it on the authority of Abu Qais on the authority of Hudhayl bin Shurahbil from his words about the souls of the family of Pharaoh, and Al-Suddi said the same. In the hadith of Isra' narrated by Abu Harun al-Abdi on the authority of Abu Sa'id al-Khudri, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, he said: "Then I was taken to a large group of God's creation, men, each of whose stomach was like a huge house, chained to the path of the family of Pharaoh, and the family of Pharaoh were exposed to the Fire morning and evening. 'And on the Day the Hour is established, admit the family of Pharaoh into the severest punishment.' And the family of Pharaoh are like branded camels, striking stones and trees and not understanding." Ibn Abi Hatim said: Ali ibn

Surat Ghafir 40:42

You call me to disbelieve in God and to associate with Him that of which I have no knowledge, while I call you to the Exalted in Might, the Forgiving.

al-Husayn told us, Zayd ibn Akram told us, Aamer ibn Mudrik al-Harithi told us, Utbah told us - meaning Ibn Yaqzan - on the authority of Qays ibn Muslim, on the authority of Tariq, on the authority of Shihab, on the authority of Ibn Mas'ud, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **No one who does good, whether Muslim or disbeliever, does it well except that God Almighty will reward him.** We said: **O Messenger of God, what is God's reward for the disbeliever?** He said: **If he has maintained family ties or given charity or done a good deed, God Almighty will reward him with wealth, children, health, and the like.** We said: **So what...** His reward in the Hereafter? He (peace and blessings of God be upon him) said: **A punishment less severe than this punishment.** Then he recited: **Enter the people of Pharaoh into the severest punishment.** Al-Bazzar narrated it in his Musnad on the authority of Zayd ibn Akram, then he said: We do not know of any other chain of narration for it other than this. Ibn Jarir said: Abdul-Karim ibn Abi 'Umayr told us: Hammad ibn Muhammad al-Fazari al-Balkhi told us: I heard al-Awza'i when a man asked him: May God have mercy on you. We saw birds coming out of the sea and heading towards the west, eggs in groups. No one knows their number except God, the Exalted. Then when it was dusk, the same number would return black. He said: Did you realise that? He said: Yes. He said: Those birds have in their crops the souls of Pharaoh's family. They are shown to the Fire morning and evening, and they return to their nests with their feathers burned and turned black. Then white feathers grow on them at night and the black ones scatter. Then they go to the Fire morning and evening, and then they return to their nests. That is their way in this world. When the Day of Resurrection comes, God the Most High will say: **Enter the family of Pharaoh into the severest punishment.** He said: And they used to say that they were six hundred thousand fighters. Imam Ahmad said: Ishaq told us, Malik told us, from Nafi', from Ibn 'Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "When one of you dies, his seat is shown to him morning and evening. If he is from the people of Paradise, then he is from the people of Paradise, and if he is from the people of Hell, then he is from the people of Hell. Then it is said: This is your seat until God the Almighty raises you to it on the Day of Resurrection." They narrated it in the two Sahihs from the hadith of Malik with it.

Fath al-Qadir

Then he explained the two calls, saying: 42- **You call me to disbelieve in God and associate with Him that of which I have no knowledge.** So his saying **you call me** is a substitute for the first **you call me** or a clarification to them **that of which I have no knowledge** meaning that I have no knowledge of him being a partner to God. **And I call you to the Exalted in Might, the Forgiving** meaning to the Exalted in Might in His vengeance on whoever disbelieves in the Forgiving for the sin of whoever believes in Him.

Tafsir al-Baghawi

42. **You call me to disbelieve in God and to associate with Him that of which I have no knowledge, and I call you to the Exalted in Might, the Forgiving,** in His revenge on those who disbelieved, the Forgiver of the sins of the people of monotheism.

Tafsir al-Baidawi

42- **You call me to disbelieve in God** is a substitute or an explanation in which there is a reason, and the call is like guidance in its transitivity with *to* and *I am*. "And associate with Him that which I have no share in" with His Lordship. "Knowledge" means the negation of what is known and the notification that divinity must have proof, so believing in it is not valid except with conviction. "And I call you to the Exalted in Might, the Forgiving" who combines the attributes of divinity, such as perfect power and dominance and what depends on it of knowledge and will, and the ability to reward and the ability to punish and forgive.

Surat Ghafir 40:43

There is no doubt that what you invite me to has no claim in this world or in the Hereafter, and that our return is to God, and that the transgressors are the companions of the Fire.

Tafsir al-Jalalayn

43 - **There is no doubt** truly **that what you call me to** to worship Him **has no call** response to a call **in this world or in the Hereafter, and that our return** our return **is to God, and that the transgressors** the disbelievers **are the companions of the Fire**

Tafsir al-Suyuti

Tafsir al-Tabari

He says: Truly, the idols you call me to have no supplication in this world or in the hereafter, because they are inanimate objects that do not speak and do not understand anything.

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

Mention of those who said that: Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, 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, his statement: **He has no supplication in this world, he said:** The idol is nothing.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **He has no supplication in this world or in the Hereafter:** meaning he neither benefits nor harms.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **He has no supplication in this world or in the Hereafter.**

And His statement: **And that our return is to God** means: And that our return and our turning back after our death is to God. **And that the transgressors are the companions of the Fire** means: And that the polytheists who transgressed His limits, the murderers of souls that God has forbidden to be killed, are the companions of the Fire of Hell when we return to God.

In a similar manner to what we have said about this, the people of interpretation said, with their differences, about the meaning of the extravagant in this place. Some of them said: They are the ones who shed blood unjustly.

Mention of those who said that: Ibn Hamid told us, he said: 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 that the transgressors are the companions of the Fire,** he said: Those who shed blood unjustly.

Ali bin Sahl told us: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding the words of God: **And the transgressors are the companions of the Fire,** he said: They are those who shed blood unjustly.

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 the transgressors** he said: Those who shed blood unjustly, they are the people of the Fire.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And that the transgressors are the companions of the Fire,** he said: God called them transgressors, Pharaoh and those with him.

Others said: They are the polytheists.

Those who said this: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And the transgressors are the companions of the Fire:** meaning the polytheists. We have already explained the meaning of transgression before in a sufficient manner so that it is not necessary to repeat it here.

We chose the interpretation of this in this place as we chose, because the one who said this statement to Pharaoh and his people intended Pharaoh for his disbelief, and what he intended to do in killing Moses, and Pharaoh was arrogant and violent in his disbelief in God, shedding blood that was forbidden to him to shed, and all of that is extravagance, so we chose what we chose of the interpretation in that.

Tafsir al-Qurtubi

The Almighty's statement: **There is no doubt.** This has been discussed previously. Its meaning is true. **That you call Me to ma** means **that which has no call.**

Al-Zajjaj said: No call will be answered that will benefit him. Another said: He has no call that will make him divinity **in this world or in the Hereafter.** Al-Kalbi said: He has no intercession in this world or in the Hereafter. Pharaoh first called people to worship idols, then he called them to worship cows. They were worshipped while they were young, but when they grew old, he ordered them to be slaughtered. Then he called for others to be worshipped. Then, when time passed, he said: **I am your highest lord.** "And that the transgressors are the companions of the Fire."

Qatadah and Ibn Sirin said: He means the polytheists. Mujahid and Ash-Sha'bi said: They are the foolish and those who shed blood unjustly. Ikrimah said: The tyrants and the arrogant. It was also said: They are those who transgressed the limits set by God. This encompasses all that has been mentioned. *And an* in the places is in the accusative case by dropping the preposition. And according to what Sibawayh narrated on the authority of Al-Khalil, we know that **la jram** is a response to a statement that could be in the place of *an* in the nominative case, assuming that it is necessary that what you are calling me to is invalid, as if he said: It is necessary that what you are calling me

Surat Ghafir 40:43

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Tafsir Ibn Kathir

The believer says to them: What is wrong with me that I call you to salvation, which is the worship of God alone, with no partner, and the belief in His Messenger whom God sent? "And you invite me to the Fire. You invite me to disbelieve in God and associate with Him that of which I have no knowledge." That is, out of ignorance and without proof. **And I invite you to the Exalted in Might, the Forgiving.** That is, He, in His might and pride, forgives the sin of whoever repents to Him. **Indeed, you invite me to it.** He says, *Truly?* Al-Suddi and Ibn Jarir said that the meaning of his saying, **Indeed, you invite me to it** is *truly*. Ad-Dahhak said, **No crime, meaning, no lie.** Ali ibn Abi Talha said, on the authority of Ibn Abbas, **No crime, meaning, Yes, that to which you call me of idols and rivals, 'He has no call in this world or in the Hereafter.'** Mujahid said, **The idol has nothing.** Qatadah said, **It means that the idol neither benefits nor harms.** As-Suddi said, **It does not answer its caller, neither in this world nor in the Hereafter.** This is like the statement of God, the Most High, "And who is more astray than he who calls upon others besides God, who will not respond to him until the Day of Resurrection, and they, of their call, are unaware? And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." **If you call upon them, they will not hear your call, and if they heard, they would not respond to you.** And His statement, **And that our return is to God,** meaning in the Hereafter, so He will reward each one according to his deeds. For this reason, He said, **And that the transgressors are the companions of the Fire,** meaning, they will abide therein forever because of their transgression, which is their associating partners with God, the Almighty. **Then you will remember what I say to you,** meaning, you will know the truth of what I have commanded you to do and what I have forbidden you from doing. I advised you and made it clear to you, and you remember it and regret it when regret is of no use. **And I entrust my affair to God,** meaning I put my trust in God and seek His help, and I boycott you and keep you away. **Indeed, God is Seeing of His servants,** meaning He is Seeing of them, the Most High and Most Holy. He guides whomever deserves guidance and misguides whomever deserves misguidance. He has the conclusive argument, perfect wisdom, and effective power. And the saying of God, the Most High: **So God saved him from the evil of their plotting** meaning in this world and the Hereafter. As for this world, God saved him with Moses, peace be upon him, and as for the Hereafter, he will be in Paradise. **And the people of Pharaoh were encompassed by an evil punishment** meaning drowning in the sea and then being transferred from it to Hell. Their souls will be exposed to the Fire morning and evening until the Day of Resurrection. So when the Day of Resurrection comes, their souls and bodies will be gathered together in the Fire. For this reason, He said: **And on**

the Day the Hour appears, admit Pharaoh's people into the severest punishment meaning the most painful and the greatest punishment. This verse is a major basis for the Sunnis' evidence for the torment of the intermediate realm in the graves, and it is the saying of God, the Most High: **The Fire they will be exposed to morning and evening.**

But here is a question, which is that there is no doubt that this verse is Meccan, and they used it as evidence for the torment of the grave in the Barzakh. Imam Ahmad said: Hashim told us, he is Ibn Al-Qasim Abu Al-Nadr, Ishaq Ibn Saeed, he is Ibn Amr Ibn Saeed Ibn Al-As, Saeed told us, meaning his father, on the authority of Aisha, may God be pleased with her, that a Jewish woman used to serve her, and whenever Aisha, may God be pleased with her, did anything good for her, the Jewish woman would say to her, **May God protect you from the torment of the grave.** She, may God be pleased with her, said: Then the Messenger of God, may God bless him and grant him peace, came to me, and I said: O Messenger of God, is there a torment in the grave before the Day of Resurrection? He, may God bless him and grant him peace, said: **No, who claims that?** This Jewess said, **I will not do her any good deed except that she will say, 'May God protect you from the punishment of the grave.'** The Prophet (peace and blessings of God be upon him) said, "The Jews lied, and they are the biggest liar to God. There is no punishment before the Day of Resurrection." Then he stayed for as long as God willed him to stay. Then one day he came out at noon, covered with his garment, his eyes red, and he was calling out at the top of his voice, "The grave is like pieces of a dark night. O people, if you knew what I know, you would weep much and laugh little. O people, seek refuge in God from the punishment of the grave, for the punishment of the grave is true." This is a sound chain of transmission according to the criteria of Bukhari and Muslim, but they did not include it. Ahmad narrated that Yazid told us, Sufyan told us, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha **may God be pleased with her**, who said, "A Jewish woman asked her for something, and she gave it to her. She said to her, 'May God protect you from the punishment of the grave.' Aisha **may God be pleased with her** did not approve of that, but when she saw the Prophet (peace and blessings of God be upon him), she said to him, and he (peace and blessings of God be upon him) said, 'No.' Aisha **may God be pleased with her** said, "The Messenger of God (peace and blessings of God be upon him) then said to us after that, 'It has been revealed to me that you will be tested in your graves.'" This also according to their criteria. It is said: What is the connection between this and the fact that the verse was revealed in Mecca and that it contains evidence of the torment of the intermediate realm? The answer is that the verse indicates that the souls are exposed to the Fire morning and evening in the intermediate realm. It does not indicate that their pain is connected to their bodies in the graves, as this might be specific to the soul. As for the occurrence of this in the intermediate realm for the body and its pain because of it, this is only

indicated by the Sunnah in the acceptable hadiths mentioned below. It may be said that this verse only indicates the torment of the disbelievers in the intermediate realm, and this does not necessarily mean that the believer will be tormented in his grave for a sin. Evidence of this is what Imam Ahmad narrated: Uthman bin Umar narrated to us, Yunus narrated to us, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, that the Messenger of God, may God bless him and grant him peace, entered upon her and there was a Jewish woman with her, and she was saying, **Do you know that you will be tested in your graves?** The Messenger of God, may God bless him and grant him peace, was startled and said, **Only the Jews will be tested.** Aisha, may God be pleased with her, said, "We stayed for a few nights, then the Messenger of God, may God bless him and grant him peace, said, "Behold, you will be tested in the graves." Aisha, may God be pleased with her, said, "Then the Messenger of God, may God bless him and grant him peace, would seek refuge from the torment of the grave." Muslim narrated it in this way, on the authority of Harun bin Saeed and Harmalah, both of them on the authority of Ibn Wahb, on the authority of Yunus bin Yazid Al-Ayli, on the authority of Al-Zuhri, on his authority.

It may be said that this verse indicates the torment of the souls in the intermediate realm, but it does not necessarily mean that it is connected to the bodies in their graves. So when the revelation was sent to the Prophet (peace and blessings of God be upon him) concerning that in particular, he sought refuge from it, and God knows best. Al-Bukhari narrated from the hadeeth of Shu'bah, from Ash'ath ibn Abi Ash-Sha'tha', from his father, from Masruq, from Aisha **may God be pleased with her**, that a Jewish woman entered upon her and said, **We seek refuge in God from the torment of the grave.** Aisha **may God be pleased with her** asked the Messenger of God (peace and blessings of God be upon him) about the torment of the grave, and he (peace and blessings of God be upon him) said, **Yes, the torment of the grave is true.** Aisha **may God be pleased with her** said, "I never saw the Messenger of God (peace and blessings of God be upon him) pray a prayer after that without seeking refuge from the torment of the grave." This indicates that he, may God bless him and grant him peace, hastened to believe the Jewish report and decided upon it. In the previous report, he denied it until the revelation came to him, so perhaps they are two issues, and God Almighty knows best. The hadiths about the torment of the grave are very numerous. Qatada said about the Almighty's statement: **morning and evening** morning and evening as long as the world remains, it will be said to them, **O family of Pharaoh, these are your dwellings**, as a rebuke, punishment, and humiliation for them. Ibn Zayd said, **They are in it today, being taken to and from until the Hour comes.** He said: Ibn Abi Hatim told us, Abu Saeed told us, Al-Maharbi told us, Laith told us, on the authority of Abd Al-Rahman bin Tharwan, on the authority of Hudhayl, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: The souls of the martyrs are in the bodies of green birds that roam with them in Paradise wherever they wish. The souls of the children of the believers are in

the bodies of sparrows that roam in Paradise wherever they wish and take refuge in lamps suspended from the Throne. The souls of the family of Pharaoh are in the bodies of black birds that go to Hell in the morning and in the evening, and that is its width. Al-Thawri narrated it on the authority of Abu Qais on the authority of Hudhayl bin Shurahbil from his words about the souls of the family of Pharaoh, and Al-Suddi said the same. In the hadith of Isra' narrated by Abu Harun al-Abdi on the authority of Abu Sa'id al-Khudri, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, he said: "Then I was taken to a large group of God's creation, men, each of whose stomach was like a huge house, chained to the path of the family of Pharaoh, and the family of Pharaoh were exposed to the Fire morning and evening. 'And on the Day the Hour is established, admit the family of Pharaoh into the severest punishment.' And the family of Pharaoh are like branded camels, striking stones and trees and not understanding." Ibn Abi Hatim said: Ali ibn al-Husayn told us, Zayd ibn Akram told us, Aamer ibn Mudrik al-Harithi told us, Utbah told us - meaning Ibn Yaqzan - on the authority of Qays ibn Muslim, on the authority of Tariq, on the authority of Shihab, on the authority of Ibn Mas'ud, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **No one who does good, whether Muslim or disbeliever, does it well except that God Almighty will reward him.** We said: **O Messenger of God, what is God's reward for the disbeliever?** He said: **If he has maintained family ties or given charity or done a good deed, God Almighty will reward him with wealth, children, health, and the like.** We said: **So what...** His reward in the Hereafter? He (peace and blessings of God be upon him) said: **A punishment less severe than this punishment.** Then he recited: **Enter the people of Pharaoh into the severest punishment.** Al-Bazzar narrated it in his Musnad on the authority of Zayd ibn Akram, then he said: We do not know of any other chain of narration for it other than this. Ibn Jarir said: Abdul-Karim ibn Abi 'Umayr told us: Hammad ibn Muhammad al-Fazari al-Balkhi told us: I heard al-Awza'i when a man asked him: May God have mercy on you. We saw birds coming out of the sea and heading towards the west, eggs in groups. No one knows their number except God, the Exalted. Then when it was dusk, the same number would return black. He said: Did you realise that? He said: Yes. He said: Those birds have in their crops the souls of Pharaoh's family. They are shown to the Fire morning and evening, and they return to their nests with their feathers burned and turned black. Then white feathers grow on them at night and the black ones scatter. Then they go to the Fire morning and evening, and then they return to their nests. That is their way in this world. When the Day of Resurrection comes, God the Most High will say: **Enter the family of Pharaoh into the severest punishment.** He said: And they used to say that they were six hundred thousand fighters. Imam Ahmad said: Ishaq told us, Malik told us, from Nafi', from Ibn 'Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "When one of you dies, his seat is shown to him morning and evening. If he is from the people of Paradise, then he is from the people of Paradise, and if he is from the people of Hell,

Surat Ghafir 40:43

There is no doubt that what you invite me to has no claim in this world or in the Hereafter, and that our return is to God, and that the transgressors are the companions of the Fire.

then he is from the people of Hell. Then it is said: This is your seat until God the Almighty raises you to it on the Day of Resurrection." They narrated it in the two Sahihis from the hadith of Malik with it.

Fath al-Qadir

43- "La Jarm" The explanation of this has already been mentioned in Surah Hud. Jarm is a past tense verb meaning right, and the "la" that comes before it negates what they claim and rejects what they alleged. The subject of this verb is His statement: "That to which you call me has no claim in this world or in the Hereafter" meaning right and his claim must be invalidated. Al-Zajjaj said: Its meaning is that no beneficial call will be answered. It was also said that he has no claim that would make him divinity in this world or in the Hereafter. Al-Kalbi said: He has no intercession. "And that our return is to God" meaning our return and destination is to Him through death first and resurrection at the end, so each person will be rewarded according to what he deserves of good and evil. "And that the transgressors are the companions of the Fire" meaning those who commit many sins against God. Qatadah and Ibn Sirin said: It means the polytheists. Mujahid and Ash-Sha'bi said: They are the fools who shed blood unjustly. Ikrimah said: The tyrants and the arrogant. It was said that they are those who transgressed the limits of God, and that in both places there is an apposition to *that* in His statement: **that you only call me to it**, and the meaning is: It is true that we will return to God, and it is true that the transgressors, etc.

earned" and its subject is hidden within it, meaning that the calling to him earned that there is no call to him in the sense that what happened from that was nothing but the falsehood of his call becoming apparent. It was said that it is a verb from "jarm meaning to cut off **just as bada from la bida is a verb from tabadi**" which means to disperse, and the meaning is there is no cutting off of the falsehood of the call to the divinity of the idols, meaning it does not end at a certain time so that it becomes true. This is supported by their saying "La Jarm **because it is a language like rashd and rashd**". "And that our return is to God **by death** And that the transgressors **in misguidance and transgression such as polytheism and bloodshed** are the companions of the Fire" who will abide therein.

Tafsir al-Baghawi

43. **There is no doubt**, truly, **that what you invite me to**, meaning, to the idol, **has no invitation to it in this world or in the Hereafter**. Al-Suddi said: It does not respond to anyone in this world or in the Hereafter, meaning it has no invitation to be answered. It was also said: It has no invitation to its worship in this world because idols do not claim divinity, nor do they call to their worship, and in the Hereafter they disavow their worshippers. **And that our return is to God**, our return is to God, and He will reward each one according to what he deserves, **and that the transgressors**, meaning the polytheists, **are the companions of the Fire**.

Tafsir al-Baidawi

43- "La Jarm" There is no rejection of what they called him to. "Jarm" is a verb meaning right and its subject is: "That which you call me to has no call in this world or in the Hereafter" meaning the right not to call your gods to worship them at all because they are inanimate beings that do not have what necessitates their divinity or that they are not answered or that a call to them is not answered. It was said that "Jarm **means**

Surat Ghafir 40:44

Then you will remember what I say to you, and I entrust my affair to God. Indeed, God is Seeing of His servants.

Tafsir al-Jalalayn

44 - **Then you will remember** when you witness the punishment (what I tell you, and I entrust my affair to God. Indeed, God is Seeing of the servants.) He said that when they threatened him with disobeying their religion.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing about what the believer from the family of Pharaoh said to Pharaoh and his al-Nas 114: Then you will remember, O people, when you witness the punishment of God that has befallen you and you have encountered what you have encountered, the truth of what I say, and the reality of what I have informed you of, that the transgressors are the people of the Fire.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Then you will remember what I say to you**, so I said to him: Is that in the Hereafter? He said: Yes.

His saying: **And I entrust my affair to God** means: I submit my affair to God, I entrust it to Him and I put my trust in Him, for He is sufficient for whoever puts his trust in Him.

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

It was mentioned that he said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **And I entrust my affair to God**, he said: I place my affair in God's hands.

His saying: **Indeed, God is All-Seeing of His servants** means that God knows the affairs of His servants, who among them is obedient and who is disobedient to Him, who deserves a beautiful reward and who deserves a bad punishment.

Tafsir al-Qurtubi

The Almighty's saying: **Then you will remember what I say to you**, is a threat and a warning. The word *what* may mean *who*, meaning **that I say to you**. It may also be a source word, meaning **you will remember what I say to you if the punishment befalls you**. "And I entrust my affair to God" means I put my trust in Him and surrender my affair to Him. It was said: This indicates that they wanted to kill him. Muqatil said: This believer fled to the mountain but they could not catch him. It was also said: The one who said it was Moses. It

appears more likely that he was the believer of the family of Pharaoh, and this is the saying of Ibn Abbas.

Tafsir Ibn Kathir

The believer says to them: What is wrong with me that I call you to salvation, which is the worship of God alone, with no partner, and the belief in His Messenger whom God sent? "And you invite me to the Fire. You invite me to disbelieve in God and associate with Him that of which I have no knowledge." That is, out of ignorance and without proof. **And I invite you to the Exalted in Might, the Forgiving**. That is, He, in His might and pride, forgives the sin of whoever repents to Him. **Indeed, you invite me to it**. He says, *Truly?* Al-Suddi and Ibn Jarir said that the meaning of his saying, **Indeed, you invite me to it** is *truly*. Ad-Dahhak said, **No crime**, meaning, **no lie**. Ali ibn Abi Talha said, on the authority of Ibn Abbas, **No crime**, meaning, **Yes, that to which you call me of idols and rivals, 'He has no call in this world or in the Hereafter.'** Mujahid said, **The idol has nothing**. Qatadah said, **It means that the idol neither benefits nor harms**. As-Suddi said, **It does not answer its caller, neither in this world nor in the Hereafter**. This is like the statement of God, the Most High, "And who is more astray than he who calls upon others besides God, who will not respond to him until the Day of Resurrection, and they, of their call, are unaware? And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." **If you call upon them, they will not hear your call, and if they heard, they would not respond to you**. And His statement, **And that our return is to God**, meaning in the Hereafter, so He will reward each one according to his deeds. For this reason, He said, **And that the transgressors are the companions of the Fire**, meaning, they will abide therein forever because of their transgression, which is their associating partners with God, the Almighty. **Then you will remember what I say to you**, meaning, you will know the truth of what I have commanded you to do and what I have forbidden you from doing. I advised you and made it clear to you, and you remember it and regret it when regret is of no use. **And I entrust my affair to God**, meaning I put my trust in God and seek His help, and I boycott you and keep you away. **Indeed, God is Seeing of His servants**, meaning He is Seeing of them, the Most High and Most Holy. He guides whomever deserves guidance and misguides whomever deserves misguidance. He has the conclusive argument, perfect wisdom, and effective power. And the saying of God, the Most High: **So God saved him from the evil of their plotting** meaning in this world and the Hereafter. As for this world, God saved him with Moses, peace be upon him, and as for the Hereafter, he will be in Paradise. **And the people of Pharaoh were encompassed by an evil punishment** meaning drowning in the sea and then being transferred from it to Hell. Their souls will be exposed to the Fire morning and evening until the Day of Resurrection. So when the Day of Resurrection comes, their souls and bodies will be gathered together in the Fire. For this reason, He said: **And on the Day the Hour appears, admit Pharaoh's people into the severest punishment** meaning the most painful and the greatest punishment. This verse is a major

Then you will remember what I say to you, and I entrust my affair to God. Indeed, God is Seeing of His servants.

basis for the Sunnis' evidence for the torment of the intermediate realm in the graves, and it is the saying of God, the Most High: **The Fire they will be exposed to morning and evening.**

But here is a question, which is that there is no doubt that this verse is Meccan, and they used it as evidence for the torment of the grave in the Barzakh. Imam Ahmad said: Hashim told us, he is Ibn Al-Qasim Abu Al-Nadr, Ishaq Ibn Saeed, he is Ibn Amr Ibn Saeed Ibn Al-As, Saeed told us, meaning his father, on the authority of Aisha, may God be pleased with her, that a Jewish woman used to serve her, and whenever Aisha, may God be pleased with her, did anything good for her, the Jewish woman would say to her, **May God protect you from the torment of the grave.** She, may God be pleased with her, said: Then the Messenger of God, may God bless him and grant him peace, came to me, and I said: O Messenger of God, is there a torment in the grave before the Day of Resurrection? He, may God bless him and grant him peace, said: **No, who claims that?** This Jewess said, **I will not do her any good deed except that she will say, 'May God protect you from the punishment of the grave.'** The Prophet (peace and blessings of God be upon him) said, "The Jews lied, and they are the biggest liar to God. There is no punishment before the Day of Resurrection." Then he stayed for as long as God willed him to stay. Then one day he came out at noon, covered with his garment, his eyes red, and he was calling out at the top of his voice, "The grave is like pieces of a dark night. O people, if you knew what I know, you would weep much and laugh little. O people, seek refuge in God from the punishment of the grave, for the punishment of the grave is true." This is a sound chain of transmission according to the criteria of Bukhari and Muslim, but they did not include it. Ahmad narrated that Yazid told us, Sufyan told us, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha **may God be pleased with her**, who said, "A Jewish woman asked her for something, and she gave it to her. She said to her, 'May God protect you from the punishment of the grave.' Aisha **may God be pleased with her** did not approve of that, but when she saw the Prophet (peace and blessings of God be upon him), she said to him, and he (peace and blessings of God be upon him) said, 'No.' Aisha **may God be pleased with her** said, "The Messenger of God (peace and blessings of God be upon him) then said to us after that, 'It has been revealed to me that you will be tested in your graves.'" This also according to their criteria. It is said: What is the connection between this and the fact that the verse was revealed in Mecca and that it contains evidence of the torment of the intermediate realm? The answer is that the verse indicates that the souls are exposed to the Fire morning and evening in the intermediate realm. It does not indicate that their pain is connected to their bodies in the graves, as this might be specific to the soul. As for the occurrence of this in the intermediate realm for the body and its pain because of it, this is only indicated by the Sunnah in the acceptable hadiths mentioned below. It may be said that this verse only indicates the torment of the disbelievers in the

intermediate realm, and this does not necessarily mean that the believer will be tormented in his grave for a sin. Evidence of this is what Imam Ahmad narrated: Uthman bin Umar narrated to us, Yunus narrated to us, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, that the Messenger of God, may God bless him and grant him peace, entered upon her and there was a Jewish woman with her, and she was saying, **Do you know that you will be tested in your graves?** The Messenger of God, may God bless him and grant him peace, was startled and said, **Only the Jews will be tested.** Aisha, may God be pleased with her, said, "We stayed for a few nights, then the Messenger of God, may God bless him and grant him peace, said, "Behold, you will be tested in the graves." Aisha, may God be pleased with her, said, "Then the Messenger of God, may God bless him and grant him peace, would seek refuge from the torment of the grave." Muslim narrated it in this way, on the authority of Harun bin Saeed and Harmalah, both of them on the authority of Ibn Wahb, on the authority of Yunus bin Yazid Al-Ayli, on the authority of Al-Zuhri, on his authority.

It may be said that this verse indicates the torment of the souls in the intermediate realm, but it does not necessarily mean that it is connected to the bodies in their graves. So when the revelation was sent to the Prophet (peace and blessings of God be upon him) concerning that in particular, he sought refuge from it, and God knows best. Al-Bukhari narrated from the hadeeth of Shu'bah, from Ash'ath ibn Abi Ash-Sha'tha', from his father, from Masruq, from Aisha **may God be pleased with her**, that a Jewish woman entered upon her and said, **We seek refuge in God from the torment of the grave.** Aisha **may God be pleased with her** asked the Messenger of God (peace and blessings of God be upon him) about the torment of the grave, and he (peace and blessings of God be upon him) said, **Yes, the torment of the grave is true.** Aisha **may God be pleased with her** said, "I never saw the Messenger of God (peace and blessings of God be upon him) pray a prayer after that without seeking refuge from the torment of the grave." This indicates that he, may God bless him and grant him peace, hastened to believe the Jewish report and decided upon it. In the previous report, he denied it until the revelation came to him, so perhaps they are two issues, and God Almighty knows best. The hadiths about the torment of the grave are very numerous. Qatada said about the Almighty's statement: **morning and evening** morning and evening as long as the world remains, it will be said to them, **O family of Pharaoh, these are your dwellings**, as a rebuke, punishment, and humiliation for them. Ibn Zayd said, **They are in it today, being taken to and from until the Hour comes.** He said: Ibn Abi Hatim told us, Abu Saeed told us, Al-Maharbi told us, Laith told us, on the authority of Abd Al-Rahman bin Tharwan, on the authority of Hudhayl, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: The souls of the martyrs are in the bodies of green birds that roam with them in Paradise wherever they wish. The souls of the children of the believers are in

the bodies of sparrows that roam in Paradise wherever they wish and take refuge in lamps suspended from the Throne. The souls of the family of Pharaoh are in the bodies of black birds that go to Hell in the morning and in the evening, and that is its width. Al-Thawri narrated it on the authority of Abu Qais on the authority of Hudhayl bin Shurahbil from his words about the souls of the family of Pharaoh, and Al-Suddi said the same. In the hadith of Isra' narrated by Abu Harun al-Abdi on the authority of Abu Sa'id al-Khudri, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, he said: "Then I was taken to a large group of God's creation, men, each of whose stomach was like a huge house, chained to the path of the family of Pharaoh, and the family of Pharaoh were exposed to the Fire morning and evening. 'And on the Day the Hour is established, admit the family of Pharaoh into the severest punishment.' And the family of Pharaoh are like branded camels, striking stones and trees and not understanding." Ibn Abi Hatim said: Ali ibn al-Husayn told us, Zayd ibn Akram told us, Aamer ibn Mudrik al-Harithi told us, Utbah told us - meaning Ibn Yaqzan - on the authority of Qays ibn Muslim, on the authority of Tariq, on the authority of Shihab, on the authority of Ibn Mas'ud, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **No one who does good, whether Muslim or disbeliever, does it well except that God Almighty will reward him.** We said: **O Messenger of God, what is God's reward for the disbeliever?** He said: **If he has maintained family ties or given charity or done a good deed, God Almighty will reward him with wealth, children, health, and the like.** We said: **So what...** His reward in the Hereafter? He (peace and blessings of God be upon him) said: **A punishment less severe than this punishment.** Then he recited: **Enter the people of Pharaoh into the severest punishment.** Al-Bazzar narrated it in his Musnad on the authority of Zayd ibn Akram, then he said: We do not know of any other chain of narration for it other than this. Ibn Jarir said: Abdul-Karim ibn Abi 'Umayr told us: Hammad ibn Muhammad al-Fazari al-Balkhi told us: I heard al-Awza'i when a man asked him: May God have mercy on you. We saw birds coming out of the sea and heading towards the west, eggs in groups. No one knows their number except God, the Exalted. Then when it was dusk, the same number would return black. He said: Did you realise that? He said: Yes. He said: Those birds have in their crops the souls of Pharaoh's family. They are shown to the Fire morning and evening, and they return to their nests with their feathers burned and turned black. Then white feathers grow on them at night and the black ones scatter. Then they go to the Fire morning and evening, and then they return to their nests. That is their way in this world. When the Day of Resurrection comes, God the Most High will say: **Enter the family of Pharaoh into the severest punishment.** He said: And they used to say that they were six hundred thousand fighters. Imam Ahmad said: Ishaq told us, Malik told us, from Nafi', from Ibn 'Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "When one of you dies, his seat is shown to him morning and evening. If he is from the people of Paradise, then he is from the people of Paradise, and if he is from the people of Hell,

then he is from the people of Hell. Then it is said: This is your seat until God the Almighty raises you to it on the Day of Resurrection." They narrated it in the two Sahihs from the hadith of Malik with it.

Fath al-Qadir

44- **Then you will remember what I say to you** if the punishment descends upon you, and you know that I have gone to great lengths in advising you and reminding you. This vagueness contains intimidation and threats that are not hidden. **And I entrust my affair to God** meaning I put my trust in Him and submit my affair to Him. It was said that he said this when they wanted to trap him. Muqatil said: This believer fled to the mountain and they could not catch him. It was also said that the one who said it was Moses, but the first is more appropriate.

Tafsir al-Baghawi

44. **You will remember what I say to you**, if you witness the punishment when remembrance will not benefit you, **and I entrust my affair to God**, that is because they threatened him for disobeying their religion, **Indeed, God is Seeing of His servants**, He knows who is right from who is wrong. Then the believer came out from among them, and they sought him but were unable to find him.

Tafsir al-Baidawi

44- "Then you will remember **and it was read** Then you will remember" meaning some of you will remember each other when witnessing the punishment. "What I say to you **of advice** and I entrust my affair to God **that He may protect me from all evil** God is Seeing of His servants" so He protects them as if it is an answer to their threat understood from His saying:

Surat Ghafir 40:45

So God saved him from the evils of what they plotted, and the worst of punishment encompassed Pharaoh's people.

Surat Ghafir 40:45

So God saved him from the evils of what they plotted, and the worst of punishment encompassed Pharaoh's people.

Tafsir al-Jalalayn

45 - **So God saved him from the evils of what they plotted** against him, which was killing him **and the evil punishment** of drowning befell **Pharaoh's family** his people with him.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **So God saved him from the evils of their plotting**. God Almighty says: So God saved this believer from the family of Pharaoh, through his faith and belief in His Messenger Moses, from the evil of the torment and affliction that Pharaoh inflicted upon those who disagreed with him, so He saved him from it.

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

Those who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **The evils of their plotting** He said: He was a Copt from the people of Pharaoh, and he was saved with Moses. He said: It was mentioned to us that he was walking in front of Moses on that day and saying: Where have you been commanded, O Prophet of God? He said: In front of you. The believer said to him: Is there anything in front of me except the sea? Moses said: No, by God, I have neither lied nor been lied to. Then he walked for a while and said: Where have you been commanded, O Prophet of God? He said: In front of you. He said: Is there anything in front of me except the sea? He said: No, by God, I have neither lied nor been lied to, until he came to the sea and struck it with his staff, and it split into twelve paths, one path for each tribe.

His statement: **And the worst of punishment befell Pharaoh's family** means: It befell Pharaoh's family and was imposed upon them. What is meant by Pharaoh's family in this passage are his followers and the obedient people among his people.

As Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding the statement of God: **And the worst of punishment befell Pharaoh's people**, he said: The people of Pharaoh.

What he meant by his saying: **The worst of the torment** is the torment of God that they suffered, which is the fire of Hell.

Tafsir al-Qurtubi

The Almighty said: **And God saved him from the evil of their plotting**. That is, from inflicting various types of punishment on him. So they sought Him but did not find Him, because he entrusted his affair to God.

Qatada said: He was a Copt, so God saved him with the Children of Israel. The *ha* in this case refers to the believer in the family of Pharaoh. It was said that it refers to Moses, based on the previous disagreement.

And the evil punishment befell the family of Pharaoh.

Al-Kisa'i said: It is said that it descended upon, *haqqa*, *hayqan*, and *hayuqan* if it descended and stuck. Then he explained the punishment, saying:

Tafsir Ibn Kathir

The believer says to them: What is wrong with me that I call you to salvation, which is the worship of God alone, with no partner, and the belief in His Messenger whom God sent? "And you invite me to the Fire. You invite me to disbelieve in God and associate with Him that of which I have no knowledge." That is, out of ignorance and without proof. **And I invite you to the Exalted in Might, the Forgiving**. That is, He, in His might and pride, forgives the sin of whoever repents to Him. **Indeed, you invite me to it**. He says, *Truly?*

Al-Suddi and Ibn Jarir said that the meaning of his saying, **Indeed, you invite me to it** is *truly*. Ad-Dahhak said, **No crime**, meaning, **no lie**. Ali ibn Abi Talha said, on the authority of Ibn Abbas, **No crime**, meaning, **Yes, that to which you call me of idols and rivals, 'He has no call in this world or in the Hereafter.'** Mujahid said, **The idol has nothing**. Qatadah said, **It means that the idol neither benefits nor harms**. As-Suddi said, **It does not answer its caller, neither in this world nor in the Hereafter**. This is like the statement of God, the Most High, "And who is more astray than he who calls upon others besides God, who will not respond to him until the Day of Resurrection, and they, of their call, are unaware? And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." **If you call upon them, they will not hear your call, and if they heard, they would not respond to you**. And His statement, **And that our return is to God**, meaning in the Hereafter, so He will reward each one according to his deeds. For this reason, He said, **And that the transgressors are the companions of the Fire**, meaning, they will abide therein forever because of their transgression, which is their associating partners with God, the Almighty. **Then you will remember what I say to you**, meaning, you will know the truth of what I have commanded you to do and what I have forbidden you from doing. I advised you and made it clear to you, and you remember it and regret it when regret is of no use. **And I entrust my affair to God**, meaning I put my trust in God and seek His help, and I boycott you and keep you away. **Indeed, God is Seeing of His servants**, meaning He is Seeing of them, the Most High and Most Holy. He guides whomever deserves guidance and misguides whomever deserves misguidance. He has the conclusive argument, perfect wisdom, and

effective power. And the saying of God, the Most High: **So God saved him from the evil of their plotting** meaning in this world and the Hereafter. As for this world, God saved him with Moses, peace be upon him, and as for the Hereafter, he will be in Paradise. **And the people of Pharaoh were encompassed by an evil punishment** meaning drowning in the sea and then being transferred from it to Hell. Their souls will be exposed to the Fire morning and evening until the Day of Resurrection. So when the Day of Resurrection comes, their souls and bodies will be gathered together in the Fire. For this reason, He said: **And on the Day the Hour appears, admit Pharaoh's people into the severest punishment** meaning the most painful and the greatest punishment. This verse is a major basis for the Sunnis' evidence for the torment of the intermediate realm in the graves, and it is the saying of God, the Most High: **The Fire they will be exposed to morning and evening.**

But here is a question, which is that there is no doubt that this verse is Meccan, and they used it as evidence for the torment of the grave in the Barzakh. Imam Ahmad said: Hashim told us, he is Ibn Al-Qasim Abu Al-Nadr, Ishaq Ibn Saeed, he is Ibn Amr Ibn Saeed Ibn Al-As, Saeed told us, meaning his father, on the authority of Aisha, may God be pleased with her, that a Jewish woman used to serve her, and whenever Aisha, may God be pleased with her, did anything good for her, the Jewish woman would say to her, **May God protect you from the torment of the grave.** She, may God be pleased with her, said: Then the Messenger of God, may God bless him and grant him peace, came to me, and I said: O Messenger of God, is there a torment in the grave before the Day of Resurrection? He, may God bless him and grant him peace, said: **No, who claims that?** This Jewess said, **I will not do her any good deed except that she will say, 'May God protect you from the punishment of the grave.'** The Prophet (peace and blessings of God be upon him) said, "The Jews lied, and they are the biggest liar to God. There is no punishment before the Day of Resurrection." Then he stayed for as long as God willed him to stay. Then one day he came out at noon, covered with his garment, his eyes red, and he was calling out at the top of his voice, "The grave is like pieces of a dark night. O people, if you knew what I know, you would weep much and laugh little. O people, seek refuge in God from the punishment of the grave, for the punishment of the grave is true." This is a sound chain of transmission according to the criteria of Bukhari and Muslim, but they did not include it. Ahmad narrated that Yazid told us, Sufyan told us, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha **may God be pleased with her**, who said, "A Jewish woman asked her for something, and she gave it to her. She said to her, 'May God protect you from the punishment of the grave.' Aisha **may God be pleased with her** did not approve of that, but when she saw the Prophet (peace and blessings of God be upon him), she said to him, and he (peace and blessings of God be upon him) said, 'No.' Aisha **may God be pleased with her** said, "The Messenger of God (peace and blessings of God be upon him) then said to us after that, 'It has been revealed to me that you will be tested in your graves.'" This also according to their criteria. It is said: What is the connection between this

and the fact that the verse was revealed in Mecca and that it contains evidence of the torment of the intermediate realm? The answer is that the verse indicates that the souls are exposed to the Fire morning and evening in the intermediate realm. It does not indicate that their pain is connected to their bodies in the graves, as this might be specific to the soul. As for the occurrence of this in the intermediate realm for the body and its pain because of it, this is only indicated by the Sunnah in the acceptable hadiths mentioned below. It may be said that this verse only indicates the torment of the disbelievers in the intermediate realm, and this does not necessarily mean that the believer will be tormented in his grave for a sin. Evidence of this is what Imam Ahmad narrated: Uthman bin Umar narrated to us, Yunus narrated to us, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, that the Messenger of God, may God bless him and grant him peace, entered upon her and there was a Jewish woman with her, and she was saying, **Do you know that you will be tested in your graves?** The Messenger of God, may God bless him and grant him peace, was startled and said, **Only the Jews will be tested.** Aisha, may God be pleased with her, said, "We stayed for a few nights, then the Messenger of God, may God bless him and grant him peace, said, 'Behold, you will be tested in the graves.'" Aisha, may God be pleased with her, said, "Then the Messenger of God, may God bless him and grant him peace, would seek refuge from the torment of the grave." Muslim narrated it in this way, on the authority of Harun bin Saeed and Harmalah, both of them on the authority of Ibn Wahb, on the authority of Yunus bin Yazid Al-Ayli, on the authority of Al-Zuhri, on his authority.

It may be said that this verse indicates the torment of the souls in the intermediate realm, but it does not necessarily mean that it is connected to the bodies in their graves. So when the revelation was sent to the Prophet (peace and blessings of God be upon him) concerning that in particular, he sought refuge from it, and God knows best. Al-Bukhari narrated from the hadeeth of Shu'bah, from Ash'ath ibn Abi Ash-Sha'tha', from his father, from Masruq, from Aisha **may God be pleased with her**, that a Jewish woman entered upon her and said, **We seek refuge in God from the torment of the grave.** Aisha **may God be pleased with her** asked the Messenger of God (peace and blessings of God be upon him) about the torment of the grave, and he (peace and blessings of God be upon him) said, **Yes, the torment of the grave is true.** Aisha **may God be pleased with her** said, "I never saw the Messenger of God (peace and blessings of God be upon him) pray a prayer after that without seeking refuge from the torment of the grave." This indicates that he, may God bless him and grant him peace, hastened to believe the Jewish report and decided upon it. In the previous report, he denied it until the revelation came to him, so perhaps they are two issues, and God Almighty knows best. The hadiths about the torment of the grave are very numerous. Qatada said about the Almighty's statement: **morning and evening** morning and evening as long as the world remains, it will be said to them, **O family of Pharaoh, these are your dwellings**, as a rebuke, punishment, and humiliation for them. Ibn

So God saved him from the evils of what they plotted, and the worst of punishment encompassed Pharaoh's people.

Zayd said, **They are in it today, being taken to and from until the Hour comes.** He said: Ibn Abi Hatim told us, Abu Saeed told us, Al-Maharbi told us, Laith told us, on the authority of Abd Al-Rahman bin Tharwan, on the authority of Hudhayl, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: The souls of the martyrs are in the bodies of green birds that roam with them in Paradise wherever they wish. The souls of the children of the believers are in the bodies of sparrows that roam in Paradise wherever they wish and take refuge in lamps suspended from the Throne. The souls of the family of Pharaoh are in the bodies of black birds that go to Hell in the morning and in the evening, and that is its width. Al-Thawri narrated it on the authority of Abu Qais on the authority of Hudhayl bin Shurahbil from his words about the souls of the family of Pharaoh, and Al-Suddi said the same. In the hadith of Isra' narrated by Abu Harun al-Abdi on the authority of Abu Sa'id al-Khudri, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, he said: "Then I was taken to a large group of God's creation, men, each of whose stomach was like a huge house, chained to the path of the family of Pharaoh, and the family of Pharaoh were exposed to the Fire morning and evening. 'And on the Day the Hour is established, admit the family of Pharaoh into the severest punishment.' And the family of Pharaoh are like branded camels, striking stones and trees and not understanding." Ibn Abi Hatim said: Ali ibn al-Husayn told us, Zayd ibn Akram told us, Aamer ibn Mudrik al-Harithi told us, Utbah told us - meaning Ibn Yaqzan - on the authority of Qays ibn Muslim, on the authority of Tariq, on the authority of Shihab, on the authority of Ibn Mas'ud, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **No one who does good, whether Muslim or disbeliever, does it well except that God Almighty will reward him.** We said: **O Messenger of God, what is God's reward for the disbeliever?** He said: **If he has maintained family ties or given charity or done a good deed, God Almighty will reward him with wealth, children, health, and the like.** We said: **So what...** His reward in the Hereafter? He (peace and blessings of God be upon him) said: **A punishment less severe than this punishment.** Then he recited: **Enter the people of Pharaoh into the severest punishment.** Al-Bazzar narrated it in his Musnad on the authority of Zayd ibn Akram, then he said: We do not know of any other chain of narration for it other than this. Ibn Jarir said: Abdul-Karim ibn Abi 'Umayr told us: Hamad ibn Muhammad al-Fazari al-Balkhi told us: I heard al-Awza'i when a man asked him: May God have mercy on you. We saw birds coming out of the sea and heading towards the west, eggs in groups. No one knows their number except God, the Exalted. Then when it was dusk, the same number would return black. He said: Did you realise that? He said: Yes. He said: Those birds have in their crops the souls of Pharaoh's family. They are shown to the Fire morning and evening, and they return to their nests with their feathers burned and turned black. Then white feathers grow on them at night and the black ones scatter. Then they go to the Fire morning and evening, and then they

return to their nests. That is their way in this world. When the Day of Resurrection comes, God the Most High will say: **Enter the family of Pharaoh into the severest punishment.** He said: And they used to say that they were six hundred thousand fighters. Imam Ahmad said: Ishaq told us, Malik told us, from Nafi', from Ibn 'Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "When one of you dies, his seat is shown to him morning and evening. If he is from the people of Paradise, then he is from the people of Paradise, and if he is from the people of Hell, then he is from the people of Hell. Then it is said: This is your seat until God the Almighty raises you to it on the Day of Resurrection." They narrated it in the two Sahihis from the hadith of Malik with it.

Fath al-Qadir

45- **So God saved him from the evil of their plotting.** That is, God saved him from the evil plotting they intended to do to him, and the evil they intended for him. Qatada said: God saved him along with the Children of Israel. **And the evil of the punishment encompassed Pharaoh's people.** That is, it surrounded them and the evil of the punishment descended upon them. Al-Kisa'i said: It is said **haqqa yahi q hayqan it descended and stuck:** meaning it descended and stuck. Al-Kalbi said: They scooped up the sea and were thrown into the fire. What is meant by the people of Pharaoh is Pharaoh and his people. It was not stated explicitly because mentioning them does not mean mentioning him, as he is more deserving of that than them. Or what is meant by the people of Pharaoh is Pharaoh himself. The first is more deserving because they were all tormented in this world by drowning, and they will be tormented in the Hereafter by the Fire.

Tafsir al-Baghawi

45. And that is the saying of the Almighty: **So God saved him from the evil of their plot,** [the evil they intended for him], Qatada said: He escaped with Moses and he was a Copt, **and the evil of the punishment befell** the family of Pharaoh, drowning in this world and the Fire in the Hereafter.

Tafsir al-Baidawi

45- **So God saved him from the evils of their plotting.** The severity of their plotting. It was said that the pronoun refers to Moses, peace be upon him. **And it encompassed the people of Pharaoh** refers to Pharaoh and his people, so mentioning them was not enough to mention him, as it is known that he was more deserving of that. It was also said that it refers to the believer being sought by his people, so he fled to a mountain and a group followed him and found him praying with wild beasts in rows around him, so they returned in terror, so he killed them. **The evil of the torment** refers to drowning, killing, or fire.

Surat Ghafir 40:46

The Fire will be exposed to them morning and evening. And on the Day the Hour appears, [it will be said], **Admit the family of Pharaoh into the severest punishment.**

Tafsir al-Jalalayn

46 - They will be exposed to the Fire, burning in it morning and evening. And on the Day the Hour will come, it will be said, *Enter*, O family of Pharaoh. And in a reading with the opening of the hamza and the breaking of the kha, it is an order to the angels. **The most severe punishment**, the punishment of Hell.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, explaining the severity of the punishment that befell these wretched people of Pharaoh: That which befell them of the severity of God's punishment **the Fire, they will be exposed to it**. When they perished and God drowned them, their souls were placed in the bodies of black birds, and they will be exposed to the Fire twice a day, **morning and evening**, until the Hour comes.

Mention of those who said that: Muhammad bin Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Abu Qais, on the authority of al-Hudhayl bin Shurahbil, he said: The souls of the family of Pharaoh are in the bellies of black birds that come and go to the fire, and that is its width.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, he said: It has reached me that the souls of Pharaoh's people are in the bellies of black birds, exposed to the fire morning and evening, until the Hour comes.

Abdul Karim bin Abi Umair narrated: Hammad bin Muhammad Al-Fazari Al-Balkhi narrated: I heard Al-Awza'i being asked by a man, who said: May God have mercy on you, we saw birds emerging from the sea, heading towards the west, egg-white, in groups, and only God knows their number. Then, in the evening, a similar number would return black. He said: Did you realize that? They said: Yes. He said: Those birds have in their crops the souls of Pharaoh's family, exposed to the Fire morning and evening. They return to their nests with their feathers burned and turned black, and at night white feathers grow on them, and the black ones scatter. Then they go out in the morning and are exposed to the Fire morning and evening, then they return to their nests. That is their habit in this world. Then, on the Day of Resurrection, God says: **Enter Pharaoh's family into the severest punishment.** They said: And they used to say: They were six hundred thousand fighters.

Yunus told me, he said: Ibn Wahb told us, he said: Harmalah told me, on the authority of Sulayman ibn

Hamid, he said: I heard Muhammad ibn Ka'b al-Qurazi say: There is no night nor half a day in the Hereafter, but rather it is morning and evening, and that is in the Qur'an regarding the people of Pharaoh: **They will be presented to it morning and evening.** And likewise it was said to the people of Paradise: **And they will have their provision therein, morning and evening.** (Maryam 19:62)

It was said: What is meant by that is that they will be shown their homes in Hell as torture for them morning and evening.

Mention of the one who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **The Fire will be shown to them morning and evening.** He said: They will be shown to it morning and evening, and it will be said to them: O family of Pharaoh, these are your dwellings, as a rebuke, punishment, and humiliation for them.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **morning and evening**, he said: What was the world?

The most correct of the sayings is that God has informed us that the people of Pharaoh will be exposed to the Fire in the morning and the evening. It is possible that this exposure to the Fire will be in the manner we mentioned from Al-Hudhayl and those who said something similar, or it may be as Qatadah said. However, there is no report that necessitates the argument that this is what is meant, for there is nothing in that except what is indicated by the apparent meaning of the Qur'an, which is that they will be exposed to the Fire in the morning and the evening. The root of *morning* and *evening* is a source that has been made into times.

Some of the grammarians of Basra used to say about this: It is a verbal noun, just as you say: I came to him in the dark, making it a circumstance and it is a verbal noun. He said: If you had said: Your appointment is tomorrow, or your appointment is dark, and raised it, just as you say: Your appointment is on Friday, it would not be good, because these verbal nouns and the like, such as *sahar*, are only made into circumstance. He said: All circumstance is not established. The grammarians of Kufa said: It is not heard at these times, even if they are verbal nouns, except in the Arabization, **Your appointment is the day of your appointment, morning and evening**, as God Almighty said: **Its morning is a month and its evening is a month Saba' 34:12**, so it was raised. They mentioned that they heard: **The two cloaks are two months**, and they said: The indefinite nouns are not heard at all except in the nominative case, except for their saying: **Your generosity is only sometimes.** They said: This is only permissible because it means: Your generosity is only now and then. So since its interpretation is an addition, it is accusative.

And His statement: **And on the Day the Hour comes, admit the people of Pharaoh into the severest punishment.** The reciters differed in reading that. The majority of reciters of Hijaz and Iraq, except for Asim

The Fire will be exposed to them morning and evening. And on the Day the Hour appears, [it will be said], "Admit the family of Pharaoh into the severest punishment."

and Abu Amr, read it as **And on the Day the Hour comes, admit the people of Pharaoh** with a fat-ha on the alif of *adkhalwa* in connection and disconnection, meaning: the order to enter them into the Fire. If it is read in this way, the *al* is in the accusative case because *adkhalwa* falls before it. Asim and Abu Amr read it as **and on the Day the Hour comes, enter** with a connected alif and its omission in connection from the word, and with a damma if it is started after a pause on *al-sa'ah*. If someone reads it in this way, the *al* according to his reading is in the accusative case as a call, because the meaning of the speech according to his reading is: Enter, O people of Pharaoh, into the severest punishment.

The correct thing to say about this in my opinion is that they are two well-known readings with similar meanings, and each of them has been recited by a group of reciters, so whichever one the reciter recites is correct. So the meaning of the statement then is: And on the Day the Hour comes, it will be said to the family of Pharaoh, **Enter, O family of Pharaoh, into the severest punishment**. This is according to the reading of the one who connected the alif of idkhalū and did not cut it off. Its meaning according to the other reading is: And on the Day the Hour comes, God will say to His angels, **Enter the family of Pharaoh into the severest punishment**.

Tafsir al-Qurtubi

The Almighty's saying: **The Fire they will be exposed to** has six aspects: It could be in the nominative case as a substitute for *evil*. It could also mean it is the Fire. It could be in the nominative case as a subject. Al-Farra' said: It could be in the nominative case with the pronoun referring back to the Fire they will be exposed to. So these are four aspects for the nominative case. Al-Farra' permitted the accusative case because after it is a pronoun and before it is something connected to it. Al-Akhfash permitted the genitive case as a substitute for **the torment**. The majority of scholars agree that this exposure is in the Barzakh. Some scholars have used as evidence to confirm the torment of the grave the words: **The Fire they will be exposed to morning and evening** as long as the world exists. Likewise, Mujahid, Ikrimah, Muqatil, and Muhammad ibn Ka'b said: This verse indicates the torment of the grave in this world. Don't you see that He says about the torment of the Hereafter: **And on the Day the Hour appears, 'Admit the family of Pharaoh into the severest torment.'** In the hadith of Ibn Mas'ud: The souls of the family of Pharaoh and those like them among the disbelievers will be shown to the Fire in the morning and the evening, and it will be said, **This is your home**. And it was also narrated from him: Their souls are in the bodies of black birds that go to Hell in the morning and in the evening twice a day, and that is its presentation. Shu'bah narrated from Ya'la ibn Ata' who said: I heard Maymun ibn Mihran say: When Abu Hurairah was called, he would call out: **We have entered the**

morning, and praise be to God, and the family of Pharaoh was shown to the Fire. And when evening came, he would call out: **We have entered the evening, and praise be to God**, and the family of Pharaoh was shown to the Fire. No one heard Abu Hurairah except that he would seek refuge in God from the Fire. In the hadith of Sakhr ibn Juwayriyah, on the authority of Nafi', on the authority of Ibn 'Umar, he said: The Messenger of God, may God bless him and grant him peace, said: **When the unbeliever dies, he is shown to the Fire in the morning and the evening**. Then he recited: **The Fire will be shown to them in the morning and the evening**. And when the believer dies, his soul is shown to Paradise in the morning and the evening. Al-Bukhari and Muslim narrated on the authority of Ibn 'Umar that the Messenger of God, may God bless him and grant him peace, said: "When one of you dies, his seat is shown to him in the morning and the evening. If he is among the people of Paradise, then he is among the people of Paradise, and if he is among the people of Hell, then he is among the people of Hell. And it is said: This is your seat until God raises you to it on the Day of Resurrection." Al-Farra' said: **In the morning and the evening, according to the amounts of that in this world**. This is the statement of Mujahid. He said: **In the morning and the evening**. He said: **From the days of this world**. Hammad ibn Muhammad al-Fazari said: A man said to al-Awza'i: "We saw birds emerging from the sea, heading towards the west, small eggs in flocks, and only God knows their number. At dusk, they return, like the rest, black." He said: Those birds have in their crops the souls of Pharaoh's family. They are exposed to the Fire morning and evening. They return to their nests with their feathers burned and turned black. At night, their feathers grow white and the black ones scatter. Then they go out in the morning and are exposed to the Fire morning and evening. Then they return to their nests. That is their habit as long as they were in this world. Then, when the Day of Resurrection comes, God the Most High will say: **Enter the family of Pharaoh into the severest punishment**, which is the Abyss. Al-Awza'i said: **It has reached us that they were one million and six hundred thousand**. And **they went out in the morning** is a verbal noun that is made an adverbial phrase for spaciousness. And *evening* is connected to it, and the speech is complete. Then you begin **and on the Day the Hour comes** with the word *enter* in the accusative case, with His saying: *Enter*. It is permissible for it to be in the accusative case with **they are exposed** in the sense of **they are exposed** to the Fire in this world. **and on the Day the Hour comes** so you do not stop at it. Nafi', the people of Medina, Hamzah and Al-Kisa'i read it as *ادخلو* / with a sukoon on the alif and a kasra on the kha from *ادخلا* and this is the preferred reading of Abu Ubaid, meaning God commands the angels to admit them, and his evidence is **the Fire will be exposed to it**. The rest read it as *ادخلو* / with a sukoon on the alif and a damma on the kha from *ادخلا*, meaning it will be said to them: *Enter* O the family of Pharaoh, **the most severe torment** and this is the preferred reading of Abu Hatim. He said: In the first reading, *ال* is the first object and *نشد* is the second object with the genitive omission, and in the second reading it is accusative

because it is a vocative complement, and the family of Pharaoh: those who follow his religion and his school of thought, and if those who follow his religion and school of thought are in the most severe torment then that is closer to that. Ibn Masoud narrated that the Prophet (peace and blessings of God be upon him) said: "A person is born a believer, lives as a believer, and dies as a believer. Among them was John, son of Zechariah, who was born a believer, lived as a believer, and died as a believer. A person is born a disbeliever, lives as a disbeliever, and dies as a disbeliever. Among them was Pharaoh, who was born a disbeliever, lived as a disbeliever, and died as a disbeliever." Al-Nahhas mentioned this. Al-Farra' made the verse an inversion of the meaning: **Enter Pharaoh's family into the severest punishment.** "The Fire, they will be exposed to it morning and evening." So he made the exposure to be in the Hereafter, which is contrary to what the majority have stated regarding the order of the speech according to its context as mentioned above. And God knows best.

Tafsir Ibn Kathir

The believer says to them: What is wrong with me that I call you to salvation, which is the worship of God alone, with no partner, and the belief in His Messenger whom God sent? "And you invite me to the Fire. You invite me to disbelieve in God and associate with Him that of which I have no knowledge." That is, out of ignorance and without proof. **And I invite you to the Exalted in Might, the Forgiving.** That is, He, in His might and pride, forgives the sin of whoever repents to Him. **Indeed, you invite me to it.** He says, *Truly?* Al-Suddi and Ibn Jarir said that the meaning of his saying, **Indeed, you invite me to it** is *truly*. Ad-Dahhak said, **No crime**, meaning, **no lie**. Ali ibn Abi Talha said, on the authority of Ibn Abbas, **No crime**, meaning, **Yes, that to which you call me of idols and rivals, 'He has no call in this world or in the Hereafter.'** Mujahid said, **The idol has nothing.** Qatadah said, **It means that the idol neither benefits nor harms.** As-Suddi said, **It does not answer its caller, neither in this world nor in the Hereafter.** This is like the statement of God, the Most High, "And who is more astray than he who calls upon others besides God, who will not respond to him until the Day of Resurrection, and they, of their call, are unaware? And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." **If you call upon them, they will not hear your call, and if they heard, they would not respond to you.** And His statement, **And that our return is to God**, meaning in the Hereafter, so He will reward each one according to his deeds. For this reason, He said, **And that the transgressors are the companions of the Fire**, meaning, they will abide therein forever because of their transgression, which is their associating partners with God, the Almighty. **Then you will remember what I say to you**, meaning, you will know the truth of what I have commanded you to do and what I have forbidden you from doing. I advised you and made it clear to you, and you remember it and regret it when regret is of no use. **And I entrust my affair to God**, meaning I put my trust in God and seek His help, and I boycott you and keep you away. **Indeed, God is Seeing of His servants**,

meaning He is Seeing of them, the Most High and Most Holy. He guides whomever deserves guidance and misguides whomever deserves misguidance. He has the conclusive argument, perfect wisdom, and effective power. And the saying of God, the Most High: **So God saved him from the evil of their plotting** meaning in this world and the Hereafter. As for this world, God saved him with Moses, peace be upon him, and as for the Hereafter, he will be in Paradise. **And the people of Pharaoh were encompassed by an evil punishment** meaning drowning in the sea and then being transferred from it to Hell. Their souls will be exposed to the Fire morning and evening until the Day of Resurrection. So when the Day of Resurrection comes, their souls and bodies will be gathered together in the Fire. For this reason, He said: **And on the Day the Hour appears, admit Pharaoh's people into the severest punishment** meaning the most painful and the greatest punishment. This verse is a major basis for the Sunnis' evidence for the torment of the intermediate realm in the graves, and it is the saying of God, the Most High: **The Fire they will be exposed to morning and evening.**

But here is a question, which is that there is no doubt that this verse is Meccan, and they used it as evidence for the torment of the grave in the Barzakh. Imam Ahmad said: Hashim told us, he is Ibn Al-Qasim Abu Al-Nadr, Ishaq Ibn Saeed, he is Ibn Amr Ibn Saeed Ibn Al-As, Saeed told us, meaning his father, on the authority of Aisha, may God be pleased with her, that a Jewish woman used to serve her, and whenever Aisha, may God be pleased with her, did anything good for her, the Jewish woman would say to her, **May God protect you from the torment of the grave.** She, may God be pleased with her, said: Then the Messenger of God, may God bless him and grant him peace, came to me, and I said: O Messenger of God, is there a torment in the grave before the Day of Resurrection? He, may God bless him and grant him peace, said: **No, who claims that?** This Jewess said, **I will not do her any good deed except that she will say, 'May God protect you from the punishment of the grave.'** The Prophet (peace and blessings of God be upon him) said, "The Jews lied, and they are the biggest liar to God. There is no punishment before the Day of Resurrection." Then he stayed for as long as God willed him to stay. Then one day he came out at noon, covered with his garment, his eyes red, and he was calling out at the top of his voice, "The grave is like pieces of a dark night. O people, if you knew what I know, you would weep much and laugh little. O people, seek refuge in God from the punishment of the grave, for the punishment of the grave is true." This is a sound chain of transmission according to the criteria of Bukhari and Muslim, but they did not include it. Ahmad narrated that Yazid told us, Sufyan told us, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha **may God be pleased with her**, who said, "A Jewish woman asked her for something, and she gave it to her. She said to her, 'May God protect you from the punishment of the grave.' Aisha **may God be pleased with her** did not approve of that, but when she saw the Prophet (peace and blessings of God be upon him), she said to him, and he (peace and blessings of God be upon him) said, 'No.' Aisha **may God be pleased with her** said, "The Messenger of God

The Fire will be exposed to them morning and evening. And on the Day the Hour appears, [it will be said], "Admit the family of Pharaoh into the severest punishment."

(peace and blessings of God be upon him) then said to us after that, 'It has been revealed to me that you will be tested in your graves.'" This also according to their criteria. It is said: What is the connection between this and the fact that the verse was revealed in Mecca and that it contains evidence of the torment of the intermediate realm? The answer is that the verse indicates that the souls are exposed to the Fire morning and evening in the intermediate realm. It does not indicate that their pain is connected to their bodies in the graves, as this might be specific to the soul. As for the occurrence of this in the intermediate realm for the body and its pain because of it, this is only indicated by the Sunnah in the acceptable hadiths mentioned below. It may be said that this verse only indicates the torment of the disbelievers in the intermediate realm, and this does not necessarily mean that the believer will be tormented in his grave for a sin. Evidence of this is what Imam Ahmad narrated: Uthman bin Umar narrated to us, Yunus narrated to us, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, that the Messenger of God, may God bless him and grant him peace, entered upon her and there was a Jewish woman with her, and she was saying, **Do you know that you will be tested in your graves?** The Messenger of God, may God bless him and grant him peace, was startled and said, **Only the Jews will be tested.** Aisha, may God be pleased with her, said, "We stayed for a few nights, then the Messenger of God, may God bless him and grant him peace, said, 'Behold, you will be tested in the graves.'" Aisha, may God be pleased with her, said, "Then the Messenger of God, may God bless him and grant him peace, would seek refuge from the torment of the grave." Muslim narrated it in this way, on the authority of Harun bin Saeed and Harmalah, both of them on the authority of Ibn Wahb, on the authority of Yunus bin Yazid Al-Ayli, on the authority of Al-Zuhri, on his authority.

It may be said that this verse indicates the torment of the souls in the intermediate realm, but it does not necessarily mean that it is connected to the bodies in their graves. So when the revelation was sent to the Prophet (peace and blessings of God be upon him) concerning that in particular, he sought refuge from it, and God knows best. Al-Bukhari narrated from the hadeeth of Shu'bah, from Ash'ath ibn Abi Ash-Sha'tha', from his father, from Masruq, from Aisha **may God be pleased with her**, that a Jewish woman entered upon her and said, **We seek refuge in God from the torment of the grave.** Aisha **may God be pleased with her** asked the Messenger of God (peace and blessings of God be upon him) about the torment of the grave, and he (peace and blessings of God be upon him) said, **Yes, the torment of the grave is true.** Aisha **may God be pleased with her** said, "I never saw the Messenger of God (peace and blessings of God be upon him) pray a prayer after that without seeking refuge from the torment of the grave." This indicates that he, may God bless him and grant him peace, hastened to believe the Jewish report and decided upon it. In the previous report, he denied it until the revelation came to him, so

perhaps they are two issues, and God Almighty knows best. The hadiths about the torment of the grave are very numerous. Qatada said about the Almighty's statement: **morning and evening** morning and evening as long as the world remains, it will be said to them, **O family of Pharaoh, these are your dwellings**, as a rebuke, punishment, and humiliation for them. Ibn Zayd said, **They are in it today, being taken to and from until the Hour comes.** He said: Ibn Abi Hatim told us, Abu Saeed told us, Al-Maharbi told us, Laith told us, on the authority of Abd Al-Rahman bin Tharwan, on the authority of Hudhayl, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: The souls of the martyrs are in the bodies of green birds that roam with them in Paradise wherever they wish. The souls of the children of the believers are in the bodies of sparrows that roam in Paradise wherever they wish and take refuge in lamps suspended from the Throne. The souls of the family of Pharaoh are in the bodies of black birds that go to Hell in the morning and in the evening, and that is its width. Al-Thawri narrated it on the authority of Abu Qais on the authority of Hudhayl bin Shurahbil from his words about the souls of the family of Pharaoh, and Al-Suddi said the same. In the hadith of Isra' narrated by Abu Harun al-Abdi on the authority of Abu Sa'id al-Khudri, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, he said: "Then I was taken to a large group of God's creation, men, each of whose stomach was like a huge house, chained to the path of the family of Pharaoh, and the family of Pharaoh were exposed to the Fire morning and evening. 'And on the Day the Hour is established, admit the family of Pharaoh into the severest punishment.' And the family of Pharaoh are like branded camels, striking stones and trees and not understanding." Ibn Abi Hatim said: Ali ibn al-Husayn told us, Zayd ibn Akram told us, Aamer ibn Mudrik al-Harithi told us, Utbah told us - meaning Ibn Yaqzan - on the authority of Qays ibn Muslim, on the authority of Tariq, on the authority of Shihab, on the authority of Ibn Mas'ud, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **No one who does good, whether Muslim or disbeliever, does it well except that God Almighty will reward him.** We said: **O Messenger of God, what is God's reward for the disbeliever?** He said: **If he has maintained family ties or given charity or done a good deed, God Almighty will reward him with wealth, children, health, and the like.** We said: **So what...** His reward in the Hereafter? He (peace and blessings of God be upon him) said: **A punishment less severe than this punishment.** Then he recited: **Enter the people of Pharaoh into the severest punishment.** Al-Bazzar narrated it in his Musnad on the authority of Zayd ibn Akram, then he said: We do not know of any other chain of narration for it other than this. Ibn Jarir said: Abdul-Karim ibn Abi 'Umayr told us: Hammad ibn Muhammad al-Fazari al-Balkhi told us: I heard al-Awza'i when a man asked him: May God have mercy on you. We saw birds coming out of the sea and heading towards the west, eggs in groups. No one knows their number except God, the Exalted. Then when it was dusk, the same number would return

black. He said: Did you realise that? He said: Yes. He said: Those birds have in their crops the souls of Pharaoh's family. They are shown to the Fire morning and evening, and they return to their nests with their feathers burned and turned black. Then white feathers grow on them at night and the black ones scatter. Then they go to the Fire morning and evening, and then they return to their nests. That is their way in this world. When the Day of Resurrection comes, God the Most High will say: **Enter the family of Pharaoh into the severest punishment.** He said: And they used to say that they were six hundred thousand fighters. Imam Ahmad said: Ishaq told us, Malik told us, from Nafi', from Ibn 'Umar, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "When one of you dies, his seat is shown to him morning and evening. If he is from the people of Paradise, then he is from the people of Paradise, and if he is from the people of Hell, then he is from the people of Hell. Then it is said: This is your seat until God the Almighty raises you to it on the Day of Resurrection." They narrated it in the two Sahihs from the hadith of Malik with it.

Fath al-Qadir

Then the Almighty explained what He summarized of the evil of the torment, saying: 46- **The Fire, they will be exposed to it morning and evening.** So the Fire was raised as a substitute for the evil of the torment, and it was said that it is the predicate of a deleted subject, or a subject and its predicate are exposed, and the first is better and Al-Zajaj preferred it. According to the last two interpretations, the sentence is renewed in answer to an implied question. And it was read in the accusative, assuming a verb that explains it is exposed in terms of meaning: that is, they will enter the Fire, they will be exposed to it, or as a specification, and Al-Farraa permitted the genitive as a substitute for the torment. The majority of scholars said that this exposure is in the Barzakh, and it was said that it is in the Hereafter. Al-Farra' said: "There is an inversion in this verse: that is, admit the family of Pharaoh into the most severe punishment, the Fire, to which they will be exposed morning and evening. There is no resort to this exaggeration, for His statement, 'And on the Day the Hour will appear, admit the family of Pharaoh into the most severe punishment,' clearly indicates that this exposure will be in the Barzakh. His statement, 'Enter,' is in the sense of 'say,' that is, it will be said to the angels, 'Enter the family of Pharaoh,' and 'the most severe punishment' is the punishment of the Fire." Hamzah, Al-Kisa'i, Nafi', and Hafs read 'adkhillu' with a fat-ha on the hamzah and a kasra on the kha, and it is in the sense of 'say,' as mentioned. The rest read 'idkhillu' with a hamzah wasl from yadkhillu, commanding the family of Pharaoh to enter, in the sense of a letter of address: that is, enter, O family of Pharaoh, into the most severe punishment."

Tafsir al-Baghawi

46. And that is the saying of God Almighty: **The Fire, is a nominative case in place of evil, they are exposed to it morning and evening,** morning and evening. Ibn

Masoud said: The souls of Pharaoh's family are in the bellies of black birds that are exposed to the Fire twice a day, going to the Fire in the morning and back, and it is said: O family of Pharaoh, these are your dwellings until the Hour comes.

Qatada, Muqatil, Al-Suddi, and Al-Kalbi said: The soul of every unbeliever will be exposed to the Fire morning and evening as long as the world exists.

Abu al-Hasan al-Sarakhsi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Nafi', on the authority of 'Abdullah ibn 'Umar, that the Messenger of God, may God bless him and grant him peace, said: "When one of you dies, his seat is shown to him in the morning and the evening. If he is among the people of Paradise, then he is among the people of Paradise, and if he is among the people of Hell, then he is among the people of Hell. And it is said to him: This is your seat until God resurrects you to it on the Day of Resurrection."

Then God the Almighty informed about their final resting place on the Day of Resurrection, saying: **And on the Day the Hour comes, enter.** Ibn Kathir, Ibn Amir, Abu Amr, and Abu Bakr read: **the Hour**, "enter," without the alif and the connecting letter, and with a damma on the initial letter, and with a damma on the kha from *enter*, meaning: it will be said to them: **Enter, O family of Pharaoh, into the most severe torment.** The others read: *enter*, without the alif and the kasra on the kha from *enter*, meaning: it will be said to the angels: **Enter the family of Pharaoh into the most severe torment.** Ibn Abbas said: He means the various types of torment with which they were tormented since they were drowned.

Tafsir al-Baidawi

46- **They are exposed to the Fire morning and evening** is a new sentence, or **the Fire** is a deleted predicate, and **they are exposed** is a new explanation, or a substitute, and **they are exposed** is a state of it, or of the family, and it was read in the accusative case as a specification, or by implying a verb that explains **they are exposed** like **they pray**, so exposing them to the Fire means burning them in it, as they say: The prisoners were exposed to the sword if they were killed with it, and that is for their souls, as Ibn Mas'ud narrated that their souls are in the bodies of black birds that are exposed to the Fire morning and evening until the Day of Resurrection, and mentioning the two times may be specific or supportive, and in it is evidence of the continuity of the soul and the torment of the grave. **And on the Day the Hour is established** meaning this is as long as the world continues, and when the Hour is established, it will be said to them: **Enter the family of Pharaoh** O family of Pharaoh. **The most severe torment** is the torment of Hell, for it is more severe than what they were in, or the most severe torment of Hell. Hamza, Al-Kisa'i, Nafi', Ya'qub, and Hafs read *Enter* as an order to the angels to enter the fire.

Surat Ghafir 40:47

And when they dispute in the Fire, the weak will say to those who were arrogant, "Indeed, we were your followers, so can you avert from us any share of the Fire?"

Surat Ghafir 40:47

And when they dispute in the Fire, the weak will say to those who were arrogant, **Indeed, we were your followers, so can you avert from us any share of the Fire?**

Tafsir al-Jalalayn

47 - And remember **when they dispute** the disbelievers quarrel **in the Fire, and the weak will say to those who were arrogant, Indeed, we were your followers. So will you be able to avert (from us a portion of the Fire?**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: **And warn them of the approaching Day when hearts will be at the throats, stifling.** "And when they will dispute in the Fire." He says: And when they will argue in the Fire. What is meant by that is: When those whom the Messenger of God, peace and blessings be upon him, was commanded to warn from among the polytheists of his people will argue in the Fire. The weak among them, who are those followed in associating partners with God, will say to their leaders who followed them in misguidance: **Indeed, we were your followers in this world in disbelief in God.** "So can you relieve us today of a portion of the Fire?" They mean a portion, so that you may lighten it for us, for we used to hasten to love you in this world, and before you we came. If it were not for you, we would have been believers in this world, and this calamity would not have befallen us today. According to some Basra grammarians, the verb *tabi'a* can be singular or plural, while according to some Kufa grammarians, it can be plural without a singular because it is like a verbal noun. He said: If you wish, its singular can be *tabi'a*, so it would be like *kha'il* and *khawul*, and *gha'ib* and *ghaib*.

Tafsir al-Qurtubi

The Almighty said: **And when they dispute in the Fire** meaning they quarrel therein. **The weak will say to those who were arrogant** about submitting to the prophets. **Indeed, we were your followers** in what you invited us to of polytheism in the world. **So will you be relieved?** meaning will you be burdened with **a portion of the Fire** from us? **That is, a recompense of the torment.** "Tabi'a" can be singular or plural according to the Basrans, its singular is *tabi'*. The people of Kufa said: It is a plural that has no singular like a verbal noun, and that is why it is not plural. If it were plural, it would have been said *tabi'a*.

Tafsir Ibn Kathir

God Almighty tells us about the people of Hell arguing and quarreling in Hell, and Pharaoh and his people among them. The weak ones, who are the followers, will say to those who were arrogant, who are the leaders, masters, and notables: **Indeed, we were your followers**, meaning we obeyed you in what you called us to in this world of disbelief and misguidance. **So can you relieve us of a portion of the Fire?** meaning a share that you will bear on our behalf? "Those who were arrogant will say: "Indeed, we are all in it." That is, we will not bear anything on your behalf. What we have and what we have carried of torment and punishment is sufficient for us. **Indeed, God has judged between His servants.** That is, He has divided the torment among us according to what each of us deserves, as God Almighty said: **He said, 'To each is weakness, but you do not know.'** "And those in the Fire will say to the keepers of Hell: 'Call upon your Lord to lighten for us a day of the torment.'" When they knew that God Almighty does not respond to them or listen to their supplication, but rather He said: **Be gone into it, despised and disgraced, and do not speak.** They asked the keepers, who are like jailers for the people of Hell. To call upon God for them to lighten the punishment for the disbelievers even for one day. The keepers said to them, responding, **Did not your messengers come to you with clear proofs?** That is, did the arguments not come to you in this world through the tongues of the messengers? They said, Yes. They said, **Then call upon God.** That is, you are for yourselves, for we will not call upon you, nor will we listen to you, nor do we wish to save you, and we are innocent of you. Then we inform you that whether you call upon God or not, your punishment will not be answered and your punishment will not be lightened. For this reason they said, **And the supplication of the disbelievers is only in error.** That is, it is in error and will not be accepted or answered.

Fath al-Qadri

47- **And when they dispute in the Fire** The adverbial phrase is in the accusative case because of the verb *remember*. The meaning is: Remind your people of the time of their dispute in the Fire. Then the Almighty explained this dispute, saying: **Then the weak will say to those who were arrogant** about submitting to the prophets and following them, and they are the leaders of disbelief, **Indeed, we were your followers** The plural of follower, like servant and servant, or a verbal noun in the position of an active participle: i.e. followers, or with the deletion of an added noun: i.e. those with followers. The Basrans said: Followers can be singular or plural. The Kufians said that it is a plural with no singular. **So can you relieve us of a portion of the Fire?** i.e., can you repel a portion of it from us or carry it with us? The accusative case of *nassib* is an implied verb indicated by *maghnun*: i.e., can you repel a portion from us or prevent it, implying that it includes the meaning of *carriers*: i.e., can you carry a portion with us? Or with the verbal noun.

Tafsir al-Baghawi

47. **And when they dispute in the Fire**, meaning: O Muhammad, mention to your people when they dispute, meaning the people of Hell in the Fire, **and the weak will say to those who were arrogant, 'Indeed, we were your followers,'** in this world, **so can you relieve us of a portion of the Fire?** The word *follower* can be singular or plural according to the people of Basra, and its singular is *tabi'*, while the people of Kufa said: It is a plural that has no singular, and its plural is *ibta'a*.

Tafsir al-Baidawi

47- **And when they dispute in the Fire** And mention the time of their quarreling therein. It is possible that it is in apposition to **they became**. **Then the weak will say to those who were arrogant** A detail of it. **Indeed, we were your followers** In succession, like servants in the plural of servant or those who follow, meaning followers, implied or figurative. **So can you relieve us of a portion of the Fire?** By pushing or carrying, and **a portion** is the object of what *enriched* indicates. It is a deity by implication or a source like something in the Almighty's saying: **Neither their wealth nor their children will avail them against God at all**. So it is from the connection to *enriched*.

Surat Ghafir 40:48

Those who were arrogant said, "We are all in it." Indeed, God has judged between the servants.

Surat Ghafir 40:48

Those who were arrogant said, **We are all in it.** Indeed, God has judged between the servants.

Tafsir al-Jalalayn

48 - (Those who were arrogant said, "We are all in it. Indeed, God has judged between the servants.") So He put the believers in Paradise and the disbelievers in Hell.

Tafsir al-Suyuti

Tafsir al-Tabari

The correct thing to say about that, in my opinion, is that it is the plural of the singular form of follower, but it may be possible that it is singular, in which case it would be the plural of followers. So those who were followed answered them with what God had informed them about. Those who were arrogant said, and they are the leaders who were followed in misguidance in this world: "O people, we and you are all in this Fire, abiding eternally. We have no escape from it." Indeed, God has judged between the servants" with the decisiveness of His judgment. He has settled the people of Paradise in Paradise and the people of Hell in Hell. We will not leave what we are in of affliction, nor will they return from what is in it of bliss. He raised His statement: *all* with His statement: **in it** and did not place it in the accusative case as an adjective.

There is disagreement over the permissibility of the accusative in this regard in speech. Some of the grammarians of Basra said: If *kull* is not added, then following is not permissible. Some of the grammarians of Kufa said: This is permissible in deletion and non-deletion, because if their nouns are deleted, it is sufficient from them. We have already explained the correct opinion on this matter in a way that makes it unnecessary to repeat it.

Tafsir al-Qurtubi

God the Almighty said: **Those who were arrogant said, 'Indeed, we are all in it'** meaning in Hell. Al-Akhfash said: *All* is nominative as a subject. Al-Kisa'i and Al-Farra' permitted **Indeed, we are all in it** in the accusative case as a description and to emphasize the pronoun in *Indeed*. Ibn Al-Sameeq and Isa bin Omar recited this in the same way. The Kufians call emphasis a description. Sibawayh forbade this, saying: "Because *both* do not describe, nor are they described by it. And substitution is not permissible in it, because the one who reports about himself cannot be substituted for anything else." Al-Mubarrad said the same meaning, saying: "It is not permissible to substitute for the pronoun here, because it is addressed, and it is not substituted for the addressed

or the addressed, because they are not ambiguous, so it cannot be substituted for them." This is the text of his statement. **Indeed, God has judged between the servants**, meaning that He will not punish anyone for the sin of someone other than himself, so each of us is a disbeliever.

Tafsir Ibn Kathir

God Almighty tells us about the people of Hell arguing and quarreling in Hell, and Pharaoh and his people among them. The weak ones, who are the followers, will say to those who were arrogant, who are the leaders, masters, and notables: **Indeed, we were your followers**, meaning we obeyed you in what you called us to in this world of disbelief and misguidance. **So can you relieve us of a portion of the Fire?** meaning a share that you will bear on our behalf? "Those who were arrogant will say: "Indeed, we are all in it." That is, we will not bear anything on your behalf. What we have and what we have carried of torment and punishment is sufficient for us. **Indeed, God has judged between His servants.** That is, He has divided the torment among us according to what each of us deserves, as God Almighty said: **He said, 'To each is weakness, but you do not know.'** "And those in the Fire will say to the keepers of Hell: 'Call upon your Lord to lighten for us a day of the torment.'" When they knew that God Almighty does not respond to them or listen to their supplication, but rather He said: **Be gone into it, despised and disgraced, and do not speak.** They asked the keepers, who are like jailers for the people of Hell. To call upon God for them to lighten the punishment for the disbelievers even for one day. The keepers said to them, responding, **Did not your messengers come to you with clear proofs?** That is, did the arguments not come to you in this world through the tongues of the messengers? They said, **Yes.** They said, **Then call upon God.** That is, you are for yourselves, for we will not call upon you, nor will we listen to you, nor do we wish to save you, and we are innocent of you. Then we inform you that whether you call upon God or not, your punishment will not be answered and your punishment will not be lightened. For this reason they said, **And the supplication of the disbelievers is only in error.** That is, it is in error and will not be accepted or answered.

Fath al-Qadir

48- **Those who were arrogant said, 'Indeed, we are all in it.'** This sentence is a new answer to an implied question, and the meaning is: We and you are both in Hell, so how can we avail you? The majority of scholars read *all* in the nominative case as a subject, and its predicate is **in it**, and the sentence is the predicate of *in*, as Al-Akhfash said. Ibn As-Sameeq and Isa bin Omar read *all* in the accusative case. Al-Kisa'i and Al-Farra' said that it is to emphasize the noun *in* in the sense of **all of us**, and its tanween replaces the complement. It was also said that it is in the state, and Ibn Malik preferred this. **Indeed, God has judged between the servants**, meaning that He ruled that a

group will be in Paradise and a group will be in the Blaze.

Tafsir al-Baghawi

48. Those who were arrogant said, 'We are all in it.' Indeed, God has judged between the servants.

Tafsir al-Baidawi

48- Those who were arrogant said, 'We are all in it.' So how can we do without you? And if we were able, we could do without ourselves. The word *both* was read as an emphasis because it means **all of us**, and the nunation is a substitute for the complement to it. It is not permissible to make it a state of what is implied in the state of the preceding verse, because it does not work in the state of the preceding verse as it does in the preceding verse, like when you say, **Every day you have one garment**. "Indeed, God has judged between the servants," by admitting the people of Paradise into Paradise and the people of Hell into Hell. **There is no adjuster of His judgment.**

Surat Ghafir 40:49

And those in the Fire will say to the keepers of Hell, "Call upon your Lord to lighten for us a day of the punishment."

Surat Ghafir 40:49

And those in the Fire will say to the keepers of Hell, **Call upon your Lord to lighten for us a day of the punishment.**

Tafsir al-Jalalayn

49 - **And those in the Fire will say to the keepers of Hell, Call upon your Lord to lighten for us a day** that is, the amount of a day **of the punishment**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: "And the people of Hell will say to its keepers and guardians, seeking their help from the great affliction they are in, and hoping that they will find relief from them: 'Call upon your Lord' for us to lighten for us one day', meaning the amount of one day of the days of this world, 'of the torment' that we are in. We only said that the meaning of that is the amount of one day of the days of this world, because the Hereafter is a day in which there is no night, and it is said: Lighten for them one day.

Tafsir al-Qurtubi

The Almighty said: **And those in the Fire will say** from the disbelieving nations. Some Arabs say *alladhūn* as a whole Muslim, and whoever says: *alladhūna* in the nominative case built it as it was built in the singular. Al-Akhfash said: The nun was added to *alladhī* so it resembles fifteen, so it was built on the fathah. **The keepers of Hell** Haznah is all khazīn and it is said: khazān and khazān **Call upon your Lord to lighten for us a day of the punishment** "Yakhfūf is a jussive answer even if it is with fa" and on this the Qur'an came in the most correct languages as it said:

Your veil is a memory of a lover and a home

Muhammad bin Kaab Al-Qurazi said: It was reported to me or mentioned to me that the people of Hell sought help from the guards, so God Almighty said: "And those in the Fire will say to the keepers of Hell, 'Call upon your Lord to lighten for us a day of the punishment.'" So they asked for one day in which the punishment would be lightened for them, and it was rejected.

Tafsir Ibn Kathir

God Almighty tells us about the people of Hell arguing and quarreling in Hell, and Pharaoh and his people among them. The weak ones, who are the followers, will say to those who were arrogant, who are the leaders, masters, and notables: **Indeed, we were your followers**, meaning we obeyed you in what you called

us to in this world of disbelief and misguidance. **So can you relieve us of a portion of the Fire?** meaning a share that you will bear on our behalf? "Those who were arrogant will say: "Indeed, we are all in it." That is, we will not bear anything on your behalf. What we have and what we have carried of torment and punishment is sufficient for us. **Indeed, God has judged between His servants.** That is, He has divided the torment among us according to what each of us deserves, as God Almighty said: **He said, 'To each is weakness, but you do not know.'** "And those in the Fire will say to the keepers of Hell: 'Call upon your Lord to lighten for us a day of the torment.'" When they knew that God Almighty does not respond to them or listen to their supplication, but rather He said: **Be gone into it, despised and disgraced, and do not speak.** They asked the keepers, who are like jailers for the people of Hell. To call upon God for them to lighten the punishment for the disbelievers even for one day. The keepers said to them, responding, **Did not your messengers come to you with clear proofs?** That is, did the arguments not come to you in this world through the tongues of the messengers? They said, **Yes.** They said, **Then call upon God.** That is, you are for yourselves, for we will not call upon you, nor will we listen to you, nor do we wish to save you, and we are innocent of you. Then we inform you that whether you call upon God or not, your punishment will not be answered and your punishment will not be lightened. For this reason they said, **And the supplication of the disbelievers is only in error.** That is, it is in error and will not be accepted or answered.

Fath al-Qadir

49- **And those in the Fire will say** from the disbelieving nations, the arrogant and the weak among them **to the keepers of Hell plural of khazīn**, who is the one who is responsible for torturing the people of Hell: **Call upon your Lord to lighten for us a day of the punishment.** "A day" is an adverbial phrase for **to lighten**, and the object of **to lighten** is omitted: that is, to lighten for us some of the punishment for the duration of a day or in a day.

Tafsir al-Baghawi

49. **And those in the Fire will say**, when the torment intensified upon them, **to the keepers of Hell, 'Call upon your Lord to lighten for us a day of the torment.'**

Tafsir al-Baidawi

49- **And those in the Fire will say to the keepers of Hell**, meaning its keepers. *Hell* was used in place of the pronoun for emphasis or to explain their place in it, as it is possible that *Hell* is the furthest of its levels, as in their saying: **The well of Hell is far below.** "Call upon your Lord to lighten for us a day" the amount of a day **of the punishment** something of the punishment. It is possible that the object is **a day** with the addition omitted and **of the punishment** is its explanation.

Surat Ghafir 40:50

They said, **Did not your messengers come to you with clear proofs?** They said, *Yes.* They said, **Then call upon God.** But the call of the disbelievers is only in error.

Tafsir al-Jalalayn

50 - **They said** meaning humiliation, mockingly, **Did not your messengers come to you with clear proofs?** **They said** with apparent miracles. (*Yes.* They said) meaning they disbelieved in them. (Then call upon them. And what) you are, for we do not intercede for the disbelievers. God Almighty said, (The call of the disbelievers is only in error. Indeed, We) are not worthless.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **They will say, 'Did not your messengers come to you with clear proofs?'** God Almighty says: The keepers of Hell will say to them, **Did not your messengers come to you in this world with clear proofs of the Oneness of God, so that you would affirm His Oneness and believe in Him, and disavow all deities besides Him?** They will say, *Yes,* **our messengers did bring us that.**

And His saying: **They said, 'Then call upon Him.'** God Almighty says: The keepers said to them: Then call upon your Lord, to whom the messengers came with the call to faith in Him.

And His statement: **And the supplication of the disbelievers is nothing but error,** meaning: They have supplicated, and their supplication is nothing but error, because it is a supplication that does not benefit them, and is not answered. Rather, it is said to them: **Be gone into it, disgraced, and do not speak to it** (al-Mu'minun 23:108).

Tafsir al-Qurtubi

God Almighty says: **Did not your messengers come to you with clear proofs?** They said, *Yes.* They said, **Then call upon God, but the call of the disbelievers is only in error.** The entire report. In the hadith on the authority of Abu Darda', narrated by Al-Tirmidhi and others, he said: "Hunger will be afflicted upon the people of Hell until it equals the torment they are in. They will seek help from it and will be given thorny thorns that neither fatten nor relieve their hunger. They will eat it but it will not relieve them at all. Then they will seek help and will be given food that chokes them and they will choke on it. They will remember that in the world they used to overcome their choking with water. Then they will seek help for a drink and the boiling water will be lifted up for them with hooks. When it comes close to their faces, it roasts them. When it enters their stomachs, it will rip

out their intestines and what is in their stomachs. Then they will seek help from the angels, saying, 'Call upon your Lord to lighten for us a day of the torment.' They will answer them, 'Did not your messengers come to you with clear proofs?' They will say, 'Yes.' They will say, 'Then call upon Him.' But the call of the disbelievers is only in error." That is, loss and destruction.

Tafsir Ibn Kathir

God Almighty tells us about the people of Hell arguing and quarreling in Hell, and Pharaoh and his people among them. The weak ones, who are the followers, will say to those who were arrogant, who are the leaders, masters, and notables: **Indeed, we were your followers,** meaning we obeyed you in what you called us to in this world of disbelief and misguidance. **So can you relieve us of a portion of the Fire?** meaning a share that you will bear on our behalf? "Those who were arrogant will say: "Indeed, we are all in it." That is, we will not bear anything on your behalf. What we have and what we have carried of torment and punishment is sufficient for us. **Indeed, God has judged between His servants.** That is, He has divided the torment among us according to what each of us deserves, as God Almighty said: **He said, 'To each is weakness, but you do not know.'** "And those in the Fire will say to the keepers of Hell: 'Call upon your Lord to lighten for us a day of the torment.'" When they knew that God Almighty does not respond to them or listen to their supplication, but rather He said: **Be gone into it, despised and disgraced, and do not speak.** They asked the keepers, who are like jailers for the people of Hell. To call upon God for them to lighten the punishment for the disbelievers even for one day. The keepers said to them, responding, **Did not your messengers come to you with clear proofs?** That is, did the arguments not come to you in this world through the tongues of the messengers? They said, *Yes.* They said, **Then call upon God.** That is, you are for yourselves, for we will not call upon you, nor will we listen to you, nor do we wish to save you, and we are innocent of you. Then we inform you that whether you call upon God or not, your punishment will not be answered and your punishment will not be lightened. For this reason they said, **And the supplication of the disbelievers is only in error.** That is, it is in error and will not be accepted or answered.

Fath al-Qadir

And the sentence 50- **They said, 'Did not your messengers come to you with clear proofs?'** is a new answer to an implied question, and the question is for rebuke and reprimand. **They said, 'Yes,'** meaning they brought them to us, but we denied them and did not believe in them or in the clear proofs they brought. So when they confessed, **They said,** meaning the angels who are the guardians of Hell said to them, **Then call,** meaning if the matter is like this, then call yourselves, for we do not call upon those who disbelieved in God and denied His messengers after they came with clear proofs. Then they informed them that their call is of no benefit, so they said, **And the call of the disbelievers is**

Surat Ghafir 40:50

They said, "Did not your messengers come to you with clear proofs?" They said, "Yes." They said, "Then call upon God." But the call of the disbelievers is only in error.

only in error, meaning in loss, invalidity, ruin, and destruction.

Tafsir al-Baghawi

50. **They said**, meaning the keepers of Hell, **Did not your messengers come to you with clear proofs?** They said, *Yes*. They said, **Then call upon your Lord**, meaning you are your Lord. We will not call upon Him for you, because they knew that He would not lighten their punishment. God Almighty said, **And the supplication of the disbelievers is only in error**, meaning: it is invalid and leads astray and does not benefit them.

Tafsir al-Baidawi

50- **They said, 'Did not your messengers come to you with clear proofs?'** They meant to oblige them to accept the argument and rebuke them for wasting their time for supplication and neglecting the means for their supplication to be answered. **They said, 'Yes.'** **They said, 'Then supplicate.'** For we would not dare to do so, since we have not been given permission to supplicate for the likes of you. It would make them despair of an answer. **The supplication of the disbelievers is only in error.** Loss that is not answered, and it would make them despair of an answer.

Surat Ghafir 40:51

Indeed, We will support Our messengers and those who believe during the worldly life and on the Day the witnesses will stand.

Tafsir al-Jalalayn

51 - **Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand.** The plural of witness is the angels who testify for the messengers that they conveyed the message and against the disbelievers that they denied it.

Tafsir al-Suyuti

Tafsir al-Tabari

Someone says: What is the meaning of **Indeed, We will support Our messengers and those who believe during the life of this world?** We know that some of them were killed by their enemies and mutilated, such as Isaiah, John the son of Zechariah and their likes. Some of them were intended to be killed by their people, but the best thing for them was to be saved from them until they left them, saving themselves, such as Abraham who migrated from his land to Syria, leaving his people, and Jesus who was raised to the heavens when his people wanted to kill him. So where is the support that He told us He would support His messengers and those who believe in Him in this life, when these prophets of His had suffered from their people what you know, and were not supported against those who suffered what He did to them? It was said: His statement **Indeed, We will support Our messengers and those who believe during the life of this world** has two meanings, both of which are correct. One of them is that its meaning is: "Indeed, We will support Our messengers and those who believe in this worldly life, either by making them superior over those who deny Us and by giving them victory, until they subjugate them completely and humiliate them completely, as We did with David and Solomon, giving them such kingdom and authority with which they subjugated every disbeliever, and as We did with Muhammad, may God bless him and grant him peace, by making him victorious over those among his people who denied him. Or by taking revenge on those who opposed and opposed them by destroying them and saving the messengers from those who denied and opposed them, as We did with Noah and his people, by drowning his people and saving him from them, and as We did with Moses, Pharaoh and his people, when He drowned them and saved Moses and those who believed in him from the Children of Israel and others, and so on. Or by Our taking revenge in this worldly life from their deniers after the death of Our Messenger, after their destruction, as We did in giving aid to Isaiah after his destruction, by giving authority over his killers to those We gave authority to until We were victorious through them over his killers, and as We did with the killers of John, by giving authority to Nebuchadnezzar

over them until We were victorious through him over his killer, and as We gave aid to Jesus over those who wanted to kill him among the Romans until We destroyed them through them. This is one of its two aspects. Some of the people of interpretation have directed the meaning of that to this aspect.

It was mentioned that he 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 the statement of God: "Indeed, We will support Our messengers and those who believe during the life of this world." The prophets and believers were killed in this world and they were victorious. This is because the nation that does that to the prophets and believers will not go away until God sends a people through whom He will support those who were killed among them. The other interpretation is that this statement is in the form of a report on behalf of all of the messengers and believers, and the intended meaning is one, so the interpretation of the statement in that case is "Indeed, We will support Our Messenger Muhammad (peace and blessings of God be upon him) and those who believe in him during the life of this world and on the Day when the witnesses will stand," as we explained previously that the Arabs convey the report in the form of the plural, and the intended meaning is one if they do not appoint a specific person for the report.

The reciters differed in their reading of the verse: **And the Day the witnesses will stand * The Day when the wrongdoers' excuses will not benefit them.** The majority of the reciters of Medina and Kufa read it as **and the Day he stands** with a *ya'*, and *benefits* also with a *ya'*. Some of the people of Mecca and some of the reciters of Basra read it as *taqwam* with a *ta'*, and *tanfa'* with a *ta'*.

The correct thing to say about this is that they are two well-known readings with one meaning, so whichever one the reader reads, he is correct.

We have previously explained that the Arabs use the plural of the male verb and make it feminine if it is preceded by something that makes repeating it unnecessary. What is meant by His statement, **And the Day the witnesses will stand** is the day when the witnesses from among the angels, prophets, and believers will stand against the nations who denied their messengers, testifying that the messengers delivered to them the messages of their Lord, and that the nations denied them. *Witnesses* is the plural of *martyr*, just as *ashraf* is the plural of *sharif*.

The people of interpretation said something similar to what we said about this.

It was mentioned that he said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And the Day when the witnesses will stand** from among the angels of God, His prophets, and the believers in Him.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **And the Day when the witnesses will stand** means the Day of Resurrection.

Ibn Bashar told us, he said: Muammil told us, he said:

Surat Ghafir 40:51

Indeed, We will support Our messengers and those who believe during the worldly life and on the Day the witnesses will stand.

Sufyan told us, on the authority of Al-A'mash, on the authority of Mujahid, regarding the statement of God: **And the Day the witnesses will stand**, he said: The angels.

Tafsir al-Qurtubi

God the Almighty says: **Indeed, We will support Our messengers**. It is permissible to omit the damma because of its heaviness, and it is said: **Our messengers**, meaning Moses, peace be upon him. **And those who believed in worldly life** is in the accusative case in apposition to the messengers, and meaning the believer who was admonished. It was said: It is general for the messengers and believers, and their support is by raising the arguments and making them successful, according to Abu Al-Aliyah. It was also said: Taking revenge on their enemies. Al-Suddi said: No people killed a prophet or a group of Mormons who called to the truth, but God the Almighty sent someone to take revenge for them, so they were victorious in it, even if they were killed. God the Almighty says: **And on the Day when the witnesses will stand**, meaning the Day of Resurrection. Zayd ibn Aslam said: **The witnesses** are four: the angels, the prophets, the believers, and the bodies. Mujahid and Al-Suddi said: **The witnesses** and the angels testify for the prophets to convey the message and against the nations to deny it. Qatada said: The angels and the prophets. Then it was said: *witnesses* is the plural of martyr like sharif and ashraf. Al-Zajaj said: *witnesses* is the plural of witness like sahib and companions. An-Nahhas said: The form of fa'il does not make it plural with afa, nor does it say sa'lihi, but what came from it was heard, meaning it was performed as it was heard, and it was with the deletion of the extra letter. Al-Akhfash and Al-Farra' permitted: **And on the Day when the witnesses will stand** with the ta' as a feminine plural. In the hadith on the authority of Abu Darda' and some of the hadith scholars, he said on the authority of the Prophet (peace and blessings of God be upon him), he said: **Whoever defends the honour of his Muslim brother, it is a right upon God to defend him from the fire of Hell**. Then he recited: **Indeed, We will support Our messengers and those who believe**. And on his authority (peace be upon him), he said: **Whoever protects a believer from a hypocrite who backbites him, God will send an angel on the Day of Resurrection to protect him and will reveal what he said**.

Tafsir Ibn Kathir

Abu Ja'far bin Jarir, may God have mercy on him, raised a question regarding God Almighty's statement: **Indeed, We will support Our messengers and those who believe during the life of this world**. He said, "It is known that some of the prophets, peace and blessings be upon them, were killed by their people completely, such as John, Zechariah, and Isaiah. And among them

were those who left their midst, either as immigrants, such as Abraham, or to heaven, such as Jesus. So where is the support in this world?" Then he answered that with two answers: *One* that the report was general, and what is meant by it is some. He said, **This is permissible in the language**. **The second** that what is meant by the support and triumph for them is those who harmed them, whether that was in their presence, in their absence, or after their death, as He did with the killers of John, Zechariah, and Isaiah. He empowered over them from their enemies those who humiliated them and shed their blood. It was mentioned that God Almighty seized Nimrod with the grip of the Mighty and Powerful. As for those Jews who sought to crucify Christ, peace be upon him, God Almighty empowered the Romans over them, so they humiliated and degraded them, and God Almighty made them victorious." Then, before the Day of Resurrection, Jesus, son of Mary, peace be upon him, will descend as a just Imam and a fair judge. He will kill the Antichrist and his Jewish soldiers, kill the pigs, break the cross, and abolish the Jizya *tax* and will accept nothing but Islam. This is a great victory. This is the way of God, the Most High, with His creation in the past and the present, that He grants victory to His believing servants in this world and comforts their eyes from those who harm them. In Sahih Al-Bukhari, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Messenger of God, peace and blessings be upon him, that he said: "God, the Blessed and Exalted, says: 'Whoever shows enmity to a friend of Mine has waged war against Me.'" In another hadith: **I will take revenge for My friends as a lion takes revenge in war**. For this reason, God, the Almighty, destroyed the people of Noah, Aad, Thamud, the people of Rass, the people of Lot, the people of Madyan, and those like them and similar to them who denied the Messengers and opposed the truth. And God, the Most High, saved the believers from among them, and He did not destroy any of them, and He punished the disbelievers, and He did not let any of them escape. Al-Suddi said: God, the Almighty, never sent a messenger to a people who would kill him, nor a people of believers who would call to the truth and be killed, and then that generation would pass without God, the Blessed and the Most High, sending someone to support them and seek revenge for their blood from those who did that to them in this world. He said: So the prophets and believers would be killed in this world, but they were victorious in it. Thus, God granted victory to His Prophet Muhammad, may God bless him and grant him peace, and his companions over those who opposed him, opposed him, denied him, and were hostile to him. He made his word supreme and his religion prevail over all other religions. He ordered him to emigrate from among his people to the Prophetic City and made for him supporters and helpers there. Then, on the day of Badr, he granted him the support of the polytheists, who granted him victory over them and let them down. He killed their leaders and captured their leaders, leading them away in chains. Then, He bestowed upon them a ransom from them. Then, after a short period, He opened Mecca to him, and his eyes were comforted by his

country, which was the sacred, inviolable, honorable, and venerated city. God, the Most High, saved him from the disbelief and polytheism he had been in, and opened Yemen for him, and the entire Arabian Peninsula submitted to him. People entered the religion of God in droves. Then, God, the Most High, took him to Himself because of the great honor He had bestowed upon him. God, the Blessed and the Most High, established his companions as caliphs after him, and they conveyed the religion of God, the Almighty, the Majestic, and called the servants of God, the Most High, to God, the Most High, and they conquered countries, villages, and regions. Cities, villages and hearts until the call of Muhammad spread to the east and west of the earth. Then this religion will continue to exist, victorious and apparent until the Day of Resurrection. For this reason, the Almighty said: **Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand.** That is, on the Day of Resurrection, the victory will be greater, bigger and more sublime. Mujahid said: The witnesses are the angels. And the Almighty's saying: **The Day when the wrongdoers' excuses will not benefit them** instead of His saying: **And the Day when the witnesses will stand.** Others read **the Day** in the nominative case as if he explained it with it. **And the Day when the witnesses will stand * The Day when the wrongdoers' excuses will not benefit them** meaning no excuse or ransom will be accepted from them. **And for them is the curse** meaning estrangement and expulsion from mercy. **And for them is the worst home** meaning the Fire. As-Suddi said: **What an evil home and resting place!** Ali ibn Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both. **And for them is the worst home** meaning an evil end. And the Almighty's saying: **And We had certainly given Moses the guidance** meaning what God Almighty sent him with of guidance and light. **And We gave the Children of Israel the Scripture** meaning We made for them the good end and We gave them the land, wealth, crops, and lands of Pharaoh because they were patient in obeying God Almighty and following His Messenger Moses, peace be upon him. And in the book that they were given as an inheritance, which is the Torah, **is guidance and a reminder for those of understanding** meaning sound, healthy minds. And the Almighty's saying: **So be patient** meaning O Muhammad, **Indeed, the promise of God is true** meaning We promised you that We will make your word supreme and make the outcome for you and for those who follow you, and God does not break His promise. And what We have informed you of is true, there is no doubt or suspicion about it. And the Almighty's saying: **And seek forgiveness for your sin** this is an exhortation to the nation to seek forgiveness. **And glorify the praises of your Lord in the evening** meaning in the last part of the day and the first part of the night **and in the early morning** which are the first parts of the day and the last parts of the night. God the Almighty says: **Indeed, those who dispute concerning the verses of God without any authority that has come to them** meaning, they repel the truth with falsehood and reject sound arguments with corrupt doubts without proof or argument from God, **there is in their hearts nothing but arrogance which they will never attain** meaning, there is nothing in their hearts except arrogance about

following the truth and contempt for the one who brought it to them. They will not achieve what they seek of extinguishing the truth and elevating falsehood. Rather, it is the truth that is exalted and their words and intention are the subject. **So seek refuge in God** meaning from the state of such people. **Indeed, He is the All-Hearing, the All-Seeing** or from the evil of such people who dispute concerning the verses of God without any authority. This is the interpretation of Ibn Jarir.

Kaab and Abu Al-Aaliyah said that this verse was revealed about the Jews: **Indeed, those who dispute concerning the verses of God without any authority that has come to them - there is in their hearts nothing but pride which they will never attain.** Abu Al-Aaliyah said: This is because they claimed that the Antichrist was one of them and that they would own the earth because of him. So God, the Most High, said to His Prophet, peace and blessings be upon him, commanding him to seek refuge from the trial of the Antichrist. For this reason, the Most High said: "Then seek refuge in God. Indeed, it is He who is the Hearing, the Seeing." This is a strange statement and contains a far-fetched interpretation, even though Ibn Abi Hatim narrated it in his book. And God, the Most High, knows best.

Fath al-Qadir

And the sentence 51- **Indeed, We will support Our messengers and those who believe** is a new sentence from Him, glory be to Him: meaning, We will make them the victors over their enemies who subjugate them. The relative pronoun is in the accusative case in apposition to Our messengers: meaning, We will support Our messengers and those who believed with them **in the life of this world** with what God has promised them of vengeance against them through killing, plunder, capture, and subjugation. **And on the Day when the witnesses will stand** which is the Day of Resurrection. Zayd ibn Aslam said: The witnesses are the angels and the prophets. Mujahid and al-Suddi said: The witnesses are the angels who testify for the prophets that they conveyed the message, and against the nations that they denied it. Al-Zajjaj said: The word *witnesses* is the plural of *witness* like *companion* and *companions*. An-Nahhas said: The root fa'il is not pluralized as a'al nor can it be used as an analogy. Rather, what comes from it is heard and performed according to what is heard, so on this basis it is the plural of shahid, like sharif and ashraaf. The meaning of their victory on the Day when the witnesses stand is that God will reward them for their deeds and admit them into Paradise and honor them with His honors, and He will reward the infidels for their deeds and curse them and admit them into Hell.

Tafsir al-Baghawi

51. The Almighty said: **Indeed, We will support Our messengers and those who believe during the life of this world.** Ibn Abbas said: **By force and subjugation.** Ad-Dahhak said: **By argument, and in the Hereafter by excuse.** It was also said: **By taking revenge on the**

Surat Ghafir 40:51

Indeed, We will support Our messengers and those who believe during the worldly life and on the Day the witnesses will stand.

enemies in this world and the Hereafter. All of that was for the prophets and the believers, so they are victorious by the argument against those who opposed them. God granted them victory by subjugating those who opposed them and destroying their enemies, and He granted them victory after they were killed by taking revenge on their enemies, just as He granted victory to John, son of Zechariah, when he was killed, killing seventy thousand people. They are victorious in one of these ways. **And on the Day when the witnesses will stand**, meaning: On the Day of Resurrection, the guardian angels will stand and testify for the messengers that they conveyed the message and against the disbelievers that they denied it.

Tafsir al-Baidawi

51- **Indeed, We will support Our messengers and those who believe** with proof, victory, and vengeance for them against the disbelievers **in the life of this world and on the Day when the witnesses will stand** meaning in both abodes. This is not invalidated by the fact that their enemies sometimes had the upper hand over them, since the lesson is in the consequences and what is most likely to happen. *Witnesses* is the plural of *witness*, like *companion* and *companions*. What is meant by them are those who will stand on the Day of Resurrection as witnesses against the people, from among the angels, prophets, and believers.

Surat Ghafir 40:52

The Day when the excuses of the wrongdoers will not benefit them, and for them is the curse, and for them is the worst home.

Tafsir al-Jalalayn

52 - **The Day when no excuse will benefit the wrongdoers** with the letter Ya and the letter Ta **and for them is the curse** distance from mercy **and for them is the worst home** the Hereafter, meaning the severity of its punishment

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Their excuses will not benefit the wrongdoers.** God Almighty says: That is a day when the polytheists' excuses will not benefit them, because they will not apologize if they apologize except with falsehood. This is because God has excused them in this world and accepted their arguments in it, so they will have no excuse in the Hereafter except clinging to falsehood by saying: **By God, our Lord, we were not polytheists.** (al-An'am 6:23)

His statement: **And for them is the curse**, meaning: For the wrongdoers is the curse, which is distance from God's mercy. **And for them is the worst home**, meaning: And for them, along with the curse from God, is the worst of what is in the Hereafter, which is the painful torment.

Tafsir al-Qurtubi

The Almighty says: **The Day** instead of the first day. **Their excuses will not benefit the wrongdoers.** Nafi' and the Kufians read *yanfi'* with a ya'. The rest read it with a ta'. **And for them is the curse and for them is the worst home.** The curse is distance from God's mercy and **the worst home** is Hell.

Tafsir Ibn Kathir

Abu Ja'far bin Jarir, may God have mercy on him, raised a question regarding God Almighty's statement: **Indeed, We will support Our messengers and those who believe during the life of this world.** He said, "It is known that some of the prophets, peace and blessings be upon them, were killed by their people completely, such as John, Zechariah, and Isaiah. And among them were those who left their midst, either as immigrants, such as Abraham, or to heaven, such as Jesus. So where is the support in this world?" Then he answered that with two answers: *One* that the report was general, and what is meant by it is some. He said, **This is permissible in the language.** The *second* that what is meant by the support and triumph for them is those

who harmed them, whether that was in their presence, in their absence, or after their death, as He did with the killers of John, Zechariah, and Isaiah. He empowered over them from their enemies those who humiliated them and shed their blood. It was mentioned that God Almighty seized Nimrod with the grip of the Mighty and Powerful. As for those Jews who sought to crucify Christ, peace be upon him, God Almighty empowered the Romans over them, so they humiliated and degraded them, and God Almighty made them victorious." Then, before the Day of Resurrection, Jesus, son of Mary, peace be upon him, will descend as a just Imam and a fair judge. He will kill the Antichrist and his Jewish soldiers, kill the pigs, break the cross, and abolish the Jizya *tax* and will accept nothing but Islam. This is a great victory. This is the way of God, the Most High, with His creation in the past and the present, that He grants victory to His believing servants in this world and comforts their eyes from those who harm them. In Sahih Al-Bukhari, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Messenger of God, peace and blessings be upon him, that he said: "God, the Blessed and Exalted, says: 'Whoever shows enmity to a friend of Mine has waged war against Me.'" In another hadith: **I will take revenge for My friends as a lion takes revenge in war.** For this reason, God, the Almighty, destroyed the people of Noah, Aad, Thamud, the people of Rass, the people of Lot, the people of Madyan, and those like them and similar to them who denied the Messengers and opposed the truth. And God, the Most High, saved the believers from among them, and He did not destroy any of them, and He punished the disbelievers, and He did not let any of them escape. Al-Suddi said: God, the Almighty, never sent a messenger to a people who would kill him, nor a people of believers who would call to the truth and be killed, and then that generation would pass without God, the Blessed and the Most High, sending someone to support them and seek revenge for their blood from those who did that to them in this world. He said: So the prophets and believers would be killed in this world, but they were victorious in it. Thus, God granted victory to His Prophet Muhammad, may God bless him and grant him peace, and his companions over those who opposed him, opposed him, denied him, and were hostile to him. He made his word supreme and his religion prevail over all other religions. He ordered him to emigrate from among his people to the Prophetic City and made for him supporters and helpers there. Then, on the day of Badr, he granted him the support of the polytheists, who granted him victory over them and let them down. He killed their leaders and captured their leaders, leading them away in chains. Then, He bestowed upon them a ransom from them. Then, after a short period, He opened Mecca to him, and his eyes were comforted by his country, which was the sacred, inviolable, honorable, and venerated city. God, the Most High, saved him from the disbelief and polytheism he had been in, and opened Yemen for him, and the entire Arabian Peninsula submitted to him. People entered the religion of God in droves. Then, God, the Most High, took him to Himself because of the great honor He had bestowed upon him. God, the Blessed and the Most High, established his companions as caliphs after him, and they conveyed the religion of God, the Almighty,

The Day when the excuses of the wrongdoers will not benefit them, and for them is the curse, and for them is the worst home.

the Majestic, and called the servants of God, the Most High, to God, the Most High, and they conquered countries, villages, and regions. Cities, villages and hearts until the call of Muhammad spread to the east and west of the earth. Then this religion will continue to exist, victorious and apparent until the Day of Resurrection. For this reason, the Almighty said: **Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand.** That is, on the Day of Resurrection, the victory will be greater, bigger and more sublime. Mujahid said: The witnesses are the angels. And the Almighty's saying: **The Day when the wrongdoers' excuses will not benefit them** instead of His saying: **And the Day when the witnesses will stand.** Others read **the Day** in the nominative case as if he explained it with it. **And the Day when the witnesses will stand * The Day when the wrongdoers' excuses will not benefit them** meaning no excuse or ransom will be accepted from them. **And for them is the curse** meaning estrangement and expulsion from mercy. **And for them is the worst home** meaning the Fire. As-Suddi said: **What an evil home and resting place!** Ali ibn Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both. **And for them is the worst home** meaning an evil end. And the Almighty's saying: **And We had certainly given Moses the guidance** meaning what God Almighty sent him with of guidance and light. **And We gave the Children of Israel the Scripture** meaning We made for them the good end and We gave them the land, wealth, crops, and lands of Pharaoh because they were patient in obeying God Almighty and following His Messenger Moses, peace be upon him. And in the book that they were given as an inheritance, which is the Torah, **is guidance and a reminder for those of understanding** meaning sound, healthy minds. And the Almighty's saying: **So be patient** meaning O Muhammad, **Indeed, the promise of God is true** meaning We promised you that We will make your word supreme and make the outcome for you and for those who follow you, and God does not break His promise. And what We have informed you of is true, there is no doubt or suspicion about it. And the Almighty's saying: **And seek forgiveness for your sin** this is an exhortation to the nation to seek forgiveness. **And glorify the praises of your Lord in the evening** meaning in the last part of the day and the first part of the night **and in the early morning** which are the first parts of the day and the last parts of the night. God the Almighty says: **Indeed, those who dispute concerning the verses of God without any authority that has come to them** meaning, they repel the truth with falsehood and reject sound arguments with corrupt doubts without proof or argument from God, **there is in their hearts nothing but arrogance which they will never attain** meaning, there is nothing in their hearts except arrogance about following the truth and contempt for the one who brought it to them. They will not achieve what they seek of extinguishing the truth and elevating falsehood. Rather, it is the truth that is exalted and their words and intention are the subject. **So seek refuge in God** meaning from the state of such people. **Indeed, He is the All-Hearing, the All-Seeing** or from the evil of such

people who dispute concerning the verses of God without any authority. This is the interpretation of Ibn Jarir.

Kaab and Abu Al-Aaliyah said that this verse was revealed about the Jews: **Indeed, those who dispute concerning the verses of God without any authority that has come to them - there is in their hearts nothing but pride which they will never attain.** Abu Al-Aaliyah said: This is because they claimed that the Antichrist was one of them and that they would own the earth because of him. So God, the Most High, said to His Prophet, peace and blessings be upon him, commanding him to seek refuge from the trial of the Antichrist. For this reason, the Most High said: "Then seek refuge in God. Indeed, it is He who is the Hearing, the Seeing." This is a strange statement and contains a far-fetched interpretation, even though Ibn Abi Hatim narrated it in his book. And God, the Most High, knows best.

Fath al-Qadir

This is the meaning of His statement: 52- **The Day when the wrongdoers' excuses will not benefit them, and for them is the curse** meaning far from mercy and **for them is the worst home** meaning the Fire. **The Day** is a substitute for **The Day when the witnesses will stand.** The reason for their excuses not being of any use to them is because they are false excuses, baseless pretexts, and misleading doubts. The majority of scholars read *tanfa`* with a fathah. Nafi' and the Kufians read it with a tanfa`, and all are permissible in the language.

Al-Bukhari narrated in his history and Ibn al-Mundhir narrated on the authority of Ibn Mas'ud, regarding his statement: **And the transgressors are the companions of the Fire**, he said: **Those who shed blood unjustly.** Al-Bukhari, Muslim and others narrated on the authority of Ibn 'Umar who said: The Messenger of God (blessings and peace of God be upon him) said: "When one of you dies, his seat is shown to him morning and evening. If he is among the people of Paradise, then he is among the people of Paradise, and if he is among the people of the Fire, then he is among the people of the Fire. It is said to him, 'This is your seat until God raises you to it on the Day of Resurrection.'" Ibn Mardawayh added. Then he recited: **The Fire is shown to them morning and evening.** Al-Bazzar, Ibn Abi Hatim, Al-Hakim who authenticated it, Ibn Mardawayh and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Ibn Mas'ud that the Prophet (peace and blessings of God be upon him) said: **No one who does good, Muslim or disbeliever, does it without God rewarding him.** We said: **O Messenger of God, what is the reward of the disbeliever?** He said: **Wealth, children, health and the like.** We said: **And what is his reward in the Hereafter?** He said: **A punishment less severe than this punishment.** The Messenger of God (peace and blessings of God be upon him) recited: **Enter the people of Pharaoh into the severest punishment.** Ahmad, Al-Tirmidhi who authenticated it narrated on

the authority of Abu Al-Darda' that the Prophet (peace and blessings of God be upon him) said: **Whoever defends the honor of his brother, God will defend his face from the fire of Hell on the Day of Resurrection.** Then he recited: **Indeed, We will support Our messengers and those who believe.** Ibn Mardawayh narrated a similar verse from the hadith of Abu Hurayrah.

Tafsir al-Baghawi

52. **The Day when the excuses of the wrongdoers will not benefit them**, meaning if they apologize for their disbelief, it will not be accepted from them, and if they repent, it will not benefit them. **And for them is the curse**, meaning distance from mercy, **and for them is the worst home**, meaning Hell.

Tafsir al-Baidawi

52- **The Day when the wrongdoers' excuses will not benefit them** instead of the first, and the excuse will not benefit them because it is invalid, or because they were not given permission to apologize. Others than the Kufians and Nafi' read it with the letter ta'. **And for them is the curse** is distance from mercy. **And for them is the worst home** is Hell.

Surat Ghafir 40:53

And We had certainly given Moses the guidance and caused the Children of Israel to inherit the Scripture.

Surat Ghafir 40:53

And We had certainly given Moses the guidance and caused the Children of Israel to inherit the Scripture.

Tafsir al-Jalalayn

53 - **And We gave Moses the guidance** the Torah and the miracles **and caused the Children of Israel to inherit** after Moses **the Scripture** the Torah

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And We gave Moses** the clarification of the truth with which We sent him, just as We gave it to Muhammad, but Pharaoh and his people denied it, just as Quraysh denied Muhammad. **And We caused the Children of Israel to inherit the Scripture** meaning: We caused the Children of Israel to inherit the Torah, so We taught it to them and sent it down to them. **As guidance** meaning as clarification of the matter of their religion and the obligations We imposed on them. **And as a reminder for those of understanding** meaning: And as a reminder from Us to those of wisdom and intellects among them of it.

Tafsir al-Qurtubi

The Almighty says: **And We had certainly given Moses guidance.** This refers to supporting the messengers in this world and the hereafter, meaning We gave him the Torah and prophethood. The Torah was called guidance because of what it contained of guidance and light. In the Qur'an, it is said: **Indeed, We sent down the Torah, in which was guidance and light.** (al-Ma'idah 5:44) **And We caused the Children of Israel to inherit the Scripture.** Meaning, the Torah, We made it their inheritance.

Tafsir Ibn Kathir

Abu Ja'far bin Jarir, may God have mercy on him, raised a question regarding God Almighty's statement: **Indeed, We will support Our messengers and those who believe during the life of this world.** He said, "It is known that some of the prophets, peace and blessings be upon them, were killed by their people completely, such as John, Zechariah, and Isaiah. And among them were those who left their midst, either as immigrants, such as Abraham, or to heaven, such as Jesus. So where is the support in this world?" Then he answered that with two answers: *One* that the report was general, and what is meant by it is some. He said, **This is permissible in the language.** The **second** that what is

meant by the support and triumph for them is those who harmed them, whether that was in their presence, in their absence, or after their death, as He did with the killers of John, Zechariah, and Isaiah. He empowered over them from their enemies those who humiliated them and shed their blood. It was mentioned that God Almighty seized Nimrod with the grip of the Mighty and Powerful. As for those Jews who sought to crucify Christ, peace be upon him, God Almighty empowered the Romans over them, so they humiliated and degraded them, and God Almighty made them victorious." Then, before the Day of Resurrection, Jesus, son of Mary, peace be upon him, will descend as a just Imam and a fair judge. He will kill the Antichrist and his Jewish soldiers, kill the pigs, break the cross, and abolish the Jizya *tax* and will accept nothing but Islam. This is a great victory. This is the way of God, the Most High, with His creation in the past and the present, that He grants victory to His believing servants in this world and comforts their eyes from those who harm them. In Sahih Al-Bukhari, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Messenger of God, peace and blessings be upon him, that he said: "God, the Blessed and Exalted, says: 'Whoever shows enmity to a friend of Mine has waged war against Me.'" In another hadith: **I will take revenge for My friends as a lion takes revenge in war.** For this reason, God, the Almighty, destroyed the people of Noah, Aad, Thamud, the people of Rass, the people of Lot, the people of Madyan, and those like them and similar to them who denied the Messengers and opposed the truth. And God, the Most High, saved the believers from among them, and He did not destroy any of them, and He punished the disbelievers, and He did not let any of them escape. Al-Suddi said: God, the Almighty, never sent a messenger to a people who would kill him, nor a people of believers who would call to the truth and be killed, and then that generation would pass without God, the Blessed and the Most High, sending someone to support them and seek revenge for their blood from those who did that to them in this world. He said: So the prophets and believers would be killed in this world, but they were victorious in it. Thus, God granted victory to His Prophet Muhammad, may God bless him and grant him peace, and his companions over those who opposed him, opposed him, denied him, and were hostile to him. He made his word supreme and his religion prevail over all other religions. He ordered him to emigrate from among his people to the Prophetic City and made for him supporters and helpers there. Then, on the day of Badr, he granted him the support of the polytheists, who granted him victory over them and let them down. He killed their leaders and captured their leaders, leading them away in chains. Then, He bestowed upon them a ransom from them. Then, after a short period, He opened Mecca to him, and his eyes were comforted by his country, which was the sacred, inviolable, honorable, and venerated city. God, the Most High, saved him from the disbelief and polytheism he had been in, and opened Yemen for him, and the entire Arabian Peninsula submitted to him. People entered the religion of God in droves. Then, God, the Most High,

took him to Himself because of the great honor He had bestowed upon him. God, the Blessed and the Most High, established his companions as caliphs after him, and they conveyed the religion of God, the Almighty, the Majestic, and called the servants of God, the Most High, to God, the Most High, and they conquered countries, villages, and regions. Cities, villages and hearts until the call of Muhammad spread to the east and west of the earth. Then this religion will continue to exist, victorious and apparent until the Day of Resurrection. For this reason, the Almighty said: **Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand.** That is, on the Day of Resurrection, the victory will be greater, bigger and more sublime. Mujahid said: The witnesses are the angels. And the Almighty's saying: **The Day when the wrongdoers' excuses will not benefit them** instead of His saying: **And the Day when the witnesses will stand.** Others read **the Day** in the nominative case as if he explained it with it. **And the Day when the witnesses will stand * The Day when the wrongdoers' excuses will not benefit them** meaning no excuse or ransom will be accepted from them. **And for them is the curse** meaning estrangement and expulsion from mercy. **And for them is the worst home** meaning the Fire. As-Suddi said: **What an evil home and resting place!** Ali ibn Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both. **And for them is the worst home** meaning an evil end. And the Almighty's saying: **And We had certainly given Moses the guidance** meaning what God Almighty sent him with of guidance and light. **And We gave the Children of Israel the Scripture** meaning We made for them the good end and We gave them the land, wealth, crops, and lands of Pharaoh because they were patient in obeying God Almighty and following His Messenger Moses, peace be upon him. And in the book that they were given as an inheritance, which is the Torah, **is guidance and a reminder for those of understanding** meaning sound, healthy minds. And the Almighty's saying: **So be patient** meaning O Muhammad, **Indeed, the promise of God is true** meaning We promised you that We will make your word supreme and make the outcome for you and for those who follow you, and God does not break His promise. And what We have informed you of is true, there is no doubt or suspicion about it. And the Almighty's saying: **And seek forgiveness for your sin** this is an exhortation to the nation to seek forgiveness. **And glorify the praises of your Lord in the evening** meaning in the last part of the day and the first part of the night **and in the early morning** which are the first parts of the day and the last parts of the night. God the Almighty says: **Indeed, those who dispute concerning the verses of God without any authority that has come to them** meaning, they repel the truth with falsehood and reject sound arguments with corrupt doubts without proof or argument from God, **there is in their hearts nothing but arrogance which they will never attain** meaning, there is nothing in their hearts except arrogance about following the truth and contempt for the one who brought it to them. They will not achieve what they seek of extinguishing the truth and elevating falsehood. Rather, it is the truth that is exalted and their words and intention are the subject. **So seek refuge in God** meaning from the state of such people. **Indeed, He is**

the All-Hearing, the All-Seeing or from the evil of such people who dispute concerning the verses of God without any authority. This is the interpretation of Ibn Jarir.

Kaab and Abu Al-Aaliyah said that this verse was revealed about the Jews: **Indeed, those who dispute concerning the verses of God without any authority that has come to them - there is in their hearts nothing but pride which they will never attain.** Abu Al-Aaliyah said: This is because they claimed that the Antichrist was one of them and that they would own the earth because of him. So God, the Most High, said to His Prophet, peace and blessings be upon him, commanding him to seek refuge from the trial of the Antichrist. For this reason, the Most High said: "Then seek refuge in God. Indeed, it is He who is the Hearing, the Seeing." This is a strange statement and contains a far-fetched interpretation, even though Ibn Abi Hatim narrated it in his book. And God, the Most High, knows best.

Fath al-Qadir

His statement: 53- **And We gave Moses guidance.** This is part of what God Almighty related recently regarding His support for His Messengers: that is, We gave him the Torah and prophethood, as in His statement, Almighty: **Indeed, We sent down the Torah, in which was guidance and light.** Muqatil said: Guidance from misguidance: meaning the Torah.

Tafsir al-Baghawi

53. **And We gave Moses the guidance,** Muqatil said: Guidance from misguidance, meaning the Torah, **and We caused the Children of Israel to inherit the Scripture,** [the Torah].

Tafsir al-Baidawi

53- **And We gave Moses the guidance** what he would be guided by in religion from miracles, scriptures, and laws. **And We caused the Children of Israel to inherit the Scripture** and left for them after him from that the Torah.

Surat Ghafir 40:54

A guidance and a reminder for those of understanding.

Surat Ghafir 40:54

A guidance and a reminder for those of understanding.

Tafsir al-Jalalayn

54 - *Guidance* A guide **and a reminder for those of understanding** A reminder for those of reason

Tafsir al-Suyuti

Tafsir al-Tabari

Guidance and a reminder for those of understanding.

Tafsir al-Qurtubi

The Almighty says: *Guidance* instead of the Book, and it is permissible to mean it is guidance, that is the Book. **And a reminder for those of understanding** meaning an admonition for those of reason.

Tafsir Ibn Kathir

Abu Ja'far bin Jarir, may God have mercy on him, raised a question regarding God Almighty's statement: **Indeed, We will support Our messengers and those who believe during the life of this world.** He said, "It is known that some of the prophets, peace and blessings be upon them, were killed by their people completely, such as John, Zechariah, and Isaiah. And among them were those who left their midst, either as immigrants, such as Abraham, or to heaven, such as Jesus. So where is the support in this world?" Then he answered that with two answers: *One* that the report was general, and what is meant by it is some. He said, **This is permissible in the language.** The second that what is meant by the support and triumph for them is those who harmed them, whether that was in their presence, in their absence, or after their death, as He did with the killers of John, Zechariah, and Isaiah. He empowered over them from their enemies those who humiliated them and shed their blood. It was mentioned that God Almighty seized Nimrod with the grip of the Mighty and Powerful. As for those Jews who sought to crucify Christ, peace be upon him, God Almighty empowered the Romans over them, so they humiliated and degraded them, and God Almighty made them victorious." Then, before the Day of Resurrection, Jesus, son of Mary, peace be upon him, will descend as a just Imam and a fair judge. He will kill the Antichrist and his Jewish soldiers, kill the pigs, break the cross, and abolish the Jizya *tax* and will accept nothing but Islam. This is a great victory. This is the way of God, the Most High, with His creation in the past and the present, that He grants victory to His believing servants in this world and comforts their eyes from those who harm them. In Sahih Al-Bukhari, on the

authority of Abu Hurairah, may God be pleased with him, on the authority of the Messenger of God, peace and blessings be upon him, that he said: "God, the Blessed and Exalted, says: 'Whoever shows enmity to a friend of Mine has waged war against Me.'" In another hadith: **I will take revenge for My friends as a lion takes revenge in war.** For this reason, God, the Almighty, destroyed the people of Noah, Aad, Thamud, the people of Rass, the people of Lot, the people of Madyan, and those like them and similar to them who denied the Messengers and opposed the truth. And God, the Most High, saved the believers from among them, and He did not destroy any of them, and He punished the disbelievers, and He did not let any of them escape. Al-Suddi said: God, the Almighty, never sent a messenger to a people who would kill him, nor a people of believers who would call to the truth and be killed, and then that generation would pass without God, the Blessed and the Most High, sending someone to support them and seek revenge for their blood from those who did that to them in this world. He said: So the prophets and believers would be killed in this world, but they were victorious in it. Thus, God granted victory to His Prophet Muhammad, may God bless him and grant him peace, and his companions over those who opposed him, opposed him, denied him, and were hostile to him. He made his word supreme and his religion prevail over all other religions. He ordered him to emigrate from among his people to the Prophetic City and made for him supporters and helpers there. Then, on the day of Badr, he granted him the support of the polytheists, who granted him victory over them and let them down. He killed their leaders and captured their leaders, leading them away in chains. Then, He bestowed upon them a ransom from them. Then, after a short period, He opened Mecca to him, and his eyes were comforted by his country, which was the sacred, inviolable, honorable, and venerated city. God, the Most High, saved him from the disbelief and polytheism he had been in, and opened Yemen for him, and the entire Arabian Peninsula submitted to him. People entered the religion of God in droves. Then, God, the Most High, took him to Himself because of the great honor He had bestowed upon him. God, the Blessed and the Most High, established his companions as caliphs after him, and they conveyed the religion of God, the Almighty, the Majestic, and called the servants of God, the Most High, to God, the Most High, and they conquered countries, villages, and regions. Cities, villages and hearts until the call of Muhammad spread to the east and west of the earth. Then this religion will continue to exist, victorious and apparent until the Day of Resurrection. For this reason, the Almighty said: **Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand.** That is, on the Day of Resurrection, the victory will be greater, bigger and more sublime. Mujahid said: The witnesses are the angels. And the Almighty's saying: **The Day when the wrongdoers' excuses will not benefit them** instead of His saying: **And the Day when the witnesses will stand.** Others read **the Day** in the nominative case as if he explained it with it. **And the Day when the witnesses will stand * The Day when the wrongdoers' excuses**

will not benefit them meaning no excuse or ransom will be accepted from them. **And for them is the curse** meaning estrangement and expulsion from mercy. **And for them is the worst home** meaning the Fire.

As-Suddi said: **What an evil home and resting place!** Ali ibn Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both. **And for them is the worst home** meaning an evil end. And the Almighty's saying: **And We had certainly given Moses the guidance** meaning what God Almighty sent him with of guidance and light. **And We gave the Children of Israel the Scripture** meaning We made for them the good end and We gave them the land, wealth, crops, and lands of Pharaoh because they were patient in obeying God Almighty and following His Messenger Moses, peace be upon him. And in the book that they were given as an inheritance, which is the Torah, **is guidance and a reminder for those of understanding** meaning sound, healthy minds. And the Almighty's saying: **So be patient** meaning O Muhammad, **Indeed, the promise of God is true** meaning We promised you that We will make your word supreme and make the outcome for you and for those who follow you, and God does not break His promise. And what We have informed you of is true, there is no doubt or suspicion about it. And the Almighty's saying: **And seek forgiveness for your sin** this is an exhortation to the nation to seek forgiveness. **And glorify the praises of your Lord in the evening** meaning in the last part of the day and the first part of the night **and in the early morning** which are the first parts of the day and the last parts of the night. God the Almighty says: **Indeed, those who dispute concerning the verses of God without any authority that has come to them** meaning, they repel the truth with falsehood and reject sound arguments with corrupt doubts without proof or argument from God, **there is in their hearts nothing but arrogance which they will never attain** meaning, there is nothing in their hearts except arrogance about following the truth and contempt for the one who brought it to them. They will not achieve what they seek of extinguishing the truth and elevating falsehood. Rather, it is the truth that is exalted and their words and intention are the subject. **So seek refuge in God** meaning from the state of such people. **Indeed, He is the All-Hearing, the All-Seeing** or from the evil of such people who dispute concerning the verses of God without any authority. This is the interpretation of Ibn Jarir.

Kaab and Abu Al-Aaliyah said that this verse was revealed about the Jews: **Indeed, those who dispute concerning the verses of God without any authority that has come to them - there is in their hearts nothing but pride which they will never attain.** Abu Al-Aaliyah said: This is because they claimed that the Antichrist was one of them and that they would own the earth because of him. So God, the Most High, said to His Prophet, peace and blessings be upon him, commanding him to seek refuge from the trial of the Antichrist. For this reason, the Most High said: "Then seek refuge in God. Indeed, it is He who is the Hearing, the Seeing." This is a strange statement and contains a far-fetched interpretation, even though Ibn Abi Hatim narrated it in his book. And God, the Most High, knows best.

Fath al-Qadir

54- **And We caused the Children of Israel to inherit the Scripture, * as a guidance and a reminder for those of understanding.** What is meant by the Scripture is the Torah, and the meaning of **We caused to inherit** is that when God, the Exalted, sent down the Torah to Moses, it remained among them after him and they inherited it from generation to generation. It was said that what is meant by the Scripture is all the books sent down to the prophets of the Children of Israel after the death of Moses. *Guidance* and *Reminder* are in the accusative case as objects for which: that is, for the sake of guidance and reminder, or as sources in the place of circumstance, that is, a guide and a reminder. What is meant by **those of understanding** are the people of sound minds.

Tafsir al-Baghawi

54. **A guidance and a reminder for those of understanding.**

Tafsir al-Baidawi

54- **Guidance and Reminder** Guidance and Reminder or a Guide and a Reminder. **For those of understanding** for those with sound minds.

Surat Ghafir 40:55

So be patient. Indeed, the promise of God is truth. And ask forgiveness for your sin and exalt [God] with praise of your Lord in the evening and the morning.

Surat Ghafir 40:55

So be patient. Indeed, the promise of God is truth. And ask forgiveness for your sin and exalt [God] with praise of your Lord in the evening and the morning.

Tafsir al-Jalalayn

55 - **So be patient** O Muhammad **for the promise of God** to support His allies **is true** and you and those who follow you from among them **and ask forgiveness for your sin** so that it may be an example for you **and exalt** pray while wearing **the praises of your Lord in the evening** which is after noon **and in the morning** the five daily prayers

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: "So be patient. Indeed, the promise of God is true." God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: So be patient, O Muhammad, for the command of your Lord, and carry out the message He has sent you with, and convey to your people and to whomever you have been commanded to convey what has been revealed to you, and be certain of the truth of the promise of God which He promised you of supporting you and supporting whoever believes in you and believes in you against whoever denies you and rejects what you have brought to him from your Lord. Indeed, the promise of God is true and He will not break it, and He will fulfill it. **And seek forgiveness for your sin** means: Ask Him to forgive your sins and pardon you for them. **And glorify the praises of your Lord** means: Connect with thanks to your Lord. **In the evening** means from the time the sun passes its zenith until nightfall. **And in the early morning** means from the rising of the second dawn until sunrise. Some people have interpreted **in the early morning** as meaning from sunrise until the time of forenoon has passed, but the first statement is well-known among the Arabs.

The Arab scholars differed about the reason for the conjunction of *lbkar* and *Ba'* not being good for it to be used in it after *Ashi'* **the evening**, but *Ba'* is good in it. Some of the grammarians of Basra said: The meaning of that is: **And glorify the praises of your Lord in the evening and in the morning**. He said: It may be said: **Zayd is in the house**, meaning: **Zayd is in the house**. Another said: It was said thus because the meaning of the statement is: **Praise be to God at these two times and at these two times**, by inserting *Ba'* in both of them and in one of them.

Tafsir al-Qurtubi

God the Almighty says: "So be patient. Indeed, the

promise of God is true." That is, be patient, O Muhammad, with the harm of the polytheists, as those before you were patient. **Indeed, the promise of God is true** by granting you victory and supplication, just as you granted victory to Moses and the Children of Israel. Al-Kalbi said: This was abrogated by the verse of the sword. **And ask forgiveness for your sin**. It was said: For the sin of your nation. The complement was deleted and the complement to it was replaced. It was also said: For your own sin, according to those who permit minor sins against the prophets. Whoever says it is not permissible said: This is an act of worship to the Prophet (peace be upon him) through supplication, as God the Almighty said: **And give us what You promised us**. (Al-Imran 3:194) The benefit is to increase degrees and for supplication to become a tradition for those who come after him. It was also said: So ask forgiveness of God for any sin you committed before your prophethood. **And glorify the praises of your Lord in the evening and the morning**. This means the dawn prayer and the afternoon prayer, as stated by Al-Hasan and Qatada. It was said: It is a prayer that was in Mecca before the five daily prayers were made obligatory: two rak'ahs in the morning and two rak'ahs in the evening. Al-Mawardi also mentioned it from Al-Hasan. So this is one of the things that were abrogated, and God knows best. His statement: **With the praise of your Lord** is to thank and thank Him. It was said: **And glorify the praises of your Lord** meaning, continue glorifying Him in prayer and outside of it so that you will be occupied with that and not hastening victory.

Tafsir Ibn Kathir

Abu Ja'far bin Jarir, may God have mercy on him, raised a question regarding God Almighty's statement: **Indeed, We will support Our messengers and those who believe during the life of this world**. He said, "It is known that some of the prophets, peace and blessings be upon them, were killed by their people completely, such as John, Zechariah, and Isaiah. And among them were those who left their midst, either as immigrants, such as Abraham, or to heaven, such as Jesus. So where is the support in this world?" Then he answered that with two answers: *One* that the report was general, and what is meant by it is some. He said, **This is permissible in the language**. **The second** that what is meant by the support and triumph for them is those who harmed them, whether that was in their presence, in their absence, or after their death, as He did with the killers of John, Zechariah, and Isaiah. He empowered over them from their enemies those who humiliated them and shed their blood. It was mentioned that God Almighty seized Nimrod with the grip of the Mighty and Powerful. As for those Jews who sought to crucify Christ, peace be upon him, God Almighty empowered the Romans over them, so they humiliated and degraded them, and God Almighty made them victorious." Then, before the Day of Resurrection, Jesus, son of Mary, peace be upon him, will descend as a just Imam and a fair judge. He will kill the

Antichrist and his Jewish soldiers, kill the pigs, break the cross, and abolish the Jizya *tax* and will accept nothing but Islam. This is a great victory. This is the way of God, the Most High, with His creation in the past and the present, that He grants victory to His believing servants in this world and comforts their eyes from those who harm them. In Sahih Al-Bukhari, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Messenger of God, peace and blessings be upon him, that he said: "God, the Blessed and Exalted, says: 'Whoever shows enmity to a friend of Mine has waged war against Me.'" In another hadith: **I will take revenge for My friends as a lion takes revenge in war.** For this reason, God, the Almighty, destroyed the people of Noah, Aad, Thamud, the people of Rass, the people of Lot, the people of Madyan, and those like them and similar to them who denied the Messengers and opposed the truth. And God, the Most High, saved the believers from among them, and He did not destroy any of them, and He punished the disbelievers, and He did not let any of them escape. Al-Suddi said: God, the Almighty, never sent a messenger to a people who would kill him, nor a people of believers who would call to the truth and be killed, and then that generation would pass without God, the Blessed and the Most High, sending someone to support them and seek revenge for their blood from those who did that to them in this world. He said: So the prophets and believers would be killed in this world, but they were victorious in it. Thus, God granted victory to His Prophet Muhammad, may God bless him and grant him peace, and his companions over those who opposed him, opposed him, denied him, and were hostile to him. He made his word supreme and his religion prevail over all other religions. He ordered him to emigrate from among his people to the Prophetic City and made for him supporters and helpers there. Then, on the day of Badr, he granted him the support of the polytheists, who granted him victory over them and let them down. He killed their leaders and captured their leaders, leading them away in chains. Then, He bestowed upon them a ransom from them. Then, after a short period, He opened Mecca to him, and his eyes were comforted by his country, which was the sacred, inviolable, honorable, and venerated city. God, the Most High, saved him from the disbelief and polytheism he had been in, and opened Yemen for him, and the entire Arabian Peninsula submitted to him. People entered the religion of God in droves. Then, God, the Most High, took him to Himself because of the great honor He had bestowed upon him. God, the Blessed and the Most High, established his companions as caliphs after him, and they conveyed the religion of God, the Almighty, the Majestic, and called the servants of God, the Most High, to God, the Most High, and they conquered countries, villages, and regions. Cities, villages and hearts until the call of Muhammad spread to the east and west of the earth. Then this religion will continue to exist, victorious and apparent until the Day of Resurrection. For this reason, the Almighty said: **Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand.** That is, on the Day of Resurrection, the victory will be greater, bigger and more sublime. Mujahid said: The witnesses are the angels. And the Almighty's saying: **The Day when the**

wrongdoers' excuses will not benefit them instead of His saying: **And the Day when the witnesses will stand.** Others read **the Day** in the nominative case as if he explained it with it. **And the Day when the witnesses will stand * The Day when the wrongdoers' excuses will not benefit them** meaning no excuse or ransom will be accepted from them. **And for them is the curse** meaning estrangement and expulsion from mercy. **And for them is the worst home** meaning the Fire. As-Suddi said: **What an evil home and resting place!** Ali ibn Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both. **And for them is the worst home** meaning an evil end. And the Almighty's saying: **And We had certainly given Moses the guidance** meaning what God Almighty sent him with of guidance and light. **And We gave the Children of Israel the Scripture** meaning We made for them the good end and We gave them the land, wealth, crops, and lands of Pharaoh because they were patient in obeying God Almighty and following His Messenger Moses, peace be upon him. And in the book that they were given as an inheritance, which is the Torah, **is guidance and a reminder for those of understanding** meaning sound, healthy minds. And the Almighty's saying: **So be patient** meaning O Muhammad, **Indeed, the promise of God is true** meaning We promised you that We will make your word supreme and make the outcome for you and for those who follow you, and God does not break His promise. And what We have informed you of is true, there is no doubt or suspicion about it. And the Almighty's saying: **And seek forgiveness for your sin** this is an exhortation to the nation to seek forgiveness. **And glorify the praises of your Lord in the evening** meaning in the last part of the day and the first part of the night **and in the early morning** which are the first parts of the day and the last parts of the night. God the Almighty says: **Indeed, those who dispute concerning the verses of God without any authority that has come to them** meaning, they repel the truth with falsehood and reject sound arguments with corrupt doubts without proof or argument from God, **there is in their hearts nothing but arrogance which they will never attain** meaning, there is nothing in their hearts except arrogance about following the truth and contempt for the one who brought it to them. They will not achieve what they seek of extinguishing the truth and elevating falsehood. Rather, it is the truth that is exalted and their words and intention are the subject. **So seek refuge in God** meaning from the state of such people. **Indeed, He is the All-Hearing, the All-Seeing** or from the evil of such people who dispute concerning the verses of God without any authority. This is the interpretation of Ibn Jarir.

Kaab and Abu Al-Aaliyah said that this verse was revealed about the Jews: **Indeed, those who dispute concerning the verses of God without any authority that has come to them - there is in their hearts nothing but pride which they will never attain.** Abu Al-Aaliyah said: This is because they claimed that the Antichrist was one of them and that they would own the earth because of him. So God, the Most High, said to His Prophet, peace and blessings be upon him, commanding him to seek refuge from the trial of the Antichrist. For this reason, the Most High said: "Then seek refuge in God. Indeed, it is He who is the Hearing,

Surat Ghafir 40:55

So be patient. Indeed, the promise of God is truth. And ask forgiveness for your sin and exalt [God] with praise of your Lord in the evening and the morning.

the Seeing.” This is a strange statement and contains a far-fetched interpretation, even though Ibn Abi Hatim narrated it in his book. And God, the Most High, knows best.

Fath al-Qadir

Then God commanded His Messenger, may God bless him and grant him peace, to be patient in the face of harm, saying: 55- “So be patient. Indeed, the promise of God is truth.” That is, be patient in the face of the harm of the polytheists, as the messengers before you were patient. Indeed, the promise of God that He promised to His messengers is true, with no breach in it and no doubt in its fulfillment, as in His statement: **Indeed, We will support Our messengers.** And His statement: “And Our word has already preceded for Our servants, the messengers. Indeed, they will be the ones who are aided. And indeed, Our soldiers will be the predominant.” Al-Kalbi said: This was abrogated by the verse of the sword. Then God the Almighty commanded him to seek forgiveness for his sin, saying: **And seek forgiveness for your sin.** It was said that what is meant is the sin of your nation, so this is with an omitted complement. It was also said that what is meant is minor sins according to those who allow it for the prophets. It was also said that it is merely an act of worship for him (peace and blessings of God be upon him) by seeking forgiveness to increase the reward, and God has forgiven him his past and future sins. **And glorify the praises of your Lord in the evening and the morning.** That is, continue to glorify God, praising Him. It was also said that what is meant is to pray at the two times, the Asr prayer and the Fajr prayer. This was said by Al-Hasan and Qatadah. It was also said that they are two prayers, two rak’ahs in the morning and two rak’ahs in the evening, and that was before the five daily prayers were made obligatory.

Pharaoh as evidence. **And ask forgiveness for your sin** and focus on your religious affairs and make up for your shortcomings by abandoning what is better and focusing on the enemy’s affairs by asking forgiveness, for God, the Most High, is sufficient for you in making the matter clear. **And glorify the praises of your Lord in the evening and the morning** and continue to glorify and praise your Lord. It was said that you should pray at these two times, as the obligation in Mecca was two rak’ahs in the morning and two rak’ahs in the evening.

Tafsir al-Baghawi

55. **So be patient**, O Muhammad, in their harm. **Indeed, the promise of God**, to make your religion prevail and destroy your enemies, **is true.** Al-Kalbi said: The verse on fighting abrogated the verse on patience. **And ask forgiveness for your sin**, this is an act of worship from God to raise you in degree and to make it a tradition for those who come after you. **And exalt [God] with praise of your Lord**, may God bless him and grant him peace, thanking your Lord, **in the evening and in the morning.** Al-Hasan said: He meant the afternoon prayer and the dawn prayer. Ibn Abbas said: The five daily prayers.

Tafsir al-Baidawi

55- **So be patient** over the harm of the polytheists. **Indeed, the promise of God is true** with victory and He will not break it. He cited the case of Moses and

Surat Ghafir 40:56

Indeed, those who dispute concerning the verses of God without any authority that has come to them have nothing in their hearts except arrogance which they will never attain. So seek refuge in God. Indeed, it is He who is the Hearing, the Seeing.

Tafsir al-Jalalayn

56 - **Indeed, those who dispute about the verses of God the Qur'an without authority proof that has come to them - there is nothing in their breasts except arrogance** arrogance and the desire to rise above you (they will never attain it. So seek refuge) from their evil (in God. Indeed, it is He who is the Hearing) of their words **the Seeing** of their conditions. And it was revealed about those who deny the Resurrection.

Tafsir al-Suyuti

And he narrated on the authority of Abu al-Aaliyah, who said: The Jews came to the Messenger of God, may God bless him and grant him peace, and mentioned the Antichrist, and they said: He will be one of us at the end of time. So they magnified his matter and said: He will do such and such. So God revealed: Indeed, those who dispute concerning the verses of God without any authority that has come to them - there is in their hearts nothing but pride. They will never attain it. So seek refuge in God, and He commanded His Prophet to seek refuge from the trial of the Antichrist.

Tafsir al-Tabari

God Almighty says: Indeed, those who dispute with you, O Muhammad, concerning the signs that you have brought them from your Lord without any authority that has come to them - meaning, without any proof that has come to them from God in their dispute with you concerning them - **there is nothing in their hearts except arrogance** - meaning, there is nothing in their hearts except arrogance, because of which they are too proud to follow you and accept the truth that you have brought them, out of envy for the favor that God has given you and the honor that He has honored you with in the form of prophethood - **they will not attain it** - meaning, what they have envied you for is something that they will not be able to comprehend or attain, because that is God's favor that He gives to whomever He wills and it is not something that can be attained through wishful thinking. It has been said that its meaning is: there is nothing in their hearts except pride, and they will not attain that greatness because God has humiliated them.

Mention of those 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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **There is nothing in their hearts except arrogance**, he said: greatness.

And similar to what we said in the interpretation of His

statement: **Indeed, those who dispute concerning the verses of God without any authority that has come to them**, the people of interpretation said.

Mention of the one who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **Indeed, those who dispute concerning the verses of God without any authority that has come to them** means that no authority has come to them for that.

And His statement: "So seek refuge in God. Indeed, He is the All-Hearing, the All-Seeing." God Almighty says: So seek refuge in God, O Muhammad, from the evil of those who dispute about the verses of God without authority, and it is arrogance for any of it to occur in your heart. **Indeed, He is the All-Hearing, the All-Seeing.** He says: Indeed, God is the All-Hearing of what these disputants say about the verses of God and others of the words of the All-Seeing of what their limbs do, nothing of that is hidden from Him.

Tafsir al-Qurtubi

God the Almighty said: **Indeed, those who dispute concerning the verses of God without any authority** meaning proof **that has come to them - there is in their hearts nothing but arrogance which they will never attain.** Al-Zajaj said: The meaning is there is nothing in their hearts except arrogance which they will never attain. Ability to omit. Another said: The meaning is they will never attain arrogance without omission, because these are people who saw that if they followed the Prophet (peace and blessings of God be upon him), their stature would diminish and their circumstances would diminish, and that they would rise if they did not follow him. So God the Almighty informed them that they would never attain the stature they had hoped for through denial. What is meant are the polytheists. It was also said that it means the Jews, so the verse is Madinan based on this, as mentioned at the beginning of the surah. The meaning is: If they are too arrogant to follow Muhammad (peace and blessings of God be upon him) and say that the Antichrist will emerge soon and return the kingdom to us, and rivers will flow with him, and he is a sign from the signs of God, then that is arrogance which they will not attain, so the verse was revealed about them. Abu Al-Aaliyah and others said it. It was mentioned in *Al-Imran* that he will emerge and conquer all lands except Makkah and Madinah. We have already mentioned his full story in Kitab At-Tadhkirah. He is a Jew whose name is Saaf and his kunya is Abu Yusuf. It was also said: Everyone who disbelieved in the Prophet (peace and blessings of God be upon him). This is good because it is general. Mujahid said: It means that there is a greatness in their hearts that they will never attain, and the meaning is the same. It was also said that what is meant by arrogance is a great matter, i.e. they demand or demand a great matter that they can achieve with you, such as killing and the like, but they do not attain it, or they wish for your death before your religion is completed and they do not attain it. His statement, the Most High, {So seek refuge in God} It was said: From the trial of the Antichrist, according to the opinion of those who said

Surat Ghafir 40:56

Indeed, those who dispute concerning the verses of God without any authority that has come to them have nothing in their hearts except arrogance which they will never attain. So seek refuge in God. Indeed, it is He who is the Hearing, the Seeing.

that the verse was revealed about the Jews. And according to the other opinion, from the evil of the disbelievers. And it was said: From the like of what they were afflicted with of disbelief and arrogance. {Indeed, it is He who is the Hearing, the Seeing} *He* is a separator and it is the subject and what comes after it is its predicate, and the clause is the predicate of *inna* according to what was mentioned.

Tafsir Ibn Kathir

Abu Ja'far bin Jarir, may God have mercy on him, raised a question regarding God Almighty's statement: **Indeed, We will support Our messengers and those who believe during the life of this world.** He said, "It is known that some of the prophets, peace and blessings be upon them, were killed by their people completely, such as John, Zechariah, and Isaiah. And among them were those who left their midst, either as immigrants, such as Abraham, or to heaven, such as Jesus. So where is the support in this world?" Then he answered that with two answers: *One* that the report was general, and what is meant by it is some. He said, **This is permissible in the language. The second** that what is meant by the support and triumph for them is those who harmed them, whether that was in their presence, in their absence, or after their death, as He did with the killers of John, Zechariah, and Isaiah. He empowered over them from their enemies those who humiliated them and shed their blood. It was mentioned that God Almighty seized Nimrod with the grip of the Mighty and Powerful. As for those Jews who sought to crucify Christ, peace be upon him, God Almighty empowered the Romans over them, so they humiliated and degraded them, and God Almighty made them victorious." Then, before the Day of Resurrection, Jesus, son of Mary, peace be upon him, will descend as a just Imam and a fair judge. He will kill the Antichrist and his Jewish soldiers, kill the pigs, break the cross, and abolish the Jizya *tax* and will accept nothing but Islam. This is a great victory. This is the way of God, the Most High, with His creation in the past and the present, that He grants victory to His believing servants in this world and comforts their eyes from those who harm them. In Sahih Al-Bukhari, on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Messenger of God, peace and blessings be upon him, that he said: "God, the Blessed and Exalted, says: 'Whoever shows enmity to a friend of Mine has waged war against Me.'" In another hadith: **I will take revenge for My friends as a lion takes revenge in war.** For this reason, God, the Almighty, destroyed the people of Noah, Aad, Thamud, the people of Rass, the people of Lot, the people of Madyan, and those like them and similar to them who denied the Messengers and opposed the truth. And God, the Most High, saved the believers from among them, and He did not destroy any of them, and He punished the disbelievers, and He did not let any of them escape. Al-Suddi said: God, the Almighty, never

sent a messenger to a people who would kill him, nor a people of believers who would call to the truth and be killed, and then that generation would pass without God, the Blessed and the Most High, sending someone to support them and seek revenge for their blood from those who did that to them in this world. He said: So the prophets and believers would be killed in this world, but they were victorious in it. Thus, God granted victory to His Prophet Muhammad, may God bless him and grant him peace, and his companions over those who opposed him, opposed him, denied him, and were hostile to him. He made his word supreme and his religion prevail over all other religions. He ordered him to emigrate from among his people to the Prophetic City and made for him supporters and helpers there. Then, on the day of Badr, he granted him the support of the polytheists, who granted him victory over them and let them down. He killed their leaders and captured their leaders, leading them away in chains. Then, He bestowed upon them a ransom from them. Then, after a short period, He opened Mecca to him, and his eyes were comforted by his country, which was the sacred, inviolable, honorable, and venerated city. God, the Most High, saved him from the disbelief and polytheism he had been in, and opened Yemen for him, and the entire Arabian Peninsula submitted to him. People entered the religion of God in droves. Then, God, the Most High, took him to Himself because of the great honor He had bestowed upon him. God, the Blessed and the Most High, established his companions as caliphs after him, and they conveyed the religion of God, the Almighty, the Majestic, and called the servants of God, the Most High, to God, the Most High, and they conquered countries, villages, and regions. Cities, villages and hearts until the call of Muhammad spread to the east and west of the earth. Then this religion will continue to exist, victorious and apparent until the Day of Resurrection. For this reason, the Almighty said: **Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand.** That is, on the Day of Resurrection, the victory will be greater, bigger and more sublime. Mujahid said: The witnesses are the angels. And the Almighty's saying: **The Day when the wrongdoers' excuses will not benefit them** instead of His saying: **And the Day when the witnesses will stand.** Others read **the Day** in the nominative case as if he explained it with it. **And the Day when the witnesses will stand * The Day when the wrongdoers' excuses will not benefit them** meaning no excuse or ransom will be accepted from them. **And for them is the curse** meaning estrangement and expulsion from mercy. **And for them is the worst home** meaning the Fire. As-Suddi said: **What an evil home and resting place!** Ali ibn Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both. **And for them is the worst home** meaning an evil end. And the Almighty's saying: **And We had certainly given Moses the guidance** meaning what God Almighty sent him with of guidance and light. **And We gave the Children of Israel the Scripture** meaning We made for them the

good end and We gave them the land, wealth, crops, and lands of Pharaoh because they were patient in obeying God Almighty and following His Messenger Moses, peace be upon him. And in the book that they were given as an inheritance, which is the Torah, **is guidance and a reminder for those of understanding** meaning sound, healthy minds. And the Almighty's saying: **So be patient** meaning O Muhammad, **Indeed, the promise of God is true** meaning We promised you that We will make your word supreme and make the outcome for you and for those who follow you, and God does not break His promise. And what We have informed you of is true, there is no doubt or suspicion about it. And the Almighty's saying: **And seek forgiveness for your sin** this is an exhortation to the nation to seek forgiveness. **And glorify the praises of your Lord in the evening** meaning in the last part of the day and the first part of the night **and in the early morning** which are the first parts of the day and the last parts of the night. God the Almighty says: **Indeed, those who dispute concerning the verses of God without any authority that has come to them** meaning, they repel the truth with falsehood and reject sound arguments with corrupt doubts without proof or argument from God, **there is in their hearts nothing but arrogance which they will never attain** meaning, there is nothing in their hearts except arrogance about following the truth and contempt for the one who brought it to them. They will not achieve what they seek of extinguishing the truth and elevating falsehood. Rather, it is the truth that is exalted and their words and intention are the subject. **So seek refuge in God** meaning from the state of such people. **Indeed, He is the All-Hearing, the All-Seeing** or from the evil of such people who dispute concerning the verses of God without any authority. This is the interpretation of Ibn Jarir.

Kaab and Abu Al-Aaliyah said that this verse was revealed about the Jews: **Indeed, those who dispute concerning the verses of God without any authority that has come to them - there is in their hearts nothing but pride which they will never attain.** Abu Al-Aaliyah said: This is because they claimed that the Antichrist was one of them and that they would own the earth because of him. So God, the Most High, said to His Prophet, peace and blessings be upon him, commanding him to seek refuge from the trial of the Antichrist. For this reason, the Most High said: "Then seek refuge in God. Indeed, it is He who is the Hearing, the Seeing." This is a strange statement and contains a far-fetched interpretation, even though Ibn Abi Hatim narrated it in his book. And God, the Most High, knows best.

Fath al-Qadir

56- Indeed, those who dispute concerning the verses of God without any authority that has come to them meaning, without any clear and evident proof that has come to them from God, **there is nothing in their breasts except arrogance** meaning, there is nothing in their hearts except arrogance towards the truth that drives them to deny you. The phrase **they will never attain it** is an attribute of arrogance. Al-Zajjaj said: The meaning is, there is nothing in their breasts except arrogance; they will never attain their desire for it, so

he omitted the complement. Another narrator said: They will never attain arrogance. Ibn Qutaybah said: The meaning is, there is nothing in their breasts except arrogance: meaning, arrogance towards Muhammad, peace and blessings be upon him, and the desire to defeat him, but they will never attain that. It was said that what is meant by arrogance is the great matter: that is, they seek prophethood, or they seek a great matter by which they can reach you, such as killing and the like, but they do not attain that. Mujahid said: The meaning is, there is greatness in their breasts which they will never attain. What is meant by this verse is the polytheists, and it was said that it refers to the Jews, as will be explained at the end of the research, God willing. Then God Almighty commanded him to seek refuge in God from their evils, saying: **So seek refuge in God, for He is the All-Hearing, the All-Seeing.** That is, seek refuge in Him from their evil, their plotting, and their aggression against you, for He is the All-Hearing of their words and the All-Seeing of their actions. Nothing of that is hidden from Him.

Tafsir al-Baghawi

56. Indeed, those who dispute concerning the verses of God without any authority that has come to them - there is in their breasts - what is in their hearts, and the breast is the location of the heart, so it was used as a metaphor for the heart because of the close proximity - **nothing but arrogance.** Ibn Abbas said: What drives them to deny you is nothing but arrogance and pride in their breasts. **They will not attain it.** Mujahid said: They will not attain the requirements of that arrogance, because God, the Almighty, will humiliate them.

Ibn Qutaybah said: There is nothing in their hearts except arrogance towards Muhammad, may God bless him and grant him peace, and a desire to defeat him, but they will not achieve that.

The commentators said: It was revealed about the Jews, because they said to the Prophet, may God bless him and grant him peace: Our companion, the Messiah, son of David - meaning the Antichrist - will emerge at the end of time, and his authority will spread over land and sea, and he will return the kingdom to us. God Almighty said: **So seek refuge in God** from the trial of the Antichrist, **For He is the All-Hearing, the All-Seeing.**

Tafsir al-Baidawi

56- Indeed, those who dispute concerning the verses of God without any authority that has come to them is general for every false disputer, even though it was revealed regarding the polytheists of Mecca and the Jews when they said: You are not our companion, but rather he is the Messiah, son of David, whose authority reaches the land and the sea, and rivers flow with him. **There is in their hearts nothing but pride** except arrogance about the truth and being too proud to think and learn, or the desire for leadership, or that prophethood and kingship are only for them. **They will not attain it** will attain the ability to repel the verses or

Surat Ghafir 40:56

Indeed, those who dispute concerning the verses of God without any authority that has come to them have nothing in their hearts except arrogance which they will never attain. So seek refuge in God. Indeed, it is He who is the Hearing, the Seeing.

what is intended. **So seek refuge in God** so turn to Him.
Indeed, it is He who is the Hearing, the Seeing of your words and actions.

Surat Ghafir 40:57

The creation of the heavens and the earth is greater than the creation of mankind, but most of mankind do not know.

Tafsir al-Jalalayn

57 - **The creation of the heavens and the earth** beginning **is greater than the creation of mankind** a second time, which is the repetition **but most of the people** the infidels of Mecca **do not know** that, so he is like the blind, and the one who knows it is like the one who sees.

Tafsir al-Suyuti

The Almighty's saying: The creation of the heavens and the earth is greater than the creation of mankind. He said: Who created the Antichrist? And he narrated on the authority of Ka'b al-Ahbar regarding his saying: Those who dispute concerning the signs of God without authority. He said: They are the Jews. It was revealed regarding what they are awaiting regarding the matter of the Antichrist.

Tafsir al-Tabari

God Almighty says: The creation of the heavens and the earth and their establishment without anything is greater, O people, in your opinion, if you think the creation of people and their establishment without anything is greater than the creation of people. But most people do not know that the creation of all of that is easy for God.

Tafsir al-Qurtubi

The Almighty says: **The creation of the heavens and the earth is greater than the creation of mankind.** Subject and predicate. Abu Al-Aaliyah said: That is, greater than the creation of the Antichrist when the Jews glorified him. Yahya bin Salam said: It is an argument against those who deny the resurrection, that is, they are greater than the re-creation of mankind, so why do they believe that I am incapable of it? **But most people do not know** that.

God Almighty says: **The blind and the seeing are not alike** meaning the believer and the disbeliever, the astray and the guided. **And those who believe and do righteous deeds** meaning the one who does righteous deeds is not alike.

Tafsir Ibn Kathir

The Almighty says, pointing out that He will restore creation on the Day of Resurrection and that this is easy and simple for Him, that He created the heavens and the earth, and their creation is greater than the creation of people, beginning and repeating. So whoever is able to do that is even more able to do

what is less than it, as the Almighty says: **Do they not see that God, who created the heavens and the earth and was not weary in their creation, is able to give life to the dead? Yes, He is over all things competent.** And He says here: **The creation of the heavens and the earth is greater than the creation of people, but most people do not know.** For this reason, they do not ponder this argument or consider it, just as many of the Arabs admitted that God Almighty created the heavens and the earth and denied the Resurrection out of estrangement, disbelief, and stubbornness. They admitted what was more appropriate than what they denied. Then the Almighty says: "And not equal are the blind and the seeing, and those who believe and do righteous deeds and the evildoer. Little do you remember." That is, just as the blind who does not see anything are not equal to the seeing who sees what his sight reaches, but rather there is a great difference between them, likewise the righteous believers are not equal to the disbelievers. The wicked **You remember little** meaning how little many people remember. Then God Almighty said: **The Hour is coming** meaning it will happen and will occur **there is no doubt about it, but most of the people do not believe** meaning they do not believe in it, rather they deny its existence. Ibn Abi Hatim said: Muhammad ibn Abdullah ibn Abdul Hakam told us, Ashab told us, Malik told us, on the authority of an old sheikh from the people of Yemen who came from there, he said: I heard that when the Hour draws near, the calamities will intensify for the people and the heat of the sun will become intense. And God knows best.

Fath al-Qadir

Then the Almighty explained His great power, saying: **The creation of the heavens and the earth is greater than the creation of mankind.** That is, greater in people's hearts and more sublime in their minds, due to the greatness of their bodies and their stability without pillars, and the orbits running with the planets without cause. So how can they deny the resurrection and the revival of what is less than them in every respect, as in His statement: **Is not He who created the heavens and the earth able to create the likes of them?** Abu Al-Aaliyah said: The meaning is that the creation of the heavens and the earth is greater than the creation of the Antichrist when the Jews glorified him. Yahya bin Salam said: This is an argument against those who deny the al-Qiyamah 75: that is, they are greater than the re-creation of mankind. **But most people do not know** about the greatness of God's power and that nothing is beyond His power.

Tafsir al-Baghawi

57. **The creation of the heavens and the earth**, despite their greatness, **is greater**, greater in people's hearts, **than the creation of mankind**, meaning their resurrection after death, **but most of mankind**, meaning the disbelievers, **do not know**, since they do not use this as evidence of the Oneness of their Creator. Some people said: *Greater* [meaning greater] than the creation of the Antichrist, **but most of mankind do not know**, meaning the Jews who dispute over the matter

Surat Ghafir 40:57

The creation of the heavens and the earth is greater than the creation of mankind, but most of mankind do not know.

of the Antichrist.

It was narrated on the authority of Hisham bin Amir that he said: I heard the Messenger of God, may God bless him and grant him peace, say: **Between the creation of Adam and the Day of Resurrection, there is no creation greater than the creation of the Antichrist.**

Abu Saeed Abdullah bin Ahmed Al-Tahiri told us, my grandfather Abdul Samad bin Abdul Rahman Al-Bazzar told us, [Muhammad bin Zakariya Al-Adhafri told us, Ishaq bin Ibrahim Al-Dabry told us, Abdul Razzaq told us], Muammar told us, on the authority of Qatada, on the authority of Shahr bin Hawshab, on the authority of Asma bint Yazid Al-Ansariyyah, who said: "The Messenger of God, may God bless him and grant him peace, was in my house and he mentioned the Antichrist, and he said: 'There are three years before him: one year the sky will withhold a third of its rain and the earth a third of its vegetation; the second year the sky will withhold two-thirds of its rain and the earth two-thirds of its vegetation; the second year the sky will withhold all of its rain and the earth all of its vegetation, so that not a single hoofed or molar animal will remain but will perish. And among his most severe trials is that he will come to a Bedouin and say: 'If I revive your camels for you, will you not know that I am your Lord?' He will say: 'Yes.' Then he will appear to him like his camels, with the best udders and the largest humps.' He said: 'And a man will come whose brother and father have died.'" He said: **Tell me, if I bring your father and your brother back to life, do you not know that I am your Lord?** He said: *Yes.* Then the devils appeared to him in the form of his father and his brother. She said: "Then the Messenger of God (peace and blessings of God be upon him) went out to relieve himself, then he returned and the people were worried and saddened by what he had told them. She said: "He took hold of the flesh of the door and said: 'Who is Asma?' I said: 'O Messenger of God, you have dislocated our hearts by mentioning

The Antichrist said: If he appears while I am alive, then I will be his opponent. Otherwise, my Lord is my successor over every believer. Asma said: I said: O Messenger of God, by God, we knead dough and do not bake it until we are hungry, so what will happen to the believers on that Day? He said: He will reward them with what rewards the inhabitants of the heavens of glorification and sanctification.

And with this chain of transmission he said: Muammar informed us, on the authority of Ibn Khathim, on the authority of Shahr ibn Hawshab, on the authority of Asma' bint Yazid, who said: The Messenger of God, may God bless him and grant him peace, said: "The Antichrist will remain on earth for forty years. A year will be like a month, a month will be like a week, a week will be like a day, and a day will be like the burning of a palm branch in the fire."

Abu Saeed At-Tahiri told us, my grandfather Abd Al-Samad bin Abd Al-Rahman Al-Bazzar told us, Muhammad bin Zakariya Al-Adhafri told us, Ishaq Al-Dabry told us, Abd Al-Razzaq told us, Muammar

told us, on the authority of Al-Zuhri, on the authority of Salim, on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, stood among the people and praised God as He deserved, then he mentioned the Antichrist and said: 'I warn you about him, and there is no prophet but that he warned his people. Noah warned his people, but I will say to you something about him that no prophet said to his people. You know that he is one-eyed, and God is not one-eyed.'"

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Musa bin Ismail told us, Juwayriyah told us, on the authority of Nafi', on the authority of Abdullah, who said: The Antichrist was mentioned on the authority of the Prophet, may God bless him and grant him peace, and he said: "God is not hidden from you. God is not one-eyed," and he pointed with his hand to his eyes. **The Antichrist is one-eyed in his right eye, as if his eye were a floating grape.**

Ismail bin Abdul Qahir Al-Jurjani told us, Abdul Ghaffar bin Muhammad Al-Farsi told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Ali bin Hajar told us, Shuaib bin Safwan told us, on the authority of Abdullah bin Umair, on the authority of Rib'i bin Harash, on the authority of Uqba bin Amr bin Mas'ud Al-Ansari, who said: I went with him to Hudhayfah bin Al-Yaman. Uqba said to him: Tell me what you heard from the Messenger of God (peace and blessings of God be upon him) about the Antichrist. He said: ((The Antichrist will emerge and with him will be water and fire. As for what the people see as water, it will be a burning fire. As for what the people see as fire, it will be cool, sweet water. So whoever witnesses that, let him enter that which he sees as fire, for it will be sweet, sweet water.)) Uqba said: I heard it as confirmation of Hudhayfah.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ibrahim bin Al-Mundhir told me, Al-Walid told us, Ibn Amr - who is Al-Awza'i - told us, Ishaq told us, Anas bin Malik told me, on the authority of the Prophet, may God bless him and grant him peace, who said: "There is no city that the Antichrist will not tread upon except Mecca and Medina. There is no pass of it but the angels will be standing in rows guarding it. Then Medina will shake with its people three times, and every disbeliever and hypocrite will come out to him."

Abu Abdullah Muhammad bin Al-Fadl Al-Kharqi told us, Abu Al-Hasan Ali bin Abdullah Al-Taysifuni told us, Abdullah bin Omar Al-Jawhari told us, Ahmad bin Ali Al-Kashmihani told us, Ali bin Hajar told us, Ismail bin Jaafar told us, on the authority of Al-Ala', on the authority of his father, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: "The Messiah will come from the east, and his aim will be Medina, until he descends behind Uhud. Then the angels will turn his face toward

Syria, and there he will perish.”

Abu Saeed Al-Tahiri told us, my grandfather Abd Al-Samad Al-Bazzar told us, Muhammad bin Zakariya Al-Adhafri told us, Ishaq Al-Dabry told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Abu Harun Al-Abdi, on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: **The Antichrist will be followed by seventy thousand of my nation, wearing shields.** Abu Umamah, may God be pleased with him, narrated it on the authority of the Messenger of God, may God bless him and grant him peace, who said: **With the Antichrist on that day will be seventy thousand Jews, each of them wearing a crown and an adorned sword.**

Tafsir al-Baidawi

57- The creation of the heavens and the earth is greater than the creation of mankind. So He who was able to create it, despite its greatness, first without an origin, was able to create mankind secondarily from an origin. This is a clear statement of what they are arguing about regarding the matter of monotheism. **But most people do not know,** because they do not look or reflect due to their extreme heedlessness and following their desires.

Surat Ghafir 40:58

And not the blind and the seeing are equal, nor are those who believe and do righteous deeds and the evildoer. Little do you remember.

Surat Ghafir 40:58

And not the blind and the seeing are equal, nor are those who believe and do righteous deeds and the evildoer. Little do you remember.

Tafsir al-Jalalayn

58 - **And the blind and the seeing are not alike** nor **and those who believe and do righteous deeds** which is the doer of good **nor the doer of evil** in it there is an addition of no **little do you remember** they are admonished with the ya and the ta' meaning their remembrance is very little

Tafsir al-Suyuti

Tafsir al-Tabari

The blind man who does not see anything is not the same as the unbeliever who does not contemplate God's proofs with his eyes, ponder them and consider them, so that he knows His Oneness and His ability to create whatever He wills, and believes in Him and acknowledges Him. And the one who sees with his eyes what they see and perceives, and this is an example of the believer who sees with his eyes the proofs of God, so he ponders them and is admonished, and knows what they indicate of the Oneness of his Creator and the greatness of His power and His ability to create what He wills. Nor are the disbelievers and the believers equal. **And those who believe and do righteous deeds** God, the Most High, says: Nor are the believers in God and His Messenger, who are obedient to their Lord, equal to the wrongdoer, who is the disbeliever in his Lord, disobeys Him, and opposes His command. **Little do you remember** God, the Most High, says: Little do you remember, O people, the proofs of God, so you take heed and take heed. He says: If you remembered His signs and took heed, you would know the error of what you are persisting upon, of your denial of God's ability to revive those of His creation who have perished after perishing, and to restore them to life after their death, and you would know the ugliness of your polytheism of those you associate with Him in the worship of your Lord.

The reciters differed in their reading of the statement, **You remember**. The majority of the reciters of Medina and Basra read it as <you remember>with a ya' as a statement. The majority of the reciters of Kufa read it as <you remember>with a ta' as an address. The opinion in this regard is that both readings are correct.

Tafsir al-Qurtubi

The Almighty said: **Nor the evildoer** who commits evil deeds. **Little do you remember** The general reading is with a ya' as a predicate, and Abu Ubaid and Abu

Hatim chose it, because of what preceded it of the predicate and what followed it. The Kufians read it with a ta' as a direct address.

Tafsir Ibn Kathir

The Almighty says, pointing out that He will restore creation on the Day of Resurrection and that this is easy and simple for Him, that He created the heavens and the earth, and their creation is greater than the creation of people, beginning and repeating. So whoever is able to do that is even more able to do what is less than it, as the Almighty says: **Do they not see that God, who created the heavens and the earth and was not weary in their creation, is able to give life to the dead? Yes, He is over all things competent.** And He says here: **The creation of the heavens and the earth is greater than the creation of people, but most people do not know.** For this reason, they do not ponder this argument or consider it, just as many of the Arabs admitted that God Almighty created the heavens and the earth and denied the Resurrection out of estrangement, disbelief, and stubbornness. They admitted what was more appropriate than what they denied. Then the Almighty says: "And not equal are the blind and the seeing, and those who believe and do righteous deeds and the evildoer. Little do you remember." That is, just as the blind who does not see anything are not equal to the seeing who sees what his sight reaches, but rather there is a great difference between them, likewise the righteous believers are not equal to the disbelievers. The wicked **You remember little** meaning how little many people remember. Then God Almighty said: **The Hour is coming** meaning it will happen and will occur **there is no doubt about it, but most of the people do not believe** meaning they do not believe in it, rather they deny its existence. Ibn Abi Hatim said: Muhammad ibn Abdullah ibn Abdul Hakam told us, Ashab told us, Malik told us, on the authority of an old sheikh from the people of Yemen who came from there, he said: I heard that when the Hour draws near, the calamities will intensify for the people and the heat of the sun will become intense. And God knows best.

Fath al-Qadir

Then when He, the Most High, mentioned arguing with falsehood, He mentioned an example of falsehood and truth, and that they are not equal, so He said: **And not equal are the blind and the seeing**, meaning the one who argues with falsehood and the one who argues with truth. **And those who believe and do righteous deeds, nor the evildoer**, meaning the one who does good through faith and righteous deeds is not equal to the one who does evil through disbelief and sins. The addition of *la* in **nor the evildoer** is for emphasis. **Little do you remember**. The majority read *yattadhakaron* with a sub-dhammah indicating absence, and this reading was chosen by Abu Ubaid and Abu Hatim, because before and after it are indicating absence, not address. The Kufians read it with a super-dhammah

indicating address, in the manner of turning away:
meaning, remembering, little do you remember.

Tafsir al-Baghawi

58. The Almighty said: "The blind and the seeing are not alike, nor are those who believe and do righteous deeds, nor the evildoer. Little do you remember." The people of Kufa read **you remember** with a ta', while the others read it with a ya', because the beginning and end of the verses are report about a people.

Tafsir al-Baidawi

58- **And the blind and the seeing are not alike** the heedless and the insightful. **And those who believe and do righteous deeds, nor the evildoer** the good and the evildoer, so there should be a state for them in which the difference appears, which is after the resurrection and an increase not in the evildoer because the intended meaning is to deny his equality with the good doer in what he has of virtue and honor, and the second conjunction is the conjunction of the relative with what it is conjunction to **the blind and the seeing** to differ between the two descriptions in the intended meaning, or to indicate by clarity and example. **You remember little** meaning they remember little, and the pronoun refers to the people or the disbelievers. The Kufians read it with the letter ta' to emphasize the addressee, or to shift or to command the Messenger to address.

Surat Ghafir 40:59

Indeed, the Hour is coming, there is no doubt about it, but most of the people do not believe.

Surat Ghafir 40:59

Indeed, the Hour is coming, there is no doubt about it, but most of the people do not believe.

Tafsir al-Jalalayn

59 - **The Hour is coming, there is no doubt about it, but most people do not believe in it**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The Hour in which God will revive the dead for reward and punishment will come, O people. There is no doubt about its coming. He says: So be certain of its coming, and that you will be resurrected after your death and rewarded for your deeds, so repent to your Lord. **But most people do not believe.** He says: But most of the Quraysh do not believe in its coming.

Tafsir al-Qurtubi

His saying: **The Hour is coming** This is the lam of emphasis that entered into the predicate of *in* and its way is to be at the beginning of the sentence, because it emphasizes the sentence, except that it slips from its place, this is what Sibawayh said. You say: **Indeed, Umar is outside**, and it was only delayed from its place so that it would not be combined with *in*, because they convey the same meaning. And this is how *in* and *an* are not combined according to the Basrans. Hisham permitted *in* that Zaid is leaving, right, but if you delete *right* it is not permitted according to any of the grammarians, I knew it, this was said by An-Nahhas. **There is no doubt about it** means no suspicion or doubt. **But most people do not believe** meaning they do not believe in it, and then the difference between the obedient and the disobedient becomes clear.

Tafsir Ibn Kathir

The Almighty says, pointing out that He will restore creation on the Day of Resurrection and that this is easy and simple for Him, that He created the heavens and the earth, and their creation is greater than the creation of people, beginning and repeating. So whoever is able to do that is even more able to do what is less than it, as the Almighty says: **Do they not see that God, who created the heavens and the earth and was not weary in their creation, is able to give life to the dead? Yes, He is over all things competent.** And He says here: **The creation of the heavens and the earth is greater than the creation of people, but most people do not know.** For this reason, they do not ponder this argument or consider it, just as many of

the Arabs admitted that God Almighty created the heavens and the earth and denied the Resurrection out of estrangement, disbelief, and stubbornness. They admitted what was more appropriate than what they denied. Then the Almighty says: "And not equal are the blind and the seeing, and those who believe and do righteous deeds and the evildoer. Little do you remember." That is, just as the blind who does not see anything are not equal to the seeing who sees what his sight reaches, but rather there is a great difference between them, likewise the righteous believers are not equal to the disbelievers. The wicked **You remember little** meaning how little many people remember. Then God Almighty said: **The Hour is coming** meaning it will happen and will occur **there is no doubt about it, but most of the people do not believe** meaning they do not believe in it, rather they deny its existence. Ibn Abi Hatim said: Muhammad ibn Abdullah ibn Abdul Hakam told us, Ashab told us, Malik told us, on the authority of an old sheikh from the people of Yemen who came from there, he said: I heard that when the Hour draws near, the calamities will intensify for the people and the heat of the sun will become intense. And God knows best.

Fath al-Qadir

59- **The Hour is coming, there is no doubt about it** meaning there is no doubt about its coming and occurrence **but most people do not believe** in that and do not believe it because their understanding is limited and their minds are too weak to comprehend the proof. What is meant by most people are the disbelievers who deny the Resurrection.

Tafsir al-Baghawi

59. **The Hour**, meaning the Resurrection, **is coming, there is no doubt about it, but most people do not believe.**

Tafsir al-Baidawi

59- **The Hour is coming, there is no doubt about it** in its coming because of the clear evidence of its permissibility and the consensus of the messengers on the promise of its occurrence. **But most people do not believe** they do not believe in it because their vision is limited to what they perceive.

Surat Ghafir 40:60

And your Lord says, **Call upon Me; I will respond to you.** Indeed, those who disdain My worship will enter Hell [rendered] contemptible.

Tafsir al-Jalalayn

60 - **And your Lord says, Call upon Me; I will respond to you** meaning, worship Me and I will reward you, as indicated by what follows. **Indeed, those who disdain My worship will enter** with the opening of the ya and the damma of the kha and vice versa **Hell, humbled.**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And your Lord says, 'Call upon Me; I will respond to you.'** God Almighty says: And your Lord says, **O people, call upon Me.** He says: "Worship Me and devote your worship to Me alone, without those you worship besides Me, such as idols and statues and other things. "I will respond to you." He says: **I will answer your call, so I will pardon you and have mercy on you.**

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

Mention of 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: **Call upon Me, I will answer you** means: Make Me alone, and I will forgive you.

Amr ibn Ali told us: Abdullah ibn Dawud told us, on the authority of Al-A'mash, on the authority of Zur, on the authority of Yasaa' Al-Hadrami, on the authority of Al-Nu'man ibn Bashir, who said: "The Messenger of God, may God bless him and grant him peace, said: Supplication is worship. And the Messenger of God, may God bless him and grant him peace, recited: 'And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship..."

Muhammad ibn Bashir told us: Abd al-Rahman told us: Sufyan told us, on the authority of Mansur and al-A'mash, on the authority of Zur, on the authority of Yas'a' al-Hadrami, on the authority of al-Nu'man ibn Bashir, who said: "I heard the Messenger of God, may God bless him and grant him peace, say: Supplication is worship, 'And your Lord says, "Call upon Me; I will respond to you"... the verse."

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Mansur, on the authority of Zur, on the authority of Yasa' - Abu Musa said: This is what Ghundar said, on the authority of Sa'id, on the authority of Mansur, on the authority of Zur, on the authority of Yasa' - on the authority of al-Nu'man ibn Bashir, who said: "The Prophet, may God bless him and grant him peace, said: Supplication is worship. And your Lord says, 'Call upon Me; I will respond to you.'"

Ibn Al-Muthanna told us: Abd Al-Rahman bin Mahdi told us: Shu'bah told us, on the authority of Mansur, on the authority of Zur, on the authority of Yas'i', on the authority of Al-Nu'man bin Bashir, on the authority of the Prophet, may God bless him and grant him peace, with a similar chain of transmission.

Al-Hasan bin Arfa told us: Yusuf bin Al-Araf Al-Bahili told us, on the authority of Al-Hasan bin Abi Ja'far, on the authority of Muhammad bin Juhada, on the authority of Yas'i' Al-Hadrami, on the authority of Al-Nu'man bin Bashir, who said: "The Messenger of God, may God bless him and grant him peace, said: 'My worship is my supplication.' Then he recited this verse: 'And your Lord says: Call upon Me; I will respond to you.' Indeed, those who are too arrogant to worship Me..." He said: 'About My supplication.'"

Ali bin Sahl told us, he said: Muammil told us, he said: Amara told us, on the authority of Thabit, he said: I said to Anas: O Abu Hamza, have you heard that supplication is half of worship? He said: No, rather it is the entirety of worship.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, he said: Mansour told us, on the authority of Zur, on the authority of Yasaa Al-Hadrami, on the authority of Al-Nu'man bin Bashir, he said: "The Messenger of God, may God bless him and grant him peace, said: Supplication is worship. Then he recited this verse: 'And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship..."

Yaqub ibn Ibrahim told me: Hashim ibn al-Qasim told us, on the authority of al-Ashja'i: It was said to Sufyan: Supplicate to God! He said: Abandoning sins is supplication.

His statement, **Indeed, those who are too arrogant to worship Me** means: Those who are too arrogant to single out Me in worship and single out divinity for Me **will enter Hell in humiliation**, meaning: humiliated. We have previously demonstrated the meaning of humiliation in a way that makes it unnecessary to repeat it in this topic.

It has been said that the meaning of his saying: **Those who are too arrogant to worship Me** is that those who are too arrogant to call upon Me.

Mention of those who said that: Muhammad bin Al-Hussein told us, he said: Ahmad bin Al-Mufaddal told us, he said: Asbat told us, on the authority of Al-Suddi, **Indeed, those who are too arrogant to worship Me** he said: to call upon Me.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: *Dakhreen* he said: Subdued.

Tafsir al-Qurtubi

God the Almighty says: **And your Lord says, 'Call upon Me; I will respond to you.'** (Surah Al-A'raf 7:10) An-Nu'man ibn Bashir narrated: I heard the Prophet (peace and blessings of God be upon him) say, **Supplication is worship.** Then he recited, "And your

Surat Ghafir 40:60

And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.

Lord says, 'Call upon Me; I will respond to you. Indeed, those who disdain My worship will enter Hell [rendered] humiliated.' Abu 'Eisa said: This is a hasan saheeh hadith. This indicates that supplication is worship. Most of the commentators said the same, and that the meaning is: Deem Me alone and worship Me; I will accept your worship and forgive you. It was also said that it is remembrance, supplication, and asking. Anas said: The Prophet (peace and blessings of God be upon him) said, **Let one of you ask his Lord for all his needs, even asking Him for the thong of his sandal if it breaks.** It is also said that supplication means abandoning sins. Qatada narrated that Ka'b al-Ahbar said: This nation has been given three things that no nation before them was given except a prophet: When a prophet became an adult, it was said to him: You are a witness over your nation. And God Almighty said to this nation: **That you may be witnesses over mankind** (al-Baqarah 2:143). And it was said to the Prophet: **There is no difficulty for you in religion.** And He said to this nation: **And He has not placed upon you in religion any difficulty.** (al-Hajj 22:78). And it was said to the Prophet: **Call upon Me and I will answer you.** And He said to this nation: **Call upon Me and I will answer you.** I said: Something like this is not said from the perspective of opinion. It was narrated by Layth on the authority of Shahr ibn Hawshab on the authority of Ubadah ibn as-Samit, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "My nation has been given three things that were given only to the prophets. When God, the Most High, sent a prophet, He said, 'Call upon Me and I will respond to you.' And He said to this nation, 'Call upon Me and I will respond to you.' And when God sent a prophet, He said, 'He has not placed upon you in the religion any difficulty.' And He said to this nation, 'He has not placed upon you in the religion any difficulty.' (al-Hajj 22:78). And when God sent a prophet, He made him a witness over his people and made this nation witnesses over the people." At-Tirmidhi al-Hakim mentioned it in Nawadir al-Usul. Khalid al-Rubai'i used to say: I am amazed at this nation! It was said to it, 'Call upon Me and I will respond to you.' He commanded them to supplicate and promised them that He would respond, and there was no condition between them. Someone said to him, 'Like what?' He said: Such as the statement of God the Almighty: **And give good tidings to those who believe and do righteous deeds** (Al-Baqarah 2:25), which is a condition. And His statement: **And give good tidings to those who believe that they will have a sure footing** (Yunus 10:2), which does not contain a condition of deeds. And such as His statement: **So call upon God, making your religion sincere to Him** (Al-Baqarah 2:25), which is a condition. And His statement the Almighty: **Call upon Me; I will respond to you** does not contain a condition. The ummah would turn to their prophets for their needs, to the point that they would ask the prophets for that on their behalf. It has been said that this is from the category of the absolute and the qualified, as explained previously in Al-Baqarah. That is, **I will respond to you** if you wish, like His statement: **He will remove that to which you call, if He wills** (Al-An'am 6:41). And the response may be in

something other than what is sought, according to the hadith of Abu Sa'id Al-Khudri, as explained previously in Al-Baqarah, so reflect on it there. Ibn Kathir, Ibn Muhaisin, and Rawis on the authority of Yaqub, Ayyash, and on the authority of Abu Amr, Abu Bakr, and al-Mufaddal on the authority of Asim read *saidakhaluun* with a damma on the ya' and a fatha on the kha' for what the agent is not named. The rest read *yadkhaluun* with a fatha on the ya' and a damma on the kha'. The meaning of *dakharin* is humiliated and submissive, as mentioned previously.

Tafsir Ibn Kathir

This is from His grace and generosity, the Blessed and Exalted, that He urged His servants to supplicate to Him and guaranteed to answer them, as Sufyan al-Thawri used to say: O He whose servants are most beloved to Him are those who ask Him and ask Him often, and O He whose servants are most hated by Him are those who do not ask Him, and not one is like that except You, O Lord. Narrated by Ibn Abi Hatim and in this meaning the poet says:

God gets angry if you stop asking Him, and when a human being is asked, he gets angry.

Qatada said: Kaab al-Ahbar said: This nation has been given three things that were not given to any nation or prophet before it: Whenever God sent a prophet, He would say to him: You are a witness over your nation and I have made you witnesses over the people. It would be said to him: There is no difficulty upon you in religion. He said to this nation: **And He has not placed upon you in religion any difficulty.** It would be said to him: Call upon Me and I will respond to you. He said to this nation: **Call upon Me and I will respond to you.** Narrated by Ibn Abi Hatim. Imam Al-Hafiz Abu Ya'la Ahmad bin Ali bin Al-Muthanna Al-Mawsili said in his Musnad: Abu Ibrahim Al-Tarjamani told us, Salih Al-Mari told us: I heard Al-Hasan narrating on the authority of Anas bin Malik, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, in what he narrated on the authority of his Lord, the Almighty and Majestic, who said: "Four qualities, one of them is for Me, one is for you, one is between Me and you, and one is between you and My servants. As for the one that is for Me, then worship Me and do not associate anything with Me. As for the one that is for you, I will reward you for whatever good you do. As for the one that is between Me and you, then from you is the supplication and I will answer. As for the one that is between you and My servants, then be pleased with them as you would be pleased with yourself." Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Dhar, on the authority of Yasee' Al-Kindi, on the authority of An-Nu'man ibn Bashir **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: **Supplication is worship.** Then he recited: "Call upon Me; I will respond to you. Indeed, those who disdain

My worship will enter Hell in humiliation." This is how the authors of the Sunans, At-Tirmidhi, An-Nasa'i, Ibn Majah, Ibn Abi Hatim, and Ibn Jarir, all narrated it on the authority of Al-A'mash. At-Tirmidhi said: It is hasan saheeh. Abu Dawud, At-Tirmidhi, An-Nasa'i, and Ibn Jarir also narrated it on the authority of Shu'bah, on the authority of Al-Mansur and Al-A'mash, both of them on the authority of Dhar, on this authority. Ibn Yunus also narrated it on the authority of Asid ibn Asim ibn Mihran. An-Nu'man ibn Abd Al-Salam told us, Sufyan Ath-Thawri told us, on the authority of Mansur, on the authority of Dhar, on this authority. Ibn Hibban and Al-Hakim narrated it in their Saheehs, and Al-Hakim said: Its chain of transmission is saheeh. Imam Ahmad said: Waki' Abu Malih Al-Madani, a sheikh from the people of Madinah, told us that he heard it from Abu Salih. He said once, "I heard Abu Salih narrating from Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: 'Whoever does not supplicate to God Almighty, He becomes angry with him.'" Ahmad is the only one to narrate it, and this is a sound chain of transmission. Imam Ahmad also said: Marwan Al-Fazari told us, Subaih Abu Al-Malih told us, I heard Abu Salih narrating from Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: 'Whoever does not ask of Him, He becomes angry with him.' Ibn Ma'in said: This Abu Al-Malih's name is Subaih, thus recorded it with the dammah by Abd Al-Ghani bin Sa'id. As for this Abu Salih, he is Al-Khawzi, who lived in Sha'b Al-Khawz. Al-Bazzar said this in his Musnad. This is how it appears in his narration: Abu Al-Malih Al-Farsi, from Abu Salih Al-Khawzi, from Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: 'Whoever does not ask of God, He becomes angry with him.'" Abu Muhammad Al-Hasan bin Abd Al-Rahman Al-Rahurmuzi said: Hammam told us, Ibrahim told us, from Al-Hasan, Ma'il bin Nujayh told us, A'idh bin Habib told me, from Muhammad ibn Sa'id said: When Muhammad ibn Maslama al-Ansari died, we found written on the hilt of his sword: In the name of God, the Most Gracious, the Most Merciful. I heard the Messenger of God, may God bless him and grant him peace, say: "Indeed, your Lord has breezes in the remaining days of your life, so expose yourselves to Him, perhaps a supplication will coincide with mercy, and its owner will be blessed with a happiness after which he will never lose anything." And the words of God, the Almighty: **Indeed, those who are too arrogant to worship Me** meaning to supplicate to Me and declare My Oneness will enter Hell in humiliation, that is, humiliated and contemptible, as Imam Ahmad said: Yahya ibn Sa'id narrated to us from Ibn 'Ajan, 'Amr ibn Shu'ayb narrated to me from his father, from his grandfather, from the Prophet, may God bless him and grant him peace, who said: "The arrogant will be gathered on the Day of Resurrection like ants in the form of people, with every kind of smallness above them, until they enter a prison in Hell called Bolus, with the fire of the flames above them, and they will be given to drink from the mud of corruption, the juice of the people of Hell." Ibn Abi Hatim said: Ali bin Al-Hussein told us, Abu Bakr bin Muhammad bin Yazid bin Khunais told us, he said: I heard my father

narrating on the authority of Wahib bin Al-Ward, a man told me: I was walking one day in the land of the Romans and I heard a voice from the top of a mountain saying: O Lord, I am amazed at the one who knows You and how he can put his hope in anyone other than You. O Lord, I am amazed at the one who knows You and how he can seek his needs from anyone other than You. He said: Then it went away and then the greatest catastrophe came. He said: Then he came back a second time and said: O Lord, I am amazed at the one who knows You and how he can expose himself to any of Your wrath in order to please someone other than You. Wahib said: And this is the greatest catastrophe. He said: So I called out to him: Are you a human or a jinn? He said: Rather, I am a human. Occupy yourself with what concerns you and not with what does not concern you.

Fath al-Qadir

Then, when He, the Almighty, made clear that the establishment of the Hour is true, without doubt or suspicion, He guided His servants to what is the means to happiness in the eternal home. He ordered His Messenger, may God bless him and grant him peace, to narrate from Him what He ordered him to convey, which is 60- **And your Lord says, 'Call upon Me; I will respond to you.'** Most of the commentators said that the meaning is: **Believe in Me alone and worship Me; I will accept your worship and forgive you.** It was also said that what is meant by supplication is asking to bring benefit and ward off harm. It was said that the first is more appropriate because supplication in most of its uses in the Noble Book is worship. I said: Rather, the second is more appropriate because the meaning of supplication, in reality and in the Shari'ah, is to request. If it is used for something other than that, then it is metaphorical. Moreover, supplication in itself, in its real meaning, is worship, indeed the essence of worship, as mentioned in the authentic hadith. So, God, the Almighty, has ordered His servants to supplicate to Him and has promised them that He will respond, and His promise is true, and He does not change His word, nor does He break His promise. Then the Almighty stated that this supplication, in its true meaning, which is asking, is from His worship, saying: **Indeed, those who disdain My worship will enter Hell, humiliated.** That is, humiliated and subdued. This is a severe threat to those who are too arrogant to call upon God, and in it is great kindness to His servants and great benevolence towards them, as He threatened with this severe threat those who abandon asking good from Him and warding off evil through Him and punished them with this great punishment. O servants of God, direct your desires and rely in all your requests on the One who ordered you to direct them to Him, guided you to rely on Him, and guaranteed that He will answer you by granting your request. He is the Absolutely Generous One who answers the call of the caller when he calls upon Him, and He becomes angry with the one who does not ask from His great bounty and vast kingdom for what he needs of worldly and religious matters. It was said that this promise of an answer is restricted to the will: that is, I will answer you if You will, as in His statement, the Most High: **He will remove that which you call upon Him for, if God wills.** The majority of scholars read **they will enter** with a fatha on the ya'

Surat Ghafir 40:60

And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.

and a damma on the kha', in the active form. Ibn Kathir, Ibn Muhaysin, Warsh, and Abu Ja'far read it with a damma on the ya' and a fatha on the kha', in the passive form.

Tafsir al-Baghawi

60. **And your Lord says, 'Call upon Me; I will respond to you.'** That is, worship Me alone and I will respond to you, reward you, and forgive you. So when He expressed worship as supplication, He made repentance a response.

Abdul Wahid Al-Malihi told us, Abu Mansur Muhammad bin Sam'an told us, Abu Ja'far Muhammad bin Ahmad bin Abdul Jabbar Al-Rayyani told us, Hamid bin Zanjawayh told us, Muhammad bin Yusuf told us, Sufyan told us, on the authority of Mansur, on the authority of Dhir, on the authority of Yas'i' Al-Kindi, on the authority of Al-Nu'man bin Bashir, who said: "I heard the Messenger of God, may God bless him and grant him peace, say on the pulpit: Verily, supplication is worship. Then he recited: 'Call upon Me; I will respond to you. Indeed, those who disdain My worship will enter Hell [rendered] contemptible.'"

Abu Bakr Muhammad ibn Ahmad ibn Ali al-Dawraqi told us, Abu al-Hasan Ahmad ibn Muhammad ibn Musa al-Qurashi told us in Baghdad, Muhammad ibn Ubayd ibn al-Ala' told us, Ahmad ibn Badil told us, Waki' told us, Abu al-Malih told us: I heard Abu Salih mentioning on the authority of Abu Hurayrah, who said: The Prophet, may God bless him and grant him peace, said: **Whoever does not supplicate to God, God will be angry with him.**

It was said: Supplication is remembrance and question, **Indeed, those who disdain My worship will enter Hell, humiliated.** Ibn Kathir, Abu Ja'far, and Abu Bakr read: **(they will enter)** with a damma on the ya' and a fatha on the kha'. The others read with a fatha on the ya' and a damma on the kha', (*humiliated*), humiliated and disgraced.

Tafsir al-Baidawi

60-"And your Lord says, 'Call upon Me.' 'Worship Me.' I will respond to you. 'I will reward you.'" This is based on His statement, **Indeed, those who disdain My worship will enter Hell [rendered] humiliated.** If supplication is interpreted as asking, then the arrogance that turns one away from it is given its status for exaggeration, or what is meant by worship is supplication, for it is one of its types. Ibn Kathir and Abu Bakr read **they will enter** with a damma on the ya' and a fatha on the kha'.

Surat Ghafir 40:61

0 It is God who has made for you the night that you may rest therein and the day to see. Indeed, God is full of bounty to mankind, but most of the people are not grateful.

Tafsir al-Jalalayn

61 - **God is He who made for you the night that you may rest therein and the day for seeing** Attributing sight to Him is metaphorical because He sees in it **God is indeed full of bounty to mankind, but most people do not give thanks** to God, so they do not believe.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God, to whom divinity is the only one worthy of worship, and to whom worship is not due except Him, whose description is that He has made for you, O people, a dwelling place to dwell in, so that you may be at peace from the actions and disturbances of livelihood, and the causes that you used to act in during your day. **And the day is seeing.** He says: And He made the day seeing from those who are disturbed in it for their livelihood, and seeking their needs. A blessing from Him in that to you. **Indeed, God is full of bounty to mankind.** He says: God is generous to you, O people, with bounty that is unmatched. **But most people are not grateful.** He says: But most of them do not thank Him through obedience to Him, and sincerity in divinity and worship of Him, nor has He done any favor for which He deserves thanks from Him.

Tafsir al-Qurtubi

The Almighty says: **God is He who made the night for you that you may rest therein.** "Ja'al" here means created, and the Arabs differentiate between *Ja'al* if it means created and *Ja'al* if it does not mean created. If it means created, then you only transit it to one object, and if it does not mean created, then you transit it to two objects, like His statement: **Indeed, We have made it an Arabic Qur'an** (Az-Zukhruf 43:3). This meaning has already been mentioned in more than one place. **And the day giving sight** means shining so that you may see your needs and manage your livelihood. **Indeed, God is full of bounty to mankind, but most people do not give thanks** for His bounty and blessings upon them.

Tafsir Ibn Kathir

The Almighty says, thanking His creation for what He has given them of the night in which they rest and rest from the movements of their hesitation in their livelihoods during the day, and He has made the day visible, that is, luminous, so that they can travel, cross

countries, and be able to do industry. **Indeed, God is full of bounty to mankind, but most people do not give thanks.** That is, they do not give thanks for the blessings of God upon them. Then the Almighty said: "That is God, your Lord, the Creator of all things. There is no god except Him." That is, the One who did these things is God, the One, the Creator of things, other than whom there is no god and no lord. **So how are you deluded?** That is, how can you worship idols that do not create anything, but are created and carved.

And the Almighty said: **Thus are those who used to deny the signs of God deluded.** That is, just as those who were led astray by worshipping other than God were deluded by those who came before them, so they worshipped other than Him without proof or evidence, but rather out of mere ignorance and desire. They denied the proofs and signs of God and His saying: **God is He who has made the earth a resting place for you** meaning He made it a stable place for you, a comfortable place to live on, move around in, and walk in its paths, and He anchored it with mountains so that it would not shake with you. **And the sky is a structure** meaning a preserved roof for the world. **And He shaped you and perfected your shapes** meaning He created you in the best forms and gave you the most perfect forms in the best stature. **And provided for you of the good things** meaning of the food and drink in this world. So He mentioned that He is the Creator of the home, the inhabitants, and the provisions, for He is the Creator and Provider, as God the Almighty said in Surat al-Baqarah 2: "O mankind, worship your Lord, who created you and those before you that you may become righteous. * Who made the earth a resting place for you and the sky a canopy and sent down water from the sky and brought forth thereby fruits as provision for you. So do not attribute to God equals while you know." And the Almighty said here after creating these things: **Such is God, your Lord, so blessed is God, Lord of the worlds.** That is, He is exalted, sanctified, and transcendent, the Lord of all the worlds. Then the Almighty said: **He is the Ever-Living, there is no god except Him.** That is, He is the Ever-Living, eternally and forever. He has always been and will always be. He is the First and the Last, the Evident and the Hidden. **There is no god except Him.** That is, He has no equal or equal. **So call upon Him, making your religion sincere to Him.** That is, believing in His Oneness and affirming that there is no god except Him. **Praise be to God, Lord of the worlds.** Ibn Jarir said: A group of scholars used to order whoever says **There is no god except God** to follow it with **Praise be to God, Lord of the worlds**, acting on this verse. Then it was narrated on the authority of Muhammad bin Ali bin Al-Hasan bin Shaiq, on the authority of his father, on the authority of Al-Hussein bin Waqid, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Ibn Abbas, who said: Whoever says **There is no god but God** should say after it **Praise be to God, Lord of the Worlds.** This is the saying of the Most High: "So call upon Him, making your religion sincere to Him. Praise be to God, Lord of the Worlds." Abu Usamah and others said on the authority of Ismail bin Abi Khalid, on the authority of Saeed bin Jubair, who said: When you recite **So call upon God, making your religion sincere to Him**, then say **There is no god but God** and say after it **Praise be**

Surat Ghafir 40:61

0 It is God who has made for you the night that you may rest therein and the day to see. Indeed, God is full of bounty to mankind, but most of the people are not grateful.

to God, Lord of the Worlds. Then he recited: "So call upon Him, making your religion sincere to Him. Praise be to God, Lord of the Worlds." Imam Ahmad said: Ibn Numayr told us, Hisham - meaning Ibn Urwah Ibn Az-Zubayr - told us, on the authority of Abu Az-Zubayr Muhammad Ibn Muslim Ibn Badr Al-Makki, who said: Abdullah Ibn Az-Zubayr used to say after every prayer when he finished the salutation: "There is no god but God alone, with no partner. His is the dominion and His is the praise, and He is over all things omnipotent. There is no power nor strength save with God. There is no god but God, and we do not worship except Him. His is the blessing and His is the bounty and His is the best praise. There is no god but God, making religion sincere to Him, even though the disbelievers hate it." He said: The Messenger of God (peace and blessings of God be upon him) used to say them after every prayer. Muslim, Abu Dawud, and An-Nasa'i narrated it through various chains of narration on the authority of Hisham Ibn Urwah, Hajjaj Ibn Abi Uthman, and Musa Ibn Uqbah, all three of them, on the authority of Abu Az-Zubayr, on the authority of Abdullah Ibn Az-Zubayr, who said: The Messenger of God (peace and blessings of God be upon him) used to say after every prayer: **There is no god but God alone, with no partner.** And he mentioned the rest of it.

is full of bounty to mankind no bounty can match Him, and to indicate this He did not say **to the one who favors**. "But most people are not grateful" because of their ignorance of the benefactor and their neglect of the locations of the blessings, and people repeat it to single out ingratitude for them.

Fath al-Qadir

Then the Almighty mentioned some of the blessings He bestowed upon His servants, saying: 61- **It is God who has made for you the night that you may rest therein** from the movements in seeking earnings, because He made it dark and cold, suitable for comfort through stillness and sleep, **and the day to see** meaning bright so that you may see your needs and manage your livelihoods. **Indeed, God is full of bounty to mankind** He bestows upon them His countless blessings, **but most people are not grateful** for the blessings and do not acknowledge them, either because they are ungrateful for them and disbelieve in them, as is the case with the disbelievers, or because they neglect to consider and ignore what is required of thanking the benefactor, and they are the ignorant.

Tafsir al-Baghawi

61. "It is God who made for you the night that you may rest therein and the day to see. Indeed, God is full of bounty to mankind, but most of the people are not grateful."

Tafsir al-Baidawi

61- **It is God who has made the night for you to rest in** to rest in it, as He created it cold and dark to weaken movements and calm the senses. **And the day to see** He sees in it or with it, and attributing sight to it is a metaphor for exaggeration, and for this reason He changed it from an explanation to a state: **Indeed, God**

Surat Ghafir 40:62

That is God, your Lord, the Creator of all things. There is no god but Him. So how are you deluded?

Tafsir al-Jalalayn

62 - (That is God, your Lord, the Creator of all things. There is no god but Him. So how are you deluded?) So how can you be turned away from faith when the proof has been established?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The One who did these deeds and bestowed these blessings upon you, O people, is God, the Master of your affairs and the One who will reform your affairs. He is your Creator and the Creator of everything. **There is no god but Him** means: There is no deity worthy of worship other than Him. **Then how are you deluded?** means: What direction do you take and where do you go from Him, so that you worship other than Him?

Tafsir al-Qurtubi

The Almighty's saying: **That is God, your Lord, the Creator of all things** is evidence of His Oneness and Power. **There is no god but Him, so how are you turned away?** That is, how can you turn away and abandon the faith after its proofs have been made clear to you? Likewise, just as you were turned away from the truth despite the established proof for it, **thus are those who used to deny the signs of God turned away.**

Tafsir Ibn Kathir

The Almighty says, thanking His creation for what He has given them of the night in which they rest and rest from the movements of their hesitation in their livelihoods during the day, and He has made the day visible, that is, luminous, so that they can travel, cross countries, and be able to do industry. **Indeed, God is full of bounty to mankind, but most people do not give thanks.** That is, they do not give thanks for the blessings of God upon them. Then the Almighty said: "That is God, your Lord, the Creator of all things. There is no god except Him." That is, the One who did these things is God, the One, the Creator of things, other than whom there is no god and no lord. **So how are you deluded?** That is, how can you worship idols that do not create anything, but are created and carved.

And the Almighty said: **Thus are those who used to deny the signs of God deluded.** That is, just as those who were led astray by worshipping other than God were deluded by those who came before them, so they

worshipped other than Him without proof or evidence, but rather out of mere ignorance and desire. They denied the proofs and signs of God and His saying: **God is He who has made the earth a resting place for you** meaning He made it a stable place for you, a comfortable place to live on, move around in, and walk in its paths, and He anchored it with mountains so that it would not shake with you. **And the sky is a structure** meaning a preserved roof for the world. **And He shaped you and perfected your shapes** meaning He created you in the best forms and gave you the most perfect forms in the best stature. **And provided for you of the good things** meaning of the food and drink in this world. So He mentioned that He is the Creator of the home, the inhabitants, and the provisions, for He is the Creator and Provider, as God the Almighty said in Surat al-Baqarah 2: "O mankind, worship your Lord, who created you and those before you that you may become righteous. * Who made the earth a resting place for you and the sky a canopy and sent down water from the sky and brought forth thereby fruits as provision for you. So do not attribute to God equals while you know." And the Almighty said here after creating these things: **Such is God, your Lord, so blessed is God, Lord of the worlds.** That is, He is exalted, sanctified, and transcendent, the Lord of all the worlds. Then the Almighty said: **He is the Ever-Living, there is no god except Him.** That is, He is the Ever-Living, eternally and forever. He has always been and will always be. He is the First and the Last, the Evident and the Hidden. **There is no god except Him.** That is, He has no equal or equal. **So call upon Him, making your religion sincere to Him.** That is, believing in His Oneness and affirming that there is no god except Him. **Praise be to God, Lord of the worlds.** Ibn Jarir said: A group of scholars used to order whoever says **There is no god except God** to follow it with **Praise be to God, Lord of the worlds**, acting on this verse. Then it was narrated on the authority of Muhammad bin Ali bin Al-Hasan bin Shaiq, on the authority of his father, on the authority of Al-Hussein bin Waqid, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Ibn Abbas, who said: Whoever says **There is no god but God** should say after it **Praise be to God, Lord of the Worlds.** This is the saying of the Most High: "So call upon Him, making your religion sincere to Him. Praise be to God, Lord of the Worlds." Abu Usamah and others said on the authority of Ismail bin Abi Khalid, on the authority of Saeed bin Jubair, who said: When you recite **So call upon God, making your religion sincere to Him**, then say **There is no god but God** and say after it **Praise be to God, Lord of the Worlds.** Then he recited: "So call upon Him, making your religion sincere to Him. Praise be to God, Lord of the Worlds." Imam Ahmad said: Ibn Numayr told us, Hisham - meaning Ibn Urwah Ibn Az-Zubayr - told us, on the authority of Abu Az-Zubayr Muhammad Ibn Muslim Ibn Badr Al-Makki, who said: Abdullah Ibn Az-Zubayr used to say after every prayer when he finished the salutation: "There is no god but God alone, with no partner. His is the dominion and His is the praise, and He is over all things omnipotent. There is no power nor strength save with God. There is no god but God, and we do not worship except Him. His is the blessing and His is the bounty and His is the best praise. There is no god but God, making religion sincere to Him, even though the disbelievers hate it."

Surat Ghafir 40:62

That is God, your Lord, the Creator of all things. There is no god but Him. So how are you deluded?

He said: The Messenger of God (peace and blessings of God be upon him) used to say them after every prayer. Muslim, Abu Dawud, and An-Nasa'i narrated it through various chains of narration on the authority of Hisham Ibn Urwah, Hajjaj Ibn Abi Uthman, and Musa Ibn Uqbah, all three of them, on the authority of Abu Az-Zubayr, on the authority of Abdullah Ibn Az-Zubayr, who said: The Messenger of God (peace and blessings of God be upon him) used to say after every prayer: **There is no god but God alone, with no partner.** And he mentioned the rest of it.

Fath al-Qadir

62- "That is God, your Lord, the Creator of all things. There is no god but Him." In this, the Almighty made clear the perfection of His power, which necessitates the obligation of His Oneness. The majority read *Creator* in the nominative case as a predicate after the first predicate of the subject. Zayd ibn Ali read it in the accusative case as a specification. **So how are you turned away?** That is, how do you turn away from His worship and turn away from His Oneness?

Tafsir al-Baghawi

62. "That is God, your Lord, the Creator of all things. There is no god except Him. So how are you deluded?"

Tafsir al-Baidawi

62- *That* is the one specified by the actions that necessitate divinity and lordship. "God, your Lord, is the Creator of all things. There is no god but Him." These are synonymous reports that specify and confirm the preceding suffix. Creator was read in the accusative case for specificity, so **There is no god but Him** is a new sentence that is like a result of the aforementioned descriptions. **How are you then deluded?** So how and from what point are you diverted from worshipping Him to worshipping someone other than Him?

Surat Ghafir 40:63

Thus are those who deny the signs of God deluded.

Tafsir al-Jalalayn

63 - **Thus are those who deny the signs of God** His miracles **those who deny** are like the slander of these people.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Thus are those who used to deny the signs of God deluded.** He says: Just as you, O people, have turned away from it, and have turned away from the truth to falsehood, and from guidance to misguidance, those nations who were before you turned away from the signs of God, meaning: they used to deny the proofs and evidence of God and did not believe. He says: So you, the Quraysh, have followed their path and embarked on their path of misguidance.

Tafsir al-Qurtubi

God Almighty says: **Thus are those who used to deny the signs of God deluded.**

Tafsir Ibn Kathir

The Almighty says, thanking His creation for what He has given them of the night in which they rest and rest from the movements of their hesitation in their livelihoods during the day, and He has made the day visible, that is, luminous, so that they can travel, cross countries, and be able to do industry. **Indeed, God is full of bounty to mankind, but most people do not give thanks.** That is, they do not give thanks for the blessings of God upon them. Then the Almighty said: "That is God, your Lord, the Creator of all things. There is no god except Him." That is, the One who did these things is God, the One, the Creator of things, other than whom there is no god and no lord. **So how are you deluded?** That is, how can you worship idols that do not create anything, but are created and carved.

And the Almighty said: **Thus are those who used to deny the signs of God deluded.** That is, just as those who were led astray by worshipping other than God were deluded by those who came before them, so they worshipped other than Him without proof or evidence, but rather out of mere ignorance and desire. They denied the proofs and signs of God and His saying: **God is He who has made the earth a resting place for you** meaning He made it a stable place for you, a comfortable place to live on, move around in, and walk in its paths, and He anchored it with mountains so that it would not shake with you. **And the sky is a structure**

meaning a preserved roof for the world. **And He shaped you and perfected your shapes** meaning He created you in the best forms and gave you the most perfect forms in the best stature. **And provided for you of the good things** meaning of the food and drink in this world. So He mentioned that He is the Creator of the home, the inhabitants, and the provisions, for He is the Creator and Provider, as God the Almighty said in Surat al-Baqarah 2: "O mankind, worship your Lord, who created you and those before you that you may become righteous. * Who made the earth a resting place for you and the sky a canopy and sent down water from the sky and brought forth thereby fruits as provision for you. So do not attribute to God equals while you know." And the Almighty said here after creating these things: **Such is God, your Lord, so blessed is God, Lord of the worlds.** That is, He is exalted, sanctified, and transcendent, the Lord of all the worlds. Then the Almighty said: **He is the Ever-Living, there is no god except Him.** That is, He is the Ever-Living, eternally and forever. He has always been and will always be. He is the First and the Last, the Evident and the Hidden. **There is no god except Him.** That is, He has no equal or equal. **So call upon Him, making your religion sincere to Him.** That is, believing in His Oneness and affirming that there is no god except Him. **Praise be to God, Lord of the worlds.** Ibn Jarir said: A group of scholars used to order whoever says **There is no god except God** to follow it with **Praise be to God, Lord of the worlds**, acting on this verse. Then it was narrated on the authority of Muhammad bin Ali bin Al-Hasan bin Shaqiq, on the authority of his father, on the authority of Al-Hussein bin Waqid, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Ibn Abbas, who said: Whoever says **There is no god but God** should say after it **Praise be to God, Lord of the Worlds.** This is the saying of the Most High: "So call upon Him, making your religion sincere to Him. Praise be to God, Lord of the Worlds." Abu Usamah and others said on the authority of Ismail bin Abi Khalid, on the authority of Saeed bin Jubair, who said: When you recite **So call upon God, making your religion sincere to Him**, then say **There is no god but God** and say after it **Praise be to God, Lord of the Worlds.** Then he recited: "So call upon Him, making your religion sincere to Him. Praise be to God, Lord of the Worlds." Imam Ahmad said: Ibn Numayr told us, Hisham - meaning Ibn Urwah Ibn Az-Zubayr - told us, on the authority of Abu Az-Zubayr Muhammad Ibn Muslim Ibn Badr Al-Makki, who said: Abdullah Ibn Az-Zubayr used to say after every prayer when he finished the salutation: "There is no god but God alone, with no partner. His is the dominion and His is the praise, and He is over all things omnipotent. There is no power nor strength save with God. There is no god but God, and we do not worship except Him. His is the blessing and His is the bounty and His is the best praise. There is no god but God, making religion sincere to Him, even though the disbelievers hate it." He said: The Messenger of God (peace and blessings of God be upon him) used to say them after every prayer. Muslim, Abu Dawud, and An-Nasa'i narrated it through various chains of narration on the authority of Hisham Ibn Urwah, Hajjaj Ibn Abi Uthman, and Musa Ibn Uqbah, all three of them, on the authority of Abu Az-Zubayr, on the authority of Abdullah Ibn Az-Zubayr, who said: The Messenger of God (peace and

Surat Ghafir 40:63

Thus are those who deny the signs of God deluded.

blessings of God be upon him) used to say after every prayer: **There is no god but God alone, with no partner.** And he mentioned the rest of it.

Fath al-Qadir

63- **Thus are those who used to deny the signs of God deluded.** That is, just as those who deny the signs of God and reject His Oneness are deluded.

Tafsir al-Baghawi

63. *Likewise*, meaning just as you have been led astray from the truth despite the evidence, **those who used to deny the signs of God are deluded.**

Tafsir al-Baidawi

63- **Thus are those who used to deny the signs of God deluded.** That is, just as they deluded themselves, everyone who denied the signs of God and did not contemplate them will be deluded about the truth.

Surat Ghafir 40:64

God is He who made for you the earth a resting place and the sky a canopy and formed you and perfected your forms and provided for you of the good things. That is God, your Lord, so blessed is God, Lord of the worlds.

Tafsir al-Jalalayn

64 - **God is He who made for you the earth a resting place and the sky a canopy** a roof (and shaped you and perfected your shapes and provided for you from the good things. That is God, your Lord, so blessed is God, Lord of the worlds.)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: *God* to whom divinity is exclusive, O people, **is He who made for you the earth** on whose surface you live **a settlement** on which you settle and dwell above it, **and the sky a structure**: He built it and raised it above you without pillars that you can see for your interests and the sustenance of your worldly life until you reach your appointed times. **And He shaped you and perfected your shapes** meaning: He created you and perfected your creation. **And He provided for you from the good things** meaning: He provided for you from lawful sustenance and delicious foods and drinks. And His statement: **That is God, your Lord**, meaning, the Most High says: The One who performed these actions and bestowed these blessings upon you, O people, is God, to whom divinity is the only one worthy of being worshipped, and your Lord, to whom no other Lordship is suitable, not the One who neither benefits nor harms, nor creates nor provides. **So blessed be God, Lord of the worlds**, meaning: So blessed be God, the Owner of all creation, jinn and humans, and all other kinds of creation besides them.

Tafsir al-Qurtubi

The Almighty said: **It is God who made the earth a resting place for you**. He added to the definition and evidence, meaning He made the earth a place of rest for you in your life and after death. **And the sky is a structure** was mentioned earlier. **And He shaped you and perfected your shapes**. Meaning He created you in the best form. Abu Razin and Al-Ashhab Al-Uqaili read *Suwarkum* with a kasra on the *sad*. Al-Jawhari said: *Suwar* with a kasra on the *sad* is a language for *suwar* which is the plural of *suwar*. This verse is recited in this language describing female slaves:

Their eyes are more like purebred cows, and they are more beautiful than their appearance.

And *Saran* is the plural of *Sawar*, which is a herd of cows, and *Sawar* is also a container of musk. The poet combined them in his saying:

If the stars appear, I remember Layla, and I remember her when the stars blow

And the word *Siyar* is used in this language. "And He has provided you with good things. That is God, your Lord. So blessed is God, Lord of the worlds." It was mentioned above.

Tafsir Ibn Kathir

The Almighty says, thanking His creation for what He has given them of the night in which they rest and rest from the movements of their hesitation in their livelihoods during the day, and He has made the day visible, that is, luminous, so that they can travel, cross countries, and be able to do industry. **Indeed, God is full of bounty to mankind, but most people do not give thanks**. That is, they do not give thanks for the blessings of God upon them. Then the Almighty said: "That is God, your Lord, the Creator of all things. There is no god except Him." That is, the One who did these things is God, the One, the Creator of things, other than whom there is no god and no lord. **So how are you deluded?** That is, how can you worship idols that do not create anything, but are created and carved.

And the Almighty said: **Thus are those who used to deny the signs of God deluded**. That is, just as those who were led astray by worshipping other than God were deluded by those who came before them, so they worshipped other than Him without proof or evidence, but rather out of mere ignorance and desire. They denied the proofs and signs of God and His saying: **God is He who has made the earth a resting place for you** meaning He made it a stable place for you, a comfortable place to live on, move around in, and walk in its paths, and He anchored it with mountains so that it would not shake with you. **And the sky is a structure** meaning a preserved roof for the world. **And He shaped you and perfected your shapes** meaning He created you in the best forms and gave you the most perfect forms in the best stature. **And provided for you of the good things** meaning of the food and drink in this world. So He mentioned that He is the Creator of the home, the inhabitants, and the provisions, for He is the Creator and Provider, as God the Almighty said in Surat al-Baqarah 2: "O mankind, worship your Lord, who created you and those before you that you may become righteous. * Who made the earth a resting place for you and the sky a canopy and sent down water from the sky and brought forth thereby fruits as provision for you. So do not attribute to God equals while you know." And the Almighty said here after creating these things: **Such is God, your Lord, so blessed is God, Lord of the worlds**. That is, He is exalted, sanctified, and transcendent, the Lord of all the worlds. Then the Almighty said: **He is the Ever-Living, there is no god except Him**. That is, He is the Ever-Living, eternally and forever. He has always been and will always be. He is the First and the Last, the Evident and the Hidden. **There is no god except Him**. That is, He has no equal or equal. **So call upon Him, making your religion sincere to Him**. That is, believing in His Oneness and affirming that there is no god except Him. **Praise be to God, Lord of the worlds**. Ibn Jarir said: A group of scholars used to order

Surat Ghafir 40:64

God is He who made for you the earth a resting place and the sky a canopy and formed you and perfected your forms and provided for you of the good things. That is God, your Lord, so blessed is God, Lord of the worlds.

whoever says **There is no god except God** to follow it with **Praise be to God, Lord of the worlds**, acting on this verse. Then it was narrated on the authority of Muhammad bin Ali bin Al-Hasan bin Shaiq, on the authority of his father, on the authority of Al-Hussein bin Waqid, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Ibn Abbas, who said: Whoever says **There is no god but God** should say after it **Praise be to God, Lord of the Worlds**. This is the saying of the Most High: "So call upon Him, making your religion sincere to Him. Praise be to God, Lord of the Worlds." Abu Usamah and others said on the authority of Ismail bin Abi Khalid, on the authority of Saeed bin Jubair, who said: When you recite **So call upon God, making your religion sincere to Him**, then say **There is no god but God** and say after it **Praise be to God, Lord of the Worlds**. Then he recited: "So call upon Him, making your religion sincere to Him. Praise be to God, Lord of the Worlds." Imam Ahmad said: Ibn Numayr told us, Hisham - meaning Ibn Urwah Ibn Az-Zubayr - told us, on the authority of Abu Az-Zubayr Muhammad Ibn Muslim Ibn Badr Al-Makki, who said: Abdullah Ibn Az-Zubayr used to say after every prayer when he finished the salutation: "There is no god but God alone, with no partner. His is the dominion and His is the praise, and He is over all things omnipotent. There is no power nor strength save with God. There is no god but God, and we do not worship except Him. His is the blessing and His is the bounty and His is the best praise. There is no god but God, making religion sincere to Him, even though the disbelievers hate it." He said: The Messenger of God (peace and blessings of God be upon him) used to say them after every prayer. Muslim, Abu Dawud, and An-Nasa'i narrated it through various chains of narration on the authority of Hisham Ibn Urwah, Hajjaj Ibn Abi Uthman, and Musa Ibn Uqbah, all three of them, on the authority of Abu Az-Zubayr, on the authority of Abdullah Ibn Az-Zubayr, who said: The Messenger of God (peace and blessings of God be upon him) used to say after every prayer: **There is no god but God alone, with no partner**. And he mentioned the rest of it.

Fath al-Qadir

Then He, the Almighty, mentioned to them another type of His blessings that He bestowed upon them, along with what that contains of evidence of the perfection of His power and His uniqueness in divinity, saying: 64- **God is He who made for you the earth a resting place and the heaven a canopy** meaning a place of rest in which you live and in which you die. **And the heaven a canopy** meaning a fixed, standing ceiling. Then He explained some of His blessings related to the souls of His servants, saying: **And He formed you and perfected your forms** meaning He created you in the best form. Al-Zajjaj said: He created you in the best of all living things. The majority of scholars read *Suwarakum* with a damma on the *sad*, while Al-A'mash and Abu Razin read it with a kasra. Al-Jawhari said: *Suwar* with a kasra on the *sad* is a language for *Suwar* with a damma. **And He has**

provided for you of the good things meaning the pleasures. *That* the one sent with these sublime attributes "is God, your Lord. So blessed be God, Lord of the worlds" meaning the abundance of His goodness and blessings.

Tafsir al-Baghawi

64. **It is God who made the earth a resting place for you, a bed, and the sky a canopy**, a ceiling like a dome, **and shaped you and perfected your shapes**, Muqatil said: He created you and perfected your creation. Ibn Abbas said: He created the son of Adam standing upright, eating and taking with his hand, while others take with their mouths. **And provided for you from the good things**, it was said: other than the provision of the animals. **That is God, your Lord, so blessed be God, Lord of the worlds**.

Tafsir al-Baidawi

64- **God is He who made for you the earth a resting place and the heaven a canopy** is a second proof with other specific actions. **And He shaped you and perfected your forms** by creating you upright in stature, with clear skin, with proportionate limbs and features, prepared to engage in crafts and acquire perfections. **And He has provided for you of the good things** pleasures. **That is God, your Lord, so blessed be God, Lord of the worlds** because everything other than Him is provided for, in need by itself, and subject to disappearance.

Surat Ghafir 40:65

He is the Ever-Living; there is no god but Him, so call upon Him, devoting to Him your religion. Praise be to God, Lord of the worlds.

Tafsir al-Jalalayn

65 - **He is the Ever-Living, there is no god but Him, so call upon Him** worship Him **devoutly to Him in religion** from polytheism **Praise be to God, Lord of the worlds**

Tafsir al-Suyuti

Tafsir al-Tabari

He is the Ever-Living means He is the Ever-Living who does not die, the Ever-Living, and everything other than Him is transient and not eternal. **There is no god but Him** means: There is no true deity whose worship is permissible, and for whom divinity is fit, except God, who has these attributes. So call upon Him, O people, making your religion sincere for Him, making your obedience sincere for Him, singling out divinity for Him alone. Do not associate anything in His worship other than Him, or any idol or statue, and do not make for Him a rival or equal. **Praise be to God, Lord of the Worlds** means: Thanks are due to God, who is the Owner of all kinds of creation, from angels, jinn, humans, and others, not to the gods and idols who do not own anything, and are not able to harm or benefit, rather He is owned. If someone harms Him, He is not able to repel it from Himself.

A group of scholars used to order whoever said **There is no god but God** to follow it with **Praise be to God, Lord of the Worlds**, interpreting this verse as a command from God to say that.

It was mentioned that he said that: Muhammad bin Ali bin Al-Hasan bin Shaiq told me, he said: I heard my father, he said: Al-Hussein bin Waqid told us, he said: Al-A'mash told us, on the authority of Ibn Abbas, he said: Whoever says there is no god but God, let him say after it: Praise be to God, Lord of the worlds, for that is His saying: "So call upon Him, devoting your religion to Him alone. Praise be to God, Lord of the worlds."

Abdul Hamid bin Bayan Al-Sakari told us: Muhammad bin Yazid told us, on the authority of Ismail, on the authority of Saeed bin Jubair, who said: If one of you says: There is no god but God alone, with no partner, then let him say: Praise be to God, Lord of the worlds. Then he said: "So call upon Him, making your religion sincere to Him. Praise be to God, Lord of the worlds."

Muhammad ibn Abd al-Rahman told me: Muhammad ibn Bishr told us: Ismail ibn Abi Khalid told us, on the authority of Saeed ibn Jubayr, that he used to prefer that when he said: There is no god but God, he should follow it with: Praise be to God, then he would recite this verse: "He is the Ever-Living; there is no god but Him, so call upon Him, devoting your religion to Him sincerely. Praise be to God, Lord of the worlds."

Muhammad ibn Amara told me: Ubayd God ibn Musa told us: Ismail ibn Abi Khalid told us, on the authority of Aamer, on the authority of Saeed ibn Jubayr, who said: If one of you says, **There is no god but God alone**, then let him say after it, **Praise be to God, Lord of the worlds**. Then he recites, "So call upon Him, devoting your religion to Him alone. Praise be to God, Lord of the worlds."

Tafsir al-Qurtubi

God Almighty says: **He is the Ever-Living** meaning the Everlasting Who does not die. **There is no god but Him, so call upon Him, making your religion sincere to Him** meaning obedience and worship. **Praise be to God, Lord of the worlds**. Al-Farra' said: It is a statement that contains an implied command, meaning call upon Him and be One with Him. All of this has already been mentioned in full in Surat Al-Baqarah and other surahs. Ibn Abbas said: Whoever says: **There is no god but God** should say: **Praise be to God, Lord of the worlds**.

Tafsir Ibn Kathir

The Almighty says, thanking His creation for what He has given them of the night in which they rest and rest from the movements of their hesitation in their livelihoods during the day, and He has made the day visible, that is, luminous, so that they can travel, cross countries, and be able to do industry. **Indeed, God is full of bounty to mankind, but most people do not give thanks**. That is, they do not give thanks for the blessings of God upon them. Then the Almighty said: "That is God, your Lord, the Creator of all things. There is no god except Him." That is, the One who did these things is God, the One, the Creator of things, other than whom there is no god and no lord. **So how are you deluded?** That is, how can you worship idols that do not create anything, but are created and carved.

And the Almighty said: **Thus are those who used to deny the signs of God deluded**. That is, just as those who were led astray by worshipping other than God were deluded by those who came before them, so they worshipped other than Him without proof or evidence, but rather out of mere ignorance and desire. They denied the proofs and signs of God and His saying: **God is He who has made the earth a resting place for you** meaning He made it a stable place for you, a comfortable place to live on, move around in, and walk in its paths, and He anchored it with mountains so that it would not shake with you. **And the sky is a structure** meaning a preserved roof for the world. **And He shaped you and perfected your shapes** meaning He created you in the best forms and gave you the most perfect forms in the best stature. **And provided for you of the good things** meaning of the food and drink in this world. So He mentioned that He is the Creator of the home, the inhabitants, and the provisions, for He is the Creator and Provider, as God the Almighty said in Surat al-Baqarah 2: "O mankind, worship your Lord, who created you and those before you that you may become righteous. * Who made the earth a resting place for you and the sky a canopy and sent down

Surat Ghafir 40:65

He is the Ever-Living; there is no god but Him, so call upon Him, devoting to Him your religion.
Praise be to God, Lord of the worlds.

water from the sky and brought forth thereby fruits as provision for you. So do not attribute to God equals while you know." And the Almighty said here after creating these things: **Such is God, your Lord, so blessed is God, Lord of the worlds.** That is, He is exalted, sanctified, and transcendent, the Lord of all the worlds. Then the Almighty said: **He is the Ever-Living, there is no god except Him.** That is, He is the Ever-Living, eternally and forever. He has always been and will always be. He is the First and the Last, the Evident and the Hidden. **There is no god except Him.** That is, He has no equal or equal. **So call upon Him, making your religion sincere to Him.** That is, believing in His Oneness and affirming that there is no god except Him. **Praise be to God, Lord of the worlds.** Ibn Jarir said: A group of scholars used to order whoever says **There is no god except God** to follow it with **Praise be to God, Lord of the worlds**, acting on this verse. Then it was narrated on the authority of Muhammad bin Ali bin Al-Hasan bin Shaiq, on the authority of his father, on the authority of Al-Hussein bin Waqid, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Ibn Abbas, who said: Whoever says **There is no god but God** should say after it **Praise be to God, Lord of the Worlds.** This is the saying of the Most High: "So call upon Him, making your religion sincere to Him. Praise be to God, Lord of the Worlds." Abu Usamah and others said on the authority of Ismail bin Abi Khalid, on the authority of Saeed bin Jubair, who said: When you recite **So call upon God, making your religion sincere to Him**, then say **There is no god but God** and say after it **Praise be to God, Lord of the Worlds.** Then he recited: "So call upon Him, making your religion sincere to Him. Praise be to God, Lord of the Worlds." Imam Ahmad said: Ibn Numayr told us, Hisham - meaning Ibn Urwah Ibn Az-Zubayr - told us, on the authority of Abu Az-Zubayr Muhammad Ibn Muslim Ibn Badr Al-Makki, who said: Abdullah Ibn Az-Zubayr used to say after every prayer when he finished the salutation: "There is no god but God alone, with no partner. His is the dominion and His is the praise, and He is over all things omnipotent. There is no power nor strength save with God. There is no god but God, and we do not worship except Him. His is the blessing and His is the bounty and His is the best praise. There is no god but God, making religion sincere to Him, even though the disbelievers hate it." He said: The Messenger of God (peace and blessings of God be upon him) used to say them after every prayer. Muslim, Abu Dawud, and An-Nasa'i narrated it through various chains of narration on the authority of Hisham Ibn Urwah, Hajjaj Ibn Abi Uthman, and Musa Ibn Uqbah, all three of them, on the authority of Abu Az-Zubayr, on the authority of Abdullah Ibn Az-Zubayr, who said: The Messenger of God (peace and blessings of God be upon him) used to say after every prayer: **There is no god but God alone, with no partner.** And he mentioned the rest of it.

Fath al-Qadir

65- **He is the Ever-Living, there is no god but Him** meaning the Everlasting, the One who does not perish,

the One who is unique in divinity. **So call upon Him, devoting to Him your religion** meaning obedience and worship. **Praise be to God, Lord of the worlds.** Al-Farra' said: It is a statement that contains an implied command: meaning, praise Him.

Abd ibn Humayd and Ibn Abi Hatim narrated. As-Suyuti said with a saheeh isnad on the authority of Abu al-Aaliyah who said: The Jews came to the Prophet (peace and blessings of God be upon him) and said: The Dajjal will be from among us at the end of time, and he will be in charge of his affair. They magnified his affair and said: We will do such and such. Then God revealed: {Indeed, those who dispute concerning the verses of God without any authority that has come to them - there is in their hearts nothing but pride. They will never attain it.} He said: The one who says, **Seek refuge in God** will not attain it. So He ordered His Prophet to seek refuge from among us at the end of the Dajjal, because the creation of the heavens and the earth is greater than the creation of the Dajjal. Ibn Abi Hatim narrated on the authority of Ka'b al-Ahbar regarding the verse, he said: They are the Jews. It was revealed about them in what they were awaiting regarding the matter of the Dajjal. Abd ibn Humayd and Ibn al-Mundhir narrated on the authority of Mujahid regarding His statement: {There is in their hearts nothing but pride.} He said: The greatness of the Quraysh. Sa'id ibn Mansur, Ibn Abi Shaybah, Ahmad, 'Abd ibn Humayd, Al-Bukhari in Al-Adab Al-Mufrad, Abu Dawud, Al-Tirmidhi, Al-Nasa'i, Ibn Majah, Ibn al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Ibn Hibban, Al-Hakim **who authenticated it**, Ibn Mardawayh, Abu Nu'aym in Al-Hilyah, and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Al-Nu'man ibn Bashir that he said: The Messenger of God (peace and blessings of God be upon him) said: **Supplication is worship.** Then he recited: "And your Lord says, 'Call upon Me; I will respond to you. Indeed, those who disdain My worship' - he said: "of My supplication - will enter Hell in humiliation." Al-Tirmidhi said: It is hasan sahih. Ibn Mardawayh and Al-Khatib narrated on the authority of Al-Bara' that the Messenger of God (peace and blessings of God be upon him) said: "Supplication is worship. 'Your Lord says, 'Call upon Me; I will respond to you.'" Ibn Jarir, Ibn Mardawayh, and Abu Al-Shaykh narrated in Al-Azmah on the authority of Ibn 'Abbas, regarding the verse: "Call upon Me; I will respond to you," he said: "Seek Me alone; I will forgive you." Al-Hakim narrated - he authenticated it - on the authority of Jarir ibn 'Abdullah, regarding the verse: "Worship Me." Ibn Mardawayh narrated on the authority of Aisha that she said: The Messenger of God (peace and blessings be upon him) said: **Supplication is seeking forgiveness.** Ibn Abi Shaybah, Al-Hakim and Ahmad narrated on the authority of Abu Hurayrah that he said: The Messenger of God (peace and blessings be upon him) said: **Whoever does not supplicate to God, God will be angry with him.** Ahmad, Al-Hakim Al-Tirmidhi, Abu Ya'la and Al-Tabarani narrated on the authority of Mu'adh ibn Jabal that the Prophet (peace and blessings be upon him) said: **Caution does not benefit against destiny, but supplication benefits against what has happened and**

what has not happened, so you should supplicate.

Al-Tirmidhi and Al-Hakim Al-Tirmidhi narrated in Nawader Al-Usul on the authority of Anas ibn Malik that he said: The Messenger of God (peace and blessings be upon him) said: **Supplication is the core of worship.** Ibn Al-Mundhir and Al-Hakim narrated - and authenticated it - on the authority of Ibn Abbas that he said: The best form of worship is supplication. He recited: "And your Lord says, 'Call upon Me; I will respond to you.' " (Surah Al-Adab: 10) Al-Bukhari narrated in Al-Adab on the authority of Aisha that she said: The Prophet (peace and blessings be upon him) was asked, **Which form of worship is best?** He said: **A person's supplication for himself.** Ibn Jarir, Ibn al-Mundhir, al-Hakim **who authenticated it**, Ibn Mardawayh, and al-Bayhaqi in al-Asma' wa'l-Sifat narrated on the authority of Ibn Abbas, who said: Whoever says **There is no god but God** should immediately say **Praise be to God, Lord of the Worlds.** This is what He said: "So call upon Him, devoting your religion to Him alone. Praise be to God, Lord of the Worlds."

Tafsir al-Baghawi

65. "He is the Ever-Living, there is no god but Him, so call upon Him, devoting your religion to Him alone. Praise be to God, Lord of the worlds." Al-Farra' said: It is a piece of report, and it contains an implied command. Its meaning is: so call upon Him and praise Him.

It was narrated on the authority of Mujahid on the authority of Ibn Abbas, who said: Whoever says, **There is no god but God**, should then say, **Praise be to God, Lord of the Worlds.** This is what God Almighty said: "So call upon Him, devoting your religion to Him alone. Praise be to God, Lord of the Worlds."

Tafsir al-Baidawi

65- "He is the Ever-Living" who is unique in his own life. "There is no god but Him" as there is no creator other than Him and no equal or comparable to Him in his essence and attributes. "So call upon Him **so worship Him** being sincere to Him in religion **that is, obedience without polytheism or hypocrisy** Praise be to God, Lord of the worlds" saying to Him.

Surat Ghafir 40:66

Say, "Indeed, I have been forbidden to worship those you invoke other than God when clear proofs have come to me from my Lord. And I have been commanded to submit to the Lord of the worlds."

Surat Ghafir 40:66

Say, "Indeed, I have been forbidden to worship those you invoke other than God when clear proofs have come to me from my Lord. And I have been commanded to submit to the Lord of the worlds."

Tafsir al-Jalalayn

66 - (Say: I have been forbidden to worship those you invoke besides God when clear proofs have come to me from my Lord. And I have been commanded to submit to the Lord of the worlds.)

Tafsir al-Suyuti

And Juwaybir narrated on the authority of Ibn Abbas that Al-Walid bin Al-Mughira and Shaiba bin Rabi'a said: O Muhammad, go back on what you are saying and stick to the religion of your fathers and grandfathers. So God revealed: Say: I have been forbidden to worship those you invoke besides God.

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 people from Quraysh, **I have been forbidden, O people, to worship those you invoke besides God**, of gods and idols, **when the clear proofs came to me from my Lord**, meaning: when the clear signs came to me from my Lord, and those are the verses of the Book of God that He revealed. **And I was commanded to submit to the Lord of the worlds**, meaning: And my Lord commanded me to humble myself before the Lord of all things and the Owner of all creation, in submission, and to submit to Him in obedience, not to anything else.

Tafsir al-Qurtubi

God Almighty said: "Say, 'Indeed, I have been forbidden,' meaning, say, O Muhammad: God, who is the Ever-Living, the Self-Sustaining, and there is no god but Him, has forbidden me to worship anyone other than Him, when clear proofs have come to me from my Lord,' meaning, the evidence of His Oneness, 'and I have been commanded to submit,' meaning, to humble myself and submit, 'to the Lord of the Worlds.' They had called him to the religion of his fathers, so he was commanded to say this.

Tafsir Ibn Kathir

The Blessed and Exalted says: Say, O Muhammad, to these polytheists that God Almighty forbids the worship of anyone other than Him, from idols, rivals,

and statues. The Blessed and Exalted has made it clear that no one deserves worship other than Him in His statement, may His Majesty be glorified: "It is He who created you from dust, then from a sperm-drop, then from a clinging clot. Then He brings you forth as a child, then that you may reach your full strength, then that you may be old men." That is, He is the One who turns you through all these stages alone, with no partner for Him, and that is by His command, management, and decree. **And among you is he who dies before**, that is, before he comes into existence and comes out into this world. Rather, his mother miscarries him as a miscarriage. And among them is he who dies young, young, or old before old age, as the Almighty says: "That We may make clear to you. And We cause whom We will to remain in the wombs for a specified term." And the Almighty said here: **And that you may reach a specified term and that you may understand**. Ibn Jurayj said: **You remember the resurrection**. Then the Almighty said: **It is He who gives life**. And He causes death" meaning He is the only One who can do that. No one else is able to do that. **So when He decrees a matter, He only says to it, 'Be,' and it is**. Meaning, He does not oppose or prevent it. Rather, whatever He wills will inevitably be.

Fath al-Qadir

God the Almighty commanded His Messenger to inform the polytheists that God had forbidden him from worshipping anyone other than Him and had commanded him to believe in the Oneness of God. He said: 66- **Say, 'Indeed, I have been forbidden to worship those you invoke besides God,'** meaning idols. Then He explained the reason for the prohibition, saying: **When clear proofs came to me from my Lord**, meaning rational and transmitted evidence, as they necessitate belief in the Oneness of God. **And I was commanded to submit to the Lord of the worlds**, meaning to surrender to Him in obedience and submission.

Tafsir al-Baghawi

66. **Say, 'Indeed, I have been forbidden to worship those you invoke besides God when clear proofs have come to me from my Lord, and I have been commanded to submit to the Lord of the worlds.'** That was when he was called to disbelief.

Tafsir al-Baidawi

66- **Say, 'Indeed, I have been forbidden to worship those you invoke besides God when clear proofs have come to me from my Lord.'** Of arguments and verses, or of verses, for they strengthen the evidence of reason and draw attention to it. **And I have been commanded to submit to the Lord of the worlds**, by submitting to Him or devoting my religion to Him.

Surat Ghafir 40:67

It is He who created you from dust, then from a sperm-drop, then from a clinging clot, then He brings you forth as a child, then [you become] old men. And among you is he who is taken [in death] before [his death], and [you reach] a specified term, and perhaps you will understand.

Surat Ghafir 40:67

It is He who created you from dust, then from a sperm-drop, then from a clinging clot, then He brings you forth as a child, then [you become] old men. And among you is he who is taken [in death] before [his death], and [you reach] a specified term, and perhaps you will understand.

Tafsir al-Jalalayn

67 - It is He who created you from dust by creating your father Adam from him **then from a sperm-drop** from me **then from a clinging clot** thick blood **then He brings you forth as a child** meaning children *then* He keeps you **that you may reach your full strength** the completion of your strength from thirty to forty years **then that you may be old men** with the damma or kasra of the shin **and among you is he who takes before** before full strength and old age. He did that to you so that you may live **and that you may reach a specified term** a limited time **and that you may understand** the proofs of monotheism so that you may believe.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, commanding His Prophet Muhammad, may God bless him and grant him peace, to alert the polytheists of his people to His arguments against them regarding His Oneness: Say, O Muhammad, to your al-Nas 114:I have been commanded to submit to the Lord of the Worlds, Whose description are these attributes, which are that He created your father Adam **from dust, then** He created you **from a sperm-drop, then from a clot** "after you were sperm-drops," **then He brings you forth as a child** from the wombs of your mothers as children, **then that you may reach your full strength**, so that your strength is perfected, your youth is completed, and your creation is complete as old men. **And among you is he who dies before** reaching old age. **And that you may reach a specified term** meaning: **And that you may reach a specific appointed time for your life, and a limited term that you do not exceed, nor advance before.** "And that you may understand" meaning: **And that you may understand God's arguments against you with that, and ponder His signs and know by them that there is no god but Him.** He did that. .

Tafsir al-Qurtubi

The Almighty says: "It is He who created you from dust, then from a sperm-drop, then from a clinging clot. Then He brings you forth as a child." That is, children. This has already been mentioned. **Then that you may**

reach your full strength. This is the state of full strength and perfect reason. This has already been explained in Al-An'am. **Then that you may be elders.** Nafi', Ibn Muhaisin, Hafsa, Hisham, Ya'qub, and Abu Amr read it with a damma on the sheen, according to the original reading, because it is the plural of a verb, like qalb *heart* and quloob *hearts* and ra's *head* and ru'us *heads*. The rest read it with a kasra on the sheen to take into account the ya', and both are plurals of abundance. In a small number, it is ashyaakh **old men**, and the original is ashyaikh **old women**, like fals *those* and afas *those*, except that the vowel on the ya' is heavy. It was also read **a shaykh** in the singular, like his saying **a child**, and the meaning is every one of you, and it was limited to the singular because the purpose is to clarify the genus. In As-Sahah: The plural of sheikh is shyuyukh, asheikhah, sheikha, sheikhan, mashayikhah, sheikhas, and mashyukhā, and the woman is sheikha. Ubaid said:

As if she is a sheikha

The man has grown old, he has grown old, he has called him shaykh as an expression of respect. The diminutive of shaykh is shaykh and shaykh also with a kasra on the sheen. Do not say shaykh an-nahhas. If a poet is forced to, it is permissible for him to say ash-shaykh like ayn and ayyān, except that it is better for ayn because it is feminine. The shaykh is the one who has passed forty years. **And among you is he who dies before** Mujahid said: meaning before he becomes an old man, or before these conditions if he comes out as a miscarriage. **And that you may reach a specified term** Mujahid said: Death is for everyone. The lam is the lam of consequence. **And perhaps you will understand** that and learn that there is no god but Him.

Tafsir Ibn Kathir

The Blessed and Exalted says: Say, O Muhammad, to these polytheists that God Almighty forbids the worship of anyone other than Him, from idols, rivals, and statues. The Blessed and Exalted has made it clear that no one deserves worship other than Him in His statement, may His Majesty be glorified: "It is He who created you from dust, then from a sperm-drop, then from a clinging clot. Then He brings you forth as a child, then that you may reach your full strength, then that you may be old men." That is, He is the One who turns you through all these stages alone, with no partner for Him, and that is by His command, management, and decree. **And among you is he who dies before**, that is, before he comes into existence and comes out into this world. Rather, his mother miscarries him as a miscarriage. And among them is he who dies young, young, or old before old age, as the Almighty says: "That We may make clear to you. And We cause whom We will to remain in the wombs for a specified term." And the Almighty said here: **And that you may reach a specified term and that you may understand.** Ibn Jurayj said: **You remember the**

resurrection. Then the Almighty said: **It is He who gives life.** And He causes death" meaning He is the only One who can do that. No one else is able to do that. **So when He decrees a matter, He only says to it, 'Be,' and it is.** Meaning, He does not oppose or prevent it. Rather, whatever He wills will inevitably be.

Fath al-Qadir

Then he followed this by mentioning evidence of monotheism, saying: **It is He who created you from dust**, meaning He created your first father, who is Adam, and his creation from dust necessitates the creation of his offspring from him. **Then from a sperm-drop, then from a clot.** The explanation of this has already been presented in more than one place. **Then He brings you forth as a child**, meaning children. He made it singular because it is a generic name, or in the sense that each one of you is brought forth as a child. **Then that you may reach your full strength**, which is the state in which strength and reason are combined. The full explanation of **full strength** has already been fully explained in Al-An'am. The causal lam in **that you may reach the pinnacle of perfection.** His statement: **Then that you may be elders** is conjoined with **that you may reach.** Nafi', Hafs, Abu Amr, Ibn Muhaisin, and Hisham read *shuyukhan* with a damma on the shin, and the rest read it with a kasra. Shaykhan was read in the singular because of his saying *child*, and a shaykh is someone who has passed forty years. **And among you is he who dies before**, meaning before old age. **And that you may reach...** A specified term" meaning the time of death or the Day of Resurrection, and the *lam* is the *lam* of consequence. **So that you may understand** meaning so that you may understand the Oneness of your Lord and His infinite power in creating you in these different stages.

you may be old men. It is permissible to connect it to **that you may reach.** Nafi', Abu Amr, Hafs, and Hisham read *shuyukhan* with a damma on the shin, and it was read *shaykhan* like his saying **a child.** "And among you is he who dies before" from before old age or reaching full strength. "And that you may reach" and He does that so that you may reach: "a specified term" which is the time of death or the Day of Resurrection. "And that you may understand" what is in that of arguments and lessons.

Tafsir al-Baghawi

67. "It is He who created you from dust, then from a sperm-drop, then from a clinging clot. Then He brings you forth as a child," that is, as children, "then that you may reach your full strength and then that you may become old men. And among you is he who dies before," that is, before he becomes an old man, **and that you may reach**, all of you, **a specified term**, a known, limited time that you do not exceed, meaning the term of life is until death, **and that you may understand**, that is, so that you may understand the Oneness of your Lord and His power.

Tafsir al-Baidawi

67- "It is He who created you from dust, then from a sperm-drop, then from a clinging clot. Then He brings you forth as a child." Children, and the singular is to mean the gender or according to the interpretation of each one of you. **Then that you may reach your full strength.** The lam in it is related to an omitted word, the meaning of which is: Then He keeps you so that you may reach, and likewise in His statement: **Then that**

Surat Ghafir 40:68

It is He who gives life and causes death. When He decrees a matter, He only says to it, "Be," and it is.

Surat Ghafir 40:68

It is He who gives life and causes death. When He decrees a matter, He only says to it, *Be*, and it is.

Tafsir al-Jalalayn

68 - (It is He who gives life and causes death. When He decrees a matter) He wants to bring something into existence **He only says to it, *Be*, and it is** with the damma and fatha of the noon, with the understanding that it is created after the will, which is the meaning of the aforementioned statement.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say to them, O Muhammad, **It is He who gives life and causes death.** He says, "Say to them: And among His attributes, may His praise be glorified, is that He is the One who gives life to whomever He wills after his death, and causes death to whomever He wills of the living after his life." <And when He decrees a matter>He says: And when He decrees the coming into being of one of the matters that He wants to bring into being, **He only says to it, 'Be,'** meaning to the one He wants to bring into being, *Be*, and so what He wants to bring into being comes into being without any effort or expense.

Tafsir al-Qurtubi

The Almighty said: **It is He who gives life and causes death.** He added in the warning, meaning, He is the One who has the power to give life and cause death. **Then when He decrees a matter,** meaning, He wants to do it, He says, **To it, 'Be,' and it is.** Ibn Amir put *be* in the accusative case as a response to the command. This has already been discussed in Surat Al-Baqarah.

Tafsir Ibn Kathir

The Blessed and Exalted says: Say, O Muhammad, to these polytheists that God Almighty forbids the worship of anyone other than Him, from idols, rivals, and statues. The Blessed and Exalted has made it clear that no one deserves worship other than Him in His statement, may His Majesty be glorified: "It is He who created you from dust, then from a sperm-drop, then from a clinging clot. Then He brings you forth as a child, then that you may reach your full strength, then that you may be old men." That is, He is the One who turns you through all these stages alone, with no partner for Him, and that is by His command,

management, and decree. **And among you is he who dies before,** that is, before he comes into existence and comes out into this world. Rather, his mother miscarries him as a miscarriage. And among them is he who dies young, young, or old before old age, as the Almighty says: "That We may make clear to you. And We cause whom We will to remain in the wombs for a specified term." And the Almighty said here: **And that you may reach a specified term and that you may understand.** Ibn Jurayj said: **You remember the resurrection.** Then the Almighty said: **It is He who gives life.** And He causes death" meaning He is the only One who can do that. No one else is able to do that. **So when He decrees a matter, He only says to it, 'Be,' and it is.** Meaning, He does not oppose or prevent it. Rather, whatever He wills will inevitably be.

Fath al-Qadir

68- **It is He who gives life and causes death.** That is, He has the power to give life and cause death. **So when He decrees a matter,** of the matters that He wants, **He only says to it, 'Be,' and it is,** without hesitation. This is a representation of the effect of His power on the possible when His will is attached to them. The meaning of this has been explained in Surat Al-Baqarah and what follows it.

Tafsir al-Baghawi

68. "It is He who gives life and causes death. When He decrees a matter, He only says to it, 'Be,' and it is."

Tafsir al-Baidawi

68- "It is He who gives life and causes death. So when He decrees a matter" then when He wills it, **He only says to it, 'Be,' and it is.** So He does not need equipment or the burden of expense in His creation. The first *fa* indicates that this is a result of what preceded in that it requires an intrinsic ability that is not dependent on number and materials.

Surat Ghafir 40:69

Have you not seen those who dispute concerning the verses of God? How are they turned away?

Tafsir al-Jalalayn

69 - **Have you not seen those who dispute about the verses of God?** the Qur'an *how* they are **turned away** from faith?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Have you not seen those who dispute concerning the verses of God? How are they turned away?** He is saying to His Prophet Muhammad, may God bless him and grant him peace: **Have you not seen, O Muhammad, these polytheists among your people, who dispute with you concerning the proofs and verses of God? "How are they turned away?"** He is saying: In what way are they turned away from the truth and deviated from the right path?

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **How are they turned away?**: How are they lying and being just?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **How are they turned away?** He said: They are turned away from the truth.

The interpreters differed about who was meant by this verse. Some of them said: It meant the people of destiny.

It was mentioned that he said that: Muhammad ibn Bashar and Muhammad ibn al-Muthanna told us, they said: Muammil told us, he said: Sufyan told us, on the authority of Dawud ibn Abi Hind, on the authority of Muhammad ibn Sirin, he said: If this verse was not revealed about the Qadarites, then I do not know about whom it was revealed: **Have you not seen those who dispute concerning the verses of God - how they are turned away?** to His saying: "We did not call upon anything before. Thus does God mislead the disbelievers."

Ali bin Sahl told me: Zaid bin Abi Al-Zarqa told us, on the authority of Sufyan, on the authority of Dawud bin Abi Hind, on the authority of Ibn Sirin, who said: If the people of destiny are not those who delve into the verses of God, then we have no knowledge of it.

Yunus told me, he said: Ibn Wahb told us, he said: Malik bin Abi Al-Khair Al-Ziyadi told me, on the authority of Abu Qabil, he said: Uqba bin Amir Al-Juhani told me, "The Messenger of God, may God bless him and grant him peace, said: 'The People of the Book and the people of leniency will perish from among my nation.' Uqba said: 'O Messenger of God, who are the People of the Book?' He said: 'A people who learn the Book of God and argue with those who

believe.' Uqba said: 'O Messenger of God, and who are the people of leniency?' He said: 'A people who follow their desires and neglect their prayers.'" Abu Qabil said: "I do not think that the deniers of predestination are anyone other than those who argue with those who believe. As for the people of leniency, I do not think that they are anyone other than the people of the pillar who have no imam or congregation over them, and they do not know the month of Ramadan."

Others said: Rather, he meant the polytheists.

Mention of those who said that: Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Have you not seen those who dispute concerning the verses of God - how they are turned away?** He said: These are the polytheists.

The correct statement about this is what Ibn Zayd said, and God made clear the truth of this by saying: **Those who denied the Book and that with which We sent Our messengers.**

Tafsir al-Qurtubi

God Almighty said: **Have you not seen those who dispute concerning the verses of God? How are they diverted?** Ibn Zayd said: They are the polytheists, as evidenced by His statement.

Tafsir Ibn Kathir

God Almighty says: Do you not wonder, O Muhammad, at these people who deny the verses of God and dispute about the truth with falsehood? How their minds are diverted from guidance to misguidance? **Those who deny the Scripture and that with which We sent Our messengers** meaning the guidance and clarification **they will soon know.** This is a severe threat and a definite warning from the Lord, the Majestic and Sublime, to these people, as God Almighty says: **Woe, that Day, to the deniers.** And He, the Majestic and Sublime, says: **When the shackles are around their necks and the chains** meaning connected to the shackles by the hands of the guardians, dragging them on their faces, sometimes to the scalding water and sometimes to Hell. For this reason, God Almighty says: **They will be dragged * into the scalding water, then in the Fire they will be blazing.** As God Almighty says: "This is Hell which the criminals deny. They will circulate between it and scalding water." And God Almighty says after mentioning their eating of Zaqqum and drinking the scalding water: "And the companions of the left - what about the companions of the left? * In scorching wind and scalding water * And in the shade of scalding water * Neither cool nor pleasant. * Indeed, they were before that." In luxury * And they persisted in the great oath * And they used to say, **When we have died and become dust and bones, will we indeed be resurrected * Or our forefathers of old?** * Say, "Indeed, the first and the last * Will be gathered together for a known time on a known day. * Then indeed, you, O astray deniers * Will eat from the tree of Zaqqum * And fill your bellies therewith * And drink thereon of

Have you not seen those who dispute concerning the verses of God? How are they turned away?

scalding water * And drink as boiling water would drink. This is their lodging on the Day of Judgment.” And the Almighty said: “Indeed, the tree of Zaqqum * Is the food of the sinner * Like molten brass, boiling within bellies * Like the boiling of scalding water. Seize him and drag him up to the midst of Hellfire * Then pour over his head from the punishment of scalding water. Taste. Indeed, you are the Exalted in Might, the Generous. * Indeed, this is what you were in doubt about.” That is, this is said to them in a way of rebuke, rebuke, belittling, disparaging, mocking, and ridiculing them. Ibn Abi Hatim said: Ali ibn al-Husayn told us, Ahmad ibn Mani’ told us, Mansur ibn Ammar told us, Bashir ibn Talhah al-Khuzami told us, on the authority of Khalid ibn Durak, on the authority of Ya’la Ibn Munabbih traced the hadith back to the Messenger of God, may God bless him and grant him peace, who said: “God Almighty will create a black, dark cloud for the people of Hell, and it will be said, ‘O people of Hell, what do you seek?’ They will be reminded of the clouds of this world, saying, “We ask for a cool drink,” but it will rain down shackles that will add to their shackles, chains that will add to their chains, and embers that will ignite the Fire upon them. This is a strange hadith. And the words of God, the Most High: **Then it will be said to them, ‘Where are those you used to associate with God?’** That is, it will be said to them, **Where are the idols you used to worship other than God? Will they aid you today?** “They will say, ‘They have gone astray from us.’” That is, they have gone away and did not benefit us. **Rather, we did not call upon anything before.** That is, they denied their worship, as God, the Most High, said: **Then their only trial was that they said, ‘By God, our Lord, we were not polytheists.’** That is, God, the Most High, said: **Thus does God mislead the disbelievers.** And His words: **That is because you used to exult upon the earth without right and because you used to be insolent.** That is, the angels will say to them, “This that you are in is a reward for your unjust exultation in this world, your exultation, your polytheism, and your arrogance. “Enter the gates of Hell to abide therein. Wretched is the abode of the arrogant.” What an evil home and resting place, in which there is humiliation and severe punishment for those who are arrogant about the signs of God and following His proofs and arguments. And God knows best.

Fath al-Qadir

Then God, the Almighty, was amazed at the state of those who dispute about the verses of God, saying: 69- **Have you not seen those who dispute about the verses of God?** The meaning of *dispute* has already been explained. **How are they turned away?** That is, how are they turned away from them, despite the evidence proving their authenticity and that they themselves are a reason for monotheism. Ibn Zayd said: They are the polytheists, as evidenced by His statement: **Those who denied the Scripture and that with which We sent Our messengers.** Al-Qurtubi said: Most of the commentators said that it was revealed about the Qadarites. Ibn Sirin said: If this verse was not revealed about the Qadarites, then I do not know about whom it was revealed.

Tafsir al-Baghawi

69. **Have you not seen those who dispute about the verses of God?** meaning: the Qur’an, saying: **It is not from God.** “How are they turned away?” how are they turned away from the true religion? It was said: they are the polytheists. And on the authority of Muhammad ibn Sirin and a group: that it was revealed about the Qadarites.

Tafsir al-Baidawi

69- **Have you not seen those who dispute about the verses of God? How they are turned away** from believing in it and honoring the disputing because of the multiplicity of the disputants, or the one being disputed about, or for emphasis.

Surat Ghafir 40:70

Those who have denied the Book and that with which We have sent Our messengers - they are going to know.

Tafsir al-Jalalayn

70 - **Those who denied the Book** the Qur'an **and that with which We sent Our messengers** of monotheism and resurrection, and they are the disbelievers of Mecca **they will soon know** the punishment for their denial.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: Have you not seen those who dispute about the verses of God? How they are turned away those who deny the Book of God, which is this Qur'an? The second *those* is in the accusative case in response to the first *those* as a description. **And that with which We sent Our messengers** He says: And they also denied, along with their denial of the Book of God, that with which We sent Our messengers, of sincere worship to God, and disavowal of what is worshipped besides Him of deities and rivals, and acknowledgment of the resurrection after death for reward and punishment.

And His statement: **And they will know * When the shackles are around their necks and the chains**, this is a threat from God to those who associate others with Him. God, the Most High, says: Then those who dispute concerning the verses of God, who deny the Book, will know the truth of what you tell them, O Muhammad, and the truth of what they are denying today of this Book, when the shackles and chains are placed around their necks in Hell. The regions and chains have been read in the nominative case in apposition to the shackles, in accordance with the meaning I explained. It was reported from Ibn Abbas that he used to read it: **And the chains are dragged** with the chains in the accusative case **in the boiling water**. It was also reported from him that he used to say: It is only while they are dragged in chains. Scholars of Arabic do not permit the subject to be in the genitive case when the preposition is implied. Some of them used to say in this regard: If someone were to imagine that he said: The meaning is only: When their necks are dragged in the shackles and chains, then the chains would be in the genitive case according to this school of thought. He said: Similar to what has been returned to the meaning is the saying of the poet:

The snake's foot and the bravest of snakes have made peace with him.

So he put the brave man and the snakes before that in the nominative case, because the meaning is that his foot made peace with the snakes and he made peace with them, so when he needed to put the rhyme in the

accusative case, he made the verb from the foot apply to the snakes.

The correct reading for us in this regard is what the readers of the regions have said, due to the consensus of the authorities on it, which is to raise the chains in conjunction with what is mentioned in His statement: **on their necks** of the mention of shackles.

His saying: **They will be dragged** means: These people who denied the Book in this world will be dragged by the guards of punishment on the Day of Resurrection into the boiling water, which is the heat of which has reached its peak and reached its limit.

Tafsir al-Qurtubi

The Almighty said: **Those who deny the Book and that with which We sent Our messengers**. Most of the commentators said: It was revealed about the Qadarites. Ibn Sirin said: If this verse was not revealed about the Qadarites, then I do not know about whom it was revealed. Abu Qabil said: I do not think that those who deny predestination are anyone but those who dispute with those who have believed. Uqbah ibn Amir said: The Prophet (peace and blessings of God be upon him) said: **This verse was revealed about the Qadarites**. Al-Mahdawi mentioned this.

Tafsir Ibn Kathir

God Almighty says: Do you not wonder, O Muhammad, at these people who deny the verses of God and dispute about the truth with falsehood? How their minds are diverted from guidance to misguidance? **Those who deny the Scripture and that with which We sent Our messengers** meaning the guidance and clarification **they will soon know**. This is a severe threat and a definite warning from the Lord, the Majestic and Sublime, to these people, as God Almighty says: **Woe, that Day, to the deniers**. And He, the Majestic and Sublime, says: **When the shackles are around their necks and the chains** meaning connected to the shackles by the hands of the guardians, dragging them on their faces, sometimes to the scalding water and sometimes to Hell. For this reason, God Almighty says: **They will be dragged * into the scalding water, then in the Fire they will be blazing**. As God Almighty says: "This is Hell which the criminals deny. They will circulate between it and scalding water." And God Almighty says after mentioning their eating of Zaqqum and drinking the scalding water: "And the companions of the left - what about the companions of the left? * In scorching wind and scalding water * And in the shade of scalding water * Neither cool nor pleasant. * Indeed, they were before that." In luxury * And they persisted in the great oath * And they used to say, **When we have died and become dust and bones, will we indeed be resurrected * Or our forefathers of old?** * Say, "Indeed, the first and the last * Will be gathered together for a known time on a known day. * Then indeed, you, O astray deniers * Will eat from the tree of Zaqqum * And fill your bellies therewith * And drink thereon of scalding water * And drink as boiling water would drink.

Surat Ghafir 40:70

Those who have denied the Book and that with which We have sent Our messengers - they are going to know.

This is their lodging on the Day of Judgment.” And the Almighty said: “Indeed, the tree of Zaqqum * Is the food of the sinner * Like molten brass, boiling within bellies * Like the boiling of scalding water. Seize him and drag him up to the midst of Hellfire * Then pour over his head from the punishment of scalding water. Taste. Indeed, you are the Exalted in Might, the Generous. * Indeed, this is what you were in doubt about.” That is, this is said to them in a way of rebuke, rebuke, belittling, disparaging, mocking, and ridiculing them. Ibn Abi Hatim said: Ali ibn al-Husayn told us, Ahmad ibn Mani’ told us, Mansur ibn Ammar told us, Bashir ibn Talhah al-Khuzami told us, on the authority of Khalid ibn Durak, on the authority of Ya’la Ibn Munabbih traced the hadith back to the Messenger of God, may God bless him and grant him peace, who said: “God Almighty will create a black, dark cloud for the people of Hell, and it will be said, ‘O people of Hell, what do you seek?’ They will be reminded of the clouds of this world, saying, “We ask for a cool drink,” but it will rain down shackles that will add to their shackles, chains that will add to their chains, and embers that will ignite the Fire upon them. This is a strange hadith. And the words of God, the Most High: **Then it will be said to them, ‘Where are those you used to associate with God?’** That is, it will be said to them, **Where are the idols you used to worship other than God? Will they aid you today?** “They will say, ‘They have gone astray from us.’” That is, they have gone away and did not benefit us. **Rather, we did not call upon anything before.** That is, they denied their worship, as God, the Most High, said: **Then their only trial was that they said, ‘By God, our Lord, we were not polytheists.’** That is, God, the Most High, said: **Thus does God mislead the disbelievers.** And His words: **That is because you used to exult upon the earth without right and because you used to be insolent.** That is, the angels will say to them, “This that you are in is a reward for your unjust exultation in this world, your exultation, your polytheism, and your arrogance. “Enter the gates of Hell to abide therein. Wretched is the abode of the arrogant.” What an evil home and resting place, in which there is humiliation and severe punishment for those who are arrogant about the signs of God and following His proofs and arguments. And God knows best.

Fath al-Qadir

The answer to this is that God Almighty described these people with a description that indicates something other than what they said, so He said: **Those who denied the Book**, meaning the Qur’an. This is a description that cannot be applied to a sect of Islam. The relative pronoun is either in the genitive case as an adjective to the first relative pronoun, or in place of it, and it is permissible for it to be in the accusative case as a censure. What is meant by the Book is either the Qur’an or the generality of books revealed from God. His statement: **and what We sent Our messengers with**, is conjoined with His statement by the Book, and what is meant by it is what is revealed to the messengers other than a Book, if the

lam in the Book is for a generality, or all the books, if what is meant by the Book is the Qur’an. **Then they will know** the outcome of their matter and the consequences of their disbelief, and in this there is a severe warning.

Tafsir al-Baghawi

70. Those who deny the Scripture and that with which We sent Our messengers - they are going to know.

Tafsir al-Baidawi

70- Those who denied the Book the Qur’an or any of the heavenly books. **And what We sent Our Messengers with** of all the books or revelations and laws. **They will soon know** the punishment for their denial.

Surat Ghafir 40:71

When the shackles are around their necks and the chains are dragged.

Tafsir al-Jalalayn

71 - **When the shackles are on their necks** When means when **and the chains** is in apposition to the shackles, so it is on the necks or a subject whose predicate is omitted, meaning on their legs or its predicate **they are dragged** they are dragged by it

Tafsir al-Suyuti

Tafsir al-Tabari

When the shackles are around their necks and the chains are dragging them.

Tafsir al-Qurtubi

The Almighty says: **When the shackles are on their necks** meaning, they will soon come to know the invalidity of what they are in when they enter the Fire and their hands are chained to their necks. Al-Taymi said: If a shackle from the shackles of Hell were placed on a mountain, it would crush it until it reaches the black water. **And the chains** is in the nominative case, as is the general reading, in apposition to **the shackles**. Abu Hatim said: **They are dragged** is a new sentence based on this reading. Another one said: It is in the accusative case as a state, and the meaning is: **When the shackles are on their necks and the chains are dragged**. Ibn Abbas, Abu al-Jawza', Ikrimah and Ibn Mas'ud read **And the chains** in the accusative case, **They are dragged** with a fat-ha over the ya', and the meaning in this reading is **And they drag him** by the chains. Ibn Abbas said: If they drag them, then it is more difficult for them. Some of them reported **And the chains** in the genitive case, and the reason for that is that it is carried on the meaning, because the meaning is their necks in the shackles and chains, as al-Farra' said. Al-Zajjaj said: "Whoever reads **and the chains are dragged** in the accusative case, then the meaning is according to him: And in **the chains are dragged**, Ibn al-Anbari said: The accusative case in this meaning is not permissible, because if you say Zayd is in the house, it is not good to omit *in* and say Zayd the house, but the accusative case is permissible in the meaning of since their necks are in the shackles and chains, so you lower the chains in accordance with the interpretation of the shackles, because the shackles are in the accusative case, just as you say: 'Abdullah disputed with Zayd the two chained ones,' so you put the two rational ones in the accusative case. And it is permissible to raise them both, because if one of them disputes with his companion, then his companion has disputed with him. Al-Farra' recited:

Peace be upon the snakes, the ancient serpent, and the brave brave

The snake is installed as a follower of snakes, if the foot makes peace with it, the foot makes peace with it. So whoever sets up chains or lowers them cannot stand on them. And **the hot** is the extreme heat. And it was said: boiling pus.

Tafsir Ibn Kathir

God Almighty says: Do you not wonder, O Muhammad, at these people who deny the verses of God and dispute about the truth with falsehood? How their minds are diverted from guidance to misguidance? "Those who deny the Scripture and that with which We sent Our messengers" meaning the guidance and clarification **they will soon know**. This is a severe threat and a definite warning from the Lord, the Majestic and Sublime, to these people, as God Almighty says: **Woe, that Day, to the deniers**. And He, the Majestic and Sublime, says: **When the shackles are around their necks and the chains** meaning connected to the shackles by the hands of the guardians, dragging them on their faces, sometimes to the scalding water and sometimes to Hell. For this reason, God Almighty says: **They will be dragged * into the scalding water, then in the Fire they will be blazing**. As God Almighty says: "This is Hell which the criminals deny. They will circulate between it and scalding water." And God Almighty says after mentioning their eating of Zaqqum and drinking the scalding water: "And the companions of the left - what about the companions of the left? * In scorching wind and scalding water * And in the shade of scalding water * Neither cool nor pleasant. * Indeed, they were before that." In luxury * And they persisted in the great oath * And they used to say, **When we have died and become dust and bones, will we indeed be resurrected * Or our forefathers of old?** * Say, "Indeed, the first and the last * Will be gathered together for a known time on a known day. * Then indeed, you, O astray deniers * Will eat from the tree of Zaqqum * And fill your bellies therewith * And drink thereon of scalding water * And drink as boiling water would drink. This is their lodging on the Day of Judgment." And the Almighty said: "Indeed, the tree of Zaqqum * Is the food of the sinner * Like molten brass, boiling within bellies * Like the boiling of scalding water. Seize him and drag him up to the midst of Hellfire * Then pour over his head from the punishment of scalding water. Taste. Indeed, you are the Exalted in Might, the Generous. * Indeed, this is what you were in doubt about." That is, this is said to them in a way of rebuke, rebuke, belittling, disparaging, mocking, and ridiculing them. Ibn Abi Hatim said: Ali ibn al-Husayn told us, Ahmad ibn Mani' told us, Mansur ibn Ammar told us, Bashir ibn Talhah al-Khuzami told us, on the authority of Khalid ibn Durak, on the authority of Ya'la Ibn Munabbih traced the hadith back to the Messenger of God, may God bless him and grant him peace, who said: "God Almighty will create a black, dark cloud for the people of Hell, and it will be said, 'O people of Hell, what do you seek?' They will be reminded of the clouds of this world, saying, 'We ask for a cool drink,' but it will rain down shackles that will add to their shackles, chains that will add to their chains, and embers that will ignite the Fire upon them. This is a strange hadith. And the words of God, the Most High:

Surat Ghafir 40:71

When the shackles are around their necks and the chains are dragged.

Then it will be said to them, 'Where are those you used to associate with God?' That is, it will be said to them, **Where are the idols you used to worship other than God? Will they aid you today?** "They will say, 'They have gone astray from us.'" That is, they have gone away and did not benefit us. **Rather, we did not call upon anything before.** That is, they denied their worship, as God, the Most High, said: **Then their only trial was that they said, 'By God, our Lord, we were not polytheists.'** That is, God, the Most High, said: **Thus does God mislead the disbelievers.** And His words: **That is because you used to exult upon the earth without right and because you used to be insolent.** That is, the angels will say to them, "This that you are in is a reward for your unjust exultation in this world, your exultation, your polytheism, and your arrogance. "Enter the gates of Hell to abide therein. Wretched is the abode of the arrogant." What an evil home and resting place, in which there is humiliation and severe punishment for those who are arrogant about the signs of God and following His proofs and arguments. And God knows best.

Fath al-Qadir

The circumstance in His statement: **When the shackles are on their necks** is related to **they will know:** meaning, they will know when the shackles will be on their necks. **And the chains** is conjoined with the shackles, and the interpretation is: When the shackles and chains are on their necks. It is permissible for the chains to be raised as a subject and its predicate omitted because **on their necks** indicates it. It is permissible for its predicate to be **they will be dragged** * **in the boiling water** with the pronoun omitted: meaning, they will be dragged with it in the boiling water. This is according to the reading of the majority with the chains raised. Ibn Abbas, Ibn Mas'ud, Ikrimah, and Abu al-Jawza' read it with the accusative. They read **they will be dragged** with the fatha on the ya' as an active participle, so the chains will be the advanced object. Some of them read the chains with the genitive. Al-Farra' said: This reading is based on the meaning, as the meaning is: their necks are in the shackles and chains. Al-Zajjaj said: The meaning according to this reading is: And in chains they are dragged. Ibn al-Anbari objected to him, saying that this is not permissible in Arabic. The place of **they are dragged** is if the chains are conjoined with the shackles. And if it is assumed to be the subject and its predicate is **in their necks**, it is the accusative case in the state of circumstance, or it has no place, rather it is a new sentence in response to an implied question.

Tafsir al-Baidawi

71- **When the shackles are on their necks** is an adverbial phrase for **they know** because the meaning is in the future, and the expression in the past tense is for its certainty. **And the chains** is in apposition to **the shackles** or a subject whose predicate is **they are dragged**.

Tafsir al-Baghawi

71. **When the shackles are around their necks and the chains are dragging them.** [They are dragging].

Surat Ghafir 40:72

In scalding water, then in the Fire they will be burned.

Tafsir al-Jalalayn

72 - In the scalding water meaning Hell then in the Fire they will be lit they will be kindled

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Then they will be burned in the Fire** means: Then they will be burned in the Fire of Hell. He says Hell will be burned with them: that is, it will be kindled with them.

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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **They will be kindled**, he said: A fire will be lit for them.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **Then they will be burned in the Fire**. He said: They will be burned in the Fire.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Then they will be lit in the Fire**, he said: They will be lit in the Fire: it will be kindled for them in it.

Tafsir al-Qurtubi

The Almighty said: **Then into the Fire they will be blazing**. That is, they will be thrown and will be its fuel, as stated by Mujahid. It is said: **I lit the oven**, meaning I lit it, and **I lit it** means I filled it. From this comes the phrase **the blazing sea** (al-Tur 52:6), meaning filled. So the meaning according to this is that the Fire will be filled with them. The poet, describing a high place, said:

If he wanted to go up to the desert, he would see springs and sesame trees around it.

Tafsir Ibn Kathir

God Almighty says: Do you not wonder, O Muhammad, at these people who deny the verses of God and dispute about the truth with falsehood? How their minds are diverted from guidance to misguidance? **Those who deny the Scripture and that with which We sent Our messengers** meaning the guidance and

clarification **they will soon know**. This is a severe threat and a definite warning from the Lord, the Majestic and Sublime, to these people, as God Almighty says: **Woe, that Day, to the deniers**. And He, the Majestic and Sublime, says: **When the shackles are around their necks and the chains** meaning connected to the shackles by the hands of the guardians, dragging them on their faces, sometimes to the scalding water and sometimes to Hell. For this reason, God Almighty says: **They will be dragged * into the scalding water, then in the Fire they will be blazing**. As God Almighty says: "This is Hell which the criminals deny. They will circulate between it and scalding water." And God Almighty says after mentioning their eating of Zaqqum and drinking the scalding water: "And the companions of the left - what about the companions of the left? * In scorching wind and scalding water * And in the shade of scalding water * Neither cool nor pleasant. * Indeed, they were before that." In luxury * And they persisted in the great oath * And they used to say, **When we have died and become dust and bones, will we indeed be resurrected * Or our forefathers of old?** * Say, "Indeed, the first and the last * Will be gathered together for a known time on a known day. * Then indeed, you, O astray deniers * Will eat from the tree of Zaqqum * And fill your bellies therewith * And drink thereon of scalding water * And drink as boiling water would drink. This is their lodging on the Day of Judgment." And the Almighty said: "Indeed, the tree of Zaqqum * Is the food of the sinner * Like molten brass, boiling within bellies * Like the boiling of scalding water. Seize him and drag him up to the midst of Hellfire * Then pour over his head from the punishment of scalding water. Taste. Indeed, you are the Exalted in Might, the Generous. * Indeed, this is what you were in doubt about." That is, this is said to them in a way of rebuke, rebuke, belittling, disparaging, mocking, and ridiculing them. Ibn Abi Hatim said: Ali ibn al-Husayn told us, Ahmad ibn Mani' told us, Mansur ibn Ammar told us, Bashir ibn Talhah al-Khuzami told us, on the authority of Khalid ibn Durak, on the authority of Ya'la Ibn Munabbih traced the hadith back to the Messenger of God, may God bless him and grant him peace, who said: "God Almighty will create a black, dark cloud for the people of Hell, and it will be said, 'O people of Hell, what do you seek?' They will be reminded of the clouds of this world, saying, 'We ask for a cool drink,' but it will rain down shackles that will add to their shackles, chains that will add to their chains, and embers that will ignite the Fire upon them. This is a strange hadith. And the words of God, the Most High: **Then it will be said to them, 'Where are those you used to associate with God?'** That is, it will be said to them, **Where are the idols you used to worship other than God? Will they aid you today?** "They will say, 'They have gone astray from us.'" That is, they have gone away and did not benefit us. **Rather, we did not call upon anything before**. That is, they denied their worship, as God, the Most High, said: **Then their only trial was that they said, 'By God, our Lord, we were not polytheists.'** That is, God, the Most High, said: **Thus does God mislead the disbelievers**. And His words: **That is because you used to exult upon the earth without right and because you used to be insolent**. That is, the angels will say to them, "This that you are in is a reward for your unjust exultation in this world, your exultation, your polytheism, and your arrogance.

Surat Ghafir 40:72

In scalding water, then in the Fire they will be burned.

“Enter the gates of Hell to abide therein. Wretched is the abode of the arrogant.” What an evil home and resting place, in which there is humiliation and severe punishment for those who are arrogant about the signs of God and following His proofs and arguments. And God knows best.

Fath al-Qadir

And the boiling water is the extreme heat, and it was said that it is pus, and its interpretation was mentioned above. 72- **Then into the Fire they will be lit.** It is said that you lit the oven, meaning you lit it, and you lit it, meaning you filled it with fuel. And from this comes **and the sea is lit**, meaning filled. So the meaning is that the Fire will be lit with them, or filled with them. Mujahid and Muqatil said: The Fire will be lit with them, and they will become its fuel.

Tafsir al-Baghawi

72. **In scalding water, then in the Fire they will be blazing.** Muqatil said: The Fire will be lit with them. Mujahid said: They will become fuel for the Fire.

Tafsir al-Baidawi

72- **In the boiling water** and the antecedent is omitted, meaning they are dragged by it, and according to the first reading it is a state. **And the chains are dragged** is read in the accusative and with the opening of the ya', with the object being presented and the verbal noun being conjoined with the nominative, **and the chains** is read in the genitive based on the meaning **when the shackles are on their necks** meaning their necks are in shackles, or the ba' is omitted and the reading with it indicates it. **Then in the Fire they are kindled** they are burned from the fuel of the oven if he fills it with fuel, and from this comes the word sajir for a friend as if he is kindled with love, meaning filled. What is meant is that they are tormented with various types of torment and are transferred from one to another.

Surat Ghafir 40:73

Then it will be said to them, **Where are those you used to associate with Him?**

Tafsir al-Jalalayn

73 - **Then it will be said to them** in rebuke **wherever you were associating partners with God**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Then it will be said to them, 'Where are those you used to associate * with God?'** He says: Then it will be said: Where are those you used to associate with God by worshipping them, your gods and idols, so that they may aid you and rescue you from the affliction and torment you are in? For the worshipped One aids His servant and His servant. This is said to them as a rebuke and a rebuke for what they did in this world of disbelief in God and obedience to Satan. Then the poor people responded and said: **They have gone astray from us.** He said: **They turned away from us, so they took a path other than ours, and left us in this affliction.** Rather, they have not gone astray from us, but we did not call upon anything before in this world. God, the Most High, says: **Thus does God lead astray the disbelievers.** He said: Just as those who were led astray in Hell by what they used to worship in this world other than God of gods and idols, their gods and idols, God leads astray the people of disbelief in Him from Him, from His mercy and worship. He does not protect them and save them from the Fire, nor does He aid them and lighten the affliction they are in.

Tafsir al-Qurtubi

God Almighty said: **Then it will be said to them, 'Where were those you used to associate with God?'**

Tafsir Ibn Kathir

God Almighty says: Do you not wonder, O Muhammad, at these people who deny the verses of God and dispute about the truth with falsehood? How their minds are diverted from guidance to misguidance? **Those who deny the Scripture and that with which We sent Our messengers** meaning the guidance and clarification **they will soon know.** This is a severe threat and a definite warning from the Lord, the Majestic and Sublime, to these people, as God Almighty says: **Woe, that Day, to the deniers.** And He, the Majestic and Sublime, says: **When the shackles are around their necks and the chains** meaning connected to the shackles by the hands of the guardians, dragging them on their faces, sometimes to the scalding water and sometimes to Hell. For this reason, God Almighty says:

They will be dragged * into the scalding water, then in the Fire they will be blazing. As God Almighty says: "This is Hell which the criminals deny. They will circulate between it and scalding water." And God Almighty says after mentioning their eating of Zaqqum and drinking the scalding water: "And the companions of the left - what about the companions of the left? * In scorching wind and scalding water * And in the shade of scalding water * Neither cool nor pleasant. * Indeed, they were before that." In luxury * And they persisted in the great oath * And they used to say, **When we have died and become dust and bones, will we indeed be resurrected * Or our forefathers of old?** * Say, "Indeed, the first and the last * Will be gathered together for a known time on a known day. * Then indeed, you, O astray deniers * Will eat from the tree of Zaqqum * And fill your bellies therewith * And drink thereon of scalding water * And drink as boiling water would drink. This is their lodging on the Day of Judgment." And the Almighty said: "Indeed, the tree of Zaqqum * Is the food of the sinner * Like molten brass, boiling within bellies * Like the boiling of scalding water. Seize him and drag him up to the midst of Hellfire * Then pour over his head from the punishment of scalding water. Taste. Indeed, you are the Exalted in Might, the Generous. * Indeed, this is what you were in doubt about." That is, this is said to them in a way of rebuke, rebuke, belittling, disparaging, mocking, and ridiculing them. Ibn Abi Hatim said: Ali ibn al-Husayn told us, Ahmad ibn Mani' told us, Mansur ibn Ammar told us, Bashir ibn Talhah al-Khuzami told us, on the authority of Khalid ibn Durak, on the authority of Ya'la Ibn Munabbih traced the hadith back to the Messenger of God, may God bless him and grant him peace, who said: "God Almighty will create a black, dark cloud for the people of Hell, and it will be said, 'O people of Hell, what do you seek?' They will be reminded of the clouds of this world, saying, 'We ask for a cool drink,' but it will rain down shackles that will add to their shackles, chains that will add to their chains, and embers that will ignite the Fire upon them. This is a strange hadith. And the words of God, the Most High: **Then it will be said to them, 'Where are those you used to associate with God?'** That is, it will be said to them, **Where are the idols you used to worship other than God? Will they aid you today?** "They will say, 'They have gone astray from us.'" That is, they have gone away and did not benefit us. **Rather, we did not call upon anything before.** That is, they denied their worship, as God, the Most High, said: **Then their only trial was that they said, 'By God, our Lord, we were not polytheists.'** That is, God, the Most High, said: **Thus does God mislead the disbelievers.** And His words: **That is because you used to exult upon the earth without right and because you used to be insolent.** That is, the angels will say to them, "This that you are in is a reward for your unjust exultation in this world, your exultation, your polytheism, and your arrogance. "Enter the gates of Hell to abide therein. Wretched is the abode of the arrogant." What an evil home and resting place, in which there is humiliation and severe punishment for those who are arrogant about the signs of God and following His proofs and arguments. And God knows best.

Surat Ghafir 40:73

Then it will be said to them, “Where are those you used to associate with Him?”

Fath al-Qadir

73- **And it will be said to them, 'Where are those you used to worship * besides God?'** This is a rebuke and a rebuke to them: that is, where are the partners you used to worship besides God?

Tafsir al-Baghawi

73. **Then it will be said to them, 'Where were those you used to associate with God?'**

Tafsir al-Baidawi

73- Then it will be said to them, **Where were those you used to associate with God?**

Surat Ghafir 40:74

They said, **They have gone astray from us.** Rather, we did not call upon anything before. Thus does God mislead the disbelievers.

Tafsir al-Jalalayn

74 - **other than God** with Him, which are the idols. **They said, They have gone astray** they have disappeared **from us**, so we do not see them. **Rather, we did not call upon anything before** they denied their worship of them, then they were brought forth. God Almighty said, **Indeed, you and what you worship other than God are fuel for Hellfire, meaning its fuel.** *Thus* meaning like the misguidance of these deniers, **God misguides the disbelievers.**

Tafsir al-Suyuti

Tafsir al-Tabari

"Besides God. They said, 'They have gone astray from us.' Rather, we did not call upon anything before. Thus does God mislead the disbelievers."

Tafsir al-Qurtubi

The Almighty says: **other than God.** This is a rebuke and a rebuke. **They said, 'They have gone astray from us.'** That is, they have perished and departed from us and left us in torment, from the root word **water has gone astray in milk**, meaning it has become hidden. It was also said: That is, they have become such that we cannot find them. **But we did not call upon anything before**, that is, anything that does not see, hear, harm, or benefit. This is not a denial of the idol worshippers, rather it is an admission that their worship of idols was false. God the Almighty says: **Thus does God lead astray the disbelievers**, that is, just as He led these people astray, He does with every disbeliever.

Tafsir Ibn Kathir

God Almighty says: Do you not wonder, O Muhammad, at these people who deny the verses of God and dispute about the truth with falsehood? How their minds are diverted from guidance to misguidance? **Those who deny the Scripture and that with which We sent Our messengers** meaning the guidance and clarification **they will soon know.** This is a severe threat and a definite warning from the Lord, the Majestic and Sublime, to these people, as God Almighty says: **Woe, that Day, to the deniers.** And He, the Majestic and Sublime, says: **When the shackles are around their necks and the chains** meaning connected to the shackles by the hands of the guardians, dragging them on their faces, sometimes to the scalding water and sometimes to Hell. For this reason, God Almighty says: **They will be dragged * into the scalding water, then in**

the Fire they will be blazing. As God Almighty says: "This is Hell which the criminals deny. They will circulate between it and scalding water." And God Almighty says after mentioning their eating of Zaqqum and drinking the scalding water: "And the companions of the left - what about the companions of the left? * In scorching wind and scalding water * And in the shade of scalding water * Neither cool nor pleasant. * Indeed, they were before that." In luxury * And they persisted in the great oath * And they used to say, **When we have died and become dust and bones, will we indeed be resurrected * Or our forefathers of old?** * Say, "Indeed, the first and the last * Will be gathered together for a known time on a known day. * Then indeed, you, O astray deniers * Will eat from the tree of Zaqqum * And fill your bellies therewith * And drink thereon of scalding water * And drink as boiling water would drink. This is their lodging on the Day of Judgment." And the Almighty said: "Indeed, the tree of Zaqqum * Is the food of the sinner * Like molten brass, boiling within bellies * Like the boiling of scalding water. Seize him and drag him up to the midst of Hellfire * Then pour over his head from the punishment of scalding water. Taste. Indeed, you are the Exalted in Might, the Generous. * Indeed, this is what you were in doubt about." That is, this is said to them in a way of rebuke, rebuke, belittling, disparaging, mocking, and ridiculing them. Ibn Abi Hatim said: Ali ibn al-Husayn told us, Ahmad ibn Mani' told us, Mansur ibn Ammar told us, Bashir ibn Talhah al-Khuzami told us, on the authority of Khalid ibn Durak, on the authority of Ya'la Ibn Munabbih traced the hadith back to the Messenger of God, may God bless him and grant him peace, who said: "God Almighty will create a black, dark cloud for the people of Hell, and it will be said, 'O people of Hell, what do you seek?' They will be reminded of the clouds of this world, saying, 'We ask for a cool drink,' but it will rain down shackles that will add to their shackles, chains that will add to their chains, and embers that will ignite the Fire upon them. This is a strange hadith. And the words of God, the Most High: **Then it will be said to them, 'Where are those you used to associate with God?'** That is, it will be said to them, **Where are the idols you used to worship other than God? Will they aid you today?** "They will say, 'They have gone astray from us.'" That is, they have gone away and did not benefit us. **Rather, we did not call upon anything before.** That is, they denied their worship, as God, the Most High, said: **Then their only trial was that they said, 'By God, our Lord, we were not polytheists.'** That is, God, the Most High, said: **Thus does God mislead the disbelievers.** And His words: **That is because you used to exult upon the earth without right and because you used to be insolent.** That is, the angels will say to them, "This that you are in is a reward for your unjust exultation in this world, your exultation, your polytheism, and your arrogance. "Enter the gates of Hell to abide therein. Wretched is the abode of the arrogant." What an evil home and resting place, in which there is humiliation and severe punishment for those who are arrogant about the signs of God and following His proofs and arguments. And God knows best.

Fath al-Qadir

74- "They said, 'They have strayed from us,' meaning

Surat Ghafir 40:74

They said, "They have gone astray from us." Rather, we did not call upon anything before. Thus does God mislead the disbelievers.

they have gone away and are missing so we cannot see them. Then they turned away from that and moved on to informing us of their nonexistence and nonexistence, saying, 'Rather, we did not call upon anything before,' meaning we did not worship anything. They said this when we showed them the misguidance and ignorance they were in, and that they were worshipping things that neither saw nor heard nor harmed nor benefited. This is not a denial on their part of the existence of the idols they were worshipping, rather it is an admission on their part that their worship of them was false. 'Thus does God misguide the disbelievers,' meaning, in the same way God misguides the disbelievers, as they worshipped these idols that led them to the Fire.

Tafsir al-Baghawi

74. "Other than God"? Meaning the idols. "They said, 'They have gone astray from us,' meaning we have lost them so we do not see them. "Rather, we did not call upon anything before." It was said: They denied it. It was also said: It means, **Rather, we did not call upon anything before that could benefit or harm.** Al-Husayn ibn al-Fadl said: That is, we did not do anything before. That is, our worship of them was lost, just as someone whose work has been lost says: **I did not do anything.** God the Almighty said: *Thus*, meaning, just as He led these astray, **God leads astray the disbelievers.**

Tafsir al-Baidawi

74- **Besides God, they said, 'They have gone astray from us.'** They disappeared from us before their gods were associated with them, or they were lost from us, so we did not find what we expected from them. **Rather, we did not call upon anything before.** That is, rather, it became clear to us that we did not worship anything by worshipping them, for they are not something to be taken into account, like your saying, **I thought it was something, but it was not.** "Thus," such is the misguidance. "God misguides the disbelievers," so that they are not guided to anything that will benefit them in the Hereafter, or He misguides them from their gods, so that if they sought to ask for it, they would not befriend each other.

Surat Ghafir 40:75

That is because you used to exult upon the earth without right and because you used to exult.

Tafsir al-Jalalayn

75 - And it is also said to them: **That is the punishment because you used to rejoice on earth without right** of polytheism and denial of the Resurrection **and because you used to exult** in your joy.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His statement, **That is because you used to exult upon the earth without right**, this is what We have done to you today, O people, by punishing you with the punishment you are in, because of the joy you used to rejoice in this world, because of what He permitted you to do other than it of falsehood and sins, and because of your exultation in it. Exultation is wickedness and arrogance.

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 Ibn Abbas, regarding His statement, **Because you used to exult upon the earth without right to Then evil is the abode of the arrogant**. He said: Exultation and joy mean pride and conceit, and working on the earth with sin, and that was in polytheism, and it is like His statement to Qarun, "When his people said to him, 'Do not exult. Indeed, God does not like the exultant.'" (al-Qasas 28:76). And that is in polytheism.

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, **Because you used to exult upon the earth without right and because you used to be insolent**, he said: You acted insolently and showed off.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, his statement, **You act in a haughty manner**, he said: You act in a haughty manner.

Tafsir al-Qurtubi

The Almighty says: *That* meaning that is the punishment **is because you used to rejoice** in sins. This is said to them as a rebuke. That is, this has befallen you because you used to show pleasure in sinning in this world, and having many wealth,

followers, and health. It was said that their joy over it was in their own minds that they said to the messengers: We know that we will not be resurrected or punished. Mujahid said the same about the words of God, the Almighty: **So when their messengers came to them with clear proofs, they rejoiced in what they had of knowledge** (Ghafir 40:83). **And because you used to exult** Mujahid and others said: meaning you acted insolently and showed off. Its explanation has already been mentioned in **Glory be to God**. Ad-Dahhak said: Joy is happiness, and exultation is aggression. Khalid narrated on the authority of Thawr on the authority of Muadh who said: The Messenger of God (peace and blessings of God be upon him) said: **God hates the extravagant and joyful ones, loves every sad heart, hates the people of Bethlehem, and hates every fat rabbi**. As for the people of Bethlehem, they are those who eat the flesh of people by backbiting. As for the fat rabbi, he is the one who boasts of his knowledge but does not tell people about it, meaning he who boasts of his knowledge but people do not benefit from it. This was mentioned by Al-Mawardi. It was said about the fat rabbis: they are those who eat a lot of meat, and from this is the saying of Omar: **Beware of these slaughterhouses, for they are harmful like wine**, mentioned by Al-Mahdawi. The first opinion is the opinion of Sufyan Al-Thawri.

Tafsir Ibn Kathir

God Almighty says: Do you not wonder, O Muhammad, at these people who deny the verses of God and dispute about the truth with falsehood? How their minds are diverted from guidance to misguidance? **Those who deny the Scripture and that with which We sent Our messengers** meaning the guidance and clarification **they will soon know**. This is a severe threat and a definite warning from the Lord, the Majestic and Sublime, to these people, as God Almighty says: **Woe, that Day, to the deniers**. And He, the Majestic and Sublime, says: **When the shackles are around their necks and the chains** meaning connected to the shackles by the hands of the guardians, dragging them on their faces, sometimes to the scalding water and sometimes to Hell. For this reason, God Almighty says: **They will be dragged * into the scalding water, then in the Fire they will be blazing**. As God Almighty says: "This is Hell which the criminals deny. They will circulate between it and scalding water." And God Almighty says after mentioning their eating of Zaqqum and drinking the scalding water: "And the companions of the left - what about the companions of the left? * In scorching wind and scalding water * And in the shade of scalding water * Neither cool nor pleasant. * Indeed, they were before that." In luxury * And they persisted in the great oath * And they used to say, **When we have died and become dust and bones, will we indeed be resurrected * Or our forefathers of old?** * Say, "Indeed, the first and the last * Will be gathered together for a known time on a known day. * Then indeed, you, O astray deniers * Will eat from the tree of Zaqqum * And fill your bellies therewith * And drink thereon of scalding water * And drink as boiling water would drink. This is their lodging on the Day of Judgment." And the Almighty said: "Indeed, the tree of Zaqqum * Is the

That is because you used to exult upon the earth without right and because you used to exult.

food of the sinner * Like molten brass, boiling within bellies * Like the boiling of scalding water. Seize him and drag him up to the midst of Hellfire * Then pour over his head from the punishment of scalding water. Taste. Indeed, you are the Exalted in Might, the Generous. * Indeed, this is what you were in doubt about.” That is, this is said to them in a way of rebuke, rebuke, belittling, disparaging, mocking, and ridiculing them. Ibn Abi Hatim said: Ali ibn al-Husayn told us, Ahmad ibn Mani’ told us, Mansur ibn Ammar told us, Bashir ibn Talhah al-Khuzami told us, on the authority of Khalid ibn Durak, on the authority of Ya’la Ibn Munabbih traced the hadith back to the Messenger of God, may God bless him and grant him peace, who said: “God Almighty will create a black, dark cloud for the people of Hell, and it will be said, ‘O people of Hell, what do you seek?’ They will be reminded of the clouds of this world, saying, “We ask for a cool drink,” but it will rain down shackles that will add to their shackles, chains that will add to their chains, and embers that will ignite the Fire upon them. This is a strange hadith. And the words of God, the Most High: **Then it will be said to them, ‘Where are those you used to associate with God?’** That is, it will be said to them, **Where are the idols you used to worship other than God? Will they aid you today?** “They will say, ‘They have gone astray from us.’” That is, they have gone away and did not benefit us. **Rather, we did not call upon anything before.** That is, they denied their worship, as God, the Most High, said: **Then their only trial was that they said, ‘By God, our Lord, we were not polytheists.’** That is, God, the Most High, said: **Thus does God mislead the disbelievers.** And His words: **That is because you used to exult upon the earth without right and because you used to be insolent.** That is, the angels will say to them, “This that you are in is a reward for your unjust exultation in this world, your exultation, your polytheism, and your arrogance. “Enter the gates of Hell to abide therein. Wretched is the abode of the arrogant.” What an evil home and resting place, in which there is humiliation and severe punishment for those who are arrogant about the signs of God and following His proofs and arguments. And God knows best.

Fath al-Qadir

And the reference in His saying: 75- *That* is to the misguidance indicated by the verb: that is, that misguidance is due to **what you used to rejoice on the earth** that is, what you used to show in this world of joy in disobeying God and delight in disobeying His messengers and books. And it was said that it was with what you used to rejoice in of money, followers and health. And it was said that it was with what you used to rejoice in of denying the resurrection. And it was said that what is meant by joy here is insolence and arrogance, and by merriment is an increase in insolence. Mujahid and others said: merriment means: you act insolently and show off. Ad-Dahhak said: Joy is pleasure, and merriment is aggression. And Muqatil said: merriment means insolence and pride.

Tafsir al-Baghawi

75. *That* is the punishment that has befallen you, **because you used to rejoice** in your arrogance and boasting, **on the earth without right and because you used to exult** in your arrogance and boasting.

Tafsir al-Baidawi

75- *That* is misguidance. **Because you used to rejoice on the earth** you act insolently and arrogantly. **Without right** which is polytheism and tyranny. **And because you used to exult** you exaggerate in your joy, and the shift to the address is to exaggerate the rebuke.

Surat Ghafir 40:76

Enter the gates of Hell to abide therein. Wretched is the residence of the arrogant.

Tafsir al-Jalalayn

76 - (Enter the gates of Hell to abide therein eternally. What an evil abode) for the arrogant.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Enter the gates of Hell to abide therein eternally.** God Almighty says to them: Enter the seven gates of Hell, from each gate a portion allotted to you. **So evil is the abode of the arrogant.** He says: So evil is the abode of those who are arrogant in this world to believe in God's oneness and His messengers today: Hell.

Tafsir al-Qurtubi

The Almighty says: **Enter the gates of Hell** meaning that it will be said to them on that day. The Almighty also said: **It has seven gates** (al-Hijr 15:44) **So wretched is the abode of the arrogant** all of which has been mentioned previously.

Tafsir Ibn Kathir

God Almighty says: Do you not wonder, O Muhammad, at these people who deny the verses of God and dispute about the truth with falsehood? How their minds are diverted from guidance to misguidance?

Those who deny the Scripture and that with which We sent Our messengers meaning the guidance and clarification **they will soon know.** This is a severe threat and a definite warning from the Lord, the Majestic and Sublime, to these people, as God Almighty says: **Woe, that Day, to the deniers.** And He, the Majestic and Sublime, says: **When the shackles are around their necks and the chains** meaning connected to the shackles by the hands of the guardians, dragging them on their faces, sometimes to the scalding water and sometimes to Hell. For this reason, God Almighty says: **They will be dragged * into the scalding water, then in the Fire they will be blazing.** As God Almighty says: "This is Hell which the criminals deny. They will circulate between it and scalding water." And God Almighty says after mentioning their eating of Zaqqum and drinking the scalding water: "And the companions of the left - what about the companions of the left? * In scorching wind and scalding water * And in the shade of scalding water * Neither cool nor pleasant. * Indeed, they were before that." In luxury * And they persisted in the great oath * And they used to say, **When we have died and become dust and bones, will we indeed be resurrected * Or our forefathers of old?** * Say, "Indeed,

the first and the last * Will be gathered together for a known time on a known day. * Then indeed, you, O astray deniers * Will eat from the tree of Zaqqum * And fill your bellies therewith * And drink thereon of scalding water * And drink as boiling water would drink. This is their lodging on the Day of Judgment." And the Almighty said: "Indeed, the tree of Zaqqum * Is the food of the sinner * Like molten brass, boiling within bellies * Like the boiling of scalding water. Seize him and drag him up to the midst of Hellfire * Then pour over his head from the punishment of scalding water. Taste. Indeed, you are the Exalted in Might, the Generous. * Indeed, this is what you were in doubt about." That is, this is said to them in a way of rebuke, rebuke, belittling, disparaging, mocking, and ridiculing them. Ibn Abi Hatim said: Ali ibn al-Husayn told us, Ahmad ibn Mani' told us, Mansur ibn Ammar told us, Bashir ibn Talhah al-Khuzami told us, on the authority of Khalid ibn Durak, on the authority of Ya'la Ibn Munabbih traced the hadith back to the Messenger of God, may God bless him and grant him peace, who said: "God Almighty will create a black, dark cloud for the people of Hell, and it will be said, 'O people of Hell, what do you seek?' They will be reminded of the clouds of this world, saying, 'We ask for a cool drink,' but it will rain down shackles that will add to their shackles, chains that will add to their chains, and embers that will ignite the Fire upon them. This is a strange hadith. And the words of God, the Most High: **Then it will be said to them, 'Where are those you used to associate with God?'** That is, it will be said to them, **Where are the idols you used to worship other than God? Will they aid you today?** "They will say, 'They have gone astray from us.'" That is, they have gone away and did not benefit us. **Rather, we did not call upon anything before.** That is, they denied their worship, as God, the Most High, said: **Then their only trial was that they said, 'By God, our Lord, we were not polytheists.'** That is, God, the Most High, said: **Thus does God mislead the disbelievers.** And His words: **That is because you used to exult upon the earth without right and because you used to be insolent.** That is, the angels will say to them, "This that you are in is a reward for your unjust exultation in this world, your exultation, your polytheism, and your arrogance. "Enter the gates of Hell to abide therein. Wretched is the abode of the arrogant." What an evil home and resting place, in which there is humiliation and severe punishment for those who are arrogant about the signs of God and following His proofs and arguments. And God knows best.

Fath al-Qadir

76- **Enter the gates of Hell** while you are **eternally therein** meaning destined to remain there forever. **Evil is the abode of the arrogant** about accepting the truth: Hell.

Tafsir al-Baghawi

76. "Enter the gates of Hell to abide therein. Wretched is the abode of the arrogant."

Surat Ghafir 40:76

Enter the gates of Hell to abide therein. Wretched is the residence of the arrogant.

Tafsir al-Baidawi

76- **Enter the gates of Hell** the seven gates allotted to you. **To abide therein** destined for eternity. **How evil is the abode of the arrogant** from the truth is Hell. The verse required **How evil is the entrance of the arrogant**, but since the entry was restricted to eternity because of the residency, it was expressed by **the abode**.

Surat Ghafir 40:77

So be patient. Indeed, the promise of God is truth. And either We will show you some of what We promise them or We will take you in death, and to Us they will be returned.

Tafsir al-Jalalayn

77 - (So be patient. Indeed, the promise of God) of their punishment (is true. Then either We show you) the conditional in is assimilated and the *ma* is redundant, emphasizing the meaning of the condition at the beginning of the verb, and the nun emphasizes its end **some of what We promise them** with of punishment in your life. The answer to the condition is omitted, meaning that is it **or We take you** before their punishment **then to Us they will be returned** then We will punish them with the most severe punishment. So the aforementioned answer is only for the conjoined.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: "So be patient, O Muhammad, with what these polytheists argue with you about the verses of God that We sent down to you, and with their denial of you, for God will fulfill for you concerning them what He promised you of victory over them, dominance over them, and inflict punishment upon them, as was our way with Moses, son of Imran, and those who denied him. "Then either We show you some of what We promise them" God Almighty says: **Then either We show you, O Muhammad, during your lifetime some of what We promise these polytheists of torment and punishment that will befall them, "or We take you** before that befalls them. **Then to Us they will be returned** He says: To Us is your destiny and their destiny, and then We will judge between you and them with justice by immortally immortalizing them in the Fire, and honoring you with our neighborhood in the Gardens of Bliss.

Tafsir al-Qurtubi

The Almighty says: "So be patient. Indeed, the promise of God is truth." This is a consolation to the Prophet, peace be upon him, meaning, We will take revenge on them for you, either in your lifetime or in the hereafter. **Either We show you** is in the subjunctive mood with the condition, and *ma* is an additional letter for emphasis, as is the nun, but the subjunctive mood was removed and the verb was in the fat-ha format. **Or We take you in death** is in apposition to it, **and to Us they will be returned** is the answer.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God bless him and grant him peace, to be patient with the denial of those among his people who denied him, for God Almighty will fulfill for you what He promised you of victory and triumph over your people and will make the outcome for you and for those who follow you in this world and the hereafter. **Either We show you some of what We promise them**, meaning in this world, and that is how it happened, for God Almighty comforted their eyes with their leaders and great ones who were destroyed on the day of Badr, then God opened Mecca and the rest of the Arabian Peninsula for him during his life, may God bless him and grant him peace. And the Almighty says: **Or We take you in death, then to Us they will be returned**, meaning We will make them taste the severe punishment in the hereafter. Then God Almighty says, consoling him: **And We have certainly sent messengers before you, among them are those We have told you about**, as God Almighty said in Surat An-Nisa, **the same**, meaning among them are those We have revealed to you their report and stories with their people, how they denied them, then the messengers had the outcome and victory. **And among them are those We have not told you about**, and they are many times more than those mentioned, as was previously pointed out in Surat An-Nisa. Women, praise and thanks be to God. And the Almighty said: **And it was not for a messenger to bring a sign except by permission of God** meaning, it was not for any of the messengers to bring anything extraordinary to his people unless God gave him permission to do so, which would indicate the truthfulness of what he brought them. **So when the command of God comes** which is His punishment and chastisement surrounding the deniers, **it will be decided with truth** so the believers will be saved and the disbelievers will be destroyed. For this reason, the Almighty said: **And there the falsifiers will lose**.

Fath al-Qadir

Then God, the Exalted, commanded His Messenger, may God bless him and grant him peace, to be patient, saying: 77- "So be patient. Indeed, the promise of God is true." That is, His promise to take revenge on them will inevitably happen, either in this world or in the Hereafter. For this reason, He said: **Then either We show you some of what We promise them** of the punishment in this world by killing, captivity, and subjugation. The word *either* in *then* is redundant according to the view of Al-Mubarrad and Al-Zajjaj. The original is **then We show you**. The letter *nun* of emphasis was added to the verb. His saying: **Or We cause you to die** is in apposition to **We cause you to die**, meaning, "Or We cause you to die before the punishment is brought down upon them. "To Us they will be returned" on the Day of Resurrection, so We will punish them.

Tafsir al-Baghawi

77. "So be patient. Indeed, the promise of God is true. Then either We will show you some of what We

Surat Ghafir 40:77

So be patient. Indeed, the promise of God is truth. And either We will show you some of what We promise them or We will take you in death, and to Us they will be returned.

promise them during your lifetime, or We will take you in death before that happens to them, and to Us they will be returned."

Tafsir al-Baidawi

77- "So be patient. Indeed, the promise of God" with the destruction of the disbelievers is *true* and will inevitably happen. **Then either We show you** if we see you, and *ma* is an additional word to emphasize the conditional clause, and that is why the letter *nun* was added to the verb and is not added with *an* alone.

Some of what We promise them which is killing and captivity. **Or We take you in death** before you see it. **Then to Us they will be returned** on the Day of Resurrection, and We will reward them for their deeds, and it is the answer to **We take you in death**, and the answer to **We show you** is omitted like *that*, and it is permissible for it to be an answer to both of them, meaning that if We punish them during your lifetime or do not punish them, then We will punish them in the Hereafter with the most severe punishment, and the severity of it is indicated by the fact that the mention of the return in this context is limited to mentioning it only.

Surat Ghafir 40:78

And We had certainly sent messengers before you, among them were those We have related to you and among them were those We have not related to you. And it is not for a messenger to bring a sign except by permission of God. So when the command of God comes, it will be judged with truth, and there the falsifiers will lose.

Tafsir al-Jalalayn

78 - **And We had certainly sent messengers before you, among them were those We have told you about and among them were those We have not told you about.** It was narrated that the Almighty sent eight thousand prophets, four thousand prophets from the Children of Israel and four thousand from the rest of the people. **And it was not for a messenger from them to bring a sign except by permission of God** because they were servants who were raised. **So when the command of God comes with the punishment** descending upon the disbelievers, **it will be judged** between the messengers and their deniers **in truth, and there the falsifiers will lose.** That is, the judgment and loss will be made clear to the people, and they were losers at every time before that.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: "And We have certainly sent, O Muhammad, messengers before you, to their nations, among them are those about whom We have told you their stories, and among them are those about whom We have not told you their stories."

Anas mentioned that they were eight thousand.

The narrator mentioned that:

Ali bin Shuaib Al-Sammar told us: Ma'n bin Isa told us: Ibrahim bin Al-Muhajir bin Mismar told us, on the authority of Muhammad bin Al-Munkadir, on the authority of Yazid bin Aban, on the authority of Anas bin Malik, who said: "The Prophet, may God bless him and grant him peace, was sent after eight thousand prophets, four thousand of whom were from the Children of Israel."

Abu Kuraib told us: Yunus told us, on the authority of Utbah al-Basri al-Abdi, on the authority of Abu Sahl, on the authority of Wahb ibn Abdullah ibn Ka'b ibn Sur al-Azdi, on the authority of Salman, on the authority of the Prophet, may God bless him and grant him peace, who said: **God sent four thousand prophets.**

Ahmad bin Al-Hussein Al-Tirmidhi told me: Adam bin Abi Iyas told us: Israel told us, on the authority of Jabir, on the authority of Abdullah bin Yahya, on the authority of Ali bin Abi Talib, may God be pleased with him, regarding his statement, **Some of them We have told you about, and some of them We have not told you**

about, he said: God sent an Ethiopian slave as a prophet, and he is the one We have not told you about.

And His statement, **And it is not for a messenger to bring a sign except by God's permission**, meaning, "And We did not grant to any messenger from among those We sent before you, of whom We have related to you and those of whom We have not related to you, to their peoples, that he should bring to his people a sign distinguishing between him and them except by God's permission for him to do so, so he brings it to them." God, the Most High, says to His Prophet, "For this reason, He did not grant you the right to bring to your people what they ask of you of signs without Our permission to do so, just as We did not grant to any of Our messengers before you except that We gave them permission to do so. "So when the command of God comes, it will be judged with truth," meaning with justice, which is that He will save His messengers and those who believed with them. **And there the falsifiers will lose**, meaning, there will perish those who fabricated falsehood in their false speech, their fabrications against God, and their calling upon a partner for Him.

Tafsir al-Qurtubi

The Almighty said: **And We had certainly sent messengers before you** He also attributed this to what the messengers before him had encountered. **Among them are those We have told you about** meaning, We have informed you of their stories and what they encountered from their people. "And among them are those We have not told you about. And it is not for a messenger to bring a sign" meaning, from himself "except by God's permission. So when the command of God comes" meaning, when the appointed time for their punishment comes, God will destroy them. The only delay is for the Islam of those among them whom God knows have become Muslims, and for those believers in their loins. It was said that this refers to the killing at Badr. **It was judged with truth, and there the falsifiers lost** meaning, those who follow falsehood and polytheism.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God bless him and grant him peace, to be patient with the denial of those among his people who denied him, for God Almighty will fulfill for you what He promised you of victory and triumph over your people and will make the outcome for you and for those who follow you in this world and the hereafter. **Either We show you some of what We promise them**, meaning in this world, and that is how it happened, for God Almighty comforted their eyes with their leaders and great ones who were destroyed on the day of Badr, then God opened Mecca and the rest of the Arabian Peninsula for him during his life, may God bless him and grant him peace. And the Almighty says: **Or We take you in death, then to Us they will be returned**, meaning We will make them taste the severe punishment in the hereafter. Then God Almighty says, consoling him:

Surat Ghafir 40:78

And We had certainly sent messengers before you, among them were those We have related to you and among them were those We have not related to you. And it is not for a messenger to bring a sign except by permission of God. So when the command of God comes, it will be judged with truth, and there the falsifiers will lose.

And We have certainly sent messengers before you, among them are those We have told you about, as God Almighty said in Surat An-Nisa, **the same,** meaning among them are those We have revealed to you their report and stories with their people, how they denied them, then the messengers had the outcome and victory. **And among them are those We have not told you about,** and they are many times more than those mentioned, as was previously pointed out in Surat An-Nisa. Women, praise and thanks be to God. And the Almighty said: **And it was not for a messenger to bring a sign except by permission of God** meaning, it was not for any of the messengers to bring anything extraordinary to his people unless God gave him permission to do so, which would indicate the truthfulness of what he brought them. **So when the command of God comes** which is His punishment and chastisement surrounding the deniers, **it will be decided with truth** so the believers will be saved and the disbelievers will be destroyed. For this reason, the Almighty said: **And there the falsifiers will lose.**

among them were those We have told you about, and among them were those We have not told you about. It was said that the number of prophets was one hundred thousand and twenty-four thousand, and those whose stories were mentioned are a few individuals. **And it is not for a messenger to bring a sign except by permission of God.** For miracles are gifts that He has divided among them according to what His wisdom requires, like all other divisions. They do not have the choice to prefer some of them or to independently bring what is suggested. **So when the command of God comes** with punishment in this world or the hereafter, **it will be decided with the truth** with the salvation of the one who is right and the punishment of the one who is wrong. **And there the losers are the obstinate ones** who suggested signs after what would make them independent of them had appeared.

Fath al-Qadir

78- **And We had certainly sent messengers before you, among them were those We have related to you** meaning, We informed you of their report and what they encountered from their people, **and among them were those We have not related to you** nor did We convey to you knowledge of what happened between them and their people. **And it is not for a messenger to bring a sign except by permission of God** not from himself. What is meant by the sign is the miracle indicating his prophethood. **So when the command of God comes** meaning, when the appointed time for their punishment in this world or in the Hereafter comes, **it will be judged between them in truth** between them, so God will save through His just judgment upon His righteous servants. **And there will be loss** meaning at that time **the falsifiers** who follow falsehood and act upon it.

Tafsir al-Baghawi

78. **And We had certainly sent messengers before you, among them were those We have told you about,** their story is in the Qur'an, "and among them were those We have not told you about. And it is not for a messenger to bring a sign except by permission of God," by the command and will of God, **and when the command of God comes,** His judgment between the prophets and the nations, **it will be judged with truth, and there the falsifiers will lose.**

Tafsir al-Baidawi

78- **And We had certainly sent messengers before you,**

Surat Ghafir 40:79

It is God who has made for you livestock that you may ride some of them and eat from them.

Tafsir al-Jalalayn

79 - **God is He who made for you the livestock** It was said that it refers specifically to camels here, but it appears to be cows and sheep **that you may ride some of them and eat some of them**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, *God* to whom no deity is fit except Him, O polytheists from Quraysh, **Who has made for you the grazing livestock** of camels, cows, sheep, horses, and other beasts that the people of Islam keep for riding or for food **that you may ride some of them** meaning the donkeys and the sheep **and eat of them** meaning the camels, cows, and sheep. And He said, **that you may ride some of them** meaning that you may ride some of them and eat of them, so He omitted it because the speech indicates what was omitted.

Tafsir al-Qurtubi

The Almighty said: **It is God who has made for you the grazing livestock**. Abu Ishaq Al-Zajjaj said: The grazing livestock here are camels. **That you may ride some of them and eat some of them**. Those who forbade eating horses and permitted eating camels argued that God, the Almighty, said about the grazing livestock: **And some of them you may eat**. And He said in Al-Khalil: **And horses, mules, and donkeys that you may ride**. (al-Nahl 16:8) He did not mention permitting eating them. This has already been mentioned in full in An-Nahl.

Tafsir Ibn Kathir

God Almighty says, thanking His servants for the livestock He created for them, namely camels, cows, and sheep. Some of them they ride and some they eat. Camels are ridden, eaten, milked, and heavy loads are carried on them during journeys and on trips to distant lands and vast regions. Cows are eaten, their milk is drunk, and the land is plowed. Sheep are eaten, their milk is drunk, and their wool, hair, and fur are sheared to make furniture, clothing, and luggage, as explained and explained in places mentioned previously in Surat Al-An'am, Surat Al-Nahl, and others. Therefore, God Almighty said here, "That you may ride from them and eat from them. And for you therein are benefits and that you may attain thereby a need in your hearts, and upon them and upon ships you are carried." And His Almighty saying, **And He shows you His signs**, meaning His proofs and evidence in the horizons and

within yourselves. **Then which of the signs of God will you deny?** meaning that you are not able to deny any of His signs except by being stubborn and arrogant.

Fath al-Qadir

Then the Almighty bestowed upon His servants a type of His countless blessings, saying: 79- **God is He who has made for you the grazing livestock** meaning He created them for your sake. Al-Zajjaj said: The grazing livestock here are the camels, and it was said that the eight pairs **that you may ride from them** "from" is for partiality, and likewise in His statement: **and from them you eat**. It is permissible for it to be for the beginning of the goal in both instances, and its meaning is the beginning of riding and the beginning of eating, but the first is more appropriate. The meaning is: that you may ride some of them and eat some of them.

Tafsir al-Baghawi

79. **It is God who made for you the livestock that you may ride some of them**, some of them, **and some of them you may eat**.

Tafsir al-Baidawi

79- **It is God who made for you livestock that you may ride some of them and eat some of them**. Some of them are eaten, such as sheep, and some of them are eaten and ridden, such as camels and cows.

Surat Ghafir 40:80

And for you therein are benefits, and that you may attain thereby a need in your hearts, and upon them and upon ships you are carried.

Surat Ghafir 40:80

And for you therein are benefits, and that you may attain thereby a need in your hearts, and upon them and upon ships you are carried.

Tafsir al-Jalalayn

80 - **And for you therein are benefits** from pearls, offspring, hair, and wool **and that you may attain thereby a need in your hearts** which is carrying heavy loads to the country **and upon them** on land **and upon ships** ships at sea **you are carried**

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And you have benefits in them**, is that He made for you from their hides houses that you find light on the day of your departure and the day of your stay, and from their wool, fur, and hair, furniture and provisions for a time.

And His statement, **And that you may accomplish through it a need in your hearts**, means: And that you may accomplish through the load on some of them, and that is the camel, a need in your hearts that you would not have been able to accomplish without it, except with great difficulty, as the Most High said, **And that you may carry your loads to a land which you could not have reached except with great difficulty** (al-Nahl 16:7).

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 that you may convey through it a need in your hearts** means the camels that carry your loads to a country.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And that you may convey to her a need in your hearts** for whatever your need was.

His saying: **And upon them** means: And upon these camels, and similar to them of the ridden livestock. **And upon the ships** means: And upon the ships. **You are carried**. He says: We carry you upon these on land, and upon these at sea.

Tafsir al-Qurtubi

The Almighty says: **And for you therein are benefits** in the fur, wool, hair, milk, butter, ghee, cheese, and other things. **And that you may attain therein a need in**

your hearts meaning, to carry heavy loads and travel. All of this has been explained in An-Nahl, so there is no point in repeating it. Then He said: **And upon them** meaning the livestock on land **and upon the ships** in the sea **you are carried**.

Tafsir Ibn Kathir

God Almighty says, thanking His servants for the livestock He created for them, namely camels, cows, and sheep. Some of them they ride and some they eat. Camels are ridden, eaten, milked, and heavy loads are carried on them during journeys and on trips to distant lands and vast regions. Cows are eaten, their milk is drunk, and the land is plowed. Sheep are eaten, their milk is drunk, and their wool, hair, and fur are sheared to make furniture, clothing, and luggage, as explained and explained in places mentioned previously in Surat Al-An'am, Surat Al-Nahl, and others. Therefore, God Almighty said here, "That you may ride from them and eat from them. And for you therein are benefits and that you may attain thereby a need in your hearts, and upon them and upon ships you are carried." And His Almighty saying, **And He shows you His signs**, meaning His proofs and evidence in the horizons and within yourselves. **Then which of the signs of God will you deny?** meaning that you are not able to deny any of His signs except by being stubborn and arrogant.

Fath al-Qadir

80- **And for you therein are other benefits** besides riding and eating fur, wool, hair, butter, ghee, cheese, and other things. **And that you may achieve thereby a need in your hearts**. Mujahid, Muqatil, and Qatadah said: They carry your burdens from one land to another. This has been fully explained in Surat An-Nahl. **And upon them and upon ships you are carried**. That is, on camels on land and on ships at sea. It was said that what is meant by carrying livestock here is carrying children and women in litters.

Tafsir al-Baghawi

80. **And you have benefits in them**, in their wool, fur, hair, and milk. **And that you may accomplish through them a need in your hearts**, they carry your burdens from one land to another, and that you may accomplish through them your needs. **And upon them and upon the ships you are carried**, meaning, on camels on land and on ships at sea. Similar to this is the saying of God Almighty: **And We carried them on land and sea** (al-Isra' 17:70).

Tafsir al-Baidawi

80- **And for you therein are benefits** such as milk, hides, and wool. **And that you may attain thereby a**

need in your hearts by traveling upon them. **And upon them** on land. **And upon ships** at sea. **You carry** He said **and upon ships** and did not say **in ships** for the sake of pairing, and changing the pattern of eating because it is within the realm of necessity. It was said that it is intended for livelihood, which is among the necessities, and for enjoyment and riding, and traveling upon them may be for religious purposes, obligatory or recommended, or for the difference between the object and the benefit.

Surat Ghafir 40:81

And He shows you His signs. Then which of the signs of God do you deny?

Surat Ghafir 40:81

And He shows you His signs. Then which of the signs of God do you deny?

Tafsir al-Jalalayn

81 - **And He shows you His signs, so which of the signs of God** indicating His oneness **do you deny?** A question of rebuke and the masculine gender is more famous than its feminine gender.

Tafsir al-Suyuti

Tafsir al-Tabari

And He shows you His signs He says: And He shows you His proofs, **So which of the signs of God do you deny?** He says: So which of the proofs of God that He shows you, O people, in the heavens and the earth, do you deny the validity of, so you lie because of their corruption in the oneness of God, and you call upon a god other than Him.

Tafsir al-Qurtubi

The Almighty's saying: **And He shows you His signs** meaning His signs that indicate His oneness and power as mentioned. **Then which of the signs of God do you deny?** The subject of *any* is in the accusative case with *tankarun* because the interrogative is at the beginning of the sentence and what precedes it does not affect it. If it was with the verb *ha*, the preferred choice would have been for *any* to be in the nominative case. If the interrogative was with *alif* or *hal* and after them was a noun followed by a verb with *ha*, the preferred choice would have been for the accusative case. Meaning, if you do not deny that these things are from God, then why do you deny His power to resurrect and spread?

Tafsir Ibn Kathir

God Almighty says, thanking His servants for the livestock He created for them, namely camels, cows, and sheep. Some of them they ride and some they eat. Camels are ridden, eaten, milked, and heavy loads are carried on them during journeys and on trips to distant lands and vast regions. Cows are eaten, their milk is drunk, and the land is plowed. Sheep are eaten, their milk is drunk, and their wool, hair, and fur are sheared to make furniture, clothing, and luggage, as explained and explained in places mentioned previously in Surat Al-An'am, Surat Al-Nahl, and others. Therefore, God Almighty said here, "That you may ride from them and eat from them. And for you therein are benefits and that you may attain thereby a need in your hearts, and upon them and upon ships you are carried." And His

Almighty saying, **And He shows you His signs**, meaning His proofs and evidence in the horizons and within yourselves. **Then which of the signs of God will you deny?** meaning that you are not able to deny any of His signs except by being stubborn and arrogant.

Fath al-Qadir

81- **And He shows you His signs** meaning His indications that point to the perfection of His power and His oneness. **Then which of the signs of God do you deny?** They are all so obvious and not hidden that no one can deny them and no one can reject them. In it is a rebuke and a great rebuke to them, and the accusative is **you will deny**. It was brought forward before the agent in it because it is the beginning of the speech.

Tafsir al-Baghawi

81. **And He shows you His signs**, the evidence of His power, **so which of the signs of God do you deny?**

Tafsir al-Baidawi

81- **And He shows you His signs** His evidence indicating the perfection of His power and the abundance of His mercy. **Then which of the signs of God meaning which of those signs do you deny?** because they are so obvious that they cannot be denied. It is a nasb, meaning if you had considered it related to its pronoun, it would have been better to raise it and differentiate it with the taa in *which* which is more unusual than it in names other than attributes because of its ambiguity.

Surat Ghafir 40:82

Have they not traveled through the land and observed what was the end of those before them? They were more numerous than them and stronger in strength and in traces upon the land, but what they used to earn did not avail them.

Tafsir al-Jalalayn

82 - **Have they not traveled through the land and observed what was the end of those before them? They were more numerous than them and stronger in power and in traces on the land of factories and palaces but what they used to earn did not avail them.**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: "Have these disputants among your people, O Muhammad, not traveled to Syria and Yemen in the land? They traveled in winter and summer, so that they could see in the land they had trodden, and see what We had done to those nations before them, and see what punishment We brought upon them because of their denial of Our messengers and their rejection of Our signs. How was the end of their denial? "They were more numerous than them." He says: Those who came before these disbelievers from Quraysh were more numerous than these, more powerful, stronger in strength, and more lasting in the land, because they used to carve houses out of the mountains and build factories.

And Mujahid used to say: Concerning this, Al-Harith narrated to me, saying: Al-Hasan narrated to us, saying: Warqa' narrated to us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And traces on the earth** means the walking with their feet. **But what they used to earn availed them** means: When Our punishment and might came to them, what they used to build in the mountains did not avail them, nor did that protect them from anything, but they all perished and were destroyed. It has been said that the meaning of His statement: **But what availed them** is: What availed them? According to this interpretation, the first *ma* should be in the accusative case, and the second in the nominative case. He says: So for these disputants from among your people, O Muhammad, there is a lesson in them if they pay heed, and a warning if they take heed. And when Our punishment befalls the criminal people, nothing can repel it, and nothing can prevent it. And it will befall them if they turn to believing in you.

Tafsir al-Qurtubi

The Almighty said: **Have they not traveled through the land** until they saw the traces of the previous nations **They were more numerous than them** "and stronger in strength and traces in the land? But what they earned

did not avail them" of buildings and wealth and what they brought with them of children and followers. It is said: "I asked for his intercession with you. **Based on this, ma**" is for denial, meaning that it did not avail them at all. It was said: "**ma is for interrogation, meaning what thing did their earnings avail them when they perish? akther is not declined because it is on the pattern of afaal. The Kufians claimed that everything that is not declined can be declined except for afaalala from kadha, because it is not permissible in any way in da'r or other than it if it is accompanied by min.**" Abu al-Abbas said: If it were one of the things that prevent it from being declined, it would be necessary not to say: "I passed by someone better than you and worse than you and Amr."

Tafsir Ibn Kathir

God Almighty tells us about the nations who denied the messengers in ancient times and what severe punishment befell them despite their great strength and the wealth they had accumulated on earth. But that did not avail them anything nor did it ward off from them an atom of God's wrath. This is because when the messengers came to them with clear proofs, decisive arguments, and overwhelming evidence, they did not pay attention to them or accept them and were satisfied with what they had of knowledge, in their opinion, rather than what the messengers had brought them. Mujahid said: They said: We know more than them. We will not be resurrected and we will not be punished. Al-Suddi said: They rejoiced in what they had of knowledge despite their ignorance, so God Almighty's wrath came to them that which they could not bear. **And that which they used to ridicule encompassed them** means it encompassed them. **So when they saw Our wrath** means they witnessed the punishment befalling them, "They said: We believe in God alone and we disbelieve in that which we used to associate with Him" meaning they believed in God Almighty and disbelieved in the tyrant, but where stumbling blocks are not said And no excuse will avail. This is like what Pharaoh said when he was about to drown: **I believe that there is no god except that in whom the Children of Israel believe, and I am of the Muslims.** God the Most High said: **Now, although you disobeyed before and were among the corrupters.** That is, God did not accept it from him because He had answered the supplication of His Prophet Moses, peace be upon him, when he said: **And harden their hearts so that they will not believe until they see the painful punishment.** And likewise God the Most High said here: "But their belief did not benefit them when they saw Our punishment. This is the way of God which has already been with His servants." That is, this is God's ruling regarding all who repent upon witnessing the punishment: it will not be accepted. For this reason it is stated in the hadith: **God the Most High accepts the repentance of the servant as long as he has not yet gurgled.** That is, when he has gurgled and the soul has reached the throat and he has seen the angel, then there is no repentance at that time. For this reason God the Most High said: **And there the disbelievers will lose.** The last part of Surah Ghafir. All praise and thanks are due to God.

Surat Ghafir 40:82

Have they not traveled through the land and observed what was the end of those before them? They were more numerous than them and stronger in strength and in traces upon the land, but what they used to earn did not avail them.

Fath al-Qadir

Then the Almighty guided them to consider and reflect on the signs of God, saying: 82- **Have they not traveled through the land and observed what was the end of those before them?** Of the nations who disobeyed God and denied His messengers, for the traces found in their homes indicate the punishment that befell them and the evil end they met. Then the Almighty explained that those nations were superior to these in number and strength, saying: **They were more numerous than them and stronger in strength,** meaning more numerous than them, stronger in body, and more abundant in wealth, *and* more evident than them **traces in the land** in buildings, factories, and crops, **so what they used to earn availed them not.** The first *ma* may be an interrogative: meaning what availed them not, or negative: meaning it did not avail them, and the second *ma* may be a relative pronoun or a verbal noun.

Tafsir al-Baghawi

82. **Have they not traveled through the land and observed what was the end of those before them? They were more numerous than them and stronger in power and in traces upon the land.** Meaning: their factories and palaces. **But what they used to earn did not avail them.** It was said that it is in the sense of a question, and its meaning is: What availed them from their earnings?

Tafsir al-Baidawi

82- **Have they not traveled through the land and observed what was the end of those before them? They were more numerous than them and stronger in strength and [in] traces [of] the land.** What remains of them of palaces, factories, and the like, and it was said that their footprints are in the earth due to the enormity of their bodies. **So what they used to earn did not avail them.** The first *ma* is a negative or interrogative noun governed by *aghna*, and the second is a relative or verbal noun governed by it.

Surat Ghafir 40:83

So when their messengers came to them with clear proofs, they rejoiced in what they had of knowledge, and what they used to ridicule overtook them.

Tafsir al-Jalalayn

83 - **So when their messengers came to them with clear proofs** the apparent miracles **they rejoiced** that is, the disbelievers **in what they had** that is, the messengers **of knowledge** a joy of mockery and laughter, denying it **and that which they used to ridicule** descended **upon them** that is, the punishment

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: When the messengers whom God had sent to these nations before Quraysh came to them with clear proofs, meaning: with the clear arguments of God Almighty: **They rejoiced in what they had of knowledge**. He says: They rejoiced out of ignorance in what they had of knowledge and said: We will not be resurrected, and God will not punish us.

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

Mention of those who said that: Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, 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 the statement of God, **They rejoiced in what they had of knowledge**, he said: Their saying: We are more knowledgeable than them, we will not be punished, and we will not be resurrected.

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, **They rejoiced in what they had of knowledge** with their ignorance.

His statement: **And that which they used to ridicule overtook them**. He says: And that which they used to hasten to bring to His Messengers in mockery and ridicule overtook them from the punishment of God.

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

Mention of those 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, his statement: **And that which they used to ridicule overtook them** is what their messengers brought them of the truth.

Tafsir al-Qurtubi

The Almighty says: **So when their messengers came to them with clear proofs** meaning with clear verses. **They rejoiced in what they had of knowledge**. There are three opinions on the meaning of this. Mujahid said: The disbelievers who rejoiced in what they had of knowledge said: We know more than them; we will never be punished or resurrected. It was also said: The disbelievers rejoiced in what they had of worldly knowledge, such as: **They know only the outward appearance of the life of this world**. (Ar-Rum 30:7) It was also said: Those who rejoiced in the messengers when their people denied them, God informed them that He would destroy the disbelievers and save them and those who were cursed. So they rejoiced in what they had of knowledge, with the salvation of the believers. **And that which they used to ridicule encompassed them** meaning the punishment for mocking what the messengers had brought, may God's prayers and peace be upon them.

Tafsir Ibn Kathir

God Almighty tells us about the nations who denied the messengers in ancient times and what severe punishment befell them despite their great strength and the wealth they had accumulated on earth. But that did not avail them anything nor did it ward off from them an atom of God's wrath. This is because when the messengers came to them with clear proofs, decisive arguments, and overwhelming evidence, they did not pay attention to them or accept them and were satisfied with what they had of knowledge, in their opinion, rather than what the messengers had brought them. Mujahid said: They said: We know more than them. We will not be resurrected and we will not be punished. Al-Suddi said: They rejoiced in what they had of knowledge despite their ignorance, so God Almighty's wrath came to them that which they could not bear. **And that which they used to ridicule encompassed them** means it encompassed them. **So when they saw Our wrath** means they witnessed the punishment befalling them, "They said: We believe in God alone and we disbelieve in that which we used to associate with Him" meaning they believed in God Almighty and disbelieved in the tyrant, but where stumbling blocks are not said And no excuse will avail. This is like what Pharaoh said when he was about to drown: **I believe that there is no god except that in whom the Children of Israel believe, and I am of the Muslims**. God the Most High said: **Now, although you disobeyed before and were among the corrupters**. That is, God did not accept it from him because He had answered the supplication of His Prophet Moses, peace be upon him, when he said: **And harden their hearts so that they will not believe until they see the painful punishment**. And likewise God the Most High said here: "But their belief did not benefit them when they saw Our punishment. This is the way of God which has already been with His servants." That is, this is God's ruling regarding all who repent upon witnessing the punishment: it will not be accepted. For this reason it is stated in the hadith: **God the Most High accepts the repentance of the servant as long as he**

Surat Ghafir 40:83

So when their messengers came to them with clear proofs, they rejoiced in what they had of knowledge, and what they used to ridicule overtook them.

has not yet gurgled. That is, when he has gurgled and the soul has reached the throat and he has seen the angel, then there is no repentance at that time. For this reason God the Most High said: **And there the disbelievers will lose.** The last part of Surah Ghafir. All praise and thanks are due to God.

rejoiced in what they were given of knowledge and thanked God for it, and the punishment for their ignorance and mockery overtook the disbelievers.

Fath al-Qadir

83- **So when their messengers came to them with clear proofs** meaning with clear arguments and apparent miracles **they rejoiced in what they had of knowledge** meaning they showed joy in what they claimed to be knowledge of the false doubts and false claims. He called it knowledge to mock them, or what they believed. Mujahid said: They said, "We know more than them. We will never be punished or resurrected." It was said that what is meant by knowledge is the conditions of this world, not religion, as in His statement, **They know only the outward appearance of the life of this world.** It was said that those who rejoiced in what they had of knowledge were the messengers, because when their people denied them, God informed them that He would destroy the disbelievers and save the believers, so they rejoiced at that. **And that which they used to ridicule encompassed them** meaning, the recompense for their mockery encompassed them.

Tafsir al-Baghawi

83. **So when their messengers came to them with clear proofs, they rejoiced,** they were satisfied, **with what they had of knowledge.** Mujahid said: It is their saying, "We know best. We will not be resurrected and we will not be punished." This is called knowledge based on what they claim and allege, but in reality it is ignorance. **And that which they used to ridicule overtook them.**

Tafsir al-Baidawi

83- **So when their messengers came to them with clear proofs** with miracles or clear signs, **they rejoiced in what they had of knowledge** and they despised the knowledge of the messengers. What is meant by knowledge is their false beliefs and their false doubts, such as His statement: **Rather, their knowledge will overtake them in the Hereafter,** which is their statement: **We will not be resurrected nor will we be punished,** and **I do not think the Hour will come,** and similar things. He called it knowledge, as they claim, to mock them, or the knowledge of nature, astrology, industries, and similar things, or the knowledge of the prophets. Their rejoicing in it was their laughter and mockery of it, and this is supported by: **And that which they used to ridicule overtook them.** It was also said that the rejoicing was for the messengers, because when they saw the persistence of the ignorance of the disbelievers and the evil end they would have, they

Surat Ghafir 40:84

So when they saw Our might, they said, **We believe in God alone and disbelieve in that which we used to associate with Him.**

Tafsir al-Jalalayn

84 - **So when they saw Our punishment** the severity of Our torment **they said, We believe in God alone and disbelieve in that which we used to associate with Him**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So when these nations that denied Our messengers saw Our punishment, meaning that the punishment that God promised them through His messengers had come upon them.

As Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **So when they saw Our might**, he said: the punishments that befell them.

And His statement: **They said, 'We believe in God alone,'** means: They said, **We have acknowledged the oneness of God, and we have believed that there is no god but God, and we have disbelieved in what we used to associate with Him,** meaning: We have denied the gods that we used to associate with God before our time in our worship, and we worshipped them along with Him, and we took them as gods, so we have disavowed them.

Tafsir al-Qurtubi

God Almighty says: **So when they saw Our punishment,** meaning when they witnessed the punishment, **they said, 'We believe in God alone and disbelieve in that which we used to associate with Him,'** meaning in the idols that we associated with them in worship.

Tafsir Ibn Kathir

God Almighty tells us about the nations who denied the messengers in ancient times and what severe punishment befell them despite their great strength and the wealth they had accumulated on earth. But that did not avail them anything nor did it ward off from them an atom of God's wrath. This is because when the messengers came to them with clear proofs, decisive arguments, and overwhelming evidence, they did not pay attention to them or accept them and were satisfied with what they had of knowledge, in their opinion, rather than what the messengers had brought them. Mujahid said: They said: We know more than them. We will not be resurrected and we will not be

punished. Al-Suddi said: They rejoiced in what they had of knowledge despite their ignorance, so God Almighty's wrath came to them that which they could not bear. **And that which they used to ridicule encompassed them** means it encompassed them. **So when they saw Our wrath** means they witnessed the punishment befalling them, "They said: We believe in God alone and we disbelieve in that which we used to associate with Him" meaning they believed in God Almighty and disbelieved in the tyrant, but where stumbling blocks are not said And no excuse will avail. This is like what Pharaoh said when he was about to drown: **I believe that there is no god except that in whom the Children of Israel believe, and I am of the Muslims.** God the Most High said: **Now, although you disobeyed before and were among the corrupters.** That is, God did not accept it from him because He had answered the supplication of His Prophet Moses, peace be upon him, when he said: **And harden their hearts so that they will not believe until they see the painful punishment.** And likewise God the Most High said here: "But their belief did not benefit them when they saw Our punishment. This is the way of God which has already been with His servants." That is, this is God's ruling regarding all who repent upon witnessing the punishment: it will not be accepted. For this reason it is stated in the hadith: **God the Most High accepts the repentance of the servant as long as he has not yet gurgled.** That is, when he has gurgled and the soul has reached the throat and he has seen the angel, then there is no repentance at that time. For this reason God the Most High said: **And there the disbelievers will lose.** The last part of Surah Ghafir. All praise and thanks are due to God.

Fath al-Qadir

84- **So when they saw Our punishment,** meaning they witnessed Our torment descending upon them, **they said, 'We believe in God alone and disbelieve in that which we used to associate with Him,'** meaning the idols that they used to worship.

Tafsir al-Baghawi

84. **So when they saw Our might, they said, 'We believe in God alone and disbelieve in that which we used to associate with Him.'** That is, we disavow what we used to equate with God.

Tafsir al-Baidawi

84- **So when they saw Our punishment,** the severity of Our punishment, **they said, 'We believe in God alone and disbelieve in that which we used to associate with Him,'** meaning the idols.

Surat Ghafir 40:85

So their faith did not benefit them when they saw Our punishment. This is the way of God which has already been in effect for His servants. And there the disbelievers lost.

Surat Ghafir 40:85

So their faith did not benefit them when they saw Our punishment. This is the way of God which has already been in effect for His servants. And there the disbelievers lost.

Tafsir al-Jalalayn

85 - (So their faith did not benefit them when they saw Our punishment. This is the way of God) He made it an accusative in the source with an implied verb from His word **which has passed among His servants** among the nations, that faith does not benefit them at the time of the punishment's descent **and there the disbelievers lost** their loss became clear to everyone and they were losers at every time before that.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Their belief in the Oneness of God in this world did not benefit them when they saw that His punishment had descended and His torment had arrived, because they believed when belief does not benefit the one who believes, since God's judgment had already passed from His knowledge, that whoever repents after the punishment from God descends for denying Him, his repentance will not benefit 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, regarding his statement: **So their faith did not benefit them when they saw Our punishment**: When they saw the punishment of God in this world, faith did not benefit them at that time.

And His statement: **The law of God that has already been in effect with His servants** means: God, the Blessed and Exalted, did not forgive them, nor accept their repentance, nor did He make them return to faith in God and to belief in His messengers after they had witnessed His wrath. He brought down upon them His law that had already been in effect with His creation, and for that reason He did not forgive them nor accept their repentance in that situation.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatajah, **The law of God that has passed with His servants** means: This was the law of God with those who passed before, when they saw the punishment of God, their faith would not benefit them at that time.

And His statement: **And there the disbelievers will lose**, meaning: And he will perish when the wrath of God

comes, so his deal will be lost and he will trade the Hereafter for this world, forgiveness for punishment, and faith for disbelief. The disbelievers in their Lord, the ones who deny the Oneness of their Creator, who take for themselves gods besides Him whom they worship instead of their Creator.

Tafsir al-Qurtubi

God the Almighty says: **So their faith did not benefit them** in God when they witnessed the punishment and saw the might. **The way of God** is a verbal noun, because the Arabs say: **A law, a law, a law** meaning that God the Almighty has made a law for the disbelievers that faith will not benefit them when they see the punishment. This has been explained in Surat An-Nisa' and Surat Yunus, and that repentance is not accepted after seeing the punishment and attaining necessary knowledge. It has been said: That is, beware, O people of Mecca, of God's way of destroying the disbelievers. So **the way of God** is in the accusative case as a warning and an enticement. **And there the disbelievers lost** Az-Zajaj said: They were losers before that, but the loss was explained to us when they saw the punishment. It was said: There is an inversion of the former, meaning **their faith did not benefit them when they saw Our punishment** (and there the disbelievers lost) like Our way with all the disbelievers, so *way* is in the accusative case by removing the preposition, meaning like God's way with all the nations. And God knows best.

Tafsir Ibn Kathir

God Almighty tells us about the nations who denied the messengers in ancient times and what severe punishment befell them despite their great strength and the wealth they had accumulated on earth. But that did not avail them anything nor did it ward off from them an atom of God's wrath. This is because when the messengers came to them with clear proofs, decisive arguments, and overwhelming evidence, they did not pay attention to them or accept them and were satisfied with what they had of knowledge, in their opinion, rather than what the messengers had brought them. Mujahid said: They said: We know more than them. We will not be resurrected and we will not be punished. Al-Suddi said: They rejoiced in what they had of knowledge despite their ignorance, so God Almighty's wrath came to them that which they could not bear. **And that which they used to ridicule encompassed them** means it encompassed them. **So when they saw Our wrath** means they witnessed the punishment befalling them, "They said: We believe in God alone and we disbelieve in that which we used to associate with Him" meaning they believed in God Almighty and disbelieved in the tyrant, but where stumbling blocks are not said And no excuse will avail. This is like what Pharaoh said when he was about to drown: **I believe that there is no god except that in**

whom the Children of Israel believe, and I am of the Muslims. God the Most High said: **Now, although you disobeyed before and were among the corrupters.** That is, God did not accept it from him because He had answered the supplication of His Prophet Moses, peace be upon him, when he said: **And harden their hearts so that they will not believe until they see the painful punishment.** And likewise God the Most High said here: "But their belief did not benefit them when they saw Our punishment. This is the way of God which has already been with His servants." That is, this is God's ruling regarding all who repent upon witnessing the punishment: it will not be accepted. For this reason it is stated in the hadith: **God the Most High accepts the repentance of the servant as long as he has not yet gurgled.** That is, when he has gurgled and the soul has reached the throat and he has seen the angel, then there is no repentance at that time. For this reason God the Most High said: **And there the disbelievers will lose.** The last part of Surah Ghafir. All praise and thanks are due to God.

Fath al-Qadir

85- **So their faith did not benefit them when they saw Our punishment** meaning when they witnessed Our punishment, because that faith is not the kind of faith that benefits its possessor, for only voluntary faith benefits, not forced faith. **The way of God that has passed among His servants** meaning that which has already occurred among His servants. The meaning is that God, the Exalted, has established this way for all nations, that faith will not benefit them when they see the punishment. This has been explained previously in Surat An-Nisa and Surat At-Tawbah. The accusative of *sunnah* is used as a verbal noun emphasizing a deleted verb, similar to **God's promise** and similar emphatic verbal nouns. It has also been said that it is used as a warning: meaning, O people of Makkah, beware of God's way with past nations. The former is more appropriate. **And there the disbelievers lost** meaning when they saw God's punishment and witnessed His punishment. Al-Zajaj said: The disbeliever is a loser at all times, but their loss will become clear to them when they see the punishment.

Ahmad, Al-Tirmidhi **who authenticated it**, Al-Hakim **who authenticated it**, Ibn Mardawayh, and Al-Bayhaqi in Al-Ba'th wa Al-Nushur narrated on the authority of Abdullah ibn Amr that he said: "The Messenger of God (blessings and peace of God be upon him) recited: 'When the shackles are on their necks' until the verse: 'are set ablaze.' He said: 'If a bullet the size of this' - and he pointed to a skull - were sent down from the sky to the earth, a distance of five hundred years, it would reach the earth before nightfall. If it were sent down from the top of the chain, it would travel for forty years, day and night, before reaching its base, or he said its bottom.'" Ibn Abi Al-Dunya narrated in Sifat Al-Nahar on the authority of Ibn Abbas that he said: They will swim in the boiling water, and everything on them will be sloughed off - skin, flesh, and veins - until it reaches his heels, until his flesh is the size of his height, and his height is sixty cubits. Then he will be covered with another skin, then he will be set ablaze in the boiling water. Al-Tabarani narrated in Al-Awsat and Ibn Mardawayh narrated on the authority of Ali ibn Abi

Talib regarding the verse: 'And among them are those whose history We have not told you' - that he said: God sent an Abyssinian slave, and he is one of those whose history We have not told Muhammad.

Tafsir al-Baghawi

85. **So their faith did not benefit them when they saw Our punishment**, Our torment, **the way of God**. It was said: It is in the accusative case by removing the preposition, meaning: like the way of God. It was also said: it is on the source. It was also said: it is on the temptation, meaning: beware of the way of God, **which has already occurred among His servants**, and that way is that when they witness the torment of God they believe, and their faith does not benefit them when they witness the torment.

And there the disbelievers will lose, by going to both abodes. Al-Zajaj said: The disbeliever is a loser at all times, but their loss will become clear to them when they see the punishment.

Tafsir al-Baidawi

85- **So their faith did not benefit them when they saw Our punishment** because it was not acceptable at that time. That is why He said, **was not** meaning it was not correct or valid. The first *fa* is because His saying, **so it did not avail** is like a result of His saying, **they were more numerous than them**. The second is because His saying, **so when their messengers came to them** is like an explanation of His saying, **so it did not avail**. The remaining two are because the punishment is caused by the coming of the messengers, while the negation of faith is caused by seeing them. **The way of God which has already been with His servants** means that God's way is a past way with His servants, and it is one of the confirmed sources. **And the disbelievers lost there** meaning at the time of their seeing the punishment. It is a place name borrowed for time. It was narrated from the Prophet, may God bless him and grant him peace, that **Whoever recites Surat Al-Mu'min, there will not remain the soul of a prophet, a truthful person, a martyr, or a believer except that he will pray for him and seek forgiveness for him.**

Surat Fussilat 41:1
Ha Mim

Surat Fussilat 41:1

Ha Mim

Tafsir al-Jalalayn

1 - **Ha Mim** God knows best what He meant by it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: We have already stated before what we have said about the meaning of <Ha Mim>, and the statement on this topic is like the statement on that.

Tafsir al-Qurtubi

Meccan according to everyone, and it is fifty-four verses, and it was said: fifty-three verses.

God Almighty says: **Ha Meem**.

Tafsir Ibn Kathir

Surah Fussilat

It is Meccan. In the name of God, the Most Gracious, the Most Merciful.

God the Almighty says: "Ha Meem. A revelation from the Most Gracious, the Most Merciful." This means the Qur'an was revealed from the Most Gracious, the Most Merciful, as in His saying: **Say, 'The Holy Spirit has brought it down from your Lord in truth.'** And His saying: "And indeed, it is a revelation from the Lord of the worlds. * The Trustworthy Spirit has brought it down * Upon your heart that you may be among the warners." And His saying, the Blessed and Exalted: **A Book whose verses are detailed**, meaning its meanings are made clear and its rulings are perfected. **An Arabic Qur'an**, meaning that while it is an Arabic Qur'an, its meanings are clear and distinct, its words are clear and unmistakable, as in His saying, the Almighty: **A Book whose verses have been perfected and then detailed from One Who is Wise and Acquainted**, meaning it is miraculous in terms of its wording and meaning. "Falsehood cannot come to it from before it or from behind it. A revelation from One Who is Wise and Praiseworthy." And His saying, the Almighty: **For a people who know**, meaning only the well-established scholars know this clarification and clarity. **As a bringer of good tidings and a warner**, meaning sometimes He gives good tidings to the believers and sometimes He warns the disbelievers. **But most of them turn away, so they do not hear**, meaning most of the Quraysh, so they do not understand anything of it, with its statement and clarity: "And they said, 'Our hearts are within coverings'

meaning, covered in coverings, 'from that to which you invite us, and in our ears is deafness' meaning, deafness to what you have brought to us, 'and between us and you is a veil' so nothing of what you say reaches us, 'So work, indeed we are working' meaning, you work according to your way and we will follow our way, we will not follow you. The learned Imam 'Abd ibn Hamid said in his Musnad: Ibn Abi Shaybah told me, Ali ibn Musahhir told us, on the authority of Al-Ajlal, on the authority of Al-Ziyal ibn Harmalah Al-Asadi, on the authority of Jabir ibn 'Abdullah, may God be pleased with him, who said: The Quraysh gathered one day and said, 'Look for the most knowledgeable of you in magic, divination and poetry. Let this man who has divided our community, scattered our affairs and criticized our religion come and speak to him, and let us see what he will say to him.' They said, 'We do not know anyone other than 'Utbah ibn Rabi'ah.' They said, 'You, O Abu Al-Walid.' So 'Utbah came to him and said, 'O Muhammad, are you better or 'Abdullah?'" The Messenger of God, may God bless him and grant him peace, was silent. He said, **Are you better than Abdul Muttalib?** The Messenger of God, may God bless him and grant him peace, was silent. He said, "If you claim that these people are better than you, then they have worshipped the gods that you have criticized. But if you claim that you are better than them, then speak so that we may hear your words. By God, we have never seen a young lamb more ominous for your people than you. You have divided our community, scattered our affairs, criticized our religion, and disgraced us among the Arabs. It has even spread among them that there is a magician among the Quraysh and a soothsayer among the Quraysh. By God, we are only waiting for the cry of a pregnant woman, that some of us will rise up against each other with swords until we are annihilated. O man, if you are only in need, we will gather for you until you are the richest man of the Quraysh. But if you are in need, then choose any women of the Quraysh you wish, and we will marry you to ten." The Messenger of God, may God bless him and grant him peace, said, **Are you done?** He said, Yes. The Messenger of God, may God bless him and grant him peace, said, **In the name of God, the Most Gracious, the Most Merciful.** "Ha Meem. A revelation from the Most Gracious, the Most Merciful." Until he reached, **But if they turn away, then say, 'I have warned you of a thunderbolt like the thunderbolt of the heavens and the earth.'** The thunderbolt of Aad and Thamud. Utbah said, **Enough, enough! You have nothing else to say.** The Messenger of God (peace and blessings of God be upon him) said, *No*. He returned to the Quraysh and they said, **What is behind you?** He said, **I have not left anything that I think you will speak to him about, but I spoke to him.** They said, **Did he answer you?** He said, **No, by the One Who set it up, I did not understand anything of what he said except that he warned you of a thunderbolt like the thunderbolt of Aad and Thamud.** They said, **Woe to you! The man speaks to you in Arabic and you do not know what he said?** He said, **No, by God, I did not understand anything of what he said except that he mentioned the thunderbolt.** And thus it was narrated by Al-Hafiz Ayu Ya'la Al-Mawsili in his Musnad on the

authority of Abu Bakr bin Abi Shaybah with his chain of transmission similar to it, and Al-Baghawi included it in his interpretation on the authority of Muhammad bin Fadil on the authority of Al-Ajlal, who is Ibn 'Abdullah Al-Kindi Al-Kufi and he was somewhat weak, on the authority of Al-Ziyal bin Harmalah on the authority of Jabir bin 'Abdullah, may God be pleased with him, so he mentioned the hadith up to his saying: **But if they turn away, then say, 'I have warned you of a thunderbolt like the thunderbolt of 'Ad and Thamud.'** So 'Utbah held his mouth and urged him to be kind and returned to his family and did not go out to the Quraysh and remained away from them. Abu Jahl said, "O people of the Quraysh, by God, we see that 'Utbah has turned to Muhammad and liked his food. This is only because of a need that has befallen him, so let us go to him." So they went to him and Abu Jahl said, "O 'Utbah, what has kept you away from us is that you have turned to Muhammad and liked his food. If you have a need, we will gather for you from our wealth what will suffice you instead of Muhammad's food." 'Utbah became angry and swore that he would never speak to Muhammad again and said, **By God, you know that I am one of the richest of the Quraysh, but I...** I came to him and told him the story, and he answered me with something that, by God, was neither poetry, nor divination, nor magic. He recited the surah until the verse: **But if they turn away, then say, 'I have warned you of a thunderbolt like the thunderbolt of 'Aad and Thamud.'** So I held his mouth and implored him by kinship to desist, for you know that when Muhammad says something, he does not lie, so I feared that punishment would descend upon you. This context is more similar to that of al-Bazzar and Abu Ya'la, and God knows best. Imam Muhammad ibn Ishaq ibn Yasar included this story in his book, The Biography, in contrast to this pattern. He said, Yazid ibn Ziyad told me, on the authority of Muhammad ibn Ka'b al-Qurazi, who said: I was told that Utbah ibn Rabi'ah, who was a master, said one day while he was sitting in the gathering of the Quraysh and the Messenger of God, may God bless him and grant him peace, was sitting alone in the mosque: **O people of Quraysh, should I not go to Muhammad and speak to him and present to him matters, perhaps he will accept some of them, so we can give him whichever he wants and he will desist from us?** When Hamza, may God be pleased with him, converted to Islam and they saw the companions of the Messenger of God, may God bless him and grant him peace, increasing in number, they said: Yes, O Abu al-Walid, go to him and speak to him. So, Utbah went to him and sat next to the Messenger of God, may God bless him and grant him peace, and said: O my nephew, you are one of us, as you know, of authority in the tribe and position in lineage. And you have come to your people with a great matter by which you have divided their unity, made fools of their dreams, criticized their gods and their religion, and disbelieved in those of their forefathers who have passed away. So listen to me, as I present to you matters for you to consider, perhaps you will accept some of them. He said: The Messenger of God (peace and blessings of God be upon him) said: **Say, O Abu al-Walid, I am listening.** He said: "O son of my brother, if what you have brought is only wealth, we will collect for you from our wealth until you are the wealthiest of us. If you want honor, we will make you our leader so

that we will not decide anything without you. If what you want is kingship, we will make you our king. If what has come to you is a vision that you see and cannot repel, we will seek doctors for you and spend our wealth on it until we cure you of it, because sometimes the follower will overcome a man until he is cured of it, or something like that. When Utbah had finished and the Messenger of God (peace and blessings of God be upon him) was listening to him, he said: "Have you finished, O Abu al-Walid?" He said: Yes. He said: **Then listen to me.** He said: **I will.** He said: **In the name of God, the Most Gracious, the Most Merciful.** "Ha Meem. * A revelation from the Most Gracious, the Most Merciful. * A Book whose verses are explained in detail - an Arabic Qur'an for a people who know * A bringer of good tidings and a warner." But most of them turn away, so they do not listen. Then the Messenger of God (peace and blessings of God be upon him) continued with it while he was reciting it to him. When Utbah heard it, he listened attentively and put his hands behind his back, leaning on them, listening to him until the Messenger of God (peace and blessings of God be upon him) reached the prostration part of it. He prostrated and then said, **O Abu al-Walid, you have heard what you heard, so it is up to you to decide.** Utbah then went to his companions and some of them said to each other, **We swear by God that Abu al-Walid has come to you with a face different from the one with which he left.** When he sat down with them, they said, **What is wrong with you, Abu al-Walid?** He said, "Behind me, I heard a statement, and by God, I have never heard the like of it before. By God, it is neither magic, nor poetry, nor divination. O people of Quraysh, obey me and leave the man to me. Leave the man to what he is doing and isolate him, for by God, what I heard will be true. If the Arabs defeat him, you will have been sufficed with others, but if he prevails over the Arabs, then his kingdom will be your kingdom and his glory will be your glory, and you will be the happiest of people because of him." They said, **By God, O Abu al-Walid, he has bewitched you with his tongue.** He said, **This is my opinion of him, so do as you see fit.** This context is more similar to the one before it, and God knows best.

Fath al-Qadir

It is called Surat Ha Mim As-Sajdah and it has fifty-four verses, and some say fifty-three.

Al-Qurtubi said: It was revealed in Mecca according to everyone. Ibn Mardawayh narrated on the authority of Ibn Abbas and Ibn al-Zubayr that it was revealed in Mecca. Ibn Abi Shaybah, Abd ibn Humayd, Abu Ya'la, al-Hakim **who authenticated it**, Ibn Mardawayh, Abu Nu'aym, and al-Bayhaqi, both of them in al-Dala'il, and Ibn Asakir narrated on the authority of Jabir ibn Abdullah, who said: "The Quraysh gathered one day and said: 'Look for the most knowledgeable among you in magic, divination, and poetry. Let this man, who has divided our community, scattered our affairs, and criticized our religion, come and speak to him and see what he will say in response.' They said: 'We do not know anyone other than Utbah ibn Rabi'ah.' They said: 'Come, Abu al-Walid.' So he came to him and said: 'O Muhammad, are you better or Abdullah? Are you better or Abdul Muttalib?' The Messenger of God

Surat Fussilat 41:1

Ha Mim

(peace and blessings of God be upon him) remained silent. He said: 'If you claim that these people are better than you, then they have worshipped the gods you criticized. If you claim that you are better than them, then speak so that we may hear your words. By God, we have never seen a more ominous calf for your people than you. You have divided our community, scattered our affairs, criticized our religion, and disgraced us among the Arabs. It has even spread among them that there is a magician among the Quraysh and a soothsayer among the Quraysh. By God, you only expect the like of...' The cry of the pregnant woman is that some of us will rise up to one another with swords, O man, if what you have is only need, we will gather for you until you are the richest man of Quraysh, and if what you have is only misfortune, then choose any women of Quraysh you wish and we will marry you to ten. The Messenger of God (peace and blessings of God be upon him) said: Are you done? He said: Yes. The Messenger of God (peace and blessings of God be upon him) said: "Ha Meem. * A revelation from the Most Gracious, the Most Merciful. * A Book whose verses are detailed." Until he reached: "But if they turn away, then say: I have warned you of a thunderbolt like the thunderbolt of 'Aad and Thamud." Utbah said: **Enough, enough, you have nothing else?** He said: *No*. So he returned to Quraysh and they said: **What is behind you?** He said: **I have not left anything that I think you would speak to him about without speaking to him.** They said: **Did he answer you?** He said: **By the One who set it up with a intention, I did not understand anything of what he said except that he warned you of a thunderbolt like the thunderbolt of 'Aad and Thamud.** They said: **Woe to you, the man speaks to you in Arabic and you do not know what he said?** He said: No, by God, I did not understand anything he said except the mention of the thunderbolt. Abu Nu'aym and Al-Bayhaqi both narrated in Al-Dala'il on the authority of Ibn 'Umar who said: "When the Prophet (peace and blessings of God be upon him) recited to 'Utbah ibn Rabi'ah, 'Ha Meem, a revelation from the Most Gracious, the Most Merciful,' he came to his companions and said: 'O my people, obey me on this day and disobey me after it. By God, I have heard from this man words the like of which I have never heard before, and I did not know what he intended by it.'" In this regard, there are narrations that indicate that the Quraysh gathered and sent 'Utbah ibn Rabi'ah and that the Prophet (peace and blessings of God be upon him) recited the beginning of this surah to him.

His saying: 1- **Ha Mim** - we have already discussed its parsing and meaning in the surah before this one, so we will not repeat it.

Tafsir al-Baidawi

1- **Ha Mim** if you make it the subject then it is its predicate.

Tafsir al-Baghawi

1. Meccan **Ha Meem**

Surat Fussilat 41:2

A revelation from the Most Gracious, the Most Merciful.

Tafsir al-Jalalayn

2 - A revelation from the Most Gracious, the Most Merciful Subject

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **A revelation from the Most Gracious, the Most Merciful.** God Almighty says: This Qur'an is a revelation from the Most Gracious, the Most Merciful. He sent it down to His Prophet Muhammad, may God bless him and grant him peace.

Tafsir al-Qurtubi

God Almighty said: **A revelation from the Most Gracious, the Most Merciful.** Al-Zajjaj said: *Revelation* is raised by the subject and its predicate.

Tafsir Ibn Kathir

The Almighty says: "Ha Mim. A revelation from the Most Gracious, the Most Merciful." Meaning the Qur'an was revealed by the Most Gracious, the Most Merciful, as in His saying: **Say, 'The Holy Spirit has brought it down from your Lord in truth.'** And His saying: "And indeed, it is a revelation from the Lord of the worlds. * The Trustworthy Spirit has brought it down * Upon your heart that you may be among the warners." And His saying, the Blessed and Exalted: **A Book whose verses are detailed**, meaning its meanings are made clear and its rulings are perfected. **An Arabic Qur'an**, meaning that while it is an Arabic Qur'an, its meanings are clear and distinct, and its wording is clear and unmistakable, as in His saying, the Almighty: **A Book whose verses have been perfected and then detailed from One Who is Wise and Acquainted**, meaning it is miraculous in terms of its wording and meaning. "Falsehood cannot come to it from before it or from behind it. It is a revelation from One Who is Wise and Praiseworthy." And His saying, the Almighty: **For a people who know**, meaning only the well-established scholars know this clarification and clarity. **As a bringer of good tidings and a warner**, meaning sometimes He gives good tidings to the believers and sometimes He warns the disbelievers. **But most of them turn away, so they do not...** They hear" meaning most of the Quraysh, so they do not understand anything from it despite its clarity and explicitness. "And they said, 'Our hearts are within coverings' meaning covered in coverings 'from that to which you call us, and in our ears is deafness' meaning deafness to what you have brought to us. "And between us and you is a veil" so nothing of what

you say reaches us. **So work, for we are working**, meaning you work in your way, and we will work in our way, we will not follow you. The learned Imam 'Abd ibn Humayd said in his Musnad: Ibn Abi Shaybah told me, Ali ibn Musahhir told us, on the authority of Al-Ajlal, on the authority of Al-Ziyal bin Harmalah Al-Asadi, on the authority of Jabir ibn 'Abdullah, may God be pleased with him, who said: The Quraysh gathered one day and said, 'Look for the most knowledgeable of you in magic, divination, and poetry. Let this man who has divided our group, scattered our affair, and criticized our religion come and speak to him, and let us see what he will say to him.' They said, 'We do not know anyone other than 'Utbah ibn Rabi'ah.' They said, 'You, O Abu Al-Walid.' So 'Utbah came to him and said, 'O Muhammad, are you better or 'Abdullah?'" The Messenger of God, may God bless him and grant him peace, was silent. He said, **Are you better than Abdul Muttalib?** The Messenger of God, may God bless him and grant him peace, was silent. He said, "If you claim that these people are better than you, then they have worshipped the gods that you have criticized. But if you claim that you are better than them, then speak so that we may hear your words. By God, we have never seen a young lamb more ominous for your people than you. You have divided our community, scattered our affairs, criticized our religion, and disgraced us among the Arabs. It has even spread among them that there is a magician among the Quraysh and a soothsayer among the Quraysh. By God, we are only waiting for the cry of a pregnant woman, that some of us will rise up against each other with swords until we are annihilated. O man, if you are only in need, we will gather for you until you are the richest man of the Quraysh. But if you are in need, then choose any women of the Quraysh you wish, and we will marry you to ten." The Messenger of God, may God bless him and grant him peace, said, **Are you done?** He said, **Yes.** The Messenger of God, may God bless him and grant him peace, said, **In the name of God, the Most Gracious, the Most Merciful.** "Ha Meem. A revelation from the Most Gracious, the Most Merciful." Until he reached, **But if they turn away, then say, 'I have warned you of a thunderbolt like the thunderbolt of the heavens and the earth.'** The thunderbolt of Aad and Thamud. Utbah said, **Enough, enough! You have nothing else to say.** The Messenger of God (peace and blessings of God be upon him) said, *No.* He returned to the Quraysh and they said, **What is behind you?** He said, **I have not left anything that I think you will speak to him about, but I spoke to him.** They said, **Did he answer you?** He said, **No, by the One Who set it up, I did not understand anything of what he said except that he warned you of a thunderbolt like the thunderbolt of Aad and Thamud.** They said, **Woe to you! The man speaks to you in Arabic and you do not know what he said?** He said, **No, by God, I did not understand anything of what he said except that he mentioned the thunderbolt.** And thus it was narrated by Al-Hafiz Ayu 'la Al-Mawsili in his Musnad on the authority of Abu Bakr bin Abi Shaybah with his chain of transmission similar to it, and Al-Baghawi included it in his interpretation on the authority of Muhammad bin Fadil on the authority of Al-Ajlal, who is Ibn 'Abdullah Al-Kindi Al-Kufi and he was somewhat weak, on the authority of Al-Ziyal bin Harmalah on the authority of Jabir bin 'Abdullah, may God be pleased with him, so

he mentioned the hadith up to his saying: **But if they turn away, then say, 'I have warned you of a thunderbolt like the thunderbolt of 'Ad and Thamud.'** So 'Utbah held his mouth and urged him to be kind and returned to his family and did not go out to the Quraysh and remained away from them. Abu Jahl said, "O people of the Quraysh, by God, we see that 'Utbah has turned to Muhammad and liked his food. This is only because of a need that has befallen him, so let us go to him." So they went to him and Abu Jahl said, "O 'Utbah, what has kept you away from us is that you have turned to Muhammad and liked his food. If you have a need, we will gather for you from our wealth what will suffice you instead of Muhammad's food." 'Utbah became angry and swore that he would never speak to Muhammad again and said, **By God, you know that I am one of the richest of the Quraysh, but I...** I came to him and told him the story, and he answered me with something that, by God, was neither poetry, nor divination, nor magic. He recited the surah until the verse: **But if they turn away, then say, 'I have warned you of a thunderbolt like the thunderbolt of 'Aad and Thamud.'** So I held his mouth and implored him by kinship to desist, for you know that when Muhammad says something, he does not lie, so I feared that punishment would descend upon you. This context is more similar to that of al-Bazzar and Abu Ya'la, and God knows best. Imam Muhammad ibn Ishaq ibn Yasar included this story in his book, The Biography, in contrast to this pattern. He said, Yazid ibn Ziyad told me, on the authority of Muhammad ibn Ka'b al-Qurazi, who said: I was told that Utbah ibn Rabi'ah, who was a master, said one day while he was sitting in the gathering of the Quraysh and the Messenger of God, may God bless him and grant him peace, was sitting alone in the mosque: **O people of Quraysh, should I not go to Muhammad and speak to him and present to him matters, perhaps he will accept some of them, so we can give him whichever he wants and he will desist from us?** When Hamza, may God be pleased with him, converted to Islam and they saw the companions of the Messenger of God, may God bless him and grant him peace, increasing in number, they said: Yes, O Abu al-Walid, go to him and speak to him. So, Utbah went to him and sat next to the Messenger of God, may God bless him and grant him peace, and said: O my nephew, you are one of us, as you know, of authority in the tribe and position in lineage. And you have come to your people with a great matter by which you have divided their unity, made fools of their dreams, criticized their gods and their religion, and disbelieved in those of their forefathers who have passed away. So listen to me, as I present to you matters for you to consider, perhaps you will accept some of them. He said: The Messenger of God (peace and blessings of God be upon him) said: **Say, O Abu al-Walid, I am listening.** He said: "O son of my brother, if what you have brought is only wealth, we will collect for you from our wealth until you are the wealthiest of us. If you want honor, we will make you our leader so that we will not decide anything without you. If what you want is kingship, we will make you our king. If what has come to you is a vision that you see and cannot repel, we will seek doctors for you and spend our wealth on it until we cure you of it, because sometimes

the follower will overcome a man until he is cured of it, or something like that. When Utbah had finished and the Messenger of God (peace and blessings of God be upon him) was listening to him, he said: "Have you finished, O Abu al-Walid?" He said: Yes. He said: **Then listen to me.** He said: **I will.** He said: **In the name of God, the Most Gracious, the Most Merciful.** "Ha Meem. * A revelation from the Most Gracious, the Most Merciful. * A Book whose verses are explained in detail - an Arabic Qur'an for a people who know * A bringer of good tidings and a warner." But most of them turn away, so they do not listen. Then the Messenger of God (peace and blessings of God be upon him) continued with it while he was reciting it to him. When Utbah heard it, he listened attentively and put his hands behind his back, leaning on them, listening to him until the Messenger of God (peace and blessings of God be upon him) reached the prostration part of it. He prostrated and then said, **O Abu al-Walid, you have heard what you heard, so it is up to you to decide.** Utbah then went to his companions and some of them said to each other, **We swear by God that Abu al-Walid has come to you with a face different from the one with which he left.** When he sat down with them, they said, **What is wrong with you, Abu al-Walid?** He said, "Behind me, I heard a statement, and by God, I have never heard the like of it before. By God, it is neither magic, nor poetry, nor divination. O people of Quraysh, obey me and leave the man to me. Leave the man to what he is doing and isolate him, for by God, what I heard will be true. If the Arabs defeat him, you will have been sufficed with others, but if he prevails over the Arabs, then his kingdom will be your kingdom and his glory will be your glory, and you will be the happiest of people because of him." They said, **By God, O Abu al-Walid, he has bewitched you with his tongue.** He said, **This is my opinion of him, so do as you see fit.** This context is more similar to the one before it, and God knows best.

Fath al-Qadir

And likewise we have discussed the meaning of 2- *Tanzil* and its parsing. Al-Zajaj and Al-Akhfash said: *Tanzil* is raised as a subject and its predicate is **The Book detailed**. Al-Farra' said: It is permissible for this to be omitted and it is permissible to say *Book* instead of *Tanzil*, and from the Most Gracious, the Most Merciful is related to *Tanzil*.

Tafsir al-Baghawi

2. **A revelation from the Most Gracious, the Most Merciful.** Al-Akhfash said: **A revelation is the subject, and its predicate is the Almighty's saying:**

Tafsir al-Baidawi

2- **"A revelation from the Most Gracious, the Most Merciful.** If you make it an enumeration of letters, then **a revelation** is a deleted predicate or a subject because it is specific to the attribute and its predicate:

Surat Fussilat 41:3

A Book whose verses are explained in detail - an Arabic Qur'an for a people who know.

Tafsir al-Jalalayn

3 - **A Book** its predicate **its verses are detailed** explained with rulings, stories, and sermons **an Arabic Qur'an** a state of the Book as described **for a people** related to detailed **who know** understand that and they are the Arabs

Tafsir al-Suyuti

Tafsir al-Tabari

A Book whose verses are explained in detail. He says: A Book whose verses are explained in detail.

As Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, his statement: **His verses are detailed**, he said: His verses are made clear.

And His saying: **An Arabic Qur'an**, God Almighty says: Its verses are explained in detail in this way.

Arabic grammarians differed about the reason for the accusative case of the Qur'an. Some of the grammarians of Basra said that his statement, **A Book detailed** means the Book is the predicate of a subject that states that the revelation is a Book. Then he said, **Its verses were detailed, an Arabic Qur'an**, making the verb preoccupied with the verses until it became like the subject, so he put the Qur'an in the accusative case. He said, **A bearer of good tidings and a warner**, as an adjective. If you wish, you can make it accusative for praise, as if when he mentioned it, he began to praise it, so he said, **We mentioned an Arabic Qur'an, a bearer of good tidings and a warner, and We mentioned it as an Arabic Qur'an**. What preceded in mentioning it was evidence of what was implied. Some of the grammarians of Kufa said, **He put the Qur'an in the accusative case as a verb, meaning its verses were detailed in this way**. He said, **The accusative case may be for severance, because the speech is complete when he said, 'His verses.'** He said: If it had been raised as an attribute of the Book, it would have been correct, as he said in another place: **A blessed Book which We have revealed to you** [p. 29]. And he said: Likewise, his saying: **A bearer of good tidings and a warner** contains what is in **an Arabic Qur'an**.

And His statement: **For a people who know** means: The verses of this Book were explained in detail as an Arabic Qur'an for a people who know the Arabic language, bringing them good tidings, giving them good tidings if they believe in it and act according to what was revealed in it of God's limits and obligations, of Paradise. And as a warner: He says: And a warner of whoever denies it and does not act according to what is in it, of God's command in this worldly life and of eternal damnation in the fire of Hell in the Hereafter.

And His statement: **But most of them turned away** means that God Almighty says: So they were too arrogant to listen to it and ponder the proofs of God in it, and most of these people to whom this Qur'an was sent down as a bearer of good tidings and a warner turned away from it, and they are the people of the Messenger of God, may God bless him and grant him peace. **So they do not listen** means that they do not listen to it or hear it, out of turning away from it and being arrogant.

Tafsir al-Qurtubi

The Almighty says: **A Book whose verses are detailed**. This is the opinion of the Basrans. Al-Farraa' said: It is permissible for it to be raised based on the omission of this. It is also permissible to say: **A Book** instead of **A Revelation**. It is also said that it is an adjective for **A Revelation**. It is also said: **Ha Meem** meaning this is **Ha Meem**, just as you say such-and-such chapter, meaning it is such-and-such chapter. So **Ha Meem** is the predicate of an implied subject, meaning it is **Ha Meem**. His saying **A Revelation** is another subject, and his saying **A Book** is its predicate. **Its verses are explained** meaning they are clarified and interpreted. Qatada said: By clarifying what is lawful from what is unlawful, and what is obedience to Him from what is disobedient. Al-Hasan: By promise and threat. Sufyan: By garment and punishment. It is also read *Fussilat* meaning it distinguished between truth and falsehood, or it separated some of them from each other with their different meanings, from **Wa Lak Fassilat** meaning it moved away from the country. **An Arabic Qur'an** has several aspects in its accusative case. Al-Akhfash said: It is accusative for praise. It was also said: It is based on an implied verb, meaning, mention **an Arabic Qur'an**. It was also said: It is based on the repetition of the verb, meaning, We detailed **an Arabic Qur'an**. It was also said: It is based on the circumstance, meaning, **Its verses are detailed** in the case of it being **an Arabic Qur'an**. It was also said: Since *detailed* was occupied with the verses until it became like the subject, **a Qur'an** was made accusative because the explanation falls on it. It was also said: It is based on definitive proof. **For a people who know** Ad-Dahhak said: That is, the Qur'an was revealed from God. Mujahid said: That is, they know that it is the same to Him in the Torah and the Gospel. It was also said: They know Arabic, but are unable to produce something like it. If it had not been Arabic, they would not have known it. I say: This is more correct. The surah was revealed as a rebuke and rebuke to the Quraysh for disturbing the Qur'an.

Tafsir Ibn Kathir

The Almighty says: "Ha Mim. A revelation from the Most Gracious, the Most Merciful." Meaning the Qur'an was revealed by the Most Gracious, the Most Merciful, as in His saying: **Say, 'The Holy Spirit has brought it down from your Lord in truth.'** And His saying: "And indeed, it is a revelation from the Lord of the worlds. * The Trustworthy Spirit has brought it down * Upon your

heart that you may be among the warners." And His saying, the Blessed and Exalted: **A Book whose verses are detailed**, meaning its meanings are made clear and its rulings are perfected. **An Arabic Qur'an**, meaning that while it is an Arabic Qur'an, its meanings are clear and distinct, and its wording is clear and unmistakable, as in His saying, the Almighty: **A Book whose verses have been perfected and then detailed from One Who is Wise and Acquainted**, meaning it is miraculous in terms of its wording and meaning. "Falsehood cannot come to it from before it or from behind it. It is a revelation from One Who is Wise and Praiseworthy." And His saying, the Almighty: **For a people who know**, meaning only the well-established scholars know this clarification and clarity. **As a bringer of good tidings and a warner**, meaning sometimes He gives good tidings to the believers and sometimes He warns the disbelievers. **But most of them turn away, so they do not...** They hear" meaning most of the Quraysh, so they do not understand anything from it despite its clarity and explicitness. "And they said, 'Our hearts are within coverings' meaning covered in coverings 'from that to which you call us, and in our ears is deafness' meaning deafness to what you have brought to us. "And between us and you is a veil" so nothing of what you say reaches us. **So work, for we are working**, meaning you work in your way, and we will work in our way, we will not follow you. The learned Imam 'Abd ibn Humayd said in his Musnad: Ibn Abi Shaybah told me, Ali ibn Musahhir told us, on the authority of Al-Ajlal, on the authority of Al-Ziyal ibn Harmalah Al-Asadi, on the authority of Jabir ibn 'Abdullah, may God be pleased with him, who said: The Quraysh gathered one day and said, 'Look for the most knowledgeable of you in magic, divination, and poetry. Let this man who has divided our group, scattered our affair, and criticized our religion come and speak to him, and let us see what he will say to him.' They said, 'We do not know anyone other than 'Utbah ibn Rabi'ah.' They said, 'You, O Abu Al-Walid.' So 'Utbah came to him and said, 'O Muhammad, are you better or 'Abdullah?'" The Messenger of God, may God bless him and grant him peace, was silent. He said, **Are you better than Abdul Muttalib?** The Messenger of God, may God bless him and grant him peace, was silent. He said, "If you claim that these people are better than you, then they have worshipped the gods that you have criticized. But if you claim that you are better than them, then speak so that we may hear your words. By God, we have never seen a young lamb more ominous for your people than you. You have divided our community, scattered our affairs, criticized our religion, and disgraced us among the Arabs. It has even spread among them that there is a magician among the Quraysh and a soothsayer among the Quraysh. By God, we are only waiting for the cry of a pregnant woman, that some of us will rise up against each other with swords until we are annihilated. O man, if you are only in need, we will gather for you until you are the richest man of the Quraysh. But if you are in need, then choose any women of the Quraysh you wish, and we will marry you to ten." The Messenger of God, may God bless him and grant him peace, said, **Are you done?** He said, Yes. The Messenger of God, may God bless him and grant him peace, said, **In the name of God, the Most**

Gracious, the Most Merciful. "Ha Meem. A revelation from the Most Gracious, the Most Merciful." Until he reached, **But if they turn away, then say, 'I have warned you of a thunderbolt like the thunderbolt of the heavens and the earth.'** The thunderbolt of Aad and Thamud. Utbah said, **Enough, enough! You have nothing else to say.** The Messenger of God (peace and blessings of God be upon him) said, *No*. He returned to the Quraysh and they said, **What is behind you?** He said, **I have not left anything that I think you will speak to him about, but I spoke to him.** They said, **Did he answer you?** He said, **No, by the One Who set it up, I did not understand anything of what he said except that he warned you of a thunderbolt like the thunderbolt of Aad and Thamud.** They said, **Woe to you! The man speaks to you in Arabic and you do not know what he said?** He said, **No, by God, I did not understand anything of what he said except that he mentioned the thunderbolt.** And thus it was narrated by Al-Hafiz Ayu Ya'la Al-Mawsili in his Musnad on the authority of Abu Bakr bin Abi Shaybah with his chain of transmission similar to it, and Al-Baghawi included it in his interpretation on the authority of Muhammad bin Fadil on the authority of Al-Ajlal, who is Ibn 'Abdullah Al-Kindi Al-Kufi and he was somewhat weak, on the authority of Al-Ziyal bin Harmalah on the authority of Jabir bin 'Abdullah, may God be pleased with him, so he mentioned the hadith up to his saying: **But if they turn away, then say, 'I have warned you of a thunderbolt like the thunderbolt of 'Ad and Thamud.'** So 'Utbah held his mouth and urged him to be kind and returned to his family and did not go out to the Quraysh and remained away from them. Abu Jahl said, "O people of the Quraysh, by God, we see that 'Utbah has turned to Muhammad and liked his food. This is only because of a need that has befallen him, so let us go to him." So they went to him and Abu Jahl said, "O 'Utbah, what has kept you away from us is that you have turned to Muhammad and liked his food. If you have a need, we will gather for you from our wealth what will suffice you instead of Muhammad's food." 'Utbah became angry and swore that he would never speak to Muhammad again and said, **By God, you know that I am one of the richest of the Quraysh, but I...** I came to him and told him the story, and he answered me with something that, by God, was neither poetry, nor divination, nor magic. He recited the surah until the verse: **But if they turn away, then say, 'I have warned you of a thunderbolt like the thunderbolt of 'Aad and Thamud.'** So I held his mouth and implored him by kinship to desist, for you know that when Muhammad says something, he does not lie, so I feared that punishment would descend upon you. This context is more similar to that of al-Bazzar and Abu Ya'la, and God knows best. Imam Muhammad ibn Ishaq ibn Yasar included this story in his book, The Biography, in contrast to this pattern. He said, Yazid ibn Ziyad told me, on the authority of Muhammad ibn Ka'b al-Qurazi, who said: I was told that Utbah ibn Rabi'ah, who was a master, said one day while he was sitting in the gathering of the Quraysh and the Messenger of God, may God bless him and grant him peace, was sitting alone in the mosque: **O people of Quraysh, should I not go to Muhammad and speak to him and present to him matters, perhaps he will accept some of them, so**

we can give him whichever he wants and he will desist from us? When Hamza, may God be pleased with him, converted to Islam and they saw the companions of the Messenger of God, may God bless him and grant him peace, increasing in number, they said: Yes, O Abu al-Walid, go to him and speak to him. So, Utbah went to him and sat next to the Messenger of God, may God bless him and grant him peace, and said: O my nephew, you are one of us, as you know, of authority in the tribe and position in lineage. And you have come to your people with a great matter by which you have divided their unity, made fools of their dreams, criticized their gods and their religion, and disbelieved in those of their forefathers who have passed away. So listen to me, as I present to you matters for you to consider, perhaps you will accept some of them. He said: The Messenger of God (peace and blessings of God be upon him) said: **Say, O Abu al-Walid, I am listening.** He said: "O son of my brother, if what you have brought is only wealth, we will collect for you from our wealth until you are the wealthiest of us. If you want honor, we will make you our leader so that we will not decide anything without you. If what you want is kingship, we will make you our king. If what has come to you is a vision that you see and cannot repel, we will seek doctors for you and spend our wealth on it until we cure you of it, because sometimes the follower will overcome a man until he is cured of it, or something like that. When Utbah had finished and the Messenger of God (peace and blessings of God be upon him) was listening to him, he said: "Have you finished, O Abu al-Walid?" He said: Yes. He said: **Then listen to me.** He said: **I will.** He said: **In the name of God, the Most Gracious, the Most Merciful.** "Ha Meem. * A revelation from the Most Gracious, the Most Merciful. * A Book whose verses are explained in detail - an Arabic Qur'an for a people who know * A bringer of good tidings and a warner." But most of them turn away, so they do not listen. Then the Messenger of God (peace and blessings of God be upon him) continued with it while he was reciting it to him. When Utbah heard it, he listened attentively and put his hands behind his back, leaning on them, listening to him until the Messenger of God (peace and blessings of God be upon him) reached the prostration part of it. He prostrated and then said, **O Abu al-Walid, you have heard what you heard, so it is up to you to decide.** Utbah then went to his companions and some of them said to each other, **We swear by God that Abu al-Walid has come to you with a face different from the one with which he left.** When he sat down with them, they said, **What is wrong with you, Abu al-Walid?** He said, "Behind me, I heard a statement, and by God, I have never heard the like of it before. By God, it is neither magic, nor poetry, nor divination. O people of Quraysh, obey me and leave the man to me. Leave the man to what he is doing and isolate him, for by God, what I heard will be true. If the Arabs defeat him, you will have been sufficed with others, but if he prevails over the Arabs, then his kingdom will be your kingdom and his glory will be your glory, and you will be the happiest of people because of him." They said, **By God, O Abu al-Walid, he has bewitched you with his tongue.** He said, **This is my opinion of him, so do as you see fit.** This context is more similar to the one before it, and God knows best.

Fath al-Qadir

Meaning 3- **His verses are explained in detail** means that they are clarified or made in different ways. Qatada said: They are explained by clarifying what is lawful and what is unlawful, and what is obedience to Him and what is disobedience to Him. Al-Hasan said: With promise and threat. Sufyan said: With reward and punishment, and there is no objection to applying it to all. The sentence is in the accusative case as an attribute of the Book. It was read *Fussilat* with a light vowel: meaning, I distinguished between truth and falsehood. The accusative of **an Arabic Quran** is in the state of description, meaning, its verses are explained while it is an Arabic Quran. Al-Akhfash said: It is in the accusative case for praise, and it was said that it is in the source: meaning, he recites it as a Quran, and it was said that it is a second object of *Fussilat*, and it was said that it is in the form of an implied verb that indicates it. *Fussilat* 41: meaning, we explained it as an Arabic Quran **for a people who know** meaning, they know its meanings and understand them: and they are the people of the Arabic language. Ad-Dahhak said: meaning, they know, meaning, they know its meanings and understand them: and they are the people of the Arabic language. Ad-Dahhak said: That is, they know that the Qur'an was revealed from God. Mujahid said: That is, they know that He is one God in the Torah and the Gospel. The lam is related to something omitted, another description of the Qur'an: that is, existing for a people, or it is related to *Fussilat*, but the former is more appropriate.

Tafsir al-Baghawi

3. **A Book whose verses have been detailed**, its verses have been made clear, **an Arabic Qur'an for a people who know**, the Arabic language. If it had been in a language other than theirs, they would not have known it. And the Qur'an was made accusative by the statement falling upon it, meaning: We explained it as a Qur'an.

Tafsir al-Baidawi

3- *Kitab* which according to the first two is a substitute for it or another predicate or omitted predicate, and perhaps the opening of these seven surahs with **Ha Meem** and their naming with it is because they begin with the statement of the Book and are similar in structure and meaning, and the addition of *Tanzil* to **Al-Rahman Al-Raheem** to indicate that it is the focus of religious and worldly interests. "Its verses are distinguished in terms of wording and meaning. It is also read as "Fussilat" meaning it separates some of them from others with different pauses and meanings, or it separates between truth and falsehood. "An Arabic Qur'an **is in the accusative case of praise or a state of** *Fussilat*", and it expresses gratitude for the ease of its readings and understanding. "For a people who know Arabic **meaning for a people who know Arabic or for the people of knowledge and contemplation, and it is another description of Qur'an**

Surat Fussilat 41:3

A Book whose verses are explained in detail - an Arabic Qur'an for a people who know.

or a connection to Tanzil, or Fussilat", the first is more appropriate because it is among the descriptions.

Surat Fussilat 41:4

as a bringer of good tidings and a warner, but most of them turned away and did not listen.

Tafsir al-Jalalayn

4 - Bringing good tidings is an attribute of the Qur'an and a warner, but most of them turned away and did not hear hearing and acceptance.

Tafsir al-Suyuti

Tafsir al-Tabari

As a bringer of good tidings and a warner, but most of them turned away and did not hear.

Tafsir al-Ourtubi

His Almighty saying: **Bringing good tidings and a warner** are two states of the verses and the factor in it is *Fussilat*. It was said: They are two descriptions of the Qur'an **Bringing good tidings** to the allies of God *Warner* to His enemies. **Bringing good tidings and a warner** was read as an attribute of the Book. Or the predicate of a deleted subject. **But most of them turned away** meaning the people of Mecca. **So they do not listen** with a hearing that would benefit them. It was narrated that Adh-Dhiyal bin Harmalah said: The notables of Quraysh and Abu Jahl said: The matter of Muhammad has become confusing to us. So, you sought out a man knowledgeable in poetry, divination, poetry and magic. I learned from that knowledge that is not hidden from me if that is the case. They said: Go to him and talk to him. So he came to the Prophet (peace and blessings of God be upon him) and said to him: O Muhammad! Are you better than Qusayy bin Kilab? Are you better than Hashim? Are you better than Abdul Muttalib? Are you better than Abdullah? So why do you curse our gods, mislead our fathers, belittle our dreams, and criticize our religion? If you only want leadership, we will raise our banners to you, and you will be our leader as long as you live. If you want wealth, we will marry you to ten women from any of the daughters of Quraysh you wish. If you want wealth, we will all give you what will make you and your descendants independent. If this vision that comes to you from the jinn has overcome you, we will spend our wealth on you in search of a cure or we will overcome you. The Prophet (peace and blessings of God be upon him) was silent. When he finished, he said: **Have you finished, O Abu al-Walid?** They said: Yes. He said: **O my nephew, listen.** He said: Listen. He said: In the name of God, the Most Gracious, the Most Merciful. "Ha Meem: * A revelation from the Most Gracious, the Most Merciful. * A Book whose verses are detailed - an Arabic Qur'an for a people who know." until His saying: "But if they turn away, then say: I have warned you of a thunderbolt like the thunderbolt of 'Aad and Thamud." Then Utbah jumped up and put his hand over the mouth of the Prophet, may God bless him and grant

[illegible]

Tafsir Ibn Kathir

The Almighty says: "Ha Mim. A revelation from the Most Gracious, the Most Merciful." Meaning the Qur'an was revealed by the Most Gracious, the Most Merciful, as in His saying: **Say, 'The Holy Spirit has brought it down from your Lord in truth.'** And His saying: "And indeed, it is a revelation from the Lord of the worlds. * The Trustworthy Spirit has brought it down * Upon your heart that you may be among the warners." And His saying, the Blessed and Exalted: **A Book whose verses are detailed**, meaning its meanings are made clear and its rulings are perfected. **An Arabic Qur'an**, meaning that while it is an Arabic Qur'an, its meanings are clear and distinct, and its wording is clear and unmistakable, as in His saying, the Almighty: **A Book whose verses have been perfected and then detailed from One Who is Wise and Acquainted**, meaning it is miraculous in terms of its wording and meaning. "Falsehood cannot come to it from before it or from behind it. It is a revelation from One Who is Wise and Praiseworthy." And His saying, the Almighty: **For a people who know**, meaning only the well-established scholars know this clarification and clarity. **As a bringer of good tidings and a warner**, meaning sometimes He gives good tidings to the believers and sometimes He warns the disbelievers. **But most of them turn away, so they do not...** They hear" meaning most of the Quraysh, so they do not understand anything from it despite its clarity and explicitness. "And they said, 'Our hearts are within coverings' meaning covered in coverings 'from that to which you call us, and in our ears is deafness' meaning deafness to what you have brought to us. "And between us and you is a veil'" so nothing of what you say reaches us. **So work, for we are working**, meaning you work in your way, and we will work in our

as a bringer of good tidings and a warner, but most of them turned away and did not listen.

way, we will not follow you. The learned Imam 'Abd ibn Humayd said in his Musnad: Ibn Abi Shaybah told me, Ali ibn Musahhir told us, on the authority of Al-Ajlal, on the authority of Al-Ziyal ibn Harmalah Al-Asadi, on the authority of Jabir ibn 'Abdullah, may God be pleased with him, who said: The Quraysh gathered one day and said, 'Look for the most knowledgeable of you in magic, divination, and poetry. Let this man who has divided our group, scattered our affair, and criticized our religion come and speak to him, and let us see what he will say to him.' They said, 'We do not know anyone other than 'Utbah ibn Rabi'ah.' They said, 'You, O Abu Al-Walid.' So 'Utbah came to him and said, 'O Muhammad, are you better or 'Abdullah?'" The Messenger of God, may God bless him and grant him peace, was silent. He said, **Are you better than Abdul Muttalib?** The Messenger of God, may God bless him and grant him peace, was silent. He said, "If you claim that these people are better than you, then they have worshipped the gods that you have criticized. But if you claim that you are better than them, then speak so that we may hear your words. By God, we have never seen a young lamb more ominous for your people than you. You have divided our community, scattered our affairs, criticized our religion, and disgraced us among the Arabs. It has even spread among them that there is a magician among the Quraysh and a soothsayer among the Quraysh. By God, we are only waiting for the cry of a pregnant woman, that some of us will rise up against each other with swords until we are annihilated. O man, if you are only in need, we will gather for you until you are the richest man of the Quraysh. But if you are in need, then choose any women of the Quraysh you wish, and we will marry you to ten." The Messenger of God, may God bless him and grant him peace, said, **Are you done?** He said, **Yes.** The Messenger of God, may God bless him and grant him peace, said, **In the name of God, the Most Gracious, the Most Merciful.** "Ha Meem. A revelation from the Most Gracious, the Most Merciful." Until he reached, **But if they turn away, then say, 'I have warned you of a thunderbolt like the thunderbolt of the heavens and the earth.'** The thunderbolt of Aad and Thamud. Utbah said, **Enough, enough! You have nothing else to say.** The Messenger of God (peace and blessings of God be upon him) said, *No.* He returned to the Quraysh and they said, **What is behind you?** He said, **I have not left anything that I think you will speak to him about, but I spoke to him.** They said, **Did he answer you?** He said, **No, by the One Who set it up, I did not understand anything of what he said except that he warned you of a thunderbolt like the thunderbolt of Aad and Thamud.** They said, **Woe to you! The man speaks to you in Arabic and you do not know what he said?** He said, **No, by God, I did not understand anything of what he said except that he mentioned the thunderbolt.** And thus it was narrated by Al-Hafiz Ayu Ya'la Al-Mawsili in his Musnad on the authority of Abu Bakr bin Abi Shaybah with his chain of transmission similar to it, and Al-Baghawi included it in his interpretation on the authority of Muhammad bin Fadil on the authority of Al-Ajlal, who is Ibn 'Abdullah Al-Kindi Al-Kufi and he was somewhat weak, on the authority of Al-Ziyal bin Harmalah on the authority of Jabir bin 'Abdullah, may God be pleased with him, so

he mentioned the hadith up to his saying: **But if they turn away, then say, 'I have warned you of a thunderbolt like the thunderbolt of 'Ad and Thamud.'** So 'Utbah held his mouth and urged him to be kind and returned to his family and did not go out to the Quraysh and remained away from them. Abu Jahl said, "O people of the Quraysh, by God, we see that 'Utbah has turned to Muhammad and liked his food. This is only because of a need that has befallen him, so let us go to him." So they went to him and Abu Jahl said, "O 'Utbah, what has kept you away from us is that you have turned to Muhammad and liked his food. If you have a need, we will gather for you from our wealth what will suffice you instead of Muhammad's food." 'Utbah became angry and swore that he would never speak to Muhammad again and said, **By God, you know that I am one of the richest of the Quraysh, but I...** I came to him and told him the story, and he answered me with something that, by God, was neither poetry, nor divination, nor magic. He recited the surah until the verse: **But if they turn away, then say, 'I have warned you of a thunderbolt like the thunderbolt of 'Aad and Thamud.'** So I held his mouth and implored him by kinship to desist, for you know that when Muhammad says something, he does not lie, so I feared that punishment would descend upon you. This context is more similar to that of al-Bazzar and Abu Ya'la, and God knows best. Imam Muhammad ibn Ishaq ibn Yasar included this story in his book, The Biography, in contrast to this pattern. He said, Yazid ibn Ziyad told me, on the authority of Muhammad ibn Ka'b al-Qurazi, who said: I was told that Utbah ibn Rabi'ah, who was a master, said one day while he was sitting in the gathering of the Quraysh and the Messenger of God, may God bless him and grant him peace, was sitting alone in the mosque: **O people of Quraysh, should I not go to Muhammad and speak to him and present to him matters, perhaps he will accept some of them, so we can give him whichever he wants and he will desist from us?** When Hamza, may God be pleased with him, converted to Islam and they saw the companions of the Messenger of God, may God bless him and grant him peace, increasing in number, they said: **Yes, O Abu al-Walid, go to him and speak to him.** So, Utbah went to him and sat next to the Messenger of God, may God bless him and grant him peace, and said: **O my nephew, you are one of us, as you know, of authority in the tribe and position in lineage. And you have come to your people with a great matter by which you have divided their unity, made fools of their dreams, criticized their gods and their religion, and disbelieved in those of their forefathers who have passed away. So listen to me, as I present to you matters for you to consider, perhaps you will accept some of them.** He said: The Messenger of God (peace and blessings of God be upon him) said: **Say, O Abu al-Walid, I am listening.** He said: "O son of my brother, if what you have brought is only wealth, we will collect for you from our wealth until you are the wealthiest of us. If you want honor, we will make you our leader so that we will not decide anything without you. If what you want is kingship, we will make you our king. If what has come to you is a vision that you see and cannot repel, we will seek doctors for you and spend our wealth on it until we cure you of it, because sometimes

the follower will overcome a man until he is cured of it, or something like that. When Utbah had finished and the Messenger of God (peace and blessings of God be upon him) was listening to him, he said: "Have you finished, O Abu al-Walid?" He said: **Yes.** He said: **Then listen to me.** He said: **I will.** He said: **In the name of God, the Most Gracious, the Most Merciful.** "Ha Meem. * A revelation from the Most Gracious, the Most Merciful. * A Book whose verses are explained in detail - an Arabic Qur'an for a people who know * A bringer of good tidings and a warner." But most of them turn away, so they do not listen. Then the Messenger of God (peace and blessings of God be upon him) continued with it while he was reciting it to him. When Utbah heard it, he listened attentively and put his hands behind his back, leaning on them, listening to him until the Messenger of God (peace and blessings of God be upon him) reached the prostration part of it. He prostrated and then said, **O Abu al-Walid, you have heard what you heard, so it is up to you to decide.** Utbah then went to his companions and some of them said to each other, **We swear by God that Abu al-Walid has come to you with a face different from the one with which he left.** When he sat down with them, they said, **What is wrong with you, Abu al-Walid?** He said, "Behind me, I heard a statement, and by God, I have never heard the like of it before. By God, it is neither magic, nor poetry, nor divination. O people of Quraysh, obey me and leave the man to me. Leave the man to what he is doing and isolate him, for by God, what I heard will be true. If the Arabs defeat him, you will have been sufficed with others, but if he prevails over the Arabs, then his kingdom will be your kingdom and his glory will be your glory, and you will be the happiest of people because of him." They said, **By God, O Abu al-Walid, he has bewitched you with his tongue.** He said, **This is my opinion of him, so do as you see fit.** This context is more similar to the one before it, and God knows best.

Fath al-Qadir

And also 4- **Bringing good tidings and a warner** are two other attributes of the Qur'an or two conditions of the Book, and the meaning is a bringer of good tidings to the friends of God and a warner to His enemies. Bashir and Nadhir were read in the nominative case as an attribute of the Book or the predicate of a deleted subject. **So most of them turned away** What is meant by *most* here are the disbelievers: that is, so the disbelievers turned away from what it contained of warning. **So they do not hear** a hearing from which they would benefit because they turned away from it.

Tafsir al-Baghawi

4. **A bearer of good tidings and a warner**, two descriptions of the Qur'an, meaning: a bearer of good tidings for the friends of God, and a warner for His enemies. **But most of them turned away, and they do not hear**, they do not listen to it out of arrogance.

Tafsir al-Baidawi

4- **A bearer of good tidings and a warner** to those who act upon it and those who disobey it. It was read in the nominative case as an attribute of **the Book** or as a predicate of something omitted. **But most of them turned away** from contemplating and accepting it. **So they do not hear** a hearing of contemplation and obedience.

Surat Fussilat 41:5

And they said, "Our hearts are within coverings from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work; indeed, we are working."

Surat Fussilat 41:5

And they said, **Our hearts are within coverings from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work; indeed, we are working.**

Tafsir al-Jalalayn

5 - **And they said** to the Prophet **Our hearts are within coverings** coverings **from that to which you invite us, and in our ears is deafness** heaviness **and between us and you is a barrier** disagreement over religion **so work** according to your religion **for we are working** according to our religion

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: "And these polytheists who turned away from the signs of God, from the polytheists of Quraysh, said when Muhammad, the Prophet of God, called them to acknowledge the Oneness of God and to believe in what is in this Quran of God's commands and prohibitions, and all that was revealed therein, "Our hearts are within coverings" meaning: in coverings **from that which you call to** O Muhammad "of the Oneness of God and your belief in what you have brought to us. We do not understand what you say. "And in our ears is deafness" meaning heaviness, we do not hear what you call to out of the weight and aversion to what he calls to." The meanings of these letters were explained before with their supporting evidence, and what the people of interpretation said about them was mentioned, so we disliked repeating that 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: **Our hearts are within coverings**, he said: They have coverings on them like quivers for arrows.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **And they said, 'Our hearts are within coverings,'** he said: coverings over them, **and in our ears is deafness**, he said: deafness.

And His saying: **And between us and you is a veil.** They say: And between us and you, O Muhammad, is a veil because of which we and you cannot meet, and we cannot see each other. And that veil is their difference in religion, because their religion was the worship of idols, and the religion of Muhammad, may God bless him and grant him peace, is the worship of God alone, with no partner for Him. And that is the veil that they claimed was between them and the Prophet

of God, and that is their disagreement with each other in religion.

And his saying: **Then work, for we will work.** He says: They said to him, may God bless him and grant him peace: "Then work, O Muhammad, according to your religion and what you say is the truth. We will work according to our religion and what we say is the truth. And leave our call to what you call us to of your religion, for we will call your call to our religion."

The word *min* was inserted in his statement: **And between us and you is a veil**, meaning: And between us and you is a veil, to emphasize the statement.

Tafsir al-Qurtubi

God the Almighty said: **And they said, 'Our hearts are within coverings from that to which you invite us.'** Coverings are the plural of 'kinaan,' which means a cover. Mujahid said: **Kinan is to the heart as paradise is to arrows.** "And in our ears is deafness," meaning deafness, so your words do not enter our ears, and our hearts are veiled from understanding them. "And between us and you is a barrier," meaning a disagreement in religion, because they worship idols, while he worships God the Almighty. Al-Farra' and others said its meaning. It was also said: a veil preventing a response. It was also said that Abu Jahl covered his head with a garment and said: "O Muhammad, between us and you is a barrier," mockingly. Al-Naqqash related it and Al-Qushayri mentioned it. The barrier here is the garment. "So work, for we are working," meaning work toward our destruction, for we are working toward your destruction, as Al-Kalbi said. Muqatil said: Work for your God who sent you, for we know our gods that we worship. It was also said: Work according to what your religion requires, for we will work according to what our religion requires. A fourth possibility is: Work for your afterlife, for we know our worldly life, as mentioned by Al-Mawardi.

Tafsir Ibn Kathir

The Almighty says: "Ha Mim. A revelation from the Most Gracious, the Most Merciful." Meaning the Qur'an was revealed by the Most Gracious, the Most Merciful, as in His saying: **Say, 'The Holy Spirit has brought it down from your Lord in truth.'** And His saying: "And indeed, it is a revelation from the Lord of the worlds. * The Trustworthy Spirit has brought it down * Upon your heart that you may be among the warners." And His saying, the Blessed and Exalted: **A Book whose verses are detailed**, meaning its meanings are made clear and its rulings are perfected. **An Arabic Qur'an**, meaning that while it is an Arabic Qur'an, its meanings are clear and distinct, and its wording is clear and unmistakable, as in His saying, the Almighty: **A Book whose verses have been perfected and then detailed from One Who is Wise and Acquainted**, meaning it is

miraculous in terms of its wording and meaning. "Falsehood cannot come to it from before it or from behind it. It is a revelation from One Who is Wise and Praiseworthy." And His saying, the Almighty: **For a people who know**, meaning only the well-established scholars know this clarification and clarity. **As a bringer of good tidings and a warner**, meaning sometimes He gives good tidings to the believers and sometimes He warns the disbelievers. **But most of them turn away, so they do not...** They hear" meaning most of the Quraysh, so they do not understand anything from it despite its clarity and explicitness. "And they said, 'Our hearts are within coverings' meaning covered in coverings 'from that to which you call us, and in our ears is deafness' meaning deafness to what you have brought to us. "And between us and you is a veil" so nothing of what you say reaches us. **So work, for we are working**, meaning you work in your way, and we will work in our way, we will not follow you. The learned Imam 'Abd ibn Humayd said in his Musnad: Ibn Abi Shaybah told me, Ali ibn Musahhir told us, on the authority of Al-Ajlal, on the authority of Al-Ziyal ibn Harmalah Al-Asadi, on the authority of Jabir ibn 'Abdullah, may God be pleased with him, who said: The Quraysh gathered one day and said, 'Look for the most knowledgeable of you in magic, divination, and poetry. Let this man who has divided our group, scattered our affair, and criticized our religion come and speak to him, and let us see what he will say to him.' They said, 'We do not know anyone other than 'Utbah ibn Rabi'ah.' They said, 'You, O Abu Al-Walid.' So 'Utbah came to him and said, 'O Muhammad, are you better or 'Abdullah?'" The Messenger of God, may God bless him and grant him peace, was silent. He said, **Are you better than Abdul Muttalib?** The Messenger of God, may God bless him and grant him peace, was silent. He said, "If you claim that these people are better than you, then they have worshipped the gods that you have criticized. But if you claim that you are better than them, then speak so that we may hear your words. By God, we have never seen a young lamb more ominous for your people than you. You have divided our community, scattered our affairs, criticized our religion, and disgraced us among the Arabs. It has even spread among them that there is a magician among the Quraysh and a soothsayer among the Quraysh. By God, we are only waiting for the cry of a pregnant woman, that some of us will rise up against each other with swords until we are annihilated. O man, if you are only in need, we will gather for you until you are the richest man of the Quraysh. But if you are in need, then choose any women of the Quraysh you wish, and we will marry you to ten." The Messenger of God, may God bless him and grant him peace, said, **Are you done?** He said, **Yes.** The Messenger of God, may God bless him and grant him peace, said, **In the name of God, the Most Gracious, the Most Merciful.** "Ha Meem. A revelation from the Most Gracious, the Most Merciful." Until he reached, **But if they turn away, then say, 'I have warned you of a thunderbolt like the thunderbolt of the heavens and the earth.'** The thunderbolt of Aad and Thamud. Utbah said, **Enough, enough! You have nothing else to say.** The Messenger of God (peace and blessings of God be upon him) said, *No.* He returned to the Quraysh and they said, **What is behind you?** He said, **I have not left anything that I think you will speak to him about, but I spoke to him.** They said,

Did he answer you? He said, **No, by the One Who set it up, I did not understand anything of what he said except that he warned you of a thunderbolt like the thunderbolt of Aad and Thamud.** They said, **Woe to you! The man speaks to you in Arabic and you do not know what he said?** He said, **No, by God, I did not understand anything of what he said except that he mentioned the thunderbolt.** And thus it was narrated by Al-Hafiz Ayu Ya'la Al-Mawsili in his Musnad on the authority of Abu Bakr bin Abi Shaybah with his chain of transmission similar to it, and Al-Baghawi included it in his interpretation on the authority of Muhammad bin Fadil on the authority of Al-Ajlal, who is Ibn 'Abdullah Al-Kindi Al-Kufi and he was somewhat weak, on the authority of Al-Ziyal bin Harmalah on the authority of Jabir bin 'Abdullah, may God be pleased with him, so he mentioned the hadith up to his saying: **But if they turn away, then say, 'I have warned you of a thunderbolt like the thunderbolt of 'Ad and Thamud.'** So 'Utbah held his mouth and urged him to be kind and returned to his family and did not go out to the Quraysh and remained away from them. Abu Jahl said, "O people of the Quraysh, by God, we see that 'Utbah has turned to Muhammad and liked his food. This is only because of a need that has befallen him, so let us go to him." So they went to him and Abu Jahl said, "O 'Utbah, what has kept you away from us is that you have turned to Muhammad and liked his food. If you have a need, we will gather for you from our wealth what will suffice you instead of Muhammad's food." 'Utbah became angry and swore that he would never speak to Muhammad again and said, **By God, you know that I am one of the richest of the Quraysh, but I...** I came to him and told him the story, and he answered me with something that, by God, was neither poetry, nor divination, nor magic. He recited the surah until the verse: **But if they turn away, then say, 'I have warned you of a thunderbolt like the thunderbolt of 'Aad and Thamud.'** So I held his mouth and implored him by kinship to desist, for you know that when Muhammad says something, he does not lie, so I feared that punishment would descend upon you. This context is more similar to that of al-Bazzar and Abu Ya'la, and God knows best. Imam Muhammad ibn Ishaq ibn Yasar included this story in his book, The Biography, in contrast to this pattern. He said, Yazid ibn Ziyad told me, on the authority of Muhammad ibn Ka'b al-Qurazi, who said: I was told that Utbah ibn Rabi'ah, who was a master, said one day while he was sitting in the gathering of the Quraysh and the Messenger of God, may God bless him and grant him peace, was sitting alone in the mosque: **O people of Quraysh, should I not go to Muhammad and speak to him and present to him matters, perhaps he will accept some of them, so we can give him whichever he wants and he will desist from us?** When Hamza, may God be pleased with him, converted to Islam and they saw the companions of the Messenger of God, may God bless him and grant him peace, increasing in number, they said: Yes, O Abu al-Walid, go to him and speak to him. So, Utbah went to him and sat next to the Messenger of God, may God bless him and grant him peace, and said: O my nephew, you are one of us, as you know, of authority in the tribe and position in lineage. And you have come to your people with a great matter by which you have divided their unity, made fools of their dreams, criticized their gods and their religion, and

Surat Fussilat 41:5

And they said, "Our hearts are within coverings from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work; indeed, we are working."

disbelieved in those of their forefathers who have passed away. So listen to me, as I present to you matters for you to consider, perhaps you will accept some of them. He said: The Messenger of God (peace and blessings of God be upon him) said: **Say, O Abu al-Walid, I am listening.** He said: "O son of my brother, if what you have brought is only wealth, we will collect for you from our wealth until you are the wealthiest of us. If you want honor, we will make you our leader so that we will not decide anything without you. If what you want is kingship, we will make you our king. If what has come to you is a vision that you see and cannot repel, we will seek doctors for you and spend our wealth on it until we cure you of it, because sometimes the follower will overcome a man until he is cured of it, or something like that. When Utbah had finished and the Messenger of God (peace and blessings of God be upon him) was listening to him, he said: "Have you finished, O Abu al-Walid?" He said: **Yes.** He said: **Then listen to me.** He said: **I will.** He said: **In the name of God, the Most Gracious, the Most Merciful.** "Ha Meem.

* A revelation from the Most Gracious, the Most Merciful. * A Book whose verses are explained in detail - an Arabic Qur'an for a people who know * A bringer of good tidings and a warner." But most of them turn away, so they do not listen. Then the Messenger of God (peace and blessings of God be upon him) continued with it while he was reciting it to him. When Utbah heard it, he listened attentively and put his hands behind his back, leaning on them, listening to him until the Messenger of God (peace and blessings of God be upon him) reached the prostration part of it. He prostrated and then said, **O Abu al-Walid, you have heard what you heard, so it is up to you to decide.**

Utbah then went to his companions and some of them said to each other, **We swear by God that Abu al-Walid has come to you with a face different from the one with which he left.** When he sat down with them, they said, **What is wrong with you, Abu al-Walid?** He said, "Behind me, I heard a statement, and by God, I have never heard the like of it before. By God, it is neither magic, nor poetry, nor divination. O people of Quraysh, obey me and leave the man to me. Leave the man to what he is doing and isolate him, for by God, what I heard will be true. If the Arabs defeat him, you will have been sufficed with others, but if he prevails over the Arabs, then his kingdom will be your kingdom and his glory will be your glory, and you will be the happiest of people because of him." They said, **By God, O Abu al-Walid, he has bewitched you with his tongue.** He said, **This is my opinion of him, so do as you see fit.** This context is more similar to the one before it, and God knows best.

Fath al-Qadir

5- "And they said, 'Our hearts are within coverings,' meaning, in covers like quivers in which arrows are placed, so they do not understand what you say and your words do not reach them. 'Qunan' is the plural of 'kina'an,' which is a cover. Mujahid said: 'Qunan' is to the heart as paradise is to arrows.' This has been explained previously in Surat Al-Baqarah. 'And in our

ears is deafness,' meaning, deafness. The root of 'waqar' is heaviness. Talhah ibn Musarraf read 'waqar' with a kasra on the 'waw'. It was also read with a fatha on the 'waw' and 'qaf'. 'Min' in 'And between us and you is a veil' indicates the beginning of the goal. The meaning is that the veil began with us and began with you. The intermediate distance between our direction and your direction is encompassed by the veil, with no space in it. These are examples of their hearts' aversion to perceiving the truth and hearing it, and the inability to connect between them and the Messenger of God (peace and blessings of God be upon him). 'So work, for we are working,' meaning, work on your religion, for we are working on our religion. Al-Kalbi said: Work for our destruction, for we are working for your destruction. Muqatil said: Work for your God who sent you, for we work for our gods whom we worship. And it was said: Work for your afterlife, for we work for our worldly life.

Tafsir al-Baghawi

5. **And they said**, meaning the polytheists of Mecca, **Our hearts are coverings**, in coverings, **from that to which you invite us**, so we do not understand what you say, **and in our ears is deafness**, deafness so we do not hear what you say. The meaning is: In our refusal to accept you, we are like someone who does not understand or hear, **and between us and you is a veil**, a disagreement in religion and a barrier in faith, so we do not agree with what you say. **So act**, you are on your religion, **for we are acting**, on our religion.

Tafsir al-Baidawi

5- "And they said, 'Our hearts are within coverings' Coverings is the plural of Kinan. 'And in our ears is deafness' from that to which you are calling us, and there is deafness in our ears, which prevents us from communicating. 'From' is to indicate that the veil began with them, such that it took up the middle distance and left no space. These are examples of their hearts turning away from comprehending what he is calling them to, believing in it, and not listening to it, and their refusal to continue and agree with the Messenger, may God bless him and grant him peace. 'So work' on your religion or in invalidating our command. 'Indeed, we are working' on our religion or in invalidating your command.

Surat Fussilat 41:6

Say, "I am only a human being like you. It has been revealed to me that your god is one God, so be upright toward Him and ask His forgiveness. And woe to those who associate others with God."

Tafsir al-Jalalayn

6 - (Say, "I am only a human being like you. It has been revealed to me that your god is one God, so be upright toward Him") through faith and obedience (and seek His forgiveness. And woe to the polytheists)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Say, O Muhammad, to those of your people who turn away from the signs of God: O people, I am only a human being from the children of Adam, like you in kind, form and appearance. I am not an angel. **It is revealed to me** means: God reveals to me that you have no deity worthy of worship except One deity. **So be upright towards Him** means: So be upright towards Him in obedience, and direct your faces towards Him in desire and worship, not towards gods and idols. **And seek His forgiveness** means: And ask Him to pardon you for your past sins by repenting from your polytheism, and He will accept your repentance and forgive you.

Tafsir al-Qurtubi

The Almighty said: **Say, 'I am only a human being like you.'** That is, I am not an angel, but rather I am from the children of Adam. Al-Hasan said: God taught him humility. **It is revealed to me** that is, from heaven through the hands of the angels **that your God is only one God.** So believe in Him and **stay upright toward Him** that is, direct your faces in supplication to Him and in asking Him, as a man says: **Stay upright toward your home**, that is, do not deviate from the path of anything other than the intention of reaching your home. **And seek His forgiveness** that is, for your polytheism **and woe to the polytheists.**

Tafsir Ibn Kathir

God Almighty says: *Say*, O Muhammad, to these lying polytheists, "I am only a man like you. It has been revealed to me that your god is one God," not like the idols, rivals, and disparate lords that you worship. God is only one God. **So be upright toward Him**, meaning, devote your worship to Him in the manner that He has commanded you through the tongues of the messengers. **And seek His forgiveness**, meaning for past sins. **And woe to the polytheists**, meaning destruction and ruin for them. **Those who do not give zakat.** Ali ibn Abi Talha said on the authority of Ibn

Abbas, meaning those who do not testify that there is no god but God. Ikrimah said the same. This is like the statement of God Almighty: "He has succeeded who purifies it. And he has failed who instills it with corruption." And like His statement, may His Majesty be glorified: "He has succeeded who purifies himself. And remembers the name of his Lord and prays." And the statement of God Almighty: **Then say, 'Would you like to be purified?'** What is meant by zakat here is purification. The soul from bad morals, and the most important of that is the purification of the soul from polytheism. The zakat of wealth is called zakat because it purifies it from what is forbidden and is a reason for its increase, blessing, and abundant benefit, and success in using it in acts of obedience. Al-Suddi said, **Woe to the polytheists * Who do not give zakat**, meaning they do not pay zakat. Muawiyah ibn Qurra said, **They are not among the people of zakat.** Qatada said, **They prevent the zakat of their wealth.** This is what is apparent according to many commentators, and Ibn Jarir chose it. There is a view in it because the obligation of zakat was only in the second year of the migration to Medina, according to what was mentioned by more than one person. This verse is Meccan, unless it is said that it is not far-fetched that the origin of charity and zakat was commanded at the beginning of the mission, as God Almighty said, **And give its due on the day of its harvest.** As for zakat, which has fixed amounts and quantities, its command was only mentioned in Medina, and this is a combination of the two opinions, just as the origin of prayer was obligatory before sunrise and before sunset at the beginning of the mission. When the Night of Isra' **Journey to Heaven** occurred a year and a half before the Hijra, God the Almighty imposed the five daily prayers on His Messenger (peace and blessings of God be upon him), and explained their conditions, pillars, and related matters little by little, and God knows best. Then God the Almighty said after that: **Indeed, those who have believed and done righteous deeds will have a reward uninterrupted.** Mujahid and others said: "Not cut off or truncated, like His statement: "abiding therein forever," and His statement: "A gift uninterrupted." Al-Suddi said: "Not cut off from them." Some of the Imams rejected this interpretation, because God the Almighty bestows His favor upon the people of Paradise. God the Almighty said: "Rather, God confers a favor upon you that He has guided you to faith." The people of Paradise said: "So God has bestowed favor upon us and protected us from the torment of the poisonous winds." The Messenger of God (peace and blessings of God be upon him) said: "Unless God covers me with His mercy and bounty."

Fath al-Qadir

Then God the Almighty commanded him to respond to their statement, saying: 6- "Say, 'I am only a man like you, to whom it has been revealed that your god is one God.'" That is, I am only like one of you, were it not for the revelation. I would not be of a different race from you, so that your hearts would be covered from what I call you to, and in your ears would be deafness, and between me and you would be a veil. I do not call you to what contradicts reason, but I call you to monotheism. The majority of scholars read "is revealed" in the passive form. Al-A'mash and

Surat Fussilat 41:6

Say, "I am only a human being like you. It has been revealed to me that your god is one God, so be upright toward Him and ask His forgiveness. And woe to those who associate others with God."

Al-Nakha'i read it in the active form, meaning, God reveals to me. It was said that the meaning of the verse is: I am not able to force you to believe, for I am a man like you, and I have no distinction over you except that monotheism and the command to follow it have been revealed to me. So, my duty is to convey the message alone, so if you accept, you will be guided, and if you refuse, you will be destroyed. It was said that the meaning is: I am not an angel, but rather a human being like you, and revelation has been sent to me, not to you. So, through revelation, I became a prophet and it is obligatory for you to follow me.

Al-Hasan said about the meaning of the verse: God, the Exalted, taught His Messenger, may God bless him and grant him peace, how to be humble. **So be upright toward Him**, He made it transitive with *to* because it includes the meaning of **direct yourself**, and the meaning is: Direct your uprightness toward Him through obedience and do not deviate from His path.

And seek His forgiveness for the sins you have committed. Then He threatened the polytheists and warned them, saying: **And woe to the polytheists**.

Tafsir al-Baghawi

6. "Say, 'I am only a human being like you,' meaning like one of you, and were it not for the revelation I would not have called you. This is His statement: "It has been revealed to me that your God is one God." Al-Hasan said: God taught him humility. **So be upright toward Him**, direct yourselves toward Him in obedience and do not deviate from His path. **And seek His forgiveness**, for your sins. **And woe to the polytheists**.

Tafsir al-Baidawi

6- "Say, 'I am only a man like you, to whom it has been revealed that your god is one God.' " I am neither an angel nor a jinn from whom you cannot receive, nor do I call you to what the minds and ears reject, but I call you to monotheism and uprightness in action, and the evidence of reason and transmitted evidence may indicate them. "So be upright towards Him." So be upright in your actions, turning towards Him, or be equal to Him in monotheism and sincerity in action. "And seek His forgiveness" for the bad belief and action you are upon. Then He threatened them for that, saying: "And woe to the polytheists" because of their extreme ignorance and their disdain for God.

Surat Fussilat 41:7

Those who do not pay zakat and are disbelievers in the Hereafter.

Tafsir al-Jalalayn

7 - Those who do not pay zakat and who, in the Hereafter, are confirmation *disbelievers*

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And woe to the polytheists * Who do not give zakat and who, in the Hereafter, are disbelievers.** God Almighty says: And the pus of the people of Hell, and what flows from them, for those who claim to have a partner with God, worshipping idols instead of Him, who do not give zakat.

The commentators differed on this. Some of them said: Its meaning is: those who do not give God the obedience that purifies them and sanctifies their bodies, and do not believe in His Oneness. This is a statement attributed to Ibn Abbas.

The narration mentioned 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 woe to the polytheists * who do not give zakat**, he said: They are those who do not testify that there is no god but God.

Saad bin Abdullah bin Abdul Hakam told me, he said: Hafs told us, he said: Al-Hakam bin Abaan told us, on the authority of Ikrimah, his statement: **And woe to the polytheists * who do not give zakat** means those who do not say there is no god but God.

Others said: Rather, the meaning of this is: those who do not acknowledge the zakat on their money that God has imposed on it, and do not give it to its people. We have also mentioned those who said this before.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And woe to the polytheists * Who do not give zakat.** He said: They do not acknowledge it nor believe in it. It was said: Zakat is the bridge to Islam, whoever cuts it off will be saved, and whoever refrains from it will perish. The apostates after the Prophet of God said: As for the prayer, we pray, and as for the zakat, by God, do not seize our wealth. Abu Bakr said: By God, I do not separate between something that God has joined together, and by God, if they withhold from me even a rope from what God and His Messenger have enjoined, I will fight them over it.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **And woe to the polytheists * who do not give zakat.** He said: If they paid zakat while they were polytheists, it would not benefit them.

The correct statement about this is what was said by those who said: Its meaning is: They do not pay zakat on their wealth. This is because this is the most well-known meaning of zakat, and His statement, **and they are disbelievers in the Hereafter**, is evidence that this is the case, because the disbelievers meant by this verse did not testify that there is no god but God. If His statement, **those who do not pay zakat**, meant those who do not testify that there is no god but God, His statement, **and they are disbelievers in the Hereafter**, would not have had any meaning, because it is known that whoever does not testify that there is no god but God does not believe in the Hereafter. In following God's statement, **and they are disbelievers in the Hereafter**, His statement, **those who do not pay zakat**, indicates that zakat in this context refers to zakat on wealth.

His statement: **And they are disbelievers in the Hereafter**, meaning: And they are disbelievers in the establishment of the Hour, and God will raise His creation alive from their graves after their affliction and destruction.

Tafsir al-Qurtubi

God the Almighty says: **Those who do not give zakat.** Ibn Abbas said: They do not testify **that there is no god but God**, which is the zakat of the souls. Qatadah said: They do not acknowledge that zakat is obligatory. Ad-Dahhak and Muqatil said: They are stubborn and do not spend in acts of obedience. He rebuked them for their stinginess, which even the virtuous abhor, and this indicates that the disbeliever will be punished for his disbelief, even though he is not obligated to pay zakat. Al-Farra' and others said: The polytheists used to spend on expenses and provide water and food to the pilgrims, even though he was not obligated to pay zakat. Al-Farra' and others said: The polytheists used to spend on expenses, provide water and feed the pilgrims, but they forbade that to those who believed in Muhammad (peace and blessings of God be upon him). So this verse was revealed about them: **And they, in the Hereafter, are disbelievers.** For this reason, they do not spend on acts of obedience, nor do they act uprightly, nor do they seek forgiveness. Al-Zamakhshari: If you ask, why did He single out from among the descriptions of the polytheists the withholding of zakat coupled with disbelief in the Hereafter? I say: Because the dearest thing to a person is his wealth, and it is his soul mate. So if he spends it in the way of God, that is the strongest evidence of his steadfastness, uprightness, sincerity of intention, and purity of his heart. Do you not see the saying of God, the Almighty: **The parable of those who spend their wealth seeking the pleasure of God and to strengthen themselves** (Al-Baqarah 2:265) meaning, they strengthen themselves and demonstrate their steadfastness by spending money. And those whose hearts were to be reconciled were only deceived by a flash of worldly gain, so their bond was strengthened and their will was softened. And the apostates after the Messenger of God (blessings and peace of God be upon him) only showed their withholding of zakat, so wars were waged against them and they struggled.

Those who do not pay zakat and are disbelievers in the Hereafter.

This contains an urging to the believers to pay zakat, and a severe warning against withholding it, as He made withholding one of the descriptions of the polytheists and coupled it with disbelief in the Hereafter.

Tafsir Ibn Kathir

God Almighty says: *Say*, O Muhammad, to these lying polytheists, "I am only a man like you. It has been revealed to me that your god is one God," not like the idols, rivals, and disparate lords that you worship. God is only one God. **So be upright toward Him**, meaning, devote your worship to Him in the manner that He has commanded you through the tongues of the messengers. **And seek His forgiveness**, meaning for past sins. **And woe to the polytheists**, meaning destruction and ruin for them. **Those who do not give zakat**. Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning those who do not testify that there is no god but God. Ikrimah said the same. This is like the statement of God Almighty: "He has succeeded who purifies it. And he has failed who instills it with corruption." And like His statement, may His Majesty be glorified: "He has succeeded who purifies himself. And remembers the name of his Lord and prays." And the statement of God Almighty: **Then say, 'Would you like to be purified?'** What is meant by zakat here is purification. The soul from bad morals, and the most important of that is the purification of the soul from polytheism. The zakat of wealth is called zakat because it purifies it from what is forbidden and is a reason for its increase, blessing, and abundant benefit, and success in using it in acts of obedience. Al-Suddi said, **Woe to the polytheists * Who do not give zakat**, meaning they do not pay zakat. Muawiyah ibn Qurra said, **They are not among the people of zakat**. Qatada said, **They prevent the zakat of their wealth**. This is what is apparent according to many commentators, and Ibn Jarir chose it. There is a view in it because the obligation of zakat was only in the second year of the migration to Medina, according to what was mentioned by more than one person. This verse is Meccan, unless it is said that it is not far-fetched that the origin of charity and zakat was commanded at the beginning of the mission, as God Almighty said, **And give its due on the day of its harvest**. As for zakat, which has fixed amounts and quantities, its command was only mentioned in Medina, and this is a combination of the two opinions, just as the origin of prayer was obligatory before sunrise and before sunset at the beginning of the mission. When the Night of Isra' **Journey to Heaven** occurred a year and a half before the Hijra, God the Almighty imposed the five daily prayers on His Messenger (peace and blessings of God be upon him), and explained their conditions, pillars, and related matters little by little, and God knows best. Then God the Almighty said after that: **Indeed, those who have believed and done righteous deeds will have a reward uninterrupted**. Mujahid and others said: "Not cut off or truncated, like His statement: "abiding therein forever," and His statement: "A gift uninterrupted." Al-Suddi said: "Not cut off from them." Some of the Imams rejected

this interpretation, because God the Almighty bestows His favor upon the people of Paradise. God the Almighty said: "Rather, God confers a favor upon you that He has guided you to faith." The people of Paradise said: "So God has bestowed favor upon us and protected us from the torment of the poisonous winds." The Messenger of God (peace and blessings of God be upon him) said: "Unless God covers me with His mercy and bounty."

Fath al-Qadir

Then he described them by saying: 7- **Those who do not give zakat** meaning they prevent it and do not give it to the poor. Al-Hasan and Qatadah said: They do not acknowledge its obligation. Ad-Dahhak and Muqatil said: They do not give charity nor spend in obedience. It was said that the meaning of the verse is: they do not testify that there is no god but God because it is the zakat and purification of the souls. Al-Farra' said: The polytheists used to spend on expenses and provide water and food to the pilgrims, so they forbade that to those who believed in Muhammad, peace and blessings be upon him. So this verse was revealed about them: **And they, in the Hereafter, are disbelievers**. It is connected to **do not give** and is included with it in the scope of the relative clause: meaning they deny the Hereafter and reject it. The use of the separating pronoun is for the purpose of limitation.

Tafsir al-Baghawi

7. "Those who do not give zakat," Ibn Abbas said: Those who do not say there is no god but God, which is the zakat of the souls, and the meaning is: They do not purify themselves from polytheism through monotheism. Al-Hasan and Qatada said: They do not acknowledge zakat, and they do not consider giving it an obligation. It was said: Zakat is the bridge to Islam, so whoever cuts it off will be saved and whoever neglects it will perish. Ad-Dahhak and Muqatil said: They do not spend in obedience nor give charity. Mujahid said: They do not purify their deeds, "and they are disbelievers in the Hereafter."

Tafsir al-Baidawi

7- **Those who do not give zakat** because of their miserliness and lack of compassion for people, which is one of the greatest vices, and it is evidence that the disbelievers are addressed with the branches. It was said that its meaning is that they do not do what purifies themselves, which is faith and obedience. **And they are disbelievers in the Hereafter** is a state indicating that their abstention from zakat is because they are absorbed in seeking this world and denying the Hereafter.

Surat Fussilat 41:8

Indeed, those who have believed and done righteous deeds will have a reward uninterrupted.

Tafsir al-Jalalayn

8 - **Indeed, those who believe and do righteous deeds will have a reward uninterrupted.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "Indeed, those who believed in God and His Messenger, and did what God and His Messenger commanded them to do, and refrained from what We forbade them from - and that is the righteous deeds - will have a reward uninterrupted." He says: For those who do that, there will be a reward undiminished from what He promised them to reward them for.

The interpreters differed in their interpretation of this, and we have explained it previously in a way that makes it unnecessary to repeat it in this place.

Muhammad ibn al-Husayn told us: Ahmad ibn al-Mufaddal told us: Asbat told us, on the authority of al-Suddi: **For them is a reward uninterrupted.** Some of them said: Undiminished. Some of them said: Uninterrupted.

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: **An unailing reward** means: undiminished.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, he said: 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: **For them is a reward uninterrupted**, he said: It is calculated.

Tafsir al-Qurtubi

The Almighty said: **Indeed, those who have believed and done righteous deeds will have a reward uninterrupted.** Ibn Abbas said: Uninterrupted, taken from the verb *mannat* to cut the rope, and from this is the saying of Dhi al-Isba':

By your life, my door is never closed to my friend, nor is my goodness ever grateful.

Another said:

You see behind it the sound of the fall and the swaying, as if it were dust.

By *al-Manin* he means weak dust. And also on the authority of Ibn Abbas and Muqatil: not diminished. And from it comes *al-Manun* because it diminishes a

person's strength, and Qatrib said, and recited the words of Zuhair:

The slow horses are separated, so do not give thanks or recklessness.

Al-Jawhari said: "Mann means cutting off, and it is also said that it means deficiency, and from this is the saying of God Almighty: "For them is a reward uninterrupted." Labid said:

A scum that does not eat well

Mujahed said: **not grateful** not counted. It was also said: **not grateful** to them for it. Al-Suddi said: It was revealed regarding the elderly, the sick, and the decrepit, if they become too weak to obey, a reward will be written for them according to the most correct of what they used to do.

Tafsir Ibn Kathir

God Almighty says: *Say, O Muhammad, to these lying polytheists, "I am only a man like you. It has been revealed to me that your god is one God," not like the idols, rivals, and disparate lords that you worship. God is only one God. So be upright toward Him, meaning, devote your worship to Him in the manner that He has commanded you through the tongues of the messengers. And seek His forgiveness, meaning for past sins. And woe to the polytheists, meaning destruction and ruin for them. Those who do not give zakat.* Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning those who do not testify that there is no god but God. Ikrimah said the same. This is like the statement of God Almighty: "He has succeeded who purifies it. And he has failed who instills it with corruption." And like His statement, may His Majesty be glorified: "He has succeeded who purifies himself. And remembers the name of his Lord and prays." And the statement of God Almighty: **Then say, 'Would you like to be purified?'** What is meant by zakat here is purification. The soul from bad morals, and the most important of that is the purification of the soul from polytheism. The zakat of wealth is called zakat because it purifies it from what is forbidden and is a reason for its increase, blessing, and abundant benefit, and success in using it in acts of obedience. Al-Suddi said, **Woe to the polytheists * Who do not give zakat**, meaning they do not pay zakat. Muawiyah ibn Qurra said, **They are not among the people of zakat.** Qatada said, **They prevent the zakat of their wealth.** This is what is apparent according to many commentators, and Ibn Jarir chose it. There is a view in it because the obligation of zakat was only in the second year of the migration to Medina, according to what was mentioned by more than one person. This verse is Meccan, unless it is said that it is not far-fetched that the origin of charity and zakat was commanded at the beginning of the mission, as God Almighty said, **And give its due on the day of its harvest.** As for zakat, which has fixed amounts and quantities, its command was only mentioned in Medina, and this is a combination of the two opinions, just as the origin of prayer was obligatory before sunrise and before sunset at the beginning of the mission. When the Night of Isra' **Journey to**

Surat Fussilat 41:8

Indeed, those who have believed and done righteous deeds will have a reward uninterrupted.

Heaven occurred a year and a half before the Hijra, God the Almighty imposed the five daily prayers on His Messenger (peace and blessings of God be upon him), and explained their conditions, pillars, and related matters little by little, and God knows best. Then God the Almighty said after that: **Indeed, those who have believed and done righteous deeds will have a reward uninterrupted.** Mujahid and others said: "Not cut off or truncated, like His statement: "abiding therein forever," and His statement: "A gift uninterrupted." Al-Suddi said: "Not cut off from them." Some of the Imams rejected this interpretation, because God the Almighty bestows His favor upon the people of Paradise. God the Almighty said: "Rather, God confers a favor upon you that He has guided you to faith." The people of Paradise said: "So God has bestowed favor upon us and protected us from the torment of the poisonous winds." The Messenger of God (peace and blessings of God be upon him) said: "Unless God covers me with His mercy and bounty."

Fath al-Qadir

8- **Indeed, those who have believed and done righteous deeds will have a reward uninterrupted.** That is, it will not be cut off from them. It is said that you cut the rope, meaning you cut it. From this is the saying of Al-Asbagh Al-Awdi:

By your life, I do not accept anything that is attached to a friend, nor do I accept any good from anyone.

It was said that it is the deficient one, as Qatrib said, and he recited the words of Zuhair:

The superiority of the horse over the horses of the pack gives thanks and no weakness

Al-Jawhari said: "Mann means cutting off, and it is also said that it means deficiency. From this is the saying of God Almighty: "For them is a reward uninterrupted." Labid said:

A stubborn, unproductive woman whose food is not good

Mujahid said: **Not counted** means **not counted**. It was said that the meaning of the verse is that He does not bestow it upon them, because He only bestows it as a favor. As for the reward, it must be given. Al-Suddi said: It was revealed regarding the sick, the chronically ill, and the senile, if they become too weak to obey, a reward will be written for them equivalent to the best of what they used to do.

Tafsir al-Baghawi

8. **Indeed, those who have believed and done righteous deeds will have a reward uninterrupted.** Ibn Abbas said: *Uncut*. Muqatil said: *Undiminished*. And from this comes *al-manun* because it diminishes a person's reward and strength. And it was said: *Undiminished*.

Mujahid said: It is not counted.

Al-Suddi said: This verse was revealed regarding the sick, the elderly, and the decrepit. If they are unable to obey, they will be given a reward equivalent to the best of what they used to do.

Ahmad ibn Abdullah al-Salihi told us, Abu al-Husayn ibn Bishran told us, Ismail ibn Muhammad al-Saffar told us, Ahmad ibn Mansur al-Ramadi told us, Abd al-Razzaq told us, Muammar told us, on the authority of Asim ibn Abi al-Najud, on the authority of Khaythamah ibn Abd al-Rahman, on the authority of Abdullah ibn Amr, who said: The Messenger of God, may God bless him and grant him peace, said: "If a servant is on a good path of worship, then falls ill, the angel assigned to him is told: Write down for him the same as his deeds when he was free, until I release him or take him to Me."

Tafsir al-Baidawi

8- **Indeed, those who have believed and done righteous deeds will have a great reward.** "Not cut off" is not a blessing from God, which comes from the root meaning heaviness, or it is not cut off from the root meaning to cut the rope. It was said that it was revealed regarding the sick and the decrepit if they are unable to obey God, then a reward will be written for them according to the best of what they used to do.

Surat Fussilat 41:9

Say, **Do you indeed disbelieve in He who created the earth in two Days and attribute to Him equals? That is the Lord of the worlds.**

Tafsir al-Jalalayn

9 - (Say: Do you indeed) by realizing the second hamza and facilitating it and inserting an alif between it and the first **in both its forms** Sunday and Monday **and make rivals to Him** partners? **That is the Lord** Owner of **the worlds** the plural of world, which is what is other than God, and it is pluralized due to the difference in its types with the ya and the nun, making the rational ones predominant.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Indeed, you disbelieve in He who created the earth in two days**, that is, Sunday and Monday. And this is what the reports came from the Messenger of God, may God bless him and grant him peace, and the scholars said. We have mentioned much of this before, and we will mention some of what we did not mention before, God willing.

He mentioned some of the report that we did not mention before:

Hannad ibn al-Sarri narrated to us, saying: Abu Bakr ibn Ayyash narrated to us, on the authority of Abu Saeed al-Baqal, on the authority of Ikrimah, on the authority of Ibn Abbas - Hannad said: I read the rest of the hadith to Abu Bakr - "The Jews came to the Prophet, may God bless him and grant him peace, and asked him about the creation of the heavens and the earth. He said: God created the earth on Sunday and Monday, and created the mountains on Tuesday and all the benefits in them, and created on Wednesday the trees, water, cities, built-up areas, and ruins. So these are four. Then he said: Do you disbelieve in He who created the earth in two days and make rivals to Him? That is the Lord of the worlds. And He placed therein firm mountains above it and blessed it, and measured therein its sustenance in four days, equal for those who ask, for whoever asks. He said: And on Thursday He created the heaven, and on Friday He created the stars, the sun, the moon, and the angels, until three hours remained of it. In the first of these three hours He created the appointed time when whoever dies, and in the second He cast afflictions on everything that benefits people, and in the third He created Adam and settled him in Paradise, and He ordered Iblis to prostrate to him, and He expelled him from it in the last hour." The Jews said, **Then what then, O Muhammad?** He said, **Then He established Himself on the Throne.** They said, **You would have been right if you had completed it.** They said, **Then He rested.** The Prophet, may God bless him and grant him peace, became extremely angry, so the verse was revealed, "And We created the heavens and the earth and all

that is between them in six days, and no fatigue touched Us. So be patient over what they say." (Qaf: 38)

Tamim bin Al-Muntasir narrated to us: Ishaq informed us, on the authority of Sharik, on the authority of Ghalib bin Ghallab, on the authority of Ata bin Abi Rabah, on the authority of Ibn Abbas, who said: God created one day and named it Sunday. Then He created a second and named it Monday. Then He created a third and named it Tuesday. Then He created a fourth and named it Wednesday. Then He created a fifth and named it Thursday. He said: So He created the earth in two days, Sunday and Monday, and He created the mountains on Tuesday, and that is what the people say: It is a heavy day. He created the locations of the rivers and trees on Wednesday, and He created the birds, wild animals, vermin, and beasts on Thursday, and He created man on Friday, so He finished creating everything on Friday.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **He created the earth in two days** on Sunday and Monday.

And it has been said otherwise.

This is what Al-Qasim bin Bishr bin Maruf and Al-Hussein bin Ali told me. They said: Hajjaj told us, on the authority of Ibn Jurayj, who said: Ismail bin Umayya told me, on the authority of Ayoub bin Khalid, on the authority of Abdullah bin Rafi', the freed slave of Umm Salamah, on the authority of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, took my hand and said: God created the soil on Saturday, and created the mountains in it on Sunday, and created the trees on Monday, and created the unpleasant things on Tuesday, and created the light on Wednesday, and spread the animals in it on Thursday, and created Adam after the afternoon prayer on Friday, the last creation in the last hour of the hours of Friday, between the afternoon prayer and the night."

His statement: **And you attribute to Him rivals**, meaning: And you attribute to the One Who created this way rivals, and they are equal men whom you obey in disobeying God. We have already explained the meaning of rivals with evidence previously.

And His statement: **That is the Lord of the worlds** means: He who performed this action and created the earth in two days is the Owner of all the jinn and mankind, and all other kinds of creation, and everything below Him is owned by Him. So how can it be possible for Him to have a rival? And can a powerless slave who is unable to do anything be a rival to his Owner who is able to do it?

Tafsir al-Qurtubi

The Almighty said: **Say, 'Do you indeed disbelieve in He who created the earth in two days?'** '*A'inkum*' with two hamzas, the second one being 'between', and '*A'inkum*' with an alif between two hamzas, and it is a question word meaning rebuke. He ordered him to rebuke them and marvel at their action, meaning why do you disbelieve in God while He is the Creator of the heavens and the earth?! **In two days** Sunday and

Surat Fussilat 41:9

Say, "Do you indeed disbelieve in He who created the earth in two Days and attribute to Him equals? That is the Lord of the worlds."

Monday. **And you make for Him rivals** meaning opposites and partners. **That is the Lord of the worlds.**

Tafsir Ibn Kathir

This is a denial from God Almighty to the polytheists who worshipped other than Him, while He is the Creator of all things, the Subduer of all things, the Able to do all things. He said: **Say, 'Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals?'** That is, peers and equals that you worship along with Him. **That is the Lord of the worlds.** That is, the Creator of things is the Lord of all the worlds. This place contains a detailed explanation of the Almighty's saying: **He created the heavens and the earth in six days.** So He separated here what is specific to the earth from what is specific to the sky. He mentioned that He created the earth first because it is like a foundation, and the principle is to begin with the foundation, then after it with the ceiling, as the Almighty said: "It is He who created for you all that is on the earth. Then He directed Himself to the heaven and proportioned them as seven heavens." The verse. As for the Almighty's saying: "Are you more difficult to create, or is the heaven which He constructed? * He raised its ceiling and proportioned it * And covered its night and brought forth its brightness * And the earth after that He spread out * Bringing forth from it its water and its pasture * And the mountains He fixed firmly * For provision for you and your grazing livestock." In this verse, it is stated that the spreading of the earth was after the creation of the sky. As for the creation of the earth, it was before the creation of the sky, according to the text. And with this Ibn Abbas, may God be pleased with him, answered what Al-Bukhari mentioned when interpreting this verse in his Sahih, for he said: Al-Munhal said on the authority of Saeed bin Jubayr, who said: A man said to Ibn Abbas, may God be pleased with them both, **I find in the Qur'an things that differ from me.** He said: **There will be no kinship between them that Day, nor...** They will ask, **And they will turn to one another, asking, "And they will not conceal from God a statement,"** "By God, our Lord, we were not polytheists," for they concealed in this verse, and God the Almighty said: "Are you a more difficult creation, or is the heaven which He constructed? * He raised its ceiling and proportioned it. * And He covered its night and brought forth its brightness. * And the earth after that, He spread it out." So He mentioned the creation of the heaven before the earth, then God the Almighty said: **Say, 'Do you indeed disbelieve in He who created the earth in two days?'** to His saying, *obediently*. So He mentioned in this the creation of the earth before the creation of the heaven. He said, **And God is Forgiving and Merciful**, "Exalted in Might and Wise," **Hearing and Seeing.** So it was as if it was, then it went on, and Ibn Abbas, may God be pleased with them both, said, **So there will be no kinship among them that Day, nor will they ask about one another,** in the first blast, then the trumpet will be blown, **So everyone in the heavens and on the earth will fall unconscious except whom God wills**, so there will be no kinship among them at that time, nor will

they ask about one another in the second blast, **And they will turn to one another, asking about one another.** And as for His saying, **By God, our Lord, what "We were polytheists."** "And they do not conceal from God a word." God the Most High forgives the sins of the sincere ones, so the polytheists say, **Come, let us say, 'We were not polytheists.'** He seals their mouths and their hands speak. At that point, it is known that God the Most High does not conceal a word. With Him, **Those who disbelieve would wish**, the verse, "He created the earth in two days, then He created the heaven, then He directed Himself to the heaven and leveled them in two more days, then He spread out the earth and spread it out, that He would bring forth from it water and pasture, and He created the mountains, the sand, the inanimate objects, the mounds, and what is between them in two more days." That is what God the Most High said, **He spread it out.** And His statement, **He created the earth in two days**, so He created the earth and everything in it in four days and created the heavens in two days. **And God is Forgiving and Merciful.** He called Himself that, and that is what He said, meaning He has always been like that, for God the Most High did not will a thing except that He brought about what He willed. So do not let the Qur'an differ with you, for everything is from God the Almighty. Al-Bukhari said, Yusuf bin Adi narrated to us, Ubaidullah bin Amr narrated to us, on the authority of Zaid bin Abi Anisa, on the authority of Al-Minhal, he is Ibn Amr, with the hadith. And His statement: **He created the earth in two days** means Sunday and Monday **and placed therein firm mountains from above it and blessed it** meaning He made it blessed, capable of goodness, sowing and planting, and He determined therein its sustenance, which is what its people need of provisions and places to be planted and cultivated, meaning Tuesday and Wednesday, so they are four with the two previous days. For this reason, He said: **in four days, equal for those who ask** meaning for whoever wants to ask about that in order to learn it. Ikrimah and Mujahid said regarding His statement, the Exalted, the Majestic, **and determined therein its sustenance** He made in every land that which is not suitable in another, such as the 'asab in Yemen, the sabur in Sabur, and the tayalisa in Rayy. Ibn Abbas, Qatadah, and al-Suddi said regarding His statement, the Exalted, the Majestic, the Majestic, **equal for those who ask** meaning for whoever wants to ask about that. Ibn Zayd said that its meaning is that He determined therein its sustenance in four days, equal for those who ask, meaning according to his desire. Whoever has a need for sustenance or a need, then God Almighty has determined for him what he needs. This statement is similar to what they mentioned in His statement, the Exalted, the Majestic ... And the Most High said: **Then He directed Himself to the heaven while it was smoke** - which is the water vapor rising from Him when He created the earth. **And He said to it and to the earth, 'Come both, willingly or by compulsion'** meaning, respond to My command and react to My action, willingly or by compulsion. Al-Thawri said on the authority of Ibn Jurayj on the authority of Sulayman ibn Musa on the authority of Mujahid on the authority of Ibn Abbas regarding His

statement, the Most High: **And He said to it and to the earth, 'Come both, willingly or by compulsion'** He said: God, the Blessed and Exalted, said to the heavens, **Raise My sun and moon and the stars**, and He said to the earth, **Create your rivers and bring forth your fruits**. "They said, 'We come willingly'" Ibn Jarir, may God have mercy on him, chose this. They said, **We come willingly**, meaning, we respond to You obediently with what is in us that You want to create of angels, jinn, and mankind, all obedient to You. Ibn Jarir narrated it on the authority of some of the Arab scholars. He said: It was said that it was a revelation to them, dealing with those who understand, with their speech. It was said that the one speaking from the earth with that is the place of the Kaaba, and from the heaven what is above it, and God knows best. Al-Hasan Al-Basri said: **If they had refused His command over him, He would have punished them**. "And He completed them as seven heavens in two days," meaning He finished leveling them as seven heavens in two days, meaning two more days, which are Thursday and Friday. **And He inspired in each heaven its command**, meaning He arranged and determined in each heaven what it needed from the angels and what was in it of things that no one knows but Him. **And We adorned the lowest heaven with lamps**, which are the shining planets that shine upon the people of the earth. **And as protection**, meaning a guard from the devils, lest it listen to the highest assembly. **That is the decree of the Almighty, the Knowing**, meaning the Almighty is the One who has made everything mighty, so He has overcome and subdued it. He is the Knower of all the movements and stillness of creation. Ibn Jarir said: Hannad ibn al-Sarri told us, Abu Bakr ibn Ayyash told us, on the authority of Abu Sa'id al-Baqqa, on the authority of Ikrimah, on the authority of Ibn Abbas. Hannad said: I read the rest of the hadith that the Jews came to the Prophet, may God bless him and grant him peace, and asked him about the creation of the heavens and the earth, so he, may God bless him and grant him peace, said: "God Almighty created the earth on Sunday and Monday, and He created the mountains on Tuesday and what is in them of benefits, and He created the trees, water, cities, and civilization on Wednesday. So these are four." Say: Do you indeed disbelieve in He who created the earth in two days and attribute to Him rivals? That is the Lord of the worlds. And He placed therein firm mountains above it and blessed it and measured therein its sustenance in four days, equal for those who ask. He said, "And on Thursday He created the heaven, and on Friday He created the stars, the sun, the moon, and the angels, until three hours remained of it. And in the second He cast the plague upon everything that benefits people. And in the third He cast Adam, and made him dwell in Paradise, and commanded Iblis to prostrate to him, and expelled him from it in the last hour." Then the Jews said, **Then what, O Muhammad?** He said, **Then He established Himself on the Throne**. They said, "You are right. If you had completed it." They said, **Then He rested**. The Prophet, may God bless him and grant him peace, became very angry, so the verse was revealed, "And We created the heavens and the earth and what is between them in six days, and no fatigue touched Us. So be patient over what they say." This hadith contains something strange. As for the hadith of Ibn Jurayj, on the authority of Ismail ibn Umayyah, on the

authority of Ayyub ibn Khalid, on the authority of Abdullah ibn Rafi', on the authority of Abu Hurayrah, may God be pleased with him, he said, "The Messenger of God, may God bless him and grant him peace, took my hand and said, 'God created the soil on Saturday and created the mountains in it on Sunday and created the trees on Monday and created The hated day is Tuesday, and the light was created on Wednesday, and the beasts were spread out on Thursday, and Adam was created after the afternoon on Friday, the last of creation, in the last hour of the hours of Friday, between the afternoon and the night. Muslim and al-Nasa'i narrated it in their books on the authority of Ibn Jurayj, and it is one of the strange hadiths of the Sahih. Al-Bukhari gave a reason for it in al-Tarikh, and he said that some of them narrated it on the authority of Abu Hurayrah, may God be pleased with him, on the authority of Ka'b al-Ahbar, and this is the most correct.

Fath al-Qadir

Then God the Almighty commanded His Messenger to rebuke and rebuke them, saying: 9- **Say, 'Do you indeed disbelieve in He who created the earth in two days?'** That is, do you indeed disbelieve in the One whose affair is this great affair and whose power is this amazing power? It was said that the two days are Sunday and Monday, and it was also said that what is meant is the length of two days because the real day only comes into existence after the existence of the earth and the heavens. The majority read *A'inkum* with two hamzas, the second of which is *between*, and Ibn Kathir read with a hamza followed by a light ya', **and you make rivals for Him**, meaning opposites and partners. The clause is conjoined with **you disbelieve** and is under the question, and the reference by His saying: *That* is to the relative pronoun described by what was mentioned, and it is the subject and predicate **Lord of the worlds**. And among the worlds are those that you make rivals to God, so how do you make some of His creations partners with Him in His worship?

Tafsir al-Baghawi

9. The Almighty said: "Say: Do you indeed disbelieve in He who created the earth in two days," Sunday and Monday, **and attribute to Him rivals? That is the Lord of the worlds**.

Tafsir al-Baidawi

9- **Say, 'Do you indeed disbelieve in He who created the earth in two days?'** In the amount of two days, or two turns, and created in each turn what He created as quickly as possible. Perhaps what is meant by **the earth** is what is in the lower part of the simple bodies, and the One who created it in **two days** means that He created for it a common origin, then created for it images through which it became types. Their disbelief in Him is their denial of His essence and attributes. **And you attribute to Him rivals**. It is not correct that He has a rival. *That* is the One who **created the earth in two days**. "Lord of the worlds" is the Creator of all that exists of possibilities and their Sustainer.

Surat Fussilat 41:10

And He placed therein firm mountains above it and blessed it and measured therein its sustenance in four days - equal for the inquirers.

Surat Fussilat 41:10

And He placed therein firm mountains above it and blessed it and measured therein its sustenance in four days - equal for the inquirers.

Tafsir al-Jalalayn

10 - **And He placed** a new sentence and it is not permissible to connect it to the relative clause of the foreign separator **therein firm mountains** fixed mountains **above it and blessed it** with an abundance of water, crops and udders **and measured** divided **therein its sustenance** for people and animals *in* four complete days) meaning the placing and what was mentioned with it on Tuesday and Wednesday *equally* accusative of the source meaning the four were equal in an equal manner, neither increasing nor decreasing **for those who ask** about the creation of the earth and what is in it

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And He placed on the earth which He created in two days firm mountains, which are the fixed ones on the earth **above it**, meaning: above the earth on its surface.

His saying: **And blessed it** means: And He blessed the earth and made it always good for its people.

It was mentioned on the authority of Al-Saddī in this regard:

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **And blessed it** he said: He caused its trees to grow. **And measured therein its sustenance**

The interpreters differed on this. Some of them said: He determined therein the sustenance of its people, meaning their provisions and livelihoods.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan: **And He has measured therein its sustenance**. He said: Its provisions.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding God's statement, **And measured therein its sustenance**, he said: He measured therein the provisions of the servants, the One with sustenance.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **And He has measured therein its sustenance**, meaning: its sustenance for its people.

Others said: Rather, its meaning is: He determined for it what would be suitable for it.

Who said that?

Ali bin Sahl told me, he said: Al-Walid bin Muslim told us, on the authority of Khalid bin Da'laj, on the authority of Qatada, regarding his statement: **And He has measured therein its sustenance**, he said: its provision.

Others said: Rather, the meaning of this is: And He determined therein its mountains, rivers, and trees.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And He determined therein its sustenance**: He created therein its mountains, rivers, seas, trees, and all its inhabitants from among the animals.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And He has measured therein its sustenance**. He said: Its mountains, its animals, its rivers, and its seas.

Others said: Rather, the meaning of this is that its sustenance was determined from the rain.

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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And measured therein its sustenance**, he said: from the rain.

Others said: Rather, the meaning of this is: He determined in each town what He did not make in the other town, due to the livelihood of some of them from others through trade from town to town.

Who said that?

Al-Husayn bin Muhammad Al-Dhara' told me, he said: Abu Muhsin told us, he said: Husayn told us, on the authority of Ikrimah, regarding his statement: **And measured therein its sustenance**, he said: Al-Yamani is in Yemen, and Al-Sabari is in Sabur.

Muhammad bin Abdullah bin Buzaie told me, he said: Abu Muhsin told us on the authority of Hisin, he said: Ikrimah said, **And He measured therein its sustenance**, the Yamaniyyah in Yemen, and the Sabiriyah in Sabur, and similar things.

Abu Kuraib told us, he said: Ibn Idris told us, he said: I heard Hisin on the authority of Ikrimah regarding his statement: **And He has measured therein its sustenance**, he said: In every land there is sustenance that is not suitable in any other land, the Yemeni in Yemen, and the Sabari in Sabur.

Yaqub bin Ibrahim told me, he said: Hisham told us, he said: Husayn told us on the authority of Ikrimah regarding his statement: **And He has measured therein its sustenance**, he said: The land in which there is

sustenance or something that is not for anyone else, do you not see that the sabari is only in Sabur, and the asab is only in Yemen and so on.

Ismail bin Saif told me, he said: Ibn Abd al-Wahid bin Ziyad told us, on the authority of Khasif, on the authority of Mujahid, regarding his statement: **And measured therein its sustenance**, he said: Al-Sabari is in Sabur, and Al-Tayalisah is from Rayy.

Ismail told me, he said: Abu Al-Nadr, the companion of Al-Basri, told us, he said: Abu Awana told us, on the authority of Mutraf, on the authority of Al-Dahhak, regarding his statement: **And measured therein its sustenance**, he said: Al-Sabari is from Sabur, and Al-Tayalisah is from Rayy.

The correct statement about this is to say: God Almighty has informed us that He has determined on the earth the sustenance of its people, and that is what sustains them of food and provides them with a livelihood. He, the Most High, did not specify in His statement, **And has determined therein its sustenance**, that He has determined therein one sustenance rather than another. Rather, He made the statement general about His determining therein all sustenance, and that which sustains its people is that which nothing else provides them with of food, and that does not happen except through rain and the management of the lands, as He has specified some with it and not others, and from what He has brought forth from the mountains of jewels, and from the sea of food and ornaments. I do not say anything more correct about that than what He, the Most High, said: He has determined on the earth the sustenance of its people, for the reason we have described.

And He, the Most High, said: **In four days**, based on what we mentioned before from the report that we narrated on the authority of Ibn Abbas, "On the authority of the Messenger of God, may God bless him and grant him peace, that he completed the creation of the earth and all of its causes and benefits, from trees, water, cities, civilizations, and ruins, in four days, the first of which was Sunday, and the last of which was Wednesday."

Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: He created the mountains in it, the sustenance of its people, its trees, and what is appropriate for it in two days, Tuesday and Wednesday.

Some of the grammarians of Basra said: He said: He created the earth in two days, then he said in four days, because he means that this and the first are four days, just as you say: I married a woman yesterday, and today two, and one of them is the one I married yesterday.

And His statement: **It is equal for those who ask**. The people of interpretation differed in its interpretation. Some of them said: Its interpretation is: It is equal for whoever asks about the amount of the term in which God created the earth, and placed in it the firm mountains above it and the blessing, and measured in it the sustenance for its people, and he finds it as God has informed, four days, neither more nor less than that.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **It is the same for those who ask**. Whoever asks about that will find it, as God said.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **It is the same for those who ask**. He said: Whoever asks, it is as God said.

Musa bin Harun told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **In four days, equal for those who ask**. He said: Whoever asks, this is how it is.

Others said: Rather, the meaning of this is: It is the same for whoever asks his Lord for something he needs in terms of sustenance, for God has already determined for him sustenance on earth, according to the amount of each questioner's request. If he had asked Him, His knowledge of them would not have been exhausted before He created them.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding his statement: **It is the same for those who ask**, he said: He measured that according to the amount of their questions, and he knows that they will not be anything of their questions except something that He knew before it came to be.

The reciters differed in their recitation of this word. The majority of reciters in the regions, except for Abu Ja'far and Al-Hasan Al-Basri, recited it as *sawa'an* in the accusative case. Abu Ja'far, the reciter, recited it as *sawa'an* in the nominative case. Al-Hasan recited *sawa'an* in the genitive case.

The correct reading of this is what the reciters of the regions have done, which is to read it in the accusative case, due to the consensus of the authoritative reciters on this, and because its meaning is correct. That is because the meaning of the statement is: And He has measured therein its sustenance equally for those who ask for it, according to their need and according to what is good for them.

It was mentioned on the authority of Ibn Masoud that he used to recite: **And He divided therein its sustenance**.

The Arabists differed about the reason for the accusative case of *sawa'an*. Some of the grammarians of Basra said: Whoever puts it in the accusative case makes it a verbal noun, as if he said: *istawa'an*. He said: It has also been read in the genitive case and made a noun for the levels: that is, in four complete days. Some of the grammarians of Kufa said: Whoever puts *sawa'an* in the genitive case makes it an adjective for the days, or if you like, an adjective for the four, and whoever puts it in the accusative case makes it connected to the provisions. He said: It has also been raised as if it were a subject, as if he said: That is **sawa'an for the questioners**, meaning: for whoever wants to know it.

The correct statement about this is that it is in the accusative case when it is in the accusative case as a

Surat Fussilat 41:10

And He placed therein firm mountains above it and blessed it and measured therein its sustenance in four days - equal for the inquirers.

state of sustenance, if it is *equal* and is likened to indefinite nouns, so it is said: **I passed by equal people**, so it follows indefinite nouns. And if it follows indefinite nouns, it is cut off from definite nouns and is in the accusative case, so it is said: **I passed by your brothers equally**. It is also permissible that if it does not have a dual or plural, it is likened to masdars. As for if it is in the nominative case, it is in the nominative case starting with the pronoun of that and the like. And if it is in the genitive case, it follows the days or the four.

Tafsir al-Qurtubi

God the Almighty says: **And placed therein** meaning in the earth. **firm mountains above it** meaning the mountains. Wahb said: When God created the earth, it moved on the surface of the water, so He said to Gabriel: **Steady it, O Gabriel**. He descended and held it back, but the winds overcame him. He said: "O Lord, You know best. You have overcome it, so make it firm with the mountains and anchor it. "And blessed it" with what He created therein of benefits. As-Suddi said: He caused its trees to grow therein. "And determined therein its sustenance" As-Suddi and Al-Hasan said: the provisions of its people and their interests. Qatadah and Mujahid said: He created therein its rivers, trees, and animals on Tuesday and Wednesday. Ikrimah and Ad-Dahhak said: the meaning of "determined therein its sustenance" is the provisions of its people and what is suitable for their livelihood from trade, trees, and benefits in each town, unless He made it in another so that some of them could live off one another through trade and travel from one town to another. Ikrimah said: **In some countries, they even trade gold for salt, like for like**. Mujahid and Ad-Dahhak said: **Sabari is from Sabur, At-Tayalisi is from Rayy, and Habr Al-Yamaniyah is from Yemen**. "In four days" means in the completion of four days. An example of this is what someone might say: **I left Basra for Baghdad in ten days, and to Kufa in fifteen days**, meaning in the completion of fifteen days. Ibn Al-Anbari and others said the same meaning. **Equal for those who ask**. Al-Hasan said: The meaning is in four complete, even days. Al-Farra' uses inflection in speech, and the meaning is: And He has measured therein its sustenance equally for the needy. Al-Tabari preferred this, and Al-Hasan Al-Basri and Ya'qub Al-Hadrami read **equal for those who ask** in the genitive case. Ibn Al-Qa'qa' reported: *equal* in the nominative case, so the accusative is a source, and *equal* means equal, i.e., it was leveled. It was said: in the state and the cut, and the genitive is an attribute of days or four, i.e. **in four days** equal and complete. The subject and predicate are in the nominative case **for those who ask** or in the estimation of this **equally for those who ask**. The scholars of semantics said: The meaning of **equally for those who ask** and for those who do not ask, is that He created the earth and what is in it for whoever asks and for whoever does not ask, and He gives to whoever asks and to whoever does not ask.

Tafsir Ibn Kathir

This is a denial from God Almighty to the polytheists who worshipped other than Him, while He is the Creator of all things, the Subduer of all things, the Able to do all things. He said: **Say, 'Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals?'** That is, peers and equals that you worship along with Him. **That is the Lord of the worlds**. That is, the Creator of things is the Lord of all the worlds. This place contains a detailed explanation of the Almighty's saying: **He created the heavens and the earth in six days**. So He separated here what is specific to the earth from what is specific to the sky. He mentioned that He created the earth first because it is like a foundation, and the principle is to begin with the foundation, then after it with the ceiling, as the Almighty said: "It is He who created for you all that is on the earth. Then He directed Himself to the heaven and proportioned them as seven heavens." The verse. As for the Almighty's saying: "Are you more difficult to create, or is the heaven which He constructed?" He raised its ceiling and proportioned it * And covered its night and brought forth its brightness * And the earth after that He spread out * Bringing forth from it its water and its pasture * And the mountains He fixed firmly * For provision for you and your grazing livestock." In this verse, it is stated that the spreading of the earth was after the creation of the sky. As for the creation of the earth, it was before the creation of the sky, according to the text. And with this Ibn Abbas, may God be pleased with him, answered what Al-Bukhari mentioned when interpreting this verse in his Sahih, for he said: Al-Munhal said on the authority of Saeed bin Jubayr, who said: A man said to Ibn Abbas, may God be pleased with them both, **I find in the Qur'an things that differ from me**. He said: **There will be no kinship between them that Day, nor...** They will ask, **And they will turn to one another, asking, "And they will not conceal from God a statement,** "By God, our Lord, we were not polytheists," for they concealed in this verse, and God the Almighty said: "Are you a more difficult creation, or is the heaven which He constructed?" * He raised its ceiling and proportioned it. * And He covered its night and brought forth its brightness. * And the earth after that, He spread it out." So He mentioned the creation of the heaven before the earth, then God the Almighty said: **Say, 'Do you indeed disbelieve in He who created the earth in two days?'** to His saying, *obediently*. So He mentioned in this the creation of the earth before the creation of the heaven. He said, **And God is Forgiving and Merciful**, "Exalted in Might and Wise," **Hearing and Seeing**. So it was as if it was, then it went on, and Ibn Abbas, may God be pleased with them both, said, **So there will be no kinship among them that Day, nor will they ask about one another**, in the first blast, then the trumpet will be blown, **So everyone in the heavens and on the earth will fall unconscious except whom God wills**, so there will be no kinship among them at that time, nor will they ask about one another in the second blast, **And**

they will turn to one another, asking about one another. And as for His saying, **By God, our Lord, what "We were polytheists."** "And they do not conceal from God a word." God the Most High forgives the sins of the sincere ones, so the polytheists say, **Come, let us say, 'We were not polytheists.'** He seals their mouths and their hands speak. At that point, it is known that God the Most High does not conceal a word. With Him, **Those who disbelieve would wish,** the verse, "He created the earth in two days, then He created the heaven, then He directed Himself to the heaven and leveled them in two more days, then He spread out the earth and spread it out, that He would bring forth from it water and pasture, and He created the mountains, the sand, the inanimate objects, the mounds, and what is between them in two more days." That is what God the Most High said, **He spread it out.** And His statement, **He created the earth in two days,** so He created the earth and everything in it in four days and created the heavens in two days. **And God is Forgiving and Merciful.** He called Himself that, and that is what He said, meaning He has always been like that, for God the Most High did not will a thing except that He brought about what He willed. So do not let the Qur'an differ with you, for everything is from God the Almighty. Al-Bukhari said, Yusuf bin Adi narrated to us, Ubaidullah bin Amr narrated to us, on the authority of Zaid bin Abi Anisa, on the authority of Al-Minhal, he is Ibn Amr, with the hadith. And His statement: **He created the earth in two days** means Sunday and Monday **and placed therein firm mountains from above it and blessed it** meaning He made it blessed, capable of goodness, sowing and planting, and He determined therein its sustenance, which is what its people need of provisions and places to be planted and cultivated, meaning Tuesday and Wednesday, so they are four with the two previous days. For this reason, He said: **in four days, equal for those who ask** meaning for whoever wants to ask about that in order to learn it. Ikrimah and Mujahid said regarding His statement, the Exalted, the Majestic, **and determined therein its sustenance** He made in every land that which is not suitable in another, such as the 'asab in Yemen, the sabur in Sabur, and the tayalisa in Rayy. Ibn Abbas, Qatadah, and al-Suddi said regarding His statement, the Exalted, the Majestic, the Majestic, **equal for those who ask** meaning for whoever wants to ask about that. Ibn Zayd said that its meaning is that He determined therein its sustenance in four days, equal for those who ask, meaning according to his desire. Whoever has a need for sustenance or a need, then God Almighty has determined for him what he needs. This statement is similar to what they mentioned in His statement, the Exalted, the Majestic ... And the Most High said: **Then He directed Himself to the heaven while it was smoke** - which is the water vapor rising from Him when He created the earth. **And He said to it and to the earth, 'Come both, willingly or by compulsion'** meaning, respond to My command and react to My action, willingly or by compulsion. Al-Thawri said on the authority of Ibn Jurayj on the authority of Sulayman ibn Musa on the authority of Mujahid on the authority of Ibn Abbas regarding His statement, the Most High: **And He said to it and to the earth, 'Come both, willingly or by compulsion'** He said: God, the Blessed and Exalted, said to the heavens, **Raise My sun and moon and the stars,** and He said to

the earth, **Create your rivers and bring forth your fruits.** "They said, 'We come willingly'" Ibn Jarir, may God have mercy on him, chose this. They said, **We come willingly,** meaning, we respond to You obediently with what is in us that You want to create of angels, jinn, and mankind, all obedient to You. Ibn Jarir narrated it on the authority of some of the Arab scholars. He said: It was said that it was a revelation to them, dealing with those who understand, with their speech. It was said that the one speaking from the earth with that is the place of the Kaaba, and from the heaven what is above it, and God knows best. Al-Hasan Al-Basri said: **If they had refused His command over him, He would have punished them.** "And He completed them as seven heavens in two days," meaning He finished leveling them as seven heavens in two days, meaning two more days, which are Thursday and Friday. **And He inspired in each heaven its command,** meaning He arranged and determined in each heaven what it needed from the angels and what was in it of things that no one knows but Him. **And We adorned the lowest heaven with lamps,** which are the shining planets that shine upon the people of the earth. **And as protection,** meaning a guard from the devils, lest it listen to the highest assembly. **That is the decree of the Almighty, the Knowing,** meaning the Almighty is the One who has made everything mighty, so He has overcome and subdued it. He is the Knower of all the movements and stillness of creation. Ibn Jarir said: Hannad ibn al-Sarri told us, Abu Bakr ibn Ayyash told us, on the authority of Abu Sa'id al-Baqal, on the authority of Ikrimah, on the authority of Ibn Abbas. Hannad said: I read the rest of the hadith that the Jews came to the Prophet, may God bless him and grant him peace, and asked him about the creation of the heavens and the earth, so he, may God bless him and grant him peace, said: "God Almighty created the earth on Sunday and Monday, and He created the mountains on Tuesday and what is in them of benefits, and He created the trees, water, cities, and civilization on Wednesday. So these are four." Say: Do you indeed disbelieve in He who created the earth in two days and attribute to Him rivals? That is the Lord of the worlds. And He placed therein firm mountains above it and blessed it and measured therein its sustenance in four days, equal for those who ask. He said, "And on Thursday He created the heaven, and on Friday He created the stars, the sun, the moon, and the angels, until three hours remained of it. And in the second He cast the plague upon everything that benefits people. And in the third He cast Adam, and made him dwell in Paradise, and commanded Iblis to prostrate to him, and expelled him from it in the last hour." Then the Jews said, **Then what, O Muhammad?** He said, **Then He established Himself on the Throne.** They said, "You are right. If you had completed it." They said, **Then He rested.** The Prophet, may God bless him and grant him peace, became very angry, so the verse was revealed, "And We created the heavens and the earth and what is between them in six days, and no fatigue touched Us. So be patient over what they say." This hadith contains something strange. As for the hadith of Ibn Jurayj, on the authority of Ismail ibn Umayyah, on the authority of Ayyub ibn Khalid, on the authority of Abdullah ibn Rafi', on the authority of Abu Hurayrah, may God be pleased with him, he said, "The Messenger of God, may God bless him and grant him

And He placed therein firm mountains above it and blessed it and measured therein its sustenance in four days - equal for the inquirers.

peace, took my hand and said, 'God created the soil on Saturday and created the mountains in it on Sunday and created the trees on Monday and created The hated day is Tuesday, and the light was created on Wednesday, and the beasts were spread out on Thursday, and Adam was created after the afternoon on Friday, the last of creation, in the last hour of the hours of Friday, between the afternoon and the night. Muslim and al-Nasa'i narrated it in their books on the authority of Ibn Jurayj, and it is one of the strange hadiths of the Sahih. Al-Bukhari gave a reason for it in al-Tarikh, and he said that some of them narrated it on the authority of Abu Hurayrah, may God be pleased with him, on the authority of Ka'b al-Ahbar, and this is the most correct.

Fath al-Qadir

10- And His statement: "And placed therein firm mountains" is connected to creation: that is, how can you disbelieve in He who created the earth and placed therein firm mountains: that is, fixed mountains above it. And it was said that the sentence "And placed therein firm mountains" is a new sentence and not connected to creation because of the separation between them by a foreign word. The first is better because the separating sentence confirms the meaning of what preceded it, so it is in the position of emphasis. The meaning of "above it" is that it is elevated above it because it is a part of the earth, and it differs from it in terms of elevation, so from this standpoint it is as if it is different from it. "And blessed it" means He made it blessed and abundant in goodness through the benefits He created in it for the servants. Al-Suddi said: "He caused its trees to grow therein and determined therein its sustenance." Qatadah and Mujahid said: **He created therein its rivers, trees, and animals.** Al-Hasan, Ikrimah, and Ad-Dahhak said: "He determined therein the provisions of its people and what is suitable for their livelihood of trade, trees, and benefits. He made in each land what He did not make in another, so that some of them might live off one another through trade and travel from one land to another." The meaning of **in four days** is in the completion of four days with the two days that preceded it. This was stated by Az-Zajaj and others. Ibn Al-Anbari said: **An example of this is the saying of someone who says, 'I left Basra for Baghdad in ten days, and to Kufa in fifteen days,' meaning in the completion of fifteen days.** So the meaning is that the occurrence of all that came before of the creation of the earth and what comes after it occurred in four days." *Equally* was substituted. Zayd ibn Ali, Ibn Abi Ishaq, Isa, Ya'qub, and Amr ibn Ubayd read it in the accusative case as a predicate of days. Abu Ja'far read it in the nominative case as the predicate of a deleted subject. Al-Hasan said: The meaning is in four perfectly level days. His statement, **for those who ask** is related to *equally*: meaning, **level for those who ask**, or to something omitted, as if it was said: This limitation for those who ask is in how much time was the earth and what is in it created? Or it is related to *measured*: meaning, He determined therein

its sustenance for those who seek it and are in need of it. Al-Farra' said: There is an inversion in the speech, and the meaning is: And He determined therein its sustenance equally for those in need in four days, and Ibn Jarir chose this option.

Tafsir al-Baghawi

10. **And He placed therein**, that is, in the earth, **firm mountains**, "above it," from above the earth, **and blessed it**, that is, in the earth, with what He created in it of seas, rivers, trees, and fruits, **and determined therein its sustenance**, Al-Hasan and Muqatil said: He distributed on the earth the provisions of the servants and the animals. Ikrimah and Ad-Dahhak said: He determined in each land what He did not establish in another, so that some of them might live off one another by trading from one land to another. Al-Kalbi said: He determined bread for the people of one country, corn for the people of another, and fish for the people of another, and so were their sustenance.

In four days, meaning He created what is on the earth, and He measured the provisions in two days: Tuesday and Wednesday, so they, along with Sunday and Monday, make up four days. The latter is a response to the former in mention, just as you say: Yesterday I married a woman and today I married two, and one of them is the one I married yesterday. **Equal for those who ask**, Abu Ja'far read *equal* in the nominative case, meaning: it is equal. [And Ya'qub read it in the genitive case as a description of his statement: **(in four days)**, and the others read *equal* in the accusative case as a source, meaning: it was made equal, meaning: it was made equal, and its meaning is equal for those who ask about that. Qatada and al-Suddi said: Whoever asks about it, then this is the matter, equal, neither more nor less, in answer to whoever asks: In how much time was the earth and provisions created?

Tafsir al-Baidawi

10- "And placed therein firm mountains **is a resumption not connected to created**" to separate from what is outside the connection. "Above it" is raised above it to show what aspects of insight it contains and to expose its benefits to the seekers. "And blessed it" and increased its goodness by creating in it all kinds of plants and animals. "And measured therein its sustenance" the sustenance of its people by specifying for each kind what it needs and by which it lives, or sustenance that arises from it by specifying the occurrence of each sustenance to one of its regions. It was read and divided its sustenance therein. "In four days" is the completion of four days, like saying: I traveled from Basra to Baghdad in ten days, and to Kufa in fifteen days. Perhaps he said that and did not say in two days to indicate their connection to the first two days. The statement is for brevity. "Equally" means equal in the sense of being level, and the

sentence is an attribute of days, and this is indicated by Ya'qub's reading in the accusative case. It was said that it is a state of the pronoun in its sustenance or in it, and it was read in the nominative case as it is the same as **for the questioners** related to an omitted word, the meaning of which is this restriction for the questioners about the duration of the creation of the earth and what is in it, or about the amount of sustenance in it for those seeking it.

Surat Fussilat 41:11

Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We come willingly."

Surat Fussilat 41:11

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Tafsir al-Jalalayn

11 - **Then He directed Himself** He intended to the **heaven while it was smoke** rising steam **and said to it and to the earth, Come both of you** to what I want from you **willingly or by compulsion** in the place of the state, meaning willingly or by compulsion **they said, We have come** with those among us *willingly* in it is the predominance of the rational male or they descended to address them in his place

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Then He directed Himself to the heaven while it was smoke and said to it and to the earth, 'Come, willingly or by compulsion.'** They said, **'We come willingly.'** Meaning, the Most High, mentioned: Then He directed Himself to the heaven, then ascended to the heaven. We have already explained the statements of the scholars on this matter previously.

And His saying: **And He said to it and to the earth, 'Come, willingly or by compulsion,'** God Almighty says: God said to the heaven and the earth, "Bring what I have created in you. As for you, O heaven, bring forth what I have created in you of the sun, the moon, and the stars. As for you, O earth, bring forth what I have created in you of trees, fruits, and plants, and split open the rivers." They said, **We have come willingly,** "We have come with what You have created in us of Your creation, and responding to Your command, we do not disobey Your command."

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

Who said that?

Abu Hisham told us: Ibn Yaman told us: Sufyan told us, on the authority of Ibn Jurayj, on the authority of Sulayman ibn Musa, on the authority of Mujahid, on the authority of Ibn Abbas: **Then He said to it and to the earth, 'Come, willingly or by compulsion.'** They said, **'We come willingly.'** He said: God said to the heavens: 'Bring forth My sun and moon, and bring forth My stars.' And He said to the earth: 'Spread forth your rivers and bring forth your fruits.' They said: 'Give us willingly.'"

Yaqub ibn Ibrahim told me: Ibn Ulayyah told us, on the authority of Ibn Jurayj, on the authority of Sulayman al-Ahwal, on the authority of Tawus, on the authority of

Ibn Abbas, regarding His statement, *Bring*: give. And regarding His statement, **They said, 'We have come'**: they said, 'We have given.' And it was said: We came willingly, and He did not say *obediently*. The heaven and the earth are feminine, because the nun and the alif that are a metaphor for their names in His statement, **We have come** are similar to the metaphor for the names of the male informants about themselves, so He made His statement, *obediently*, follow the same pattern as the information about men. Some of the Arab scholars used to say: He took him to the heavens and the earth and whoever is in them.

Others among them said: It was said thus because when they spoke, they resembled the males of the sons of Adam.

Tafsir al-Qurtubi

The Almighty's statement: **Then He directed Himself to the heaven while it was smoke** means He deliberately created it and intended to level it. Istiwa is an attribute of actions according to most opinions, as indicated by the Almighty's statement: **Then He directed Himself to the heaven and made them seven heavens**

(Al-Baqarah 2:29), and we have already discussed this. Abu Salih narrated from Ibn Abbas regarding His statement: **Then He directed Himself to the heaven** meaning that His command ascended to the heaven, and Al-Hasan said the same. Whoever says that it is an additional attribute of His Essence said: He directed Himself to the heaven in eternity with His attributes.

Then refers to the transfer of the heaven from the middle of the smoke to a state of density, and that smoke was from the breathing of water when it breathed, according to what was previously mentioned in *Al-Baqarah* from Ibn Mas'ud and his companions.

And He said to it and to the earth, 'Come both of you, willingly or by compulsion' meaning, come with what I created in you of benefits and interests and bring them forth for My creation. Ibn Abbas said: God Almighty said to the heaven: "Raise your sun, your moon, and your stars, and set your winds and your clouds in motion, and say to the earth: "Split your rivers and bring forth your trees and your fruits, willingly or unwillingly." (They said: **We come willingly.**) There is an ellipsis in the speech, meaning: **We have carried out your command.** It was said: The meaning of this command is subjugation, meaning: *Be*, and they were, as God Almighty said: **Our word to a thing when We intend it is only that We say to it, "Be,** and it is."

(al-Nahl 16:40). Based on this, He said that before creating them. Based on the first opinion, He said that after creating them, which is the opinion of the majority. Regarding God Almighty's statement to them, there are two aspects: One of them is that it is a statement that He spoke about. The second is that it is a power from Him that appeared to them, so He took the place of speech to convey the intended meaning.

Al-Mawardi mentioned this. (They said: **We come willingly.**) There are also two aspects to this: One of them is that it is the appearance of obedience from

them, as they submitted and answered, so it took the place of their statement. From this is the saying of the rajaz poet:

Fill the tub and say, **Take it easy, I've filled my stomach.**

Meaning, that appeared in it. Most of the scholars said: Rather, God created speech in them, so they spoke as He, the Most High, wanted. Abu Nasr Al-Kaski said: Then the place of the Kaaba spoke from the earth, and what was opposite it dripped from the sky, so God, the Most High, placed His sanctity in it. He said: *obedient*, and He did not say obedient in wording, nor obedient in meaning, because they are heavens and earths, because He would have informed about them or encompassed them. It was said: Since He described them with speech and response, which are attributes of one who has reason, He treated them in metaphor as one who has reason, and His saying is: **I saw them prostrating to me** (Yusuf 12:4), as has been mentioned previously. In a hadith, Moses, peace be upon him, said: O Lord, if the heavens and the earth had disobeyed You when You said to them, **Come willingly or unwillingly**, what would You have done with them? He said: I would have ordered one of My beasts to swallow them. He said: O Lord, where is that beast? He said: In a meadow among meadows. He said: O Lord, where is that meadow? He said: It is known from my knowledge. Al-Tha'labi mentioned it. Ibn Abbas, Mujahid, Saeed bin Jubair, and Ikrimah read *atiyan* with a long vowel and a fat-ha. Likewise his statement: **We have come willingly** means they gave obedience from yourselves. **They said** We have given *willingly*, so both objects were deleted. It is permissible, and it is better, for *atiyan* to be our subject, so one object was deleted. Whoever reads *atiyan* then the meaning is we have come with what is in us, as was explained previously in other places, and praise be to God.

Tafsir Ibn Kathir

This is a denial from God Almighty to the polytheists who worshipped other than Him, while He is the Creator of all things, the Subduer of all things, the Able to do all things. He said: **Say, 'Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals?'** That is, peers and equals that you worship along with Him. **That is the Lord of the worlds.** That is, the Creator of things is the Lord of all the worlds. This place contains a detailed explanation of the Almighty's saying: **He created the heavens and the earth in six days.** So He separated here what is specific to the earth from what is specific to the sky. He mentioned that He created the earth first because it is like a foundation, and the principle is to begin with the foundation, then after it with the ceiling, as the Almighty said: "It is He who created for you all that is on the earth. Then He directed Himself to the heaven and proportioned them as seven heavens." The verse. As for the Almighty's saying: "Are you more difficult to create, or is the heaven which He constructed? * He raised its ceiling and proportioned it * And covered its night and brought forth its brightness * And the earth after that He spread out * Bringing forth from it its water and its pasture * And the mountains He fixed

firmlly * For provision for you and your grazing livestock." In this verse, it is stated that the spreading of the earth was after the creation of the sky. As for the creation of the earth, it was before the creation of the sky, according to the text. And with this Ibn Abbas, may God be pleased with him, answered what Al-Bukhari mentioned when interpreting this verse in his Sahih, for he said: Al-Munhal said on the authority of Saeed bin Jubayr, who said: A man said to Ibn Abbas, may God be pleased with them both, **I find in the Qur'an things that differ from me.** He said: **There will be no kinship between them that Day, nor...** They will ask, **And they will turn to one another, asking, 'And they will not conceal from God a statement,'** "By God, our Lord, we were not polytheists," for they concealed in this verse, and God the Almighty said: "Are you a more difficult creation, or is the heaven which He constructed? * He raised its ceiling and proportioned it. * And He covered its night and brought forth its brightness. * And the earth after that, He spread it out." So He mentioned the creation of the heaven before the earth, then God the Almighty said: **Say, 'Do you indeed disbelieve in He who created the earth in two days?'** to His saying, *obediently*. So He mentioned in this the creation of the earth before the creation of the heaven. He said, **And God is Forgiving and Merciful,** "Exalted in Might and Wise," **Hearing and Seeing.** So it was as if it was, then it went on, and Ibn Abbas, may God be pleased with them both, said, **So there will be no kinship among them that Day, nor will they ask about one another,** in the first blast, then the trumpet will be blown, **So everyone in the heavens and on the earth will fall unconscious except whom God wills,** so there will be no kinship among them at that time, nor will they ask about one another in the second blast, **And they will turn to one another, asking about one another.** And as for His saying, **By God, our Lord, what 'We were polytheists.'** "And they do not conceal from God a word." God the Most High forgives the sins of the sincere ones, so the polytheists say, **Come, let us say, 'We were not polytheists.'** He seals their mouths and their hands speak. At that point, it is known that God the Most High does not conceal a word. With Him, **Those who disbelieve would wish,** the verse, "He created the earth in two days, then He created the heaven, then He directed Himself to the heaven and leveled them in two more days, then He spread out the earth and spread it out, that He would bring forth from it water and pasture, and He created the mountains, the sand, the inanimate objects, the mounds, and what is between them in two more days." That is what God the Most High said, **He spread it out.** And His statement, **He created the earth in two days,** so He created the earth and everything in it in four days and created the heavens in two days. **And God is Forgiving and Merciful.** He called Himself that, and that is what He said, meaning He has always been like that, for God the Most High did not will a thing except that He brought about what He willed. So do not let the Qur'an differ with you, for everything is from God the Almighty. Al-Bukhari said, Yusuf bin Adi narrated to us, Ubaidullah bin Amr narrated to us, on the authority of Zaid bin Abi Anisa, on the authority of Al-Minhal, he is Ibn Amr, with the hadith. And His statement: **He created the earth in two days** means Sunday and Monday and placed therein firm mountains from above it and blessed it meaning He made it blessed, capable

Surat Fussilat 41:11

Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We come willingly."

of goodness, sowing and planting, and He determined therein its sustenance, which is what its people need of provisions and places to be planted and cultivated, meaning Tuesday and Wednesday, so they are four with the two previous days. For this reason, He said: **in four days, equal for those who ask** meaning for whoever wants to ask about that in order to learn it. Ikrimah and Mujahid said regarding His statement, the Exalted, the Majestic, **and determined therein its sustenance** He made in every land that which is not suitable in another, such as the 'asab in Yemen, the sabur in Sabur, and the tayalisa in Rayy. Ibn Abbas, Qatadah, and al-Suddi said regarding His statement, the Exalted, the Majestic, the Majestic, **equal for those who ask** meaning for whoever wants to ask about that. Ibn Zayd said that its meaning is that He determined therein its sustenance in four days, equal for those who ask, meaning according to his desire. Whoever has a need for sustenance or a need, then God Almighty has determined for him what he needs. This statement is similar to what they mentioned in His statement, the Exalted, the Majestic ... And the Most High said: **Then He directed Himself to the heaven while it was smoke** - which is the water vapor rising from Him when He created the earth. **And He said to it and to the earth, 'Come both, willingly or by compulsion'** meaning, respond to My command and react to My action, willingly or by compulsion. Al-Thawri said on the authority of Ibn Jurayj on the authority of Sulayman ibn Musa on the authority of Mujahid on the authority of Ibn Abbas regarding His statement, the Most High: **And He said to it and to the earth, 'Come both, willingly or by compulsion'** He said: God, the Blessed and Exalted, said to the heavens, **Raise My sun and moon and the stars**, and He said to the earth, **Create your rivers and bring forth your fruits**. "They said, 'We come willingly'" Ibn Jarir, may God have mercy on him, chose this. They said, **We come willingly**, meaning, we respond to You obediently with what is in us that You want to create of angels, jinn, and mankind, all obedient to You. Ibn Jarir narrated it on the authority of some of the Arab scholars. He said: It was said that it was a revelation to them, dealing with those who understand, with their speech. It was said that the one speaking from the earth with that is the place of the Kaaba, and from the heaven what is above it, and God knows best. Al-Hasan Al-Basri said: **If they had refused His command over him, He would have punished them**. "And He completed them as seven heavens in two days," meaning He finished leveling them as seven heavens in two days, meaning two more days, which are Thursday and Friday. **And He inspired in each heaven its command**, meaning He arranged and determined in each heaven what it needed from the angels and what was in it of things that no one knows but Him. **And We adorned the lowest heaven with lamps**, which are the shining planets that shine upon the people of the earth. **And as protection**, meaning a guard from the devils, lest it listen to the highest assembly. **That is the decree of the Almighty, the Knowing**, meaning the Almighty is the One who has made everything mighty, so He has overcome and subdued it. He is the Knower of all the movements and stillness of creation. Ibn Jarir said:

Hannad ibn al-Sarri told us, Abu Bakr ibn Ayyash told us, on the authority of Abu Sa'id al-Baqal, on the authority of Ikrimah, on the authority of Ibn Abbas. Hannad said: I read the rest of the hadith that the Jews came to the Prophet, may God bless him and grant him peace, and asked him about the creation of the heavens and the earth, so he, may God bless him and grant him peace, said: "God Almighty created the earth on Sunday and Monday, and He created the mountains on Tuesday and what is in them of benefits, and He created the trees, water, cities, and civilization on Wednesday. So these are four." Say: Do you indeed disbelieve in He who created the earth in two days and attribute to Him rivals? That is the Lord of the worlds. And He placed therein firm mountains above it and blessed it and measured therein its sustenance in four days, equal for those who ask. He said, "And on Thursday He created the heaven, and on Friday He created the stars, the sun, the moon, and the angels, until three hours remained of it. And in the second He cast the plague upon everything that benefits people. And in the third He cast Adam, and made him dwell in Paradise, and commanded Iblis to prostrate to him, and expelled him from it in the last hour." Then the Jews said, **Then what, O Muhammad?** He said, **Then He established Himself on the Throne**. They said, "You are right. If you had completed it." They said, **Then He rested**. The Prophet, may God bless him and grant him peace, became very angry, so the verse was revealed, "And We created the heavens and the earth and what is between them in six days, and no fatigue touched Us. So be patient over what they say." This hadith contains something strange. As for the hadith of Ibn Jurayj, on the authority of Ismail ibn Umayyah, on the authority of Ayyub ibn Khalid, on the authority of Abdullah ibn Rafi', on the authority of Abu Hurayrah, may God be pleased with him, he said, "The Messenger of God, may God bless him and grant him peace, took my hand and said, 'God created the soil on Saturday and created the mountains in it on Sunday and created the trees on Monday and created The hated day is Tuesday, and the light was created on Wednesday, and the beasts were spread out on Thursday, and Adam was created after the afternoon on Friday, the last of creation, in the last hour of the hours of Friday, between the afternoon and the night. Muslim and al-Nasa'i narrated it in their books on the authority of Ibn Jurayj, and it is one of the strange hadiths of the Sahih. Al-Bukhari gave a reason for it in al-Tarikh, and he said that some of them narrated it on the authority of Abu Hurayrah, may God be pleased with him, on the authority of Ka'b al-Ahbar, and this is the most correct.

Fath al-Qadir

Then when He, the Most High, mentioned the creation of the earth and what is in it, He mentioned how He created the heavens, saying: 11- **Then He directed Himself to the heaven**, meaning He directed and aimed towards it with a straight aim. Al-Razi said: It is from their saying: He directed Himself to such and such a place, meaning He turned towards it without

paying attention to any other action. It is from *istawa* which is the opposite of *istawa straightness*. Similar to it is their saying **He straightened towards it**, and from it is His statement, the Most High: **So be straight towards it**. The meaning is: Then the caller of wisdom called Him to create the heavens after creating the earth and what is in it. Al-Hasan said: The meaning of the verse is that His command ascended to the heaven **and it was smoke**. Smoke is what rises from the flames of fire, and it is a metaphor for what is seen from the steam of the earth. The commentators said: This smoke is water vapor. The Almighty specified the ascension to the sky, although the resulting address was directed to it and to the earth, as indicated by His statement: "Then He said to it and to the earth, 'Come both of you, willingly or by compulsion,'" dispensing with what was mentioned previously about its estimation and the estimation of what is in it. The meaning of *come* is: Do what I command you and bring it, just as one says **come what is best** meaning do it. Al-Wahidi said: The commentators said: God, the Almighty, said: "As for you, O sky, rise your sun, moon, and stars. As for you, O earth, split your rivers and bring forth your fruits and plants." The majority read *come* as a command from *coming*. Ibn Abbas, Ibn Jubayr and Mujahid read *atayya qaltuna ataina* with a long vowel in both of them. It is either from *muwata* which means agreement, meaning that each of you agrees with the other, or from *itaa* which means giving. So according to the first, its weight is fa'il like qatilun, and according to the second, if'ala like akrama. **Willingly or by force** are two verbal nouns in the place of the adverbial: meaning obediently or by force. Al-A'mash read *karhan* with a damma. Al-Zajjaj said: **They obeyed obedience or you both hate it**. It was said that the meaning of this command to them is subjugation: meaning be, and they were, as God Almighty said: **Our word to a thing when We intend it is only that We say to it, 'Be,' and it is**. So the speech is by way of illustration of the effect of His power and the impossibility of its refusal. **They said, 'We have come willingly,'** meaning we came to your command obediently. The plural of both of them is the plural of those who have a mind because they are addressed in a way that addresses rational beings. Al-Qurtubi said: Most scholars said that God Almighty created speech in them, so they spoke as He Almighty wanted. It was also said that this is a representation of the appearance of obedience from them and the influence of divine power in them.

Tafsir al-Baghawi

11. **Then He directed Himself to the heaven**, meaning: He proceeded to create the heaven, **while it was smoke**, and that smoke was water vapor, **and He said to it and to the earth, 'Come, willingly or by compulsion,'** meaning: Come to what I command you, meaning: do it, just as one says: Come to what is best, meaning: do it.

Tawus said on the authority of Ibn Abbas: *Bring* means *give*, meaning bring out the benefits that I created in you for the benefit of the servants.

[Ibn Abbas said]: God Almighty said: As for you, O sky,

raise your sun, moon, and stars, and as for you, O earth, split your rivers and bring forth your fruits and plants. And He said to them: Do what I command you willingly, or I will force you to do it [until you do it unwillingly]. So they answered willingly, and **they said, 'We have come willingly,'** [and He did not say *willingly*.] because He referred to the heavens and the earth and those in them. Its meaning is: Bring what is in us willingly. So when He described them with the word, He treated them in the plural as those who have reason.

Tafsir al-Baidawi

11- **Then He directed Himself to the heaven** He meant something similar to what they say He directed Himself to such and such a place if He turned towards it without looking to any other place. It appears that there is a difference between the two creations, not a delay in time, as He said: **And the earth after that He spread out** and they spread it out as He created the mountains above it. **And it was smoke** is a dark command, and perhaps He meant by it its substance or the small parts from which He wrote. **Then He said to it and to the earth, 'Bring'** with what It created in you of influence and being influenced, and He revealed what It deposited in you of different situations and diverse beings. Or *Bring* in existence, on the basis that the previous creation means estimation or arrangement of rank, or information or the coming of the heaven to its occurrence and the coming of the earth to become spread out. You have known what is in it, or for each of you to come to the other in the occurrence of what is wanted from you, and this is supported by the reading of *coming* in conjunction, meaning each one her sister in what is wanted from you. **Willingly or unwillingly** whether you like it or not. What is meant is to demonstrate the perfection of His power and the necessity of His will being fulfilled, not to prove that they both are willing or unwilling. These two sources are used in the place of a state. **They said, 'We have come willingly'** submissive to the Self. What is more apparent is that what is meant is to depict the effect of His power upon them and their being affected by the Self from it, and to represent them as the command of the obeyed and the answer of the obedient. Indeed, the obedient is like His saying, **Be and it is**. What was said about the Most High addressing them and enabling them to answer can only be conceived of in the first and last ways. Rather, He said *willingly* in the sense that they were addressed, like His saying, *prostrating*.

Surat Fussilat 41:12

So He completed them as seven heavens in two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Exalted in Might, the Knowing.

Surat Fussilat 41:12

So He completed them as seven heavens in two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Exalted in Might, the Knowing.

Tafsir al-Jalalayn

12 - **And He ordained them** The pronoun refers to the heaven because it is in the sense of the collective that returns to Him, that is, He made them **seven heavens in two days** Thursday and Friday. He finished them in the last hour of it, and in them He created Adam. Therefore, He did not say *equal* here, and what is here is in agreement with the verses of the creation of the heavens and the earth in six days. **And He inspired in each heaven its command** with which He commanded those in it of obedience and worship. **And We adorned the lowest heaven with lamps** with stars. **And as a safeguard** in the accusative case with its implied verb, that is, We preserved it from the devils' eavesdropping with meteors. **That is the determination of the Exalted in Might** in His kingdom. **The Knowing** of His creation.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: He completed the creation of seven heavens in two days, which were Thursday and Friday.

Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: He directed Himself to the heaven while it was smoke from the breathing of water when it breathed, and He made it one heaven, then He split it apart, and He made them seven heavens in two days, Thursday and Friday. And it was called Friday because on it He gathered together the creation of the heavens and the earth.

His saying: **And He revealed to each heaven its command**, meaning: And He cast into each of the seven heavens what He wanted of creation.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And He revealed to each heaven its command**, he said: What God commanded and willed.

Musa told us, he said: Amr told us, he said: Asbat told

us, on the authority of Al-Suddi, **And He revealed in each heaven its command**. He said: He created in each heaven its creation of angels and the creation in it of seas and mountains of hail, and what is not known.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And He revealed in each heaven its command**, meaning He created something in it, its sun, its moon, its stars, and its goodness.

And His statement: **And We have adorned the lowest heaven with lamps and as protection**. God Almighty says: And We have adorned the lowest heaven for you, O people, with the stars, which are the lamps.

As Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **And We adorned the lowest heaven with lamps**. He said: Then He adorned the heaven with stars, making them an adornment **and a protection** from the devils.

The Arabists differed about the reason for placing the word in the accusative case in his statement: **and preservation**. Some of the grammarians of Basra said: It is in the accusative case in the sense of: **And We preserved it with preservation**, as if he had said: **And We preserve it with preservation**, because when he said: **We adorned it with lamps**, he had informed that he had looked into its matter and looked after it, so this indicates preservation, as if he had said: **And We preserved it with preservation**. Some of the grammarians of Kufa said: It is in the accusative case in the sense of: **And We adorned it with preservation**, because if the *waw* had been dropped, it would have been: **Indeed, We adorned the lowest heaven with preservation**. This second statement is closer to the truth in our view than the first.

We have explained the reason for this in a similar place in more than one place in this book, so there is no need to repeat it.

And His statement: **That is the decree of the Almighty, the All-Knowing**, God Almighty says: This that I have described to you of My creation of the heavens and the earth and what is in them, and My adornment of the lowest heaven with the adornment of the stars, as I have explained, is the decree of the Almighty in His punishment of His enemies, the All-Knowing of the secrets and open secrets of His servants, and their management according to what is best for them.

Tafsir al-Qurtubi

The Almighty says: **Then He completed them as seven heavens in two days** meaning He perfected them and finished them. It was also said: He perfected them, as He said:

And upon them are two chains of narration, which David ruled or the making of the heavy-duty swords

followed.

In **two days** apart from the four days in which He created the earth. The creation of the heavens and the earth took place in six days, as God the Almighty said: **He created the heavens and the earth in six days** (al-A'raf 7:54), as explained previously in *Al-A'raf*. Mujahid said: **And one day of the six days is like a thousand years of those which you count.** And on the authority of Abdullah ibn Salam, he said: He created the earth on Sunday and Monday, and measured therein its sustenance in two days, and He created the levels in two days. He created the earth on Sunday and Monday, and measured therein its sustenance on Tuesday and Wednesday, and He created the heavens on Thursday and Friday. And in the last hour of Friday, God created Adam in haste, and it is in that hour that the Hour will come. And God did not create any creature except that it was terrified on Friday, except for mankind and the jinn. This is what the people of interpretation have said, except for what Muslim narrated from the hadith of Abu Hurayrah, who said: "The Messenger of God, may God bless him and grant him peace, took my hand and said: God stirred the earth on Saturday." We have already discussed its chain of transmission at the beginning of Surat Al-An'am. **And He revealed to each heaven its command.** Qatadah and As-Suddi said: He created therein its sun, moon, stars, and orbits, and He created in each heaven what He created from the angels and what is in it from the seas, mountains of hail, and snow. This is the opinion of Ibn Abbas, who said: And God has in each heaven a house to which the angels make pilgrimage and around which the angels circumambulate, parallel to the Ka'bah. The one in the lowest heaven is the Frequented House. It was said: God revealed to each heaven, meaning He revealed to it what He wanted and what He commanded therein. Inspiration may also be a command, as He says: **That your Lord revealed to it** (al-Zalzalah 9:5) and His saying: **And when you inspired the disciples** (al-Ma'idah 5:111), meaning I commanded them, and this is a command of creation. **And We have adorned the lowest heaven with lamps** meaning with shining planets. It was said that in every heaven there are shining planets. It was also said that the planets are specific to the lowest heaven. **And for protection** meaning, We preserved it with protection, meaning from the devils who eavesdrop. This protection with the planets that the devils are referred to as is explained previously in *al-Hijr*. The apparent meaning of this verse indicates that the earth was created before the heaven. In another verse, God says: **Or did He construct the heaven?** (al-Nazi'at 79:27) Then He says: **And after that, He spread out the earth.** This indicates that the heaven was created first. Some people said: The earth was created before the heaven. As for His statement: **And after that, He spread out the earth** (al-Nazi'at 79:30), spreading out is not creation. God created the earth, then He created the heavens, then He spread out the earth, meaning He extended it and spread it out, as Ibn Abbas said. This meaning has already been explained in *al-Baqarah*, and praise be to God.

That is the decree of the Almighty, the All-Knowing.

Tafsir Ibn Kathir

This is a denial from God Almighty to the polytheists who worshipped other than Him, while He is the Creator of all things, the Subduer of all things, the Able to do all things. He said: **Say, 'Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals?'** That is, peers and equals that you worship along with Him. **That is the Lord of the worlds.** That is, the Creator of things is the Lord of all the worlds. This place contains a detailed explanation of the Almighty's saying: **He created the heavens and the earth in six days.** So He separated here what is specific to the earth from what is specific to the sky. He mentioned that He created the earth first because it is like a foundation, and the principle is to begin with the foundation, then after it with the ceiling, as the Almighty said: "It is He who created for you all that is on the earth. Then He directed Himself to the heaven and proportioned them as seven heavens." The verse. As for the Almighty's saying: "Are you more difficult to create, or is the heaven which He constructed? * He raised its ceiling and proportioned it * And covered its night and brought forth its brightness * And the earth after that He spread out * Bringing forth from it its water and its pasture * And the mountains He fixed firmly * For provision for you and your grazing livestock." In this verse, it is stated that the spreading of the earth was after the creation of the sky. As for the creation of the earth, it was before the creation of the sky, according to the text. And with this Ibn Abbas, may God be pleased with him, answered what Al-Bukhari mentioned when interpreting this verse in his Sahih, for he said: Al-Munhal said on the authority of Saeed bin Jubayr, who said: A man said to Ibn Abbas, may God be pleased with them both, **I find in the Qur'an things that differ from me.** He said: **There will be no kinship between them that Day, nor...** They will ask, **And they will turn to one another, asking, 'And they will not conceal from God a statement,'** "By God, our Lord, we were not polytheists," for they concealed in this verse, and God the Almighty said: "Are you a more difficult creation, or is the heaven which He constructed? * He raised its ceiling and proportioned it. * And He covered its night and brought forth its brightness. * And the earth after that, He spread it out." So He mentioned the creation of the heaven before the earth, then God the Almighty said: **Say, 'Do you indeed disbelieve in He who created the earth in two days?'** to His saying, *obediently*. So He mentioned in this the creation of the earth before the creation of the heaven. He said, **And God is Forgiving and Merciful,** "Exalted in Might and Wise," **Hearing and Seeing.** So it was as if it was, then it went on, and Ibn Abbas, may God be pleased with them both, said, **So there will be no kinship among them that Day, nor will they ask about one another,** in the first blast, then the trumpet will be blown, **So everyone in the heavens and on the earth will fall unconscious except whom God wills,** so there will be no kinship among them at that time, nor will they ask about one another in the second blast, **And they will turn to one another, asking about one another.** And as for His saying, **By God, our Lord, what 'We were polytheists.** "And they do not conceal from God a word." God the Most High forgives the sins of the sincere ones, so the polytheists say, **Come, let us say, 'We were not polytheists.'** He seals their mouths and

Surat Fussilat 41:12

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their hands speak. At that point, it is known that God the Most High does not conceal a word. With Him, **Those who disbelieve would wish**, the verse, “He created the earth in two days, then He created the heaven, then He directed Himself to the heaven and leveled them in two more days, then He spread out the earth and spread it out, that He would bring forth from it water and pasture, and He created the mountains, the sand, the inanimate objects, the mounds, and what is between them in two more days.” That is what God the Most High said, **He spread it out**. And His statement, **He created the earth in two days**, so He created the earth and everything in it in four days and created the heavens in two days. **And God is Forgiving and Merciful**. He called Himself that, and that is what He said, meaning He has always been like that, for God the Most High did not will a thing except that He brought about what He willed. So do not let the Qur’an differ with you, for everything is from God the Almighty. Al-Bukhari said, Yusuf bin Adi narrated to us, Ubaidullah bin Amr narrated to us, on the authority of Zaid bin Abi Anisa, on the authority of Al-Minhal, he is Ibn Amr, with the hadith. And His statement: **He created the earth in two days** means Sunday and Monday and placed therein firm mountains from above it and blessed it meaning He made it blessed, capable of goodness, sowing and planting, and He determined therein its sustenance, which is what its people need of provisions and places to be planted and cultivated, meaning Tuesday and Wednesday, so they are four with the two previous days. For this reason, He said: **in four days, equal for those who ask** meaning for whoever wants to ask about that in order to learn it. Ikrimah and Mujahid said regarding His statement, the Exalted, the Majestic, **and determined therein its sustenance** He made in every land that which is not suitable in another, such as the ‘asab in Yemen, the sabur in Sabur, and the tayalisa in Rayy. Ibn Abbas, Qatadah, and al-Suddi said regarding His statement, the Exalted, the Majestic, the Majestic, **equal for those who ask** meaning for whoever wants to ask about that. Ibn Zayd said that its meaning is that He determined therein its sustenance in four days, equal for those who ask, meaning according to his desire. Whoever has a need for sustenance or a need, then God Almighty has determined for him what he needs. This statement is similar to what they mentioned in His statement, the Exalted, the Majestic ... And the Most High said: **Then He directed Himself to the heaven while it was smoke** - which is the water vapor rising from Him when He created the earth. **And He said to it and to the earth, ‘Come both, willingly or by compulsion’** meaning, respond to My command and react to My action, willingly or by compulsion. Al-Thawri said on the authority of Ibn Jurayj on the authority of Sulayman ibn Musa on the authority of Mujahid on the authority of Ibn Abbas regarding His statement, the Most High: **And He said to it and to the earth, ‘Come both, willingly or by compulsion’** He said: God, the Blessed and Exalted, said to the heavens, **Raise My sun and moon and the stars**, and He said to the earth, **Create your rivers and bring forth your fruits**.

“They said, ‘We come willingly’” Ibn Jarir, may God have mercy on him, chose this. They said, **We come willingly**, meaning, we respond to You obediently with what is in us that You want to create of angels, jinn, and mankind, all obedient to You. Ibn Jarir narrated it on the authority of some of the Arab scholars. He said: It was said that it was a revelation to them, dealing with those who understand, with their speech. It was said that the one speaking from the earth with that is the place of the Kaaba, and from the heaven what is above it, and God knows best. Al-Hasan Al-Basri said: **If they had refused His command over him, He would have punished them**. “And He completed them as seven heavens in two days,” meaning He finished leveling them as seven heavens in two days, meaning two more days, which are Thursday and Friday. **And He inspired in each heaven its command**, meaning He arranged and determined in each heaven what it needed from the angels and what was in it of things that no one knows but Him. **And We adorned the lowest heaven with lamps**, which are the shining planets that shine upon the people of the earth. **And as protection**, meaning a guard from the devils, lest it listen to the highest assembly. **That is the decree of the Almighty, the Knowing**, meaning the Almighty is the One who has made everything mighty, so He has overcome and subdued it. He is the Knower of all the movements and stillness of creation. Ibn Jarir said: Hannad ibn al-Sarri told us, Abu Bakr ibn Ayyash told us, on the authority of Abu Sa’id al-Baqal, on the authority of Ikrimah, on the authority of Ibn Abbas. Hannad said: I read the rest of the hadith that the Jews came to the Prophet, may God bless him and grant him peace, and asked him about the creation of the heavens and the earth, so he, may God bless him and grant him peace, said: “God Almighty created the earth on Sunday and Monday, and He created the mountains on Tuesday and what is in them of benefits, and He created the trees, water, cities, and civilization on Wednesday. So these are four.” Say: Do you indeed disbelieve in He who created the earth in two days and attribute to Him rivals? That is the Lord of the worlds. And He placed therein firm mountains above it and blessed it and measured therein its sustenance in four days, equal for those who ask. He said, “And on Thursday He created the heaven, and on Friday He created the stars, the sun, the moon, and the angels, until three hours remained of it. And in the second He cast the plague upon everything that benefits people. And in the third He cast Adam, and made him dwell in Paradise, and commanded Iblis to prostrate to him, and expelled him from it in the last hour.” Then the Jews said, **Then what, O Muhammad?** He said, **Then He established Himself on the Throne**. They said, “You are right. If you had completed it.” They said, **Then He rested**. The Prophet, may God bless him and grant him peace, became very angry, so the verse was revealed, “And We created the heavens and the earth and what is between them in six days, and no fatigue touched Us. So be patient over what they say.” This hadith contains something strange. As for the hadith of Ibn Jurayj, on the authority of Ismail ibn Umayyah, on the

authority of Ayyub ibn Khalid, on the authority of Abdullah ibn Rafi', on the authority of Abu Hurayrah, may God be pleased with him, he said, "The Messenger of God, may God bless him and grant him peace, took my hand and said, 'God created the soil on Saturday and created the mountains in it on Sunday and created the trees on Monday and created The hated day is Tuesday, and the light was created on Wednesday, and the beasts were spread out on Thursday, and Adam was created after the afternoon on Friday, the last of creation, in the last hour of the hours of Friday, between the afternoon and the night. Muslim and al-Nasa'i narrated it in their books on the authority of Ibn Jurayj, and it is one of the strange hadiths of the Sahih. Al-Bukhari gave a reason for it in al-Tarikh, and he said that some of them narrated it on the authority of Abu Hurayrah, may God be pleased with him, on the authority of Ka'b al-Ahbar, and this is the most correct.

Fath al-Qadir

12- "And He ordained them as seven heavens," meaning He created them, perfected them, and finished them, as in the poet's saying:

And upon them are two chains of command, which David made when he dyed the long garments.

The pronoun in qada'hinna either refers to the heavens in meaning because they are seven heavens, or it is ambiguous and explained by seven heavens. The accusative of seven heavens is for explanation or as a substitute for the pronoun. It was said that its accusative is as the second object of qada'hinna because it includes the meaning of sabarinha. It was said that it is in the state: that is, He decreed them while they were counted as seven, and qada' could mean made. It was said that it is a specification. The meaning of **in two days** is as previously mentioned in His statement: **He created the earth in two days**. So the sentence is six days, as in His statement: **He created the heavens and the earth in six days**, which was explained previously in Surat Al-A'raf. Mujahid said: **And one day of the six days is like a thousand years of those which you count**. Abdullah ibn Salam said: He created the earth on Sunday and Monday, and in it were its sustenance on Tuesday and Wednesday, and He created the heavens on Thursday and Friday. His statement: **And He inspired in each heaven its command** is in apposition to qada'hinna. Qatada and Al-Suddi said: That is, He created in it its sun, moon, stars, orbits, and what is in it of angels, seas, hail, and snow. It was also said that the meaning is: He revealed in it what He wanted and what He commanded. Inspiration may mean a command, as in His statement: **That your Lord revealed** and His statement: **And when I revealed to the disciples**, meaning I commanded them.

It has been questioned whether this verse can be reconciled with His statement, **And the earth after that He spread out**. For what is in this verse of His statement, **Then He directed Himself to the heaven**, indicates that its creation came after the creation of the earth, and its apparent meaning contradicts His statement, **And the earth after that He spread out**. So it has been said that the *then* in **Then He directed**

Himself to the heaven does not indicate a temporal delay, but rather a hierarchical delay, so the problem is removed from its origin. Assuming that it indicates a temporal delay, then the combination is possible, since the creation of the earth preceded the creation of the heaven, and spreading it out, in the sense of spreading it out, is something additional to its mere creation, so it was created earlier but spread out later. This is clear, and perhaps it will come in our interpretation of His statement, **And the earth after that He spread out**, to further clarify the situation, God willing. **And We adorned the nearest heaven with lamps**, that is, with shining stars that twinkle on it like the twinkling of lamps. *And the accusative of preservation* is as a verbal noun emphasizing an omitted verb, that is, and We preserved it with preservation, or as an object for which, on the assumption: And We created the lamps as adornment and preservation, and the first is more appropriate. Abu Hayyan said: In the second aspect, it is a burden and a deviation from the clear and easy meaning. What is meant by preservation is preserving it from the devils who eavesdrop. The reference in his saying: *That* to what was mentioned previously is **the decree of the Almighty, the All-Knowing**, meaning the One with eloquent power and abundant knowledge.

Tafsir al-Baghawi

12. **And He completed them as seven heavens in two days**, meaning: He completed them and finished creating them, **and revealed in each heaven its command**, Ata' said on the authority of Ibn Abbas: He created in each heaven what He created of angels and what is in it of seas and mountains of hail and what no one knows except God.

Qatada and Al-Suddi said: It means that He created in it its sun, moon, and stars.

Muqatil said: He revealed to each heaven what He wanted of commands and prohibitions, and that was on Thursday and Friday.

And We have adorned the nearest heaven with lamps, planets, and as protection, for it. The word *protection* is in the accusative case as a source, meaning: We preserved it with the planets as protection from the devils who eavesdrop. *That*, the One Who made it, is mentioned, **is the decree of the Almighty**, in His kingdom, **the All-Knowing**, with His protection.

Tafsir al-Baidawi

12- **And He ordained them as seven heavens**. He created them with a creative creation and perfected their affair. The pronoun refers to **the heaven** in meaning or is ambiguous, and **seven heavens** is a state of the first and a specification of the second. **In two days**. It was said that He created the heavens on Thursday and the moon and stars on Friday. **And He revealed to each heaven its command**. Its affair and what results from it, by making it bear it by choice or by nature. It was also said that He revealed to its inhabitants His commands and prohibitions. **And We**

Surat Fussilat 41:12

So He completed them as seven heavens in two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Exalted in Might, the Knowing.

adorned the lowest heaven with lamps. All the stars are seen as if they are shining on it. **And as protection.** That is, We preserved it from harm, or from stealers, as protection. It was also said that it is an object of the verb, meaning, as if He said: And We specified the lowest heaven with lamps as decoration and protection. **That is the determination of the Exalted in Might, the Knowing.** The One who is perfect in power and knowledge.

Surat Fussilat 41:13

But if they turn away, then say, **I have warned you of a thunderbolt like the thunderbolt of 'Aad and Thamud.**

Tafsir al-Jalalayn

13 - **But if they turn away** the infidels of Mecca from faith after this statement (then say: I have warned you) I have frightened you **of a thunderbolt like the thunderbolt of Aad and Thamud** a punishment that will destroy you like that which destroyed them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: If these polytheists turn away from this argument that you, O Muhammad, explain to them, and you alert them to it, and they do not believe in it and do not acknowledge that the one who does that is God, besides whom there is no god, then say to them: I have warned you, O people, of a thunderbolt that will destroy you like the thunderbolt of Aad and Thamud.

We have previously explained that the meaning of thunderbolt is: everything that spoils something and changes its state. It has been said in this context that it refers to a calamity and punishment from God.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **A thunderbolt like the thunderbolt of 'Aad and Thamud**, he said: He says: I have warned you of a calamity like the calamity of 'Aad and Thamud. He said: A punishment like the punishment of 'Aad and Thamud.

Tafsir al-Qurtubi

God Almighty says: **But if they turn away** meaning the infidels of Quraysh from what you, O Muhammad, are calling them to of faith. **Then say, 'I have warned you of a thunderbolt like the thunderbolt of 'Aad and Thamud.'** That is, I have frightened you with destruction like the destruction of 'Aad and Thamud.

Tafsir Ibn Kathir

God Almighty says: Say, O Muhammad, to these polytheists who deny the truth that I have brought to them: If you turn away from what I have brought to you from God Almighty, then I warn you of the wrath of God upon you as it befell the nations of the past who denied the messengers: **A thunderbolt like the thunderbolt of 'Aad and Thamud** meaning and those like them who did as they did: **When the messengers came to them from before them and from behind them** like the words of God Almighty: **And remember the**

brother of 'Aad when he warned his people in Al-Ahqaf, and warners had passed before him and from behind him meaning in the villages neighboring their country, God sent to them messengers commanding the worship of God alone, with no partner, and bringing good tidings and warnings. They saw the wrath that God brought upon His enemies, and the blessings that He bestowed upon His friends. Despite this, they did not believe nor acknowledge, but rather they lied and denied and said: **If our Lord had willed, He would have sent down angels** meaning if God had sent messengers, they would have been angels from Him. **So indeed, with what 'You were sent with it,** meaning, O humans, *disbelievers*, meaning, we will not follow you, and you are humans like us. God Almighty said: **As for 'Ad, they were arrogant upon the land without right,** meaning, they transgressed, rebelled, and disobeyed. **And they said, 'Who is mightier than us in strength?' Meaning, they believed in the strength of their constitution and powers, and they believed that they could protect themselves with them from God's wrath. Have they not seen that God, who created them, is mightier than them in strength?** Meaning, do they not reflect on those they oppose with enmity? He is the Almighty who created all things and placed in them the powers that carry them, and that His wrath is severe, as God Almighty said: **And the heaven We constructed with power, and indeed, We are expanding it.** So they opposed the Almighty with enmity, denied His signs, and disobeyed His messengers. For this reason, He said: **So We sent upon them a furious wind.** Some of them said, **It is a strong blowing wind,** and it was said, **It is a cold wind.** It was said that it is the one with a voice, and the truth is that it is characterized by all of these, as it was a strong, violent wind, so that their punishment would be of the same kind as what they were deceived by regarding their powers, and it was very, very cold, as God Almighty said: **with a furious, violent wind,** meaning very cold, and it had a disturbing voice, and from it the famous river in the lands of the East was named Sarsar, due to the strength of the sound of its flow. And the Almighty's saying: **In unlucky days meaning consecutive seven nights and eight days in succession** and like His saying: **On a continuous unlucky day** meaning they began the punishment on a day that was unlucky for them and this unluckiness continued with them **seven nights and eight days in succession** until He annihilated them to the last one and the disgrace of this world was connected to the punishment of the Hereafter. For this reason He said: **That We may make them taste the punishment of disgrace in the life of this world, and the punishment of the Hereafter is more disgraceful** meaning more disgraceful for them **and they will not be aided** meaning in the Hereafter just as they were not aided in this world and they had no protector from God to protect them from the punishment and ward off the humiliation from them. And the Almighty's saying: **As for Thamud, We guided them** Ibn Abbas **may God be pleased with them both,** Abu Al-Aaliyah, Saeed bin Jubayr, Qatadah, Al-Suddi and Ibn Zayd said: We made it clear to them. And Al-Thawri said: We called them **but they preferred blindness to guidance** meaning We gave them sight and made it clear to them and made the truth clear to them through the tongue of their prophet Salih (peace be upon him), but they disobeyed him and denied him. They hamstrung

Surat Fussilat 41:13

But if they turn away, then say, "I have warned you of a thunderbolt like the thunderbolt of 'Aad and Thamud."

the she-camel of God, the Most High, which He made a sign and a token of the truthfulness of their Prophet. **So the thunderbolt of a humiliating punishment seized them.** That is, God sent upon them a shout, a trembling, humiliation, disgrace, torment, and punishment. **For what they had earned.** That is, of denial and ingratitude. **And We saved those who believed.** That is, from among them. No harm touched them nor did any harm come to them. Rather, God, the Most High, saved them along with their Prophet Salih, peace and blessings be upon him, because of their piety toward God, the Almighty and Majestic.

Fath al-Qadir

13- **But if they turn away** from contemplating and reflecting on these creations, **then say, 'I have warned you'** meaning, say, O Muhammad, I have warned you and frightened you **with a thunderbolt like the thunderbolt of 'Aad and Thamud** meaning a punishment like their punishment. What is meant by thunderbolt is the destructive punishment of everything. Al-Mubarrad said: The bitter, destructive thunderbolt for whatever it may be. The majority of scholars read thunderbolt as **a thunderbolt** in both instances. The meaning of thunderbolt and lightning has already been explained in Surat Al-Baqarah.

Tafsir al-Baghawi

13. The Almighty's saying: **But if they turn away,** meaning: these polytheists from faith after this explanation, "then say: I have warned you," meaning I have frightened you, **of a thunderbolt like the thunderbolt of 'Aad and Thamud,** meaning: a destruction like their destruction, and the thunderbolt is destructive to everything.

Tafsir al-Baidawi

13- **If they turn away** from faith after this explanation. **Say, 'I have warned you of a thunderbolt.'** So he warned them that a severe punishment would befall them, like the thunderbolt of 'Aad and Thamud. **A thunderbolt** was also read, like the thunderbolt of 'Aad and Thamud, and it is the first time from the thunderbolt or the lightning bolt. It is said that the thunderbolt struck him with a thunderbolt, so he was struck with a thunderbolt.

Surat Fussilat 41:14

When there came to them the messengers from before them and from behind them, [saying], **Worship none but God**, they said, **If our Lord had willed, He would have sent down angels; but indeed, we, in that with which you have been sent, are disbelievers.**

Tafsir al-Jalalayn

14 - **When the messengers came to them from before them and from behind them** facing them and turning away from them, then they disbelieved, as will come, and destruction will occur only in his time **that you should not worship except God**. They said, **If our Lord had willed, He would have sent down** to us (angels. So we, in that with which you have been sent), according to your claim, **are disbelievers**.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **When there came to them the messengers from before them and from behind them** means: Say: I have warned you of a thunderbolt like the thunderbolt of 'Ad and Thamud that destroyed them, when the messengers came to 'Ad and Thamud from before them, so His statement: <when> is a connection to thunderbolt. And what He meant by His statement: **from before them** are the messengers that came to the fathers of those who were destroyed by the thunderbolt from these two nations. And what He meant by His statement: **and from behind them** is from behind the messengers who were sent to their fathers as messengers to them. That is because God sent Hud to 'Ad, but they denied him after messengers who had preceded him to their fathers as well, so they denied them, and so they were destroyed.

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: **If they turn away...** to his statement: **and those behind them**, he said: The messengers who were before Hud, and the messengers who were after him. God sent messengers before him, and sent messengers after him.

And His statement: **That you worship none but God** means, the Most High said: The messengers came to them with the order that they should worship none but God alone, with no partner for Him. They said: **If our Lord had willed, He would have sent down angels** means, the Most High said: So they said to their messengers when they called them to acknowledge the oneness of God: If our Lord had willed that we worship Him alone and not worship anything besides Him, He would have sent down to us angels from the

heaven as messengers with what you call us to. He would not have sent you, even though you are human beings like us, but He was pleased with our worshipping what we worship, and for that reason He did not send angels to us to forbid us from that.

And His statement: **Then we are disbelievers in that with which you have been sent**. He says: They said to their messengers: Then we are disbelievers in that with which your Lord has sent you to us, not believing in it.

Tafsir al-Qurtubi

The Almighty said: **When there came to them the messengers from before them and from behind them** meaning those who were sent to them and to those before them **that you shall not worship except God** the position of *that* is accusative by dropping the preposition, meaning by **that you shall not worship and they said, 'If our Lord had willed, He would have sent down angels'** instead of the messengers **then we, in that with which you have been sent, are disbelievers** of warning and good tidings. It was said: This was mockery from them. It was also said: It was an acknowledgment from them that they were sent, followed by denial and stubbornness.

Tafsir Ibn Kathir

God Almighty says: Say, O Muhammad, to these polytheists who deny the truth that I have brought to them: If you turn away from what I have brought to you from God Almighty, then I warn you of the wrath of God upon you as it befell the nations of the past who denied the messengers: **A thunderbolt like the thunderbolt of 'Ad and Thamud** meaning and those like them who did as they did: **When the messengers came to them from before them and from behind them** like the words of God Almighty: **And remember the brother of 'Ad when he warned his people in Al-Ahqaf, and warners had passed before him and from behind him** meaning in the villages neighboring their country, God sent to them messengers commanding the worship of God alone, with no partner, and bringing good tidings and warnings. They saw the wrath that God brought upon His enemies, and the blessings that He bestowed upon His friends. Despite this, they did not believe nor acknowledge, but rather they lied and denied and said: **If our Lord had willed, He would have sent down angels** meaning if God had sent messengers, they would have been angels from Him. **So indeed, with what "You were sent with it,** meaning, O humans, *disbelievers*, meaning, we will not follow you, and you are humans like us. God Almighty said: **As for 'Ad, they were arrogant upon the land without right,** meaning, they transgressed, rebelled, and disobeyed. **And they said, 'Who is mightier than us in strength?'** Meaning, they believed in the strength of their constitution and powers, and they believed that they could protect themselves with them from God's wrath. **Have they not seen that God, who created them, is mightier than them in strength?** Meaning, do they not reflect on those they oppose with enmity? He is the

Surat Fussilat 41:14

When there came to them the messengers from before them and from behind them, [saying], "Worship none but God," they said, "If our Lord had willed, He would have sent down angels; but indeed, we, in that with which you have been sent, are disbelievers."

Almighty who created all things and placed in them the powers that carry them, and that His wrath is severe, as God Almighty said: **And the heaven We constructed with power, and indeed, We are expanding it.** So they opposed the Almighty with enmity, denied His signs, and disobeyed His messengers. For this reason, He said: **So We sent upon them a furious wind.** Some of them said, **It is a strong blowing wind,** and it was said, **It is a cold wind.** It was said that it is the one with a voice, and the truth is that it is characterized by all of these, as it was a strong, violent wind, so that their punishment would be of the same kind as what they were deceived by regarding their powers, and it was very, very cold, as God Almighty said: **with a furious, violent wind,** meaning very cold, and it had a disturbing voice, and from it the famous river in the lands of the East was named Sarsar, due to the strength of the sound of its flow. And the Almighty's saying: **In unlucky days** meaning consecutive **seven nights and eight days in succession** and like His saying: **On a continuous unlucky day** meaning they began the punishment on a day that was unlucky for them and this unluckiness continued with them **seven nights and eight days in succession** until He annihilated them to the last one and the disgrace of this world was connected to the punishment of the Hereafter. For this reason He said: **That We may make them taste the punishment of disgrace in the life of this world, and the punishment of the Hereafter is more disgraceful** meaning more disgraceful for them **and they will not be aided** meaning in the Hereafter just as they were not aided in this world and they had no protector from God to protect them from the punishment and ward off the humiliation from them. And the Almighty's saying: **As for Thamud, We guided them Ibn Abbas may God be pleased with them both,** Abu Al-Aaliyah, Saeed bin Jubayr, Qatadah, Al-Suddi and Ibn Zayd said: We made it clear to them. And Al-Thawri said: We called them **but they preferred blindness to guidance** meaning We gave them sight and made it clear to them and made the truth clear to them through the tongue of their prophet Salih (peace be upon him), but they disobeyed him and denied him. They hamstrung the she-camel of God, the Most High, which He made a sign and a token of the truthfulness of their Prophet. **So the thunderbolt of a humiliating punishment seized them.** That is, God sent upon them a shout, a trembling, humiliation, disgrace, torment, and punishment. **For what they had earned.** That is, of denial and ingratitude. **And We saved those who believed.** That is, from among them. No harm touched them nor did any harm come to them. Rather, God, the Most High, saved them along with their Prophet Salih, peace and blessings be upon him, because of their piety toward God, the Almighty and Majestic.

Fath al-Qadir

And His statement: 14- **When the messengers came to them** is an adverbial phrase for **I warned you**, or for a thunderbolt, because it means torment: i.e. I warned you of the torment that would occur at the time of the

messengers' arrival, or a state of the thunderbolt of 'Aad. This is more appropriate than the first two, because the warning did not occur at the time of the messengers' arrival, so it cannot be a state of it, and likewise the thunderbolt cannot be a state of time. And His statement: **from before them and from behind them** is connected to **came to them**: i.e. it came to them from all their sides. And it was said that the meaning is that the messengers came to them, both before and after, based on the interpretation of the arrival of their speech on the same level as their arrival themselves, so it is as if the messengers came to them and addressed them with their saying: **That you worship none but God** i.e. that you worship not, based on it being a source, and it is permissible for it to be explanatory or a lightened version of the heavy one, and its subject is a deleted pronoun of state. Then He, the Almighty, mentioned their response to the messengers, saying: **They said, 'If our Lord had willed, He could have sent down angels.'** That is, He could have sent them to us, and He would not have sent to us human beings from our kind. Then they openly declared their disbelief and did not hesitate, saying, **Then we, in that with which you have been sent, are disbelievers.** That is, we are disbelievers in what you claim, that God sent you to us, because you are human beings like us, with no superiority over us. So how could He have singled you out for His message, rather than us? The refutation of this baseless argument that they brought up has already been presented in more than one place.

Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi narrated in Al-Asma' wa al-Sifat on the authority of Ibn Abbas, regarding his statement: **And woe to the polytheists * Who do not give zakat**, he said: They do not testify that there is no god but God. And regarding his statement: **For them is a reward uninterrupted**, he said: Undiminished. Ibn Jarir, An-Nahhas in his Naskh, Abu Al-Shaykh in Al-Azma, Al-Hakim - who authenticated it - Ibn Mardawayh, and Al-Bayhaqi in Al-Asma' wa'l-Sifat narrated on his authority that the Jews came to the Prophet, may God bless him and grant him peace, and asked him about the creation of the heavens and the earth. He said: God created the earth on Sunday and Monday, and created the mountains and all the benefits in them on Tuesday, and on Wednesday He created the trees, stones, water, cities, built-up areas, and ruins. So these are four days. Then God Almighty said: "Say, 'Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds. And He placed therein firm mountains from above it and blessed it and measured therein its sustenance in four days, equal for those who ask.'" On Thursday He created the heavens, and on Friday He created the stars, the sun, the moon, and the angels, until three hours remained of it. From the first of these three hours He created the terms when whoever dies, and in the second He cast into it everything that is beneficial, and in the third He created Adam and settled him in Paradise and commanded Iblis to prostrate to him and expelled him

from it.

At the last hour, the Jews said: What next, Muhammad? He said: Then He established Himself on the Throne. They said: You have done well, if only you had completed it. They said: Then He rested. The Prophet, may God bless him and grant him peace, became extremely angry, so the following verse was revealed: {And We certainly created the heavens and the earth and all that is between them in six days, and no fatigue touched Us. So be patient over what they say.} Ibn Abi Hatim also narrated from him regarding His statement: {And determined therein their sustenance} that he said: He split the rivers, planted the trees, placed the mountains, and made the seas flow, and made in these what is not in these and in these what is not in these. Abu al-Shaykh also narrated from him that he said: God, the Most High, created a day and named it Sunday, then He created a second and named it Monday, then He created a third and named it Tuesday, then He created a fourth and named it Wednesday, then He created a fifth and named it Thursday, and he mentioned something similar to what was mentioned above. Abu al-Shaykh narrated from Ibn Umar from the Prophet, may God bless him and grant him peace, that he said: **God completed His creation in six days and he mentioned something similar to what was mentioned above.** Ibn Jarir narrated from Abu Bakr something similar to what was mentioned above from Ibn Abbas. Ibn al-Mundhir, al-Hakim **who authenticated it**, and al-Bayhaqi narrated in al-Asma' wa'l-Sifat from Ibn Abbas in He said: **Then he said to it and to the earth, 'Come, willingly or by compulsion.'** He said: He said to the sky, 'Bring forth your sun, moon, and stars,' and to the earth, 'Divide your rivers and bring forth your fruits.' They said, 'We have come willingly.' Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated from him regarding his statement, *Come*, that he said, **We were given.** And regarding his statement, *They said*, **'We have come,'** he said, **We were given.**

Tafsir al-Baghawi

14. **When there came to them**, meaning: 'Aad and Thamud, the messengers from before them and from behind them', he meant by his saying: **from before them** the messengers who were sent to their fathers before them, **and from behind them**, meaning: and after the messengers who were sent to their fathers to whom they were sent, Hud and Salih. So the metaphor in his saying from before them refers to ['Aad and Thamud] and in his saying: **[and from behind them refers to the messengers] that you do not, worship except God.** They said, **If our Lord had willed, He would have sent down**, instead of these messengers, *angels*, meaning: If our Lord had willed to call [the creation], He would have sent down angels, **then we, in that with which you have been sent, are disbelievers.**

Abu Saeed Al-Sharafi told us, Abu Ishaq Al-Tha'labi told us, Abdullah bin Hamid Al-Isfahani told us, Ahmad bin Muhammad bin Yahya Al-Ubaidi told us, Ahmad bin Majda bin Al-Aryan told us, Al-Hammani told us, Ibn Fadil told us, on the authority of Al-Ajlal, on the

authority of Al-Dhayyal bin Harmalah, on the authority of Jabir bin Abdullah, who said: The notables of the Quraysh and Abu Jahl said: The matter of Muhammad has become confusing to us, so if you were to seek out a man knowledgeable in poetry, divination and magic, he would go to him and speak to him, then he would come to us with an explanation of his matter. Utbah bin Rabi'ah said: By God, I have heard poetry, divination and magic, and I have learned some knowledge of that, and it is not hidden from me whether it is like yours or not. So he went to him, and when he came out to him, he said: O Muhammad, are you better or Hashim? Are you better or Abdul Muttalib? Are you better or Abdullah? Why do you insult our gods and lead our forefathers astray? If you want leadership, we will raise our banners for you, and you will be a leader as long as you live. If you have the means, we will marry you to ten women, from whom you may choose from any of the daughters of Quraysh. If you have the wealth, we will gather for you what will make you and your descendants independent of you after you. The Messenger of God, may God bless him and grant him peace, remained silent and did not speak. When he finished, the Messenger of God, may God bless him and grant him peace, recited: **In the name of God, the Most Gracious, the Most Merciful.** "Ha Meem. * A revelation from the Most Gracious, the Most Merciful. * A Book whose verses are detailed." until His saying: **But if they turn away, then say, 'I have warned you of a thunderbolt like the thunderbolt of 'Aad and Thamud.'** Utbah held his mouth and implored him by the ties of kinship to return to his family, and did not go out to the Quraysh, so he was detained from them. Abu Jahl said, "O people of Quraysh, by God, we see that Utbah has converted to the religion of Muhammad and has liked his food. This is only because of a need that has befallen him, so let us go to him." Abu Jahl said, **By God, O Utbah, what has kept you from us is that you have converted to the religion of Muhammad and have liked his food.** He said, **If you have a need, we will gather for you from our wealth what will suffice you without Muhammad's food.** Utbah became angry and swore that he would never speak to Muhammad again, and said, "By God, you know that I am one of the richest people in Quraysh, but I came to him and related the story to him, and he answered me with something. By God, it is neither poetry nor soothsaying nor magic." He recited the surah until the verse: "But if they turn away, then say, 'I have warned you of a thunderbolt like the thunderbolt of 'Aad and Thamud.' " Then I held his mouth and implored him by the ties of kinship to desist. You know that when Muhammad says something, he does not lie, so I feared that punishment would descend upon you.

Muhammad ibn Ka'b al-Qurazi said: "I was told that Utbah ibn Rabi'ah was a forbearing master. One day, while he was sitting in the gathering of the Quraysh and the Messenger of God, may God bless him and grant him peace, was sitting alone in the mosque, he said: 'O people of the Quraysh, should I not go to Muhammad and speak to him and present to him matters, perhaps he will accept some of them from us, so we can give him and he will refrain from us?' That was when Hamzah had converted to Islam and they saw the companions of the Messenger of God, may God bless him and grant him peace, increasing in

Surat Fussilat 41:14

When there came to them the messengers from before them and from behind them, [saying], "Worship none but God," they said, "If our Lord had willed, He would have sent down angels; but indeed, we, in that with which you have been sent, are disbelievers."

number and number. They said: 'Yes, O Abu al-Walid, so go to him and speak to him.' So Utbah stood up and sat next to the Messenger of God, may God bless him and grant him peace, and said: 'O my nephew, you are one of us, as you know, with your extended clan and position in lineage. You have brought a great matter to your people. You have divided their unity, belittled their wisdom, denigrated their gods, and disbelieved in those of their forefathers who have passed away. So listen to me as I present to you matters for you to consider.' The Messenger of God, may God bless him and grant him peace, said: 'Speak, O Abu al-Walid.' He said: 'O my nephew, if you only want wealth with what you have brought, we will gather for you from our wealth until you are the wealthiest of us.'" If you want honor, we will make you our leader. If what you have is something you see and cannot ward off, we will seek medicine for you. Perhaps this is a feeling that has stirred in your chest, for by my life, you, the sons of Abdul Muttalib, are able to do that in a way that no one else is able to do. Then, when he finished, the Messenger of God, may God bless him and grant him peace, said to him: Have you finished, O Abu al-Walid?

He said: Yes. He said: Then listen to me. He said: I will. Then the Prophet (peace and blessings of God be upon him) said: In the name of God, the Most Gracious, the Most Merciful. "Ha Meem. A revelation from the Most Gracious, the Most Merciful. A Book whose verses are explained in detail - an Arabic Qur'an." Then he continued reciting. When Utbah heard it, he listened attentively to him and put his hands behind his back, leaning on them, listening to him until the Messenger of God (peace and blessings of God be upon him) reached the prostration. He prostrated, then he said: You have heard, O Abu al-Walid, so it is you and that. Utbah stood up to his companions and some of them said to each other: We swear by God that Abu al-Walid has come to you with a face other than the one with which he left. When he sat down with them, they said: What is behind you, O Abu al-Walid? He said: I have heard a saying, and by God I have never heard anything like it before. It is neither poetry, nor magic, nor divination. O people of Quraysh, obey me. Leave this man alone and stay away from him, for by God, what I heard will be true. If the Arabs defeat him, you will have been spared from him by others, and if he prevails over the Arabs, then his kingdom will be your kingdom and his glory will be your glory, and you will be the luckiest people with him. They said: By God, O Abu al-Walid, he has bewitched you with his tongue. He said: This is my opinion for you, so do as you see fit.

before them and from behind them they came to them from all sides and strove with them from every direction, or from the past tense by warning of what happened to the disbelievers, and from the future by warning of what is prepared for them in the Hereafter, and both expressions are permissible, or from before them and after them since the report of those who came before them reached them and Hud and Salih informed them about those who came after them calling to believe in all of them, and it is possible that it is an expression of abundance like the saying of the Most High: **Its provision will come to it in abundance from every place.** "That you worship none but God" that you worship not or that is, do not worship. "They said, 'If our Lord had willed'" to send messengers. "He sent down angels" with His message. "We are, in that with which you were sent," you claim. "disbelievers," since you are like us and have no superiority over us.

Tafsir al-Baidawi

14- **When the messengers came to them** is a state of **the thunderbolt of 'Aad**, and it is not permissible to make it an attribute of *thunderbolt* or an adverbial of **I warned you** because the meaning is corrupted. **From**

Surat Fussilat 41:15

As for the 'Aad, they were arrogant upon the earth without right and said, **Who is stronger than us in strength?** Did they not see that God, who created them, is stronger than them in strength? And they used to deny Our signs.

Tafsir al-Jalalayn

15 - As for the Aad tribe, they were arrogant upon the earth without right and said when they were threatened with the punishment **Who is stronger than us in strength** meaning, no one among them could remove a huge rock from the mountain and place it wherever he wanted. **Did they not see that they knew God, who created them, was stronger than them in strength?** And they used to deny Our signs the miracles. **So We sent**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "As for 'Aad, the people of Hud, they were arrogant towards their Lord and acted tyrannically in the land, arrogantly and insolently, without permission from God, and they said, 'Who is stronger than us in strength?' Did they not see that God, who created them and gave them what He gave them of great creation and great power, was stronger than them in strength, so they would fear His punishment and guard against His wrath, because of their disbelief in Him and their denial of His messengers. And they used to deny Our signs." He says: And they used to deny Our proofs and arguments against them.

Tafsir al-Qurtubi

God the Almighty says: **As for 'Aad, they were arrogant upon the land** against the servants of God, Hud and those who believed with him **without right, and they said, 'Who is mightier than us in strength?'** They were deceived by their bodies when You threatened them with punishment, and they said, **We are able to ward off the punishment from ourselves by virtue of our strength.** This is because they had tall bodies and great character. It was mentioned in *Al-A'raf* on the authority of Ibn Abbas: Their height was one hundred cubits and their waist was sixty cubits. So God the Almighty said in response to them: **Did they not see that God, who created them, was mightier than them in strength?** and power. A servant is only able by God's power, so God is more powerful. **And they used to deny Our signs,** meaning they disbelieved in Our miracles.

Tafsir Ibn Kathir

God Almighty says: Say, O Muhammad, to these polytheists who deny the truth that I have brought to them: If you turn away from what I have brought to you from God Almighty, then I warn you of the wrath of God upon you as it befell the nations of the past who denied the messengers: **A thunderbolt like the thunderbolt of 'Aad and Thamud** meaning and those like them who did as they did: **When the messengers came to them from before them and from behind them** like the words of God Almighty: **And remember the brother of 'Aad when he warned his people in Al-Ahqaf, and warners had passed before him and from behind him** meaning in the villages neighboring their country, God sent to them messengers commanding the worship of God alone, with no partner, and bringing good tidings and warnings. They saw the wrath that God brought upon His enemies, and the blessings that He bestowed upon His friends. Despite this, they did not believe nor acknowledge, but rather they lied and denied and said: **If our Lord had willed, He would have sent down angels** meaning if God had sent messengers, they would have been angels from Him. **So indeed, with what "You were sent with it,** meaning, O humans, *disbelievers*, meaning, we will not follow you, and you are humans like us. God Almighty said: **As for 'Ad, they were arrogant upon the land without right,** meaning, they transgressed, rebelled, and disobeyed. **And they said, 'Who is mightier than us in strength?'** Meaning, they believed in the strength of their constitution and powers, and they believed that they could protect themselves with them from God's wrath. **Have they not seen that God, who created them, is mightier than them in strength?** Meaning, do they not reflect on those they oppose with enmity? He is the Almighty who created all things and placed in them the powers that carry them, and that His wrath is severe, as God Almighty said: **And the heaven We constructed with power, and indeed, We are expanding it.** So they opposed the Almighty with enmity, denied His signs, and disobeyed His messengers. For this reason, He said: **So We sent upon them a furious wind.** Some of them said, **It is a strong blowing wind,** and it was said, **It is a cold wind.** It was said that it is the one with a voice, and the truth is that it is characterized by all of these, as it was a strong, violent wind, so that their punishment would be of the same kind as what they were deceived by regarding their powers, and it was very, very cold, as God Almighty said: **with a furious, violent wind,** meaning very cold, and it had a disturbing voice, and from it the famous river in the lands of the East was named Sarsar, due to the strength of the sound of its flow. And the Almighty's saying: **In unlucky days** meaning consecutive **seven nights and eight days in succession** and like His saying: **On a continuous unlucky day** meaning they began the punishment on a day that was unlucky for them and this unluckiness continued with them **seven nights and eight days in succession** until He annihilated them to the last one and the disgrace of this world was connected to the punishment of the Hereafter. For this reason He said: **That We may make them taste the punishment of disgrace in the life of this world, and the punishment of the Hereafter is more disgraceful** meaning more disgraceful for them **and they will not be aided** meaning in the Hereafter just as they were not

Surat Fussilat 41:15

As for the 'Aad, they were arrogant upon the earth without right and said, "Who is stronger than us in strength?" Did they not see that God, who created them, is stronger than them in strength? And they used to deny Our signs.

aided in this world and they had no protector from God to protect them from the punishment and ward off the humiliation from them. And the Almighty's saying: **As for Thamud, We guided them** Ibn Abbas **may God be pleased with them both**, Abu Al-Aaliyah, Saeed bin Jubayr, Qatadah, Al-Suddi and Ibn Zayd said: We made it clear to them. And Al-Thawri said: We called them **but they preferred blindness to guidance** meaning We gave them sight and made it clear to them and made the truth clear to them through the tongue of their prophet Salih (peace be upon him), but they disobeyed him and denied him. They hamstrung the she-camel of God, the Most High, which He made a sign and a token of the truthfulness of their Prophet. **So the thunderbolt of a humiliating punishment seized them.** That is, God sent upon them a shout, a trembling, humiliation, disgrace, torment, and punishment. **For what they had earned.** That is, of denial and ingratitude. **And We saved those who believed.** That is, from among them. No harm touched them nor did any harm come to them. Rather, God, the Most High, saved them along with their Prophet Salih, peace and blessings be upon him, because of their piety toward God, the Almighty and Majestic.

Fath al-Qadir

When God Almighty mentioned 'Aad and Thamud in general, He mentioned what was specific to each of the two groups in detail, saying: 15- **As for 'Aad, they were arrogant upon the earth without right.** That is, they were arrogant about believing in God and confirming His messengers and they acted haughtily over those on the earth without right: that is, without deserving of the arrogance and tyranny that they did. Then, the Almighty mentioned some of the statements they made that indicated their arrogance, saying: **And they said, 'Who is stronger than us in strength?'** They were tall and had great strength, so they were deceived by their bodies when Hud threatened them with punishment. What they meant by this statement was that they were able to ward off the punishment that would befall them. So, God responded to them by saying: **Do they not see that God, who created them, is stronger than them in strength?** The question is to denounce and rebuke them, meaning, did they not know that God is stronger than them in strength, so He is able to bring down upon them whatever types of punishment He wills by saying, *Be*, and it is? **And they used to deny Our signs**, meaning, the miracles of the messengers that God singled them out with and made them evidence of their prophethood, or Our signs that We sent down to Our messengers, or Our signs of creation that We set up for them and made them an argument against them, or all of that.

Tafsir al-Baghawi

15. The Almighty said: **As for 'Aad, they were arrogant upon the land without right and said, 'Who is stronger**

than us in strength?' This is because Hud, peace be upon him, threatened them with punishment, but they said, **Who is stronger than us in strength? We are able to ward off the punishment from us by virtue of our strength.** They were tall, so God, the Almighty, said in response to them, **Did they not see that God, who created them, was stronger than them in strength? And yet they used to deny Our signs.**

Tafsir al-Baidawi

15- **As for 'Aad, they were arrogant upon the land without right.** They acted arrogantly therein over its people without justification. **And they said, 'Who is stronger than us?'** Arrogant of their strength and power. It was said that their strength was such that a man among them could pull out a rock with his hand. **Did they not see that God, who created them, was stronger than them in strength?** In strength, for He is capable in and of Himself, able to do what is infinite, powerful over what no one else is capable of. **And they used to deny Our signs.** They knew that they were true but denied them, and this is an apodosis to **they were arrogant.**

Surat Fussilat 41:16

So We sent upon them a furious wind during days of misfortune that We might make them taste the punishment of disgrace in worldly life. But the punishment of the Hereafter is more disgraceful, and they will not be aided.

Tafsir al-Jalalayn

16 - **So We sent upon them a furious wind** cold, loud, without rain **in days of ill omen** with a broken or silent ha', ominous for them **that We may make them taste the punishment of disgrace** humiliation (in the life of this world. And the punishment of the Hereafter is more disgraceful) more severe **and they will not be aided** by preventing it from them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Then We sent upon the people of Aad a furious wind.

The commentators differed on the meaning of *as-sarar*. Some of them said: It means a strong wind.

Mention of those who said that: Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement: **A violent wind** he said: Strong.

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, **A violent wind**, very poisonous for them.

Others said: Rather, he meant that it was cold.

Mention of who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **So We sent upon them a furious wind**. He said: The furious wind is the cold.

Ibn Abi Al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **a furious wind**, he said: cold.

Muhammad bin Al-Hussein told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **A furious wind**. He said: A cold, loud wind.

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: **a furious wind**, he said: a wind with intense cold.

The more correct of the two sayings is the saying of Mujahid, and that is that his saying: *Sarraran* is only the sound of the wind when it blows violently, so it is heard like the saying of the one who says: *Sarraar*. Then he made that because of the doubling in the *ra*, so he said: Then one of the *ras* was replaced with a *sad* because of the abundance of *ra*, as it was said in *raddahu*: *radraddahu*, and in *nahhahu*: *nahana*, as

Ru'bah said:

Today I have come to my senses, and my first dream is not a disaster.

As he said in his palm: his palm, as Al-Nabigha said:

I hold back a tear that has overcome my enemies. If I stop them, they will return to slaughtering me.

It has been said that the river called Sarsar was named so because of the sound of the running water in it, and that it is a verb derived from Sarrar, similar to the roaring wind.

His saying: **In unlucky days**. The people of interpretation differed in the interpretation of unlucky days. Some of them said: It means successive ones.

Mention of the one who said that: Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement: **On unlucky days** he said: consecutive days in which God sent down punishment.

Others said: He meant the unlucky ones.

Mention of those 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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement: **Unlucky days** he said: Unlucky.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **In unlucky days** are the days of God that were ominous for the people.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: *Nahsat* means the ominous and unfortunate things.

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, **In unlucky days**, he said: Days that are ominous for them.

Others said: The meaning of this is: days of evil.

It was mentioned that he said that: Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding his statement: **Unlucky days**, he said: Unlucky means evil. An evil wind was sent upon them that did not contain any good.

Others said: Unlucky: hardship.

Mention of who said that: I was told by Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say: **In unlucky days**. He said: Shaddad.

The most correct of the sayings about this is the one that was said about me: unlucky days with bad luck, because that is the well-known meaning of bad luck in the speech of the Arabs.

The reciters differed in their recitation of this. The majority of reciters in the regions, other than Nafi' and Abu 'Amr, read it as **fi ayyam nahsat** with a kasra on the ha'. Nafi' and Abu 'Amr read it as *nahasat* with a

Surat Fussilat 41:16

So We sent upon them a furious wind during days of misfortune that We might make them taste the punishment of disgrace in worldly life. But the punishment of the Hereafter is more disgraceful, and they will not be aided.

sukoon on the ha'. Abu 'Amr, according to what was mentioned to us from him, provided evidence for his sukoon on the ha' by saying: **a continuous unlucky day** (al-Qamar 54:19) and that the ha' in it is sukoon.

The correct thing to say about this is: They are two well-known readings, and each one of them has been read by knowledgeable readers, with their meanings agreeing. This is because moving the ha' and sukoon on it in this are two well-known dialects. It is said: This is an unlucky day, and an unlucky day, with a kasra or sukoon on the ha'. Al-Farra' said: Some Arabs recited to me:

Inform Jutham and Lakhm that their brothers Tayy and Bahra are a people who are harmed by bad luck.

As for stillness, it is the saying of God: **An unlucky day** (al-Qamar 54:19), and from it the saying of the rajaz poet:

Two cloudy days and one sunny day, two lucky stars and one unlucky star

So whoever has in his language **an unlucky day** (al-Qamar 54:19) said: **In unlucky days**, and whoever has in his language **an unlucky day** said: **In unlucky days**. Some of them said: *Unlucky* with a silent *ha* is the misfortune itself, and adding the day to *unlucky* is only adding to the misfortune, and *unlucky* with a broken *ha* is a description of the day as being unlucky, and for that reason it was said: **In unlucky days** because they are unlucky days.

And His statement: **We will make them taste the punishment of disgrace in the life of this world**, God Almighty says: And their punishment in the Hereafter will be more disgraceful for them and more severe in humiliation and degradation. **And they will not be aided**, He says: And they, meaning the 'Ad tribe, will not be aided by God - on the Day of Resurrection when He punishes them - no helper will rescue them from Him, or take revenge for them.

Tafsir al-Qurtubi

The Almighty said: **So We sent upon them a furious wind**. This is the interpretation of the thunderbolt that He sent upon them, meaning a very cold wind with a very strong sound and blowing. It is said: Its root is sarar from sar which means cold, so they replaced the middle ra with the fa of the verb, like their saying kabkabāwā, its root is kabbawā, and tajafajafa al-thawb, its root is tajafajaf. Abu Ubaidah: The meaning of sarar is: very stormy. Ikrimah and Saeed ibn Jubayr: very cold. Qatrib recited the words of al-Hutay'ah:

The feeders when a storm blows and the carriers when they are entrusted with the people

They were asked: If they were asked for blood money. Mujahid: Very poisonous. Muammar narrated on the

authority of Qatada who said: Cold. And Ata' said it, because *Sararan* is taken from Sar and Sar in the speech of the Arabs means cold, as he said:

She has an excuse like the horns of women who ride on a day of wind and rain.

Al-Suddi said: The one with a loud voice. From this, the word *sar-al-qalam pen* and *yasir-al-bab the door* means a sound. It is also said: **A dirham that is loud and loud** refers to one that makes a sound when it is cashed. Ibn Al-Sikkit said: Sar-sar may be from *sar cold*, and it may be from the creaking of the door, and from *surra a shout*. From this, **So his wife came in a shriek** (al-Dhariyat 51:29). Sar-sar is the name of a river in Iraq. **On unlucky days** means inauspicious, as said by Mujahid and Qatada. The end of Shawwal is from Wednesday to Wednesday, and that is **seven nights and eight decisive days** (al-Haqqah 69:7). Ibn Abbas said: No people were punished except on Wednesday. It was also said: *Unlucky* are cold, as narrated by Al-Naqqash. It was also said: consecutive, on the authority of Ibn Abbas and Atiyyah. Ad-Dahhak: strong. It was also said: full of dust, as narrated by Ibn Isa. From this is the saying of the rajaz poet:

He went out to hunt before sunrise on an unlucky day.

Ad-Dahhak and others said: God withheld rain from them for three years, and the winds blew against them without rain. Some of them went to Makkah to pray for rain for the Ad. At that time, whenever a calamity or hardship befell the people, they would turn to God for relief from it. Their request to God was through His Sacred House, Makkah, whether they were Muslims or non-Muslims. Many diverse people of different religions would gather in Makkah, all of whom respect Makkah and recognize its sanctity and its place in the sight of God. Jabir ibn Abdullah At-Taymi said: If God wills good for a people, He sends rain upon them and withholds abundant winds from them. If God wills evil for a people, He withholds rain from them and sends abundant winds upon them. Nafi', Ibn Kathir, and Abu 'Amr read *nahsat* with a kasra on the ha', meaning **thawat nahsat**. What indicates that nahsat is the source of the verse in His statement: **On a day of continuous misfortune Al-Qamar 55:19**. If it were a description, the day would not have been added to it. This is how Abu 'Amr used to support his reading, and Abu Hatim chose it. Abu Ubaid chose the second reading and said: Abu Omar's argument is not valid because he added the day to the unlucky day and made it sukoon. It would have been an argument if he added the nun to the day and described it and made it sukoon. So he said **on an unlucky day**. No one we know of has read this like this. Al-Mahdawi said: No one has heard anything in *unlucky* except sukoon. Al-Jawahiri said: It was read in his statement **on an unlucky day** as an adjective, and the addition is more common and better. Something is pronounced with a kasra, so it is also unlucky. The poet said:

Inform Juthma and Lakhma that their brothers Tayy and Bahra are people whom we should be patient with.

Hence it was said: unlucky days. **That We may make them taste** meaning so that We may make them taste the punishment of disgrace in the life of this world with the barren wind. **And the punishment of the Hereafter is more disgraceful** meaning greater and more severe and they will not be aided.

Tafsir Ibn Kathir

God Almighty says: Say, O Muhammad, to these polytheists who deny the truth that I have brought to them: If you turn away from what I have brought to you from God Almighty, then I warn you of the wrath of God upon you as it befell the nations of the past who denied the messengers: **A thunderbolt like the thunderbolt of 'Aad and Thamud** meaning and those like them who did as they did: **When the messengers came to them from before them and from behind them** like the words of God Almighty: **And remember the brother of 'Aad when he warned his people in Al-Ahqaf, and warners had passed before him and from behind him** meaning in the villages neighboring their country, God sent to them messengers commanding the worship of God alone, with no partner, and bringing good tidings and warnings. They saw the wrath that God brought upon His enemies, and the blessings that He bestowed upon His friends. Despite this, they did not believe nor acknowledge, but rather they lied and denied and said: **If our Lord had willed, He would have sent down angels** meaning if God had sent messengers, they would have been angels from Him. **So indeed, with what "You were sent with it,** meaning, O humans, *disbelievers*, meaning, we will not follow you, and you are humans like us. God Almighty said: **As for 'Ad, they were arrogant upon the land without right,** meaning, they transgressed, rebelled, and disobeyed. **And they said, 'Who is mightier than us in strength?'** Meaning, they believed in the strength of their constitution and powers, and they believed that they could protect themselves with them from God's wrath. **Have they not seen that God, who created them, is mightier than them in strength?** Meaning, do they not reflect on those they oppose with enmity? He is the Almighty who created all things and placed in them the powers that carry them, and that His wrath is severe, as God Almighty said: **And the heaven We constructed with power, and indeed, We are expanding it.** So they opposed the Almighty with enmity, denied His signs, and disobeyed His messengers. For this reason, He said: **So We sent upon them a furious wind.** Some of them said, **It is a strong blowing wind,** and it was said, **It is a cold wind.** It was said that it is the one with a voice, and the truth is that it is characterized by all of these, as it was a strong, violent wind, so that their punishment would be of the same kind as what they were deceived by regarding their powers, and it was very, very cold, as God Almighty said: **with a furious, violent wind,** meaning very cold, and it had a disturbing voice, and from it the famous river in the lands of the East was named Sarsar, due to the strength of the sound of its flow. And the Almighty's saying: **In unlucky days** meaning consecutive **seven nights and eight days in succession** and like His saying: **On a continuous unlucky day** meaning they began the punishment on a day that was unlucky for them and

this unluckiness continued with them **seven nights and eight days in succession** until He annihilated them to the last one and the disgrace of this world was connected to the punishment of the Hereafter. For this reason He said: **That We may make them taste the punishment of disgrace in the life of this world, and the punishment of the Hereafter is more disgraceful** meaning more disgraceful for them **and they will not be aided** meaning in the Hereafter just as they were not aided in this world and they had no protector from God to protect them from the punishment and ward off the humiliation from them. And the Almighty's saying: **As for Thamud, We guided them** Ibn Abbas **may God be pleased with them both,** Abu Al-Aaliyah, Saeed bin Jubayr, Qatadah, Al-Suddi and Ibn Zayd said: We made it clear to them. And Al-Thawri said: We called them **but they preferred blindness to guidance** meaning We gave them sight and made it clear to them and made the truth clear to them through the tongue of their prophet Salih (peace be upon him), but they disobeyed him and denied him. They hamstrung the she-camel of God, the Most High, which He made a sign and a token of the truthfulness of their Prophet. **So the thunderbolt of a humiliating punishment seized them.** That is, God sent upon them a shout, a trembling, humiliation, disgrace, torment, and punishment. **For what they had earned.** That is, of denial and ingratitude. **And We saved those who believed.** That is, from among them. No harm touched them nor did any harm come to them. Rather, God, the Most High, saved them along with their Prophet Salih, peace and blessings be upon him, because of their piety toward God, the Almighty and Majestic.

Fath al-Qadir

Then the Almighty mentioned the punishment He sent down upon them, saying: 16- **So We sent upon them a furious wind.** Fursal is a very loud wind from the word *sarra*, which means a shout. Abu Ubaidah said: The meaning of fursal is very violent and stormy. Al-Farra' said: It is cold and burns as fire burns. Ikrimah, Sa'id ibn Jubayr, and Qatadah said: It is cold. Qatrib recited the words of Al-Hutay'ah:

Those who feed themselves when a storm blows, and those who carry it when they are entrusted with the responsibility of the people.

That is, if they were asked for blood money. Mujahid said: It is a very poisonous thing, and it is better to interpret it as cold, because in Arabic language, *sar* means cold. From this comes the saying of the poet:

She has treachery like the horns of women who ride on a day of wind and rain.

Ibn Al-Sikkit said: **Sarsar may be from as-sar, which means cold, and it may be from rasar al-bab, and from al-sarra, which means a shout, and from it, 'Fajjat wal-husna sara' his wife came in a shout.** Then the Almighty explained the time of the descent of that punishment upon them, saying: **On unlucky days,** meaning ominous and unlucky. Mujahid and Qatadah said: The end of Shawwal was from Wednesday to Wednesday, and that is seven nights and eight days in succession. It was also said that they were unlucky and cold, and it was said that they were consecutive,

Surat Fussilat 41:16

So We sent upon them a furious wind during days of misfortune that We might make them taste the punishment of disgrace in worldly life. But the punishment of the Hereafter is more disgraceful, and they will not be aided.

and it was said that they were intense, and it was said that they were full of dust. Nafi', Ibn Kathir and Abu `Amr read *nhasat* with a sukoon on the ha' as the plural of nahas, while the rest read it with a kasra. Abu Hatim chose the first reading because of his statement: **On a day of continuous misfortune.** Abu `Ubaid chose the second reading: **That We may make them taste the punishment of disgrace in the life of this world,** meaning that We may make them taste it. Disgrace is humiliation and disgrace because of that arrogance.

And the punishment of the Hereafter is more disgraceful, meaning more severe in humiliation and disgrace. He described the punishment with that, and it is in fact a description of those being punished, because they are the ones who have become characterized by disgrace. **And they will not be aided,** meaning they will not be prevented from the punishment that has befallen them, and no one will repel it from them.

Tafsir al-Baghawi

16. **So We sent upon them a furious wind**, a very loud storm, which is the shout. It was said: It is the cold wind from *sarr* which is cold, **in unlucky days**, Ibn Kathir, Nafi', Abu Amr and Ya'qub read (*nahsat*) with a sukoon on the ha', while the others read it with a kasra, meaning: misfortunes and ill-omened misfortunes. Ad-Dahhak said: God withheld rain from them for three years, and the winds continued upon them without rain, **that We may make them taste the punishment of disgrace**, meaning: the punishment of humiliation and degradation, "in the life of this world. But the punishment of the Hereafter is more disgraceful," more severe humiliation, **and they will not be aided.**

Tafsir al-Baidawi

16- **So We sent upon them a furious wind** cold, destroying with its intense cold from *sarr* which is the cold that gathers, or very loud in its blowing from *sara'r*. **In unlucky days** plural of *nahasa* from *nahas* nahasa naqis sa'd sa'dan, and the two Hijazis and Basrans read it with sukoon for alleviation or description on the basis of fa'l, or description with the source, it was said that the end of Shawwal was from Wednesday to Wednesday and no people were punished except on Wednesday. **That We may make them taste the punishment of disgrace in the life of this world** He added **the punishment** to *disgrace* which is humiliation with the intention of describing it with it, for His saying: **And the punishment of the Hereafter is more disgraceful** and it is originally an attribute of the punisher, but it was described with the punishment on the basis of the metaphorical attribution for the sake of exaggeration. **And they will not be aided** by the punishment being warded off from them.

Surat Fussilat 41:17

And as for Thamud, We guided them, but they preferred blindness to guidance. So the thunderbolt of humiliating punishment seized them for what they used to earn.

Tafsir al-Jalalayn

17 - **And as for Thamud, We guided them** We showed them the path of guidance **but they preferred blindness** they chose disbelief **over guidance, so the thunderbolt of a humiliating punishment seized them** the humiliating one **for what they used to earn**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So We showed them the path of truth and the way of right guidance.

As Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement: **And as for Thamud, We guided them** means We made clear to them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **As for Thamud, We guided them.** We showed them the path of good and evil.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **And as for Thamud, We guided them** We made clear to them.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And as for Thamud, We guided them**, he said: We taught them guidance and misguidance, and We forbade them from following misguidance, and We commanded them to follow guidance.

The reciters differed in their recitation of His statement: *Thamud*. The majority of the reciters from the countries, except for Al-A'mash and Abdullah bin Abi Ishaq, read it with the nominative case of Thamud, and did not use it as a name for the nation known by that name. As for Al-A'mash, it is mentioned that he used to use that in the entire Qur'an except in His statement: **And We gave Thamud the she-camel as a visible sign.** (al-Isra' 17:59), as he did not use it in this particular place because in the script of the Qur'an in this place it is without an alif. He used to refer to Thamud as the name of a specific known man or the name of a known mountain. As for Ibn Ishaq, he used to read it in the accusative case. As for Thamud, without making a vowel, and even though this has a well-known meaning in Arabic, then what is more eloquent and more correct in grammar according to the people of Arabic is the nominative case to request the word **as for** from the nouns and that the verbs do not follow them. Rather, the Arabs use the verbs that come after the nouns in it if it is appropriate to place them before

them, and the verb in **as for** is not appropriate to place it before the noun. Do you not see that it is not said: **As for Thamud, we guided them** as it is said: **As for Thamud, we guided them?**

The correct reading in this regard, according to us, is to leave out the pronunciation. As for the nominative case, it is because it was described, and as for leaving out the pronunciation, it is because it is the name of the nation.

His statement: **So they preferred blindness over guidance** means: So they chose blindness over the clarification that I made clear to them, and the guidance that I made known to them, by taking the path of misguidance over guidance, meaning over the clarification that I made clear to them of the Oneness of God.

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

Mention of those who said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **They preferred blindness to guidance.** He said: They chose misguidance and blindness over guidance.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **As for Thamud, We guided them, but they preferred blindness to guidance.** He said: God sent messengers to them with guidance, but they preferred blindness to guidance.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **So they preferred blindness.** He said: We made it clear to them, and they preferred blindness to guidance.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **So they preferred blindness to guidance**, he said: They preferred misguidance to guidance. And he recited: **Thus have We made fair-seeming to every nation their deeds** (al-An'am 6:108)... to the end of the verse. He said: So He made the ugly deeds of Thamud fair-seeming to him. And he recited: **Then is he to whom the evil of his deed has been made fair-seeming so he sees it as good? Indeed, God sends astray whom He wills** (Fatir 35:8)... to the end of the verse.

His statement: **So the thunderbolt of humiliating punishment seized them for what they had earned.** He says: So it destroyed them with a humiliating and degrading punishment that humiliated and disgraced them. Humiliation means disgrace.

As Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **The torment is humiliation.** He said: humiliation.

His saying: **Because of what they were earning** of sins by their disbelief in God before that, their opposition to Him, and their denial of His messengers.

And as for Thamud, We guided them, but they preferred blindness to guidance. So the thunderbolt of humiliating punishment seized them for what they used to earn.

Tafsir al-Qurtubi

The Almighty said: **As for Thamud, We guided them.** That is, We made clear to them guidance and misguidance, as narrated by Ibn Abbas and others. Al-Hasan, Ibn Abi Ishaq, and others read **and as for Thamud** in the accusative case, and this has already been discussed in *Al-A'raf*. **So they preferred blindness to guidance.** That is, they chose disbelief over faith. Abu Al-Aaliyah said: They chose blindness over clarity. Al-Suddi said: They chose Al-Mu'assira over obedience. **So the thunderbolt of humiliating punishment seized them.** *Al-Hawn* with the dammah means humiliation. And Wahwan ibn Huzaima ibn Mudrikah ibn Ilyas ibn Mudar, the brother of Kinanah and Asad. He humiliated him: he treated him with contempt. The noun is humiliation and disgrace. The thunderbolt is attributed to the punishment because thunderbolt is the name of the destroyer and annihilator, so it is as if he said destroyer of punishment, meaning the destructive punishment. Even though humiliation is a verbal noun, it means humiliation, and humiliation is torment. So, it is permissible to make one of them a description of the other, as if he said: **The thunderbolt of humiliation.** It is like saying: I **have certain knowledge**, and I **have certain knowledge**. It is permissible for humiliation to be a noun like *dawwar*. It is said: **A torment of humiliation**, meaning humiliating, as He said: **They did not remain in the humiliating torment Saba' 34:14.** It was also said: meaning the thunderbolt of humiliating torment. **Because of what they used to earn** from denying Salih and hamstringing his she-camel, as mentioned above.

Tafsir Ibn Kathir

God Almighty says: Say, O Muhammad, to these polytheists who deny the truth that I have brought to them: If you turn away from what I have brought to you from God Almighty, then I warn you of the wrath of God upon you as it befell the nations of the past who denied the messengers: **A thunderbolt like the thunderbolt of 'Aad and Thamud** meaning and those like them who did as they did: **When the messengers came to them from before them and from behind them** like the words of God Almighty: **And remember the brother of 'Aad when he warned his people in Al-Ahqaf, and warners had passed before him and from behind him** meaning in the villages neighboring their country, God sent to them messengers commanding the worship of God alone, with no partner, and bringing good tidings and warnings. They saw the wrath that God brought upon His enemies, and the blessings that He bestowed upon His friends. Despite this, they did not believe nor acknowledge, but rather they lied and denied and said: **If our Lord had willed, He would have sent down angels** meaning if God had sent messengers, they would have been angels from Him. **So indeed, with what "You were sent with it,** meaning, O humans, *disbelievers*, meaning, we will not follow you, and you are humans like us. God Almighty said:

As for 'Ad, they were arrogant upon the land without right, meaning, they transgressed, rebelled, and disobeyed. **And they said, 'Who is mightier than us in strength?'** Meaning, they believed in the strength of their constitution and powers, and they believed that they could protect themselves with them from God's wrath. **Have they not seen that God, who created them, is mightier than them in strength?** Meaning, do they not reflect on those they oppose with enmity? He is the Almighty who created all things and placed in them the powers that carry them, and that His wrath is severe, as God Almighty said: **And the heaven We constructed with power, and indeed, We are expanding it.** So they opposed the Almighty with enmity, denied His signs, and disobeyed His messengers. For this reason, He said: **So We sent upon them a furious wind.** Some of them said, **It is a strong blowing wind**, and it was said, **It is a cold wind.** It was said that it is the one with a voice, and the truth is that it is characterized by all of these, as it was a strong, violent wind, so that their punishment would be of the same kind as what they were deceived by regarding their powers, and it was very, very cold, as God Almighty said: **with a furious, violent wind**, meaning very cold, and it had a disturbing voice, and from it the famous river in the lands of the East was named Sarsar, due to the strength of the sound of its flow. And the Almighty's saying: **In unlucky days** meaning consecutive **seven nights and eight days in succession** and like His saying: **On a continuous unlucky day** meaning they began the punishment on a day that was unlucky for them and this unluckiness continued with them **seven nights and eight days in succession** until He annihilated them to the last one and the disgrace of this world was connected to the punishment of the Hereafter. For this reason He said: **That We may make them taste the punishment of disgrace in the life of this world, and the punishment of the Hereafter is more disgraceful** meaning more disgraceful for them **and they will not be aided** meaning in the Hereafter just as they were not aided in this world and they had no protector from God to protect them from the punishment and ward off the humiliation from them. And the Almighty's saying: **As for Thamud, We guided them** Ibn Abbas **may God be pleased with them both**, Abu Al-Aaliyah, Saeed bin Jubayr, Qatadah, Al-Suddi and Ibn Zayd said: We made it clear to them. And Al-Thawri said: We called them **but they preferred blindness to guidance** meaning We gave them sight and made it clear to them and made the truth clear to them through the tongue of their prophet Salih (peace be upon him), but they disobeyed him and denied him. They hamstrung the she-camel of God, the Most High, which He made a sign and a token of the truthfulness of their Prophet. **So the thunderbolt of a humiliating punishment seized them.** That is, God sent upon them a shout, a trembling, humiliation, disgrace, torment, and punishment. **For what they had earned.** That is, of denial and ingratitude. **And We saved those who believed.** That is, from among them. No harm touched them nor did any harm come to them. Rather, God, the Most High, saved them along with their Prophet Salih, peace and blessings be upon him, because of their piety toward God, the Almighty and Majestic.

Fath al-Qadir

Then he mentioned the situation of the other group, saying: 17- **And as for Thamud, We guided them** meaning, We showed them the path of salvation and showed them the path of truth by sending messengers to them, and setting up proofs for them from among God's creations, as this obligates every rational person to believe in God and accept His messengers. Al-Farra' said: The meaning of the verse is, We showed them the path of goodness by sending messengers. The majority of scholars read **And as for Thamud** in the nominative case and without the accusative case. Al-A'mash and Ibn Waththab read it with the nominative and declinable forms. Ibn Abbas, Ibn Abi Ishaq, and Asim, in one narration, read it with the accusative and declinable forms. Al-Hasan, Ibn Hurmuz, and Asim, in one narration, read it with the accusative and declinable forms. The nominative case indicates the subject and the sentence after it is the predicate. The accusative case indicates preoccupation. The declinable form indicates the interpretation of the noun as father or tribe. The declinable form indicates its interpretation as tribe. **So they preferred blindness to guidance** means they chose disbelief over faith. Abu Al-Aliyah said they chose blindness over clarification. Al-Suddi said they chose disobedience over obedience. **So the thunderbolt of the humiliating punishment seized them.** It has already been mentioned that thunderbolt is the name for something destructive, whatever it may be. Hun is humiliation and disgrace, so it is as if he said they were struck by the destructive punishment of humiliation or disgrace. It is said that a humiliating punishment means humiliating, like his saying, **They did not remain in the humiliating punishment.** The ba' in **because of what they used to earn** is for causality, meaning because of what they used to earn, or because of their earnings.

thunderbolt from the sky destroyed them. Adding it to **the punishment** and describing it as *humiliating* is for emphasis. **For what they were earning** of choosing misguidance.

Tafsir al-Baghawi

17. **As for Thamud, We guided them**, We called them, said Mujahid, and Ibn Abbas said: We showed them the path of guidance. It was said: We showed them good and evil, like His statement: **We showed him the way Al-Insan 3, But they preferred blindness to guidance**, so they chose disbelief over faith, **so the thunderbolt of punishment seized them**, [i.e., the destruction of punishment], *humiliation*, i.e., of humiliation, i.e., disgrace, which is what humiliates and disgraces them, **for what they used to earn**.

Tafsir al-Baidawi

17- **And as for Thamud, We guided them.** We showed them the truth by establishing proofs and sending messengers. *Thamud* is read in the accusative case with an implied verb explained by what follows it, and with a tanween in both cases, and with a damma on the tha'. **So they preferred blindness to guidance.** They chose misguidance over guidance. **So the thunderbolt of a humiliating punishment seized them.** A

Surat Fussilat 41:18

And We saved those who believed and were fearing God.

Surat Fussilat 41:18

And We saved those who believed and were fearing God.

Tafsir al-Jalalayn

18 - **And We saved** from it **those who believed and were righteous**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **We saved those who believed** means: We saved those who believed from the punishment that befell them because of their disbelief in God, those who believed in the Oneness of God and believed in His Messengers. **And they were fearing God** means: They were afraid that God would bring down upon them the punishment for their disbelief, as had befallen those of them who perished, if they had disbelieved. So they believed in meeting God and fearing His threat, and they believed in His Messengers, and they renounced the gods and rivals.

Tafsir al-Qurtubi

God Almighty says: **And We saved those who believed** meaning Salih and those who believed in him, that is, We distinguished them from the disbelievers, so what happened to the disbelievers did not happen to them. And this is how We deal with the believers and disbelievers of your people, O Muhammad.

Tafsir Ibn Kathir

God Almighty says: Say, O Muhammad, to these polytheists who deny the truth that I have brought to them: If you turn away from what I have brought to you from God Almighty, then I warn you of the wrath of God upon you as it befell the nations of the past who denied the messengers: **A thunderbolt like the thunderbolt of 'Aad and Thamud** meaning and those like them who did as they did: **When the messengers came to them from before them and from behind them** like the words of God Almighty: **And remember the brother of 'Aad when he warned his people in Al-Ahqaf, and warners had passed before him and from behind him** meaning in the villages neighboring their country, God sent to them messengers commanding the worship of God alone, with no partner, and bringing good tidings and warnings. They saw the wrath that God brought upon His enemies, and the blessings that He bestowed upon His friends. Despite this, they did not believe nor acknowledge, but rather they lied and denied and said: **If our Lord had willed, He would have sent down angels** meaning if God had sent

messengers, they would have been angels from Him. **So indeed, with what "You were sent with it,** meaning, O humans, *disbelievers*, meaning, we will not follow you, and you are humans like us. God Almighty said: **As for 'Ad, they were arrogant upon the land without right,** meaning, they transgressed, rebelled, and disobeyed. **And they said, 'Who is mightier than us in strength?'** Meaning, they believed in the strength of their constitution and powers, and they believed that they could protect themselves with them from God's wrath. **Have they not seen that God, who created them, is mightier than them in strength?** Meaning, do they not reflect on those they oppose with enmity? He is the Almighty who created all things and placed in them the powers that carry them, and that His wrath is severe, as God Almighty said: **And the heaven We constructed with power, and indeed, We are expanding it.** So they opposed the Almighty with enmity, denied His signs, and disobeyed His messengers. For this reason, He said: **So We sent upon them a furious wind.** Some of them said, **It is a strong blowing wind,** and it was said, **It is a cold wind.** It was said that it is the one with a voice, and the truth is that it is characterized by all of these, as it was a strong, violent wind, so that their punishment would be of the same kind as what they were deceived by regarding their powers, and it was very, very cold, as God Almighty said: **with a furious, violent wind,** meaning very cold, and it had a disturbing voice, and from it the famous river in the lands of the East was named Sarsar, due to the strength of the sound of its flow. And the Almighty's saying: **In unlucky days meaning consecutive seven nights and eight days in succession** and like His saying: **On a continuous unlucky day** meaning they began the punishment on a day that was unlucky for them and this unluckiness continued with them **seven nights and eight days in succession** until He annihilated them to the last one and the disgrace of this world was connected to the punishment of the Hereafter. For this reason He said: **That We may make them taste the punishment of disgrace in the life of this world, and the punishment of the Hereafter is more disgraceful** meaning more disgraceful for them **and they will not be aided** meaning in the Hereafter just as they were not aided in this world and they had no protector from God to protect them from the punishment and ward off the humiliation from them. And the Almighty's saying: **As for Thamud, We guided them** Ibn Abbas **may God be pleased with them both,** Abu Al-Aaliyah, Saeed bin Jubayr, Qatadah, Al-Suddi and Ibn Zayd said: We made it clear to them. And Al-Thawri said: We called them **but they preferred blindness to guidance** meaning We gave them sight and made it clear to them and made the truth clear to them through the tongue of their prophet Salih (peace be upon him), but they disobeyed him and denied him. They hamstrung the she-camel of God, the Most High, which He made a sign and a token of the truthfulness of their Prophet. **So the thunderbolt of a humiliating punishment seized them.** That is, God sent upon them a shout, a trembling, humiliation, disgrace, torment, and punishment. **For what they had earned.** That is, of denial and ingratitude. **And We saved those who believed.** That is, from among them. No harm touched them nor did any harm come to them. Rather, God, the

Most High, saved them along with their Prophet Salih, peace and blessings be upon him, because of their piety toward God, the Almighty and Majestic.

Fath al-Qadir

18- **And We saved those who believed and were righteous** - and they are Salih and the believers with him - for God saved them from that punishment.

Tafsir al-Baghawi

18. **And We saved those who believed and were righteous.**

Tafsir al-Baidawi

18- **And We saved those who believed and were fearing God** from that thunderbolt.

Surat Fussilat 41:19

And the Day the enemies of God will be gathered to the Fire and they will be driven in ranks.

Surat Fussilat 41:19

And the Day the enemies of God will be gathered to the Fire and they will be driven in ranks.

Tafsir al-Jalalayn

19 - And remember **and the Day when the enemies of God will be gathered** with the open ya' and noon, the damma of the sheen, and the fatha of the hamza **to the Fire, so they will be driven** driven

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And on the Day when these polytheists, the enemies of God, will be gathered together in the Fire, in the Fire of Hell, the first of them will be held back by the last of them.

As Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **They will be distributed**. He said: The first of them will be detained for the last of them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **They will be distributed**. He said: There will be a distribution among them, with the first of them returning to the last of them.

Tafsir al-Qurtubi

The Almighty said: **The Day the enemies of God will be gathered to the Fire, and they will be driven in ranks**. Nafi' read *نَهشور* with a noon *عد* in the accusative case. The rest read *يَحْشَمَر* with a dammah ya *عد* in the nominative case, and their meanings are clear. The enemies of God are those who denied His messengers and disobeyed His command. *عد* in the nominative case, and their meanings are clear. The enemies of God are those who denied His messengers and disobeyed His command. *عد* in the genitive case, and they will be driven and pushed to Hell. Qatada and al-Suddi said: The first of them will be detained until the last of them are gathered together. Abu al-Ahwas said: When the number is complete, the greatest will be started, then the greatest in crime. The discussion of *يَحْشَمَر* has already been completed in *An-Naml*.

Tafsir Ibn Kathir

God the Almighty says: **And on the Day when the enemies of God are gathered to the Fire, they will be driven in ranks**. That is, remind these polytheists of the Day when they will be gathered to the Fire, they will be

driven in ranks, that is, the guards will gather them, the first of them to the last of them, as God the Most High said: **And We will drive the criminals to Hell, thirsty**. And the Almighty said: **Until, when they come to it**, that is, when they stand before it, **their hearing and their sight and their skins will testify against them as to what they used to do**. That is, their deeds of what they did in the past and the future, not a word of it will be concealed. **And they will say to their skins, 'Why did you testify against us?'** That is, they will blame their limbs and their skins when they testified against them. At that point, their limbs will respond to them. **They will say, 'God has caused us to speak, He who has caused everything to speak, and He created you the first time.'** That is, He does not oppose or hinder, and to Him you will be returned. Al-Hafiz Abu Bakr Al-Bazzar said: Muhammad bin Abdul Rahim told us: Ali bin Qadam told us: Sharik told us: Ubaid Al-Maktab told us: Al-Sha'bi told us: Anas bin Malik, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, laughed and smiled one day. He, may God bless him and grant him peace, said: **Will you not ask me about what I laughed about?** They said: O Messenger of God, about what I laughed? The Prophet (peace and blessings be upon him) said: "I am amazed at the servant's argument with his Lord on the Day of Resurrection. He will say, 'O my Lord, did You not promise me that You would not wrong me?' He will say, 'Yes.' He will say, 'Then I will not accept any witness against Me except myself.' God, the Blessed and Exalted, will say, 'Are not I and the noble recording angels sufficient witnesses?' He will repeat this statement many times. His mouth will be sealed and his limbs will speak of what he used to do. He will say, 'Away with you and ruin! It was you I used to argue with.'" Then he and Ibn Abi Hatim narrated it from the hadith of Abu Amir al-Asadi from al-Thawri from Ubayd al-Maktab from Fudayl ibn Amr from al-Sha'bi. Then he said, "We do not know of anyone who narrated it from Anas **may God be pleased with him** other than al-Sha'bi. Muslim and al-Nasa'i both narrated it from Abu Bakr ibn Abi al-Nadr from Ubayd God ibn Abd al-Rahman al-Ashja'i from al-Thawri with it. Then al-Nasa'i said, 'I do not know of anyone who narrated it from al-Thawri other than al-Ashja'i, and it is not as he said, as you have seen, and God knows best.'" Ibn Abi Hatim said: My father told us, Ahmad ibn Ibrahim told us, Ismail ibn Ulayyah told us, on the authority of Yunus ibn Ubayd, on the authority of Hamid ibn Hilal, who said: Abu Burdah said: Abu Musa said: The unbeliever and the hypocrite will be called to account, and his Lord, the Mighty and Sublime, will show him his deeds, but he will deny them and say: **O Lord, by Your glory, this angel wrote down for me what I did not do**. The angel will say to him: **Did you not do such-and-such on such-and-such a day in such-and-such a place?** He will say: **No, by Your glory, O Lord, I did not do it**. He said: **So when he does that, his mouth will be sealed**. Al-Ash'ari, may God be pleased with him, said: **I think that the first part of his body to speak will be his right thigh**. Al-Hafiz Abu Ya'la said: Zuhair told us, Hasan told us, on the authority of Ibn Lahi'ah, Darraj said, on the authority of Abu al-Haytham, on the authority of Abu Sa'id al-Khudri, on the authority of the Prophet, may God bless him and

grant him peace, who said: "When the Day of Resurrection comes, the unbeliever will be known by his deeds, so he will deny and dispute. He will say, 'These are your neighbors testifying against you.' He will say, 'They lied.' He will say, 'Your family and tribe.' He will say, 'They lied.' He will say, 'Swear.' They will swear. Then God Almighty will silence them and their tongues will testify against them, and He will cause them to enter the Fire." Ibn Abi Hatim said: My father told us, Ahmad ibn Ibrahim told us, Abd al-Samad ibn Abd al-Warith told us, he heard my father say, Ali ibn Zayd told us, on the authority of Muslim ibn Subaih Abu al-Duha, on the authority of Ibn Abbas, may God be pleased with them both, that he said to Ibn al-Azraq: "The Day of Resurrection will come upon the people at a time when they will not speak, nor apologize, nor talk until permission is given to them. Then permission is given to them, and they will dispute. The denier will deny his association with God Almighty, and they will swear to him as they swear to you. Then God Almighty will send against them, when they deny, witnesses from among themselves: their skins, their eyes, and their hands. He will seal their mouths, and then He will open for them." The mouths will quarrel and the limbs will say, "God has made us speak, He who has made all things speak. He created you the first time, and to Him you will be returned." So the tongues will be still after denial. Ibn Abi Hatim said: My father told us, Abdah ibn Sulayman told us, Ibn al-Mubarak told us, Sufyan ibn Amr told us, on the authority of Abd al-Rahman ibn Jubayr al-Hadrami, on the authority of Rafi' Abu al-Hasan, who described a man who denied. He said, "God the Almighty will point to his tongue, and it will grow in his mouth until it fills it and he will be unable to utter a word. Then He will say to his entire tongue, 'Speak and bear witness against him.' So his hearing, sight, skin, private parts, hands, and feet will bear witness against him, 'We did what we did, we did what we did.'" Many hadiths and narrations have already been presented regarding the statement of God the Almighty in Surat Yasin, **This Day We will seal up their mouths, and their hands will speak to Us, and their feet will bear witness to what they used to earn**, so there is no need to repeat them here. Ibn Abi Hatim said: My father told us, Suwaid bin Saeed told us, Yahya bin Saleem Al-Ta'ifi told us, on the authority of Ibn Khatim, on the authority of Abu Al-Zubayr, on the authority of Jabir bin Abdullah, may God be pleased with them both, who said: When I returned to the Messenger of God, may God bless him and grant him peace, after migrating by sea, he said, **Will you not recount the wonders that you saw in the land of Abyssinia?** Some of their youths said, "Yes, O Messenger of God, while we were sitting, an old woman from among their monks passed by us carrying a jug of water on her head. She passed by a young man from among them, so he put one of his hands between her shoulders and pushed her, and she fell on her knees and her jug broke. When she rose, she turned to him and said, 'You will soon know, O traitor, when God places the Throne and gathers the first and the last, and the hands and feet speak of what they used to earn, then you will know what my situation and your situation will be with Him tomorrow.'" He said: The Messenger of God (peace and blessings of God be upon him) said: "You have spoken the truth, you have spoken the truth. How can God sanctify a people

whose weak are not protected from their strong?" This is a strange hadith from this aspect. Ibn Abi Al-Dunya narrated it in the Book of Terrors. Ishaq bin Ibrahim told us. Yahya bin Saleem told us about it. God the Almighty said: **And you were not hiding yourselves lest your hearing, your sight, and your skins should testify against you.** That is, your limbs and skins will say to them when they blame them for testifying against them: "You were not concealing from us what you were doing. Rather, you were openly committing disbelief and sins before God, and you did not care about Him, in your opinion, because you did not believe that He knew all of your actions. For this reason God the Almighty said: "But you thought that God did not know much of what you do. And that assumption which you assumed about your Lord has ruined you." That is, this corrupt assumption, which is your belief that God the Almighty does not know much of what you do, is what ruined you and ruined you in the sight of your Lord. **So you became among the losers.** That is, in the situations of the Day of Resurrection, you lost yourselves and your families. Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Ammarah, on the authority of Abd al-Rahman ibn Yazid, on the authority of Abdullah, may God be pleased with him, who said: I was hidden behind the curtains of the Kaaba when three men came, one of them a Qurayshite and his circumcised brother a Thaqif - or a Thaqif and his circumcised brother a Qurayshite - with much fat on their bellies but little understanding in their hearts, and they said words that I did not hear. One of them said: Do you think that God hears our words? The other said: If we raise our voices, He hears them, but if we do not raise them, He does not hear them. The other said: If He hears something from it, He hears all of it. I mentioned that to the Prophet, may God bless him and grant him peace, and God Almighty revealed: {And you were not covering yourself lest your hearing, your sight, and your skins should testify against you, but you thought that God did not know much of what you do. And that is your assumption which you assumed about your Lord that has ruined you, and you have become among the losers.} And this is how it was narrated by al-Tirmidhi on the authority of Hunad, on the authority of Abu Muawiyah, with a similar chain of transmission. Ahmad, Muslim, and al-Tirmidhi also included it from a hadith. Sufyan al-Thawri narrated from al-A'mash from 'Amara ibn 'Umair from Wahb ibn Rabi'ah from 'Abdullah ibn Mas'ud in a similar manner. Al-Bukhari and Muslim also narrated it from the hadith of the two Sufyans, both of them from Mansur from Mujahid from Abu Mu'ammir 'Abdullah ibn Sakhbarah from Ibn Mas'ud, may God be pleased with him, with it. 'Abd al-Razzaq said: Mu'ammir told us from Bahz ibn Hakim from his father from his grandfather from the Prophet, may God bless him and grant him peace, regarding the words of God Almighty: **That your hearing, your sight, and your skins should bear witness against you**, he said: **You will be called on the Day of Resurrection with your mouths covered with scum, and the first thing to be revealed about one of you will be his thigh and his hand.** Mu'ammir said: Al-Hasan recited: **And that was your assumption which you assumed about your Lord that has ruined you**, then he said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty said: 'I am with My servant according to his assumption of Me,

And the Day the enemies of God will be gathered to the Fire and they will be driven in ranks.

and I am with him when he calls upon Me.” Then al-Hasan paused to consider this and said: “Behold, people’s actions are only according to the extent of their assumptions about their Lord. As for the believer, he who has good assumptions about his Lord will do good deeds. As for the disbeliever, And the hypocrite, so they thought badly of God and did bad deeds. Then he said: God Almighty said: “And you were not hiding yourself from being witnessed against by your ears, your eyes, and your skins, but you thought that God did not know much of what you do. And that is your assumption which you assumed about your Lord that has ruined you.” The verse. Imam Ahmad said: Al-Nadr bin Ismail Al-Qass, who is Abu Al-Mughira, narrated to us, Ibn Abi Laila narrated to us, on the authority of Abu Al-Zubayr, on the authority of Jabir, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: “Let none of you die except while having good thoughts about God, for some people have been ruined by their bad thoughts about God. God, the Most High, said: ‘And that was your assumption which you assumed about your Lord that has ruined you, and you have become among the losers.’” And God, the Most High, said: **But if they are patient, the Fire will be their abode; but if they seek to repent, they will not be among those who are repented.** That is, it is the same to them whether they are patient or not; they are in the Fire, with no escape from it and no way out. And if they seek to repent and make excuses, they will have no excuses, and no mistakes will be made to them. Ibn Jarir said: The meaning of the Almighty’s saying: **And if they seek repentance** is if they ask to return to the world, they will have no answer. He said: This is like the Almighty’s saying, informing us about them: “They will say, ‘Our Lord, our misery has overcome us, and we were a people astray. Our Lord, bring us out of it. If we ever return, then we will be wrongdoers.’ He will say, ‘Remain despised therein and do not speak to me.”

Fath al-Qadir

Then when He, the Most High, mentioned how He punished them in this world, He mentioned how He would punish them in the Hereafter, saying: 19- **And the Day when the enemies of God will be gathered to the Fire.** Describing them as enemies of God is an exaggeration in their condemnation, and the agent in the adverbial phrase is omitted and indicated by what follows it, meaning: People will be driven on the Day when they are gathered, or by mentioning: meaning, mention the Day when they are gathered. The majority of scholars read *yahshur* with a damma on the under-tone and raising *enemies* as a substitute. Nafi’ read *nahshur* with a noon and placing *enemies* in the accusative case. The meaning of **gathering them to the Fire** is driving them to it or to the place of reckoning, because the group from Paradise and the group from Hell will be distinguished there. **So they will be distributed**, meaning the first of them will be detained behind the last of them so that they may catch up and gather together. This is what Qatada, al-Suddi, and others said, and a full explanation of its meaning has already been given in Surat al-Naml.

Tafsir al-Baghawi

19. **And the Day when the enemies of God will be gathered to the Fire**, Nafi’ and Ya’qub read: **(We will be gathered)** with a noon, (*enemies*) in the accusative case, and the others read it with a ya’ and raising it and opening the sheen (*enemies*) in the nominative case, meaning: they will be gathered to the Fire, **so they will be distributed**, they will be driven and pushed to the Fire, and Qatada and al-Suddi said: The first of them will be held back from the last of them so that they may catch up with each other.

Tafsir al-Baidawi

19- **And the Day when the enemies of God will be gathered to the Fire.** It was read *Yahshur* in the active form, which is God, the Almighty. Nafi’ read *Nahshur* with a fatha on the noon, a damma on the sheen, and the accusative of *enemies*. “They will be distributed” means the first of them will be held back by the last of them so that they will not disperse, and it is an expression for the large number of people in the Fire.

Surat Fussilat 41:20

Until, when they come to it, their hearing, their sight, and their skins will testify against them as to what they used to do.

Tafsir al-Jalalayn

20 - **Until when a connection they come to it, their hearing, their sight, and their skins will testify against them as to what they used to do**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Until, when they come to it, their hearing and their eyes will testify against them** means: Until, when they come to the Fire, their hearing will testify against them because of what they used to listen to it in this world, and their eyes because of what they used to see and look at in this world, **and their skins because of what they used to do.**

It has been said: What is meant by skins in this place is the vagina.

Mention of those who said that: Ibn Hamid told us, he said: Yaqub al-Qummi told us, on the authority of al-Hakam al-Thaqafi, a man from the family of Abu Aqil, who traced the hadith back to the Prophet, **And they said to their skins, 'Why did you testify against us?'** He only meant their private parts, but he used a euphemism for them.

Yunus told me, he said: Ibn Wahb told us, he said: Harmalah told us, that he heard Ubayd God ibn Abi Ja'far say: **Until, when they come to it, their hearing, their sight, and their skins will testify against them.** He said: Their skins are the private parts.

This statement that we mentioned from the one we mentioned about the meaning of skins, even if it is a meaning that can be interpreted, is not the most common meaning of skins nor the most well-known, and it is not permissible to transfer the meaning of that known thing to something that is closer to something else except with an argument that must be accepted.

Tafsir al-Qurtubi

The Almighty's saying: **Until, when they come to it** *ma* is redundant, **their hearing, their sight, and their skins will testify against them as to what they used to do.** By *skins*, he means the skins themselves, according to the majority of corruptors. Al-Suddi, Ubayd God ibn Abi Ja'far, and Al-Farra' said: He meant by *skins* the vaginas. Some men of letters recited the following verse by 'Amir Bin Najwiyah:

One strives for safety and safety is enough for him.

Or Salem, whose skin has wrinkled and whose head has turned white

He said: His skin is a metaphor for his private parts.

Tafsir Ibn Kathir

God the Almighty says: **And on the Day when the enemies of God are gathered to the Fire, they will be driven in ranks.** That is, remind these polytheists of the Day when they will be gathered to the Fire, they will be driven in ranks, that is, the guards will gather them, the first of them to the last of them, as God the Most High said: **And We will drive the criminals to Hell, thirsty.** And the Almighty said: **Until, when they come to it, that is, when they stand before it, their hearing and their sight and their skins will testify against them as to what they used to do.** That is, their deeds of what they did in the past and the future, not a word of it will be concealed. **And they will say to their skins, 'Why did you testify against us?'** That is, they will blame their limbs and their skins when they testified against them. At that point, their limbs will respond to them. **They will say, 'God has caused us to speak, He who has caused everything to speak, and He created you the first time.'** That is, He does not oppose or hinder, and to Him you will be returned. Al-Hafiz Abu Bakr Al-Bazzar said: Muhammad bin Abdul Rahim told us: Ali bin Qadam told us: Sharik told us: Ubaid Al-Maktab told us: Al-Sha'bi told us: Anas bin Malik, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, laughed and smiled one day. He, may God bless him and grant him peace, said: **Will you not ask me about what I laughed about?** They said: O Messenger of God, about what I laughed? The Prophet (peace and blessings be upon him) said: "I am amazed at the servant's argument with his Lord on the Day of Resurrection. He will say, 'O my Lord, did You not promise me that You would not wrong me?'" He will say, 'Yes.' He will say, 'Then I will not accept any witness against Me except myself.' God, the Blessed and Exalted, will say, 'Are not I and the noble recording angels sufficient witnesses?'" He will repeat this statement many times. His mouth will be sealed and his limbs will speak of what he used to do. He will say, 'Away with you and ruin! It was you I used to argue with.'" Then he and Ibn Abi Hatim narrated it from the hadith of Abu Amir al-Asadi from al-Thawri from Ubayd al-Maktab from Fudayl ibn Amr from al-Sha'bi. Then he said, "We do not know of anyone who narrated it from Anas **may God be pleased with him** other than al-Sha'bi. Muslim and al-Nasa'i both narrated it from Abu Bakr ibn Abi al-Nadr from Ubayd God ibn Abd al-Rahman al-Ashja'i from al-Thawri with it. Then al-Nasa'i said, 'I do not know of anyone who narrated it from al-Thawri other than al-Ashja'i, and it is not as he said, as you have seen, and God knows best.'" Ibn Abi Hatim said: My father told us, Ahmad ibn Ibrahim told us, Ismail ibn Ulayyah told us, on the authority of Yunus ibn Ubayd, on the authority of Hamid ibn Hilal, who said: Abu Burdah said: Abu Musa said: The unbeliever and the hypocrite will be called to account, and his Lord, the Mighty and Sublime, will show him his deeds, but he will deny them and say: **O Lord, by Your glory, this angel wrote down for me what I did not do.** The angel will say to him: **Did you not do such-and-such on such-and-such a day in such-and-such a place?** He will say: **No, by Your glory,**

Until, when they come to it, their hearing, their sight, and their skins will testify against them as to what they used to do.

O Lord, I did not do it. He said: **So when he does that, his mouth will be sealed.** Al-Ash'ari, may God be pleased with him, said: **I think that the first part of his body to speak will be his right thigh.** Al-Hafiz Abu Ya'la said: Zuhair told us, Hasan told us, on the authority of Ibn Lahi'ah, Darraj said, on the authority of Abu al-Haytham, on the authority of Abu Sa'id al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, who said: "When the Day of Resurrection comes, the unbeliever will be known by his deeds, so he will deny and dispute. He will say, 'These are your neighbors testifying against you.' He will say, 'They lied.' He will say, 'Your family and tribe.' He will say, 'They lied.' He will say, 'Swear.' They will swear. Then God Almighty will silence them and their tongues will testify against them, and He will cause them to enter the Fire." Ibn Abi Hatim said: My father told us, Ahmad ibn Ibrahim told us, Abd al-Samad ibn Abd al-Warith told us, he heard my father say, Ali ibn Zayd told us, on the authority of Muslim ibn Subaih Abu al-Duha, on the authority of Ibn Abbas, may God be pleased with them both, that he said to Ibn al-Azraq: "The Day of Resurrection will come upon the people at a time when they will not speak, nor apologize, nor talk until permission is given to them. Then permission is given to them, and they will dispute. The denier will deny his association with God Almighty, and they will swear to him as they swear to you. Then God Almighty will send against them, when they deny, witnesses from among themselves: their skins, their eyes, and their hands. He will seal their mouths, and then He will open for them." The mouths will quarrel and the limbs will say, "God has made us speak, He who has made all things speak. He created you the first time, and to Him you will be returned." So the tongues will be still after denial. Ibn Abi Hatim said: My father told us, Abdah ibn Sulayman told us, Ibn al-Mubarak told us, Sufyan ibn Amr told us, on the authority of Abd al-Rahman ibn Jubayr al-Hadrami, on the authority of Rafi' Abu al-Hasan, who described a man who denied. He said, "God the Almighty will point to his tongue, and it will grow in his mouth until it fills it and he will be unable to utter a word. Then He will say to his entire tongue, 'Speak and bear witness against him.' So his hearing, sight, skin, private parts, hands, and feet will bear witness against him, 'We did what we did, we did what we did.'" Many hadiths and narrations have already been presented regarding the statement of God the Almighty in Surat Yasin, **This Day We will seal up their mouths, and their hands will speak to Us, and their feet will bear witness to what they used to earn,** so there is no need to repeat them here. Ibn Abi Hatim said: My father told us, Suwaid bin Saeed told us, Yahya bin Saleem Al-Ta'ifi told us, on the authority of Ibn Khathim, on the authority of Abu Al-Zubayr, on the authority of Jabir bin Abdullah, may God be pleased with them both, who said: When I returned to the Messenger of God, may God bless him and grant him peace, after migrating by sea, he said, **Will you not recount the wonders that you saw in the land of Abyssinia?** Some of their youths said, "Yes, O Messenger of God, while we were sitting, an old woman from among their monks passed by us carrying a jug of water on her head. She passed by a young

man from among them, so he put one of his hands between her shoulders and pushed her, and she fell on her knees and her jug broke. When she rose, she turned to him and said, 'You will soon know, O traitor, when God places the Throne and gathers the first and the last, and the hands and feet speak of what they used to earn, then you will know what my situation and your situation will be with Him tomorrow.'" He said: The Messenger of God (peace and blessings of God be upon him) said: "You have spoken the truth, you have spoken the truth. How can God sanctify a people whose weak are not protected from their strong?" This is a strange hadith from this aspect. Ibn Abi Al-Dunya narrated it in the Book of Terrors. Ishaq bin Ibrahim told us. Yahya bin Saleem told us about it. God the Almighty said: **And you were not hiding yourselves lest your hearing, your sight, and your skins should testify against you.** That is, your limbs and skins will say to them when they blame them for testifying against them: "You were not concealing from us what you were doing. Rather, you were openly committing disbelief and sins before God, and you did not care about Him, in your opinion, because you did not believe that He knew all of your actions. For this reason God the Almighty said: "But you thought that God did not know much of what you do. And that assumption which you assumed about your Lord has ruined you." That is, this corrupt assumption, which is your belief that God the Almighty does not know much of what you do, is what ruined you and ruined you in the sight of your Lord. **So you became among the losers.** That is, in the situations of the Day of Resurrection, you lost yourselves and your families. Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Ammarah, on the authority of Abd al-Rahman ibn Yazid, on the authority of Abdullah, may God be pleased with him, who said: I was hidden behind the curtains of the Kaaba when three men came, one of them a Qurayshite and his circumcised brother a Thaqif - or a Thaqif and his circumcised brother a Qurayshite - with much fat on their bellies but little understanding in their hearts, and they said words that I did not hear. One of them said: Do you think that God hears our words? The other said: If we raise our voices, He hears them, but if we do not raise them, He does not hear them. The other said: If He hears something from it, He hears all of it. I mentioned that to the Prophet, may God bless him and grant him peace, and God Almighty revealed: {And you were not covering yourself lest your hearing, your sight, and your skins should testify against you, but you thought that God did not know much of what you do. And that is your assumption which you assumed about your Lord that has ruined you, and you have become among the losers.} And this is how it was narrated by al-Tirmidhi on the authority of Hunad, on the authority of Abu Muawiyah, with a similar chain of transmission. Ahmad, Muslim, and al-Tirmidhi also included it from a hadith. Sufyan al-Thawri narrated from al-A'mash from 'Amara ibn 'Umair from Wahb ibn Rabi'ah from 'Abdullah ibn Mas'ud in a similar manner. Al-Bukhari and Muslim also narrated it from the hadith of the two Sufyans, both of them from Mansur from Mujahid from Abu Mu'ammara 'Abdullah ibn Sakhbarah from Ibn Mas'ud, may God be pleased with him, with it.

'Abd al-Razzaq said: Mu'ammār told us from Bahz ibn Hakim from his father from his grandfather from the Prophet, may God bless him and grant him peace, regarding the words of God Almighty: **That your hearing, your sight, and your skins should bear witness against you**, he said: **You will be called on the Day of Resurrection with your mouths covered with scum, and the first thing to be revealed about one of you will be his thigh and his hand.** Mu'ammār said: Al-Hasan recited: **And that was your assumption which you assumed about your Lord that has ruined you**, then he said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty said: 'I am with My servant according to his assumption of Me, and I am with him when he calls upon Me.'" Then al-Hasan paused to consider this and said: "Behold, people's actions are only according to the extent of their assumptions about their Lord. As for the believer, he who has good assumptions about his Lord will do good deeds. As for the disbeliever, And the hypocrite, so they thought badly of God and did bad deeds. Then he said: God Almighty said: 'And you were not hiding yourself from being witnessed against by your ears, your eyes, and your skins, but you thought that God did not know much of what you do. And that is your assumption which you assumed about your Lord that has ruined you.'" The verse. Imam Ahmad said: Al-Nadr bin Ismail Al-Qass, who is Abu Al-Mughira, narrated to us, Ibn Abi Laila narrated to us, on the authority of Abu Al-Zubayr, on the authority of Jabir, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Let none of you die except while having good thoughts about God, for some people have been ruined by their bad thoughts about God. God, the Most High, said: 'And that was your assumption which you assumed about your Lord that has ruined you, and you have become among the losers.'" And God, the Most High, said: **But if they are patient, the Fire will be their abode; but if they seek to repent, they will not be among those who are repented.** That is, it is the same to them whether they are patient or not; they are in the Fire, with no escape from it and no way out. And if they seek to repent and make excuses, they will have no excuses, and no mistakes will be made to them. Ibn Jarir said: The meaning of the Almighty's saying: **And if they seek repentance** is if they ask to return to the world, they will have no answer. He said: This is like the Almighty's saying, informing us about them: "They will say, 'Our Lord, our misery has overcome us, and we were a people astray. Our Lord, bring us out of it. If we ever return, then we will be wrongdoers.' He will say, 'Remain despised therein and do not speak to me.'"

Fath al-Qadir

20- **Until, when they come to it** meaning, when they come to the Fire to which they will be herded, or the place of reckoning. *What* is for emphasis. **Their hearing and their sight and their skins will testify against them as to what they used to do** in this world of sins. Muqatil said: Their limbs will speak of what their tongues have concealed of their actions of polytheism. What is meant by *skins* is their well-known skins, according to most commentators. Al-Suddi, Ubayd God ibn Abi Ja'far, and Al-Farra' said: What is meant

by *skins* is the private parts, but the former is more appropriate.

Tafsir al-Baghawi

20. **Until, when they come to it**, they come to the Fire, **their hearing, their sight, and their skins will testify against them**, that is, their skins, **as to what they used to do**, Al-Suddi and a group said: What is meant by *skins* is the private parts. Muqatil said: Their limbs will speak of what their tongues concealed of their deeds.

Tafsir al-Baidawi

20- **Until when they come to it** if they attend it, and *what* is added to confirm the connection of the testimony to the presence. **Their hearing, their sight, and their skins will testify against them as to what they used to do** by God Almighty making it speak, or showing signs on it that indicate what was committed with it by the tongue of the situation.

Surat Fussilat 41:21

And they will say to their skins, "Why did you testify against us?" They will say, "God has made us speak - He who has made everything speak. And He created you the first time, and to Him you will be returned."

Surat Fussilat 41:21

And they will say to their skins, **Why did you testify against us?** They will say, "God has made us speak - He who has made everything speak. And He created you the first time, and to Him you will be returned."

Tafsir al-Jalalayn

21 - **And they will say to their skins, Why did you testify against us? They will say, God has made us speak, He who makes everything speak.** That is, He wanted to make it speak **and He created you the first time, and to Him you will be returned.** It was said that it is from the speech of the skins, and it was said that it is from the speech of God Almighty like what comes after it, and its location is close to what came before it, in that the One who is able to create you from the beginning and bring you back to life after death is able to make your skins and limbs speak.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And those who will be gathered to the Fire from among the enemies of God the Exalted will say to their skins when they testify against them regarding what they used to do in the world: **Why did you testify against us regarding what we used to do in the world?** Their skins will respond: **God has made us speak, He who makes all things speak.** So we spoke. He mentioned that these limbs will testify against their owners when God calls them to witness against them if they deny the actions they did in the world that angered God. This is what the Messenger of God (blessings and peace of God be upon him) reported.

Mentioning the report that was narrated on the authority of the Messenger of God, may God bless him and grant him peace:

Ahmad bin Hazim Al-Ghifari narrated: Ali bin Qadim Al-Fazari narrated: Sharik narrated from Ubaid Al-Maktab from Al-Sha'bi from Anas who said: The Messenger of God (peace and blessings of God be upon him) laughed one day until his molars were visible. Then he said: Will you not ask me why I laughed? They said: Why did I laugh, O Messenger of God? He said: I am amazed at the servant's argument with his Lord on the Day of Resurrection. He said: He will say: O Lord, did You not promise me that You would not wrong me? He said: Then that is for You. He said: Then I do not accept any witness against me except from myself. He said: Is not me and the noble recording angels sufficient as witnesses? He said: Then his mouth will be sealed, and his limbs will speak of what he used to do. He said: Then he will say to

them: Far from you and away from you, I used to argue.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ubayd al-Maktab, on the authority of Fadil ibn Amr, on the authority of al-Sha'bi, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Abbas bin Abi Talib told me, he said: Yahya bin Abi Bakr told us, on the authority of Shibl, he said: I heard Abu Qaz'ah telling Amr bin Dinar, on the authority of Hakim bin Mu'awiyah, on the authority of his father, "On the authority of the Prophet, may God bless him and grant him peace, that he said, and he pointed with his hand to the Levant, he said: Here to here you will be gathered, riding and walking, on your faces on the Day of Resurrection, on your mouths are the blood-stained ones. You will be seventy nations, you are the last of them and the most honored in the sight of God, and the first thing that will express itself from any one of you will be his thigh."

Mujahid bin Musa told us, he said: Yazid told us, he said: Al-Jariry told us, on the authority of Hakim bin Muawiyah, on the authority of his father, "On the authority of the Prophet, may God bless him and grant him peace, who said: You will come on the Day of Resurrection with your mouths full of blood, and the first thing that will speak of a human being will be his thigh and his hand."

Yaqub ibn Ibrahim told me: Ibn Ulayyah told us, on the authority of Bahz ibn Hakim, on the authority of his father, on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, said: "Why should I hold you back from the Fire? My Lord is calling and He will ask me, 'Did I convey My worship?' And I will say, 'O Lord, I have conveyed it to them.' So those of you who are present will convey it to those of you who are absent. Then you will be called with your mouths open in front of you. Then the first thing that will be revealed about any of you will be his thigh and his hand."

Muhammad bin Khalaf told me: Al-Haytham bin Kharijah told us, on the authority of Ismail bin Ayyash, on the authority of Damdam bin Zar'ah, on the authority of Shureih bin Ubaid, on the authority of Uqbah: "He heard the Prophet, may God bless him and grant him peace, say: 'The first bone in man to speak on the Day when mouths are sealed will be his left thigh.'"

And His statement: **And He created you the first time** means that God Almighty says: And God created you the first creation when you were nothing, **and to Him you will be returned** means: And to Him is your destination after your death.

Tafsir al-Qurtubi

God the Almighty says: **And they said** meaning the disbelievers **to their skins, 'Why did you testify against us?' We were only disputing on your behalf.** They said, **God has made us speak, He who makes everything speak.** When you were addressed and addressed, you were treated like someone who has reason. **And He created you the first time** meaning He instilled life in you after you were sperm, so whoever has power over Him has power to make the skins and other limbs speak. It was said: **And He created you the first time** is the beginning of a statement from God. **And to Him you will be returned.** In Sahih Muslim, on the authority of Anas ibn Malik, "We were with the Messenger of God, may God bless him and grant him peace, and he laughed. He said, 'Do you owe a debt to the one who made you laugh?' We said, 'God and His Messenger are the most knowledgeable.' He said, 'From the servant addressing his Lord, saying, 'O Lord, did you not save me from injustice?' He said, 'Yes.' He said, 'Then He says, 'Then I will not accept against myself except a witness from me.' He said, 'Sufficient is yourself today as a witness against you, and the noble People of the Book are witnesses.' He said, 'Then a seal will be placed over his mouth, and it will be said to his limbs, 'Speak,' and they will speak of his deeds.' He said, 'Then he will be left alone to speak.' He said, 'Away with you and away from you! I was struggling for you.'" In the hadith of Abu Hurayrah, he said, "Now We will send Our witness against you, and he will think to himself, 'Who is it that will testify against me?' So his mouth will be sealed, and his thigh, flesh, and bones will speak, and his thigh, flesh, and bones will speak of his deeds, and he will excuse himself. That is the hypocrite, and that is the one with whom God is angry." Also narrated by Muslim.

Tafsir Ibn Kathir

God the Almighty says: **And on the Day when the enemies of God are gathered to the Fire, they will be driven in ranks.** That is, remind these polytheists of the Day when they will be gathered to the Fire, they will be driven in ranks, that is, the guards will gather them, the first of them to the last of them, as God the Most High said: **And We will drive the criminals to Hell, thirsty.** And the Almighty said: **Until, when they come to it,** that is, when they stand before it, **their hearing and their sight and their skins will testify against them as to what they used to do.** That is, their deeds of what they did in the past and the future, not a word of it will be concealed. **And they will say to their skins, 'Why did you testify against us?'** That is, they will blame their limbs and their skins when they testified against them. At that point, their limbs will respond to them. **They will say, 'God has caused us to speak, He who has caused everything to speak, and He created you the first time.'** That is, He does not oppose or hinder, and to Him you will be returned. Al-Hafiz Abu Bakr Al-Bazzar said: Muhammad bin Abdul Rahim told us: Ali bin Qadam told us: Sharik told us: Ubaid Al-Maktab told us: Al-Sha'bi told us: Anas bin Malik, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, laughed and smiled one day.

He, may God bless him and grant him peace, said: **Will you not ask me about what I laughed about?** They said: O Messenger of God, about what I laughed? The Prophet (peace and blessings be upon him) said: "I am amazed at the servant's argument with his Lord on the Day of Resurrection. He will say, 'O my Lord, did You not promise me that You would not wrong me?' He will say, 'Yes.' He will say, 'Then I will not accept any witness against Me except myself.' God, the Blessed and Exalted, will say, 'Are not I and the noble recording angels sufficient witnesses?' He will repeat this statement many times. His mouth will be sealed and his limbs will speak of what he used to do. He will say, 'Away with you and ruin! It was you I used to argue with.'" Then he and Ibn Abi Hatim narrated it from the hadith of Abu Amir al-Asadi from al-Thawri from Ubayd al-Maktab from Fudayl ibn Amr from al-Sha'bi. Then he said, "We do not know of anyone who narrated it from Anas **may God be pleased with him** other than al-Sha'bi. Muslim and al-Nasa'i both narrated it from Abu Bakr ibn Abi al-Nadr from Ubayd God ibn Abd al-Rahman al-Ashja'i from al-Thawri with it. Then al-Nasa'i said, 'I do not know of anyone who narrated it from al-Thawri other than al-Ashja'i, and it is not as he said, as you have seen, and God knows best.'" Ibn Abi Hatim said: My father told us, Ahmad ibn Ibrahim told us, Ismail ibn Ulayyah told us, on the authority of Yunus ibn Ubayd, on the authority of Hamid ibn Hilal, who said: Abu Burdah said: Abu Musa said: The unbeliever and the hypocrite will be called to account, and his Lord, the Mighty and Sublime, will show him his deeds, but he will deny them and say: **O Lord, by Your glory, this angel wrote down for me what I did not do.** The angel will say to him: **Did you not do such-and-such on such-and-such a day in such-and-such a place?** He will say: **No, by Your glory, O Lord, I did not do it.** He said: **So when he does that, his mouth will be sealed.** Al-Ash'ari, may God be pleased with him, said: **I think that the first part of his body to speak will be his right thigh.** Al-Hafiz Abu Ya'la said: Zuhair told us, Hasan told us, on the authority of Ibn Lahi'ah, Darraj said, on the authority of Abu al-Haytham, on the authority of Abu Sa'id al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, who said: "When the Day of Resurrection comes, the unbeliever will be known by his deeds, so he will deny and dispute. He will say, 'These are your neighbors testifying against you.' He will say, 'They lied.' He will say, 'Your family and tribe.' He will say, 'They lied.' He will say, 'Swear.' They will swear. Then God Almighty will silence them and their tongues will testify against them, and He will cause them to enter the Fire." Ibn Abi Hatim said: My father told us, Ahmad ibn Ibrahim told us, Abd al-Samad ibn Abd al-Warith told us, he heard my father say, Ali ibn Zayd told us, on the authority of Muslim ibn Subaih Abu al-Duha, on the authority of Ibn Abbas, may God be pleased with them both, that he said to Ibn al-Azraq: "The Day of Resurrection will come upon the people at a time when they will not speak, nor apologize, nor talk until permission is given to them. Then permission is given to them, and they will dispute. The denier will deny his association with God Almighty, and they will swear to him as they swear to you. Then God Almighty will send against them, when they deny, witnesses from among themselves: their skins, their eyes, and their hands. He will seal their mouths, and then He will

And they will say to their skins, "Why did you testify against us?" They will say, "God has made us speak - He who has made everything speak. And He created you the first time, and to Him you will be returned."

open for them." The mouths will quarrel and the limbs will say, "God has made us speak, He who has made all things speak. He created you the first time, and to Him you will be returned." So the tongues will be still after denial. Ibn Abi Hatim said: My father told us, Abdah ibn Sulayman told us, Ibn al-Mubarak told us, Sufyan ibn Amr told us, on the authority of Abd al-Rahman ibn Jubayr al-Hadrami, on the authority of Rafi' Abu al-Hasan, who described a man who denied. He said, "God the Almighty will point to his tongue, and it will grow in his mouth until it fills it and he will be unable to utter a word. Then He will say to his entire tongue, 'Speak and bear witness against him.' So his hearing, sight, skin, private parts, hands, and feet will bear witness against him, 'We did what we did, we did what we did.'" Many hadiths and narrations have already been presented regarding the statement of God the Almighty in Surat Yasin, **This Day We will seal up their mouths, and their hands will speak to Us, and their feet will bear witness to what they used to earn**, so there is no need to repeat them here. Ibn Abi Hatim said: My father told us, Suwaid bin Saeed told us, Yahya bin Saleem Al-Ta'ifi told us, on the authority of Ibn Khathim, on the authority of Abu Al-Zubayr, on the authority of Jabir bin Abdullah, may God be pleased with them both, who said: When I returned to the Messenger of God, may God bless him and grant him peace, after migrating by sea, he said, **Will you not recount the wonders that you saw in the land of Abyssinia?** Some of their youths said, "Yes, O Messenger of God, while we were sitting, an old woman from among their monks passed by us carrying a jug of water on her head. She passed by a young man from among them, so he put one of his hands between her shoulders and pushed her, and she fell on her knees and her jug broke. When she rose, she turned to him and said, 'You will soon know, O traitor, when God places the Throne and gathers the first and the last, and the hands and feet speak of what they used to earn, then you will know what my situation and your situation will be with Him tomorrow.'" He said: The Messenger of God (peace and blessings of God be upon him) said: "You have spoken the truth, you have spoken the truth. How can God sanctify a people whose weak are not protected from their strong?" This is a strange hadith from this aspect. Ibn Abi Al-Dunya narrated it in the Book of Terrors. Ishaq bin Ibrahim told us. Yahya bin Saleem told us about it. God the Almighty said: **And you were not hiding yourselves lest your hearing, your sight, and your skins should testify against you.** That is, your limbs and skins will say to them when they blame them for testifying against them: "You were not concealing from us what you were doing. Rather, you were openly committing disbelief and sins before God, and you did not care about Him, in your opinion, because you did not believe that He knew all of your actions. For this reason God the Almighty said: "But you thought that God did not know much of what you do. And that assumption which you assumed about your Lord has ruined you." That is, this corrupt assumption, which is your belief that God the Almighty does not know much of what you do, is what ruined

you and ruined you in the sight of your Lord. **So you became among the losers.** That is, in the situations of the Day of Resurrection, you lost yourselves and your families. Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Ammarah, on the authority of Abd al-Rahman ibn Yazid, on the authority of Abdullah, may God be pleased with him, who said: I was hidden behind the curtains of the Kaaba when three men came, one of them a Qurayshite and his circumcised brother a Thaqif - or a Thaqif and his circumcised brother a Qurayshite - with much fat on their bellies but little understanding in their hearts, and they said words that I did not hear. One of them said: Do you think that God hears our words? The other said: If we raise our voices, He hears them, but if we do not raise them, He does not hear them. The other said: If He hears something from it, He hears all of it. I mentioned that to the Prophet, may God bless him and grant him peace, and God Almighty revealed: {And you were not covering yourself lest your hearing, your sight, and your skins should testify against you, but you thought that God did not know much of what you do. And that is your assumption which you assumed about your Lord that has ruined you, and you have become among the losers.} And this is how it was narrated by al-Tirmidhi on the authority of Hunad, on the authority of Abu Muawiyah, with a similar chain of transmission. Ahmad, Muslim, and al-Tirmidhi also included it from a hadith. Sufyan al-Thawri narrated from al-A'mash from 'Amara ibn 'Umair from Wahb ibn Rabi'ah from 'Abdullah ibn Mas'ud in a similar manner. Al-Bukhari and Muslim also narrated it from the hadith of the two Sufyans, both of them from Mansur from Mujahid from Abu Mu'ammir 'Abdullah ibn Sakhbarah from Ibn Mas'ud, may God be pleased with him, with it. 'Abd al-Razzaq said: Mu'ammir told us from Bahz ibn Hakim from his father from his grandfather from the Prophet, may God bless him and grant him peace, regarding the words of God Almighty: **That your hearing, your sight, and your skins should bear witness against you**, he said: **You will be called on the Day of Resurrection with your mouths covered with scum, and the first thing to be revealed about one of you will be his thigh and his hand.** Mu'ammir said: Al-Hasan recited: **And that was your assumption which you assumed about your Lord that has ruined you**, then he said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty said: 'I am with My servant according to his assumption of Me, and I am with him when he calls upon Me.'" Then al-Hasan paused to consider this and said: "Behold, people's actions are only according to the extent of their assumptions about their Lord. As for the believer, he who has good assumptions about his Lord will do good deeds. As for the disbeliever, And the hypocrite, so they thought badly of God and did bad deeds. Then he said: God Almighty said: "And you were not hiding yourself from being witnessed against by your ears, your eyes, and your skins, but you thought that God did not know much of what you do. And that is your assumption which you assumed about your Lord that has ruined you." The verse. Imam Ahmad said:

Al-Nadr bin Ismail Al-Qass, who is Abu Al-Mughira, narrated to us, Ibn Abi Laila narrated to us, on the authority of Abu Al-Zubayr, on the authority of Jabir, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Let none of you die except while having good thoughts about God, for some people have been ruined by their bad thoughts about God. God, the Most High, said: 'And that was your assumption which you assumed about your Lord that has ruined you, and you have become among the losers.'" And God, the Most High, said: **But if they are patient, the Fire will be their abode; but if they seek to repent, they will not be among those who are repented.** That is, it is the same to them whether they are patient or not; they are in the Fire, with no escape from it and no way out. And if they seek to repent and make excuses, they will have no excuses, and no mistakes will be made to them. Ibn Jarir said: The meaning of the Almighty's saying: **And if they seek repentance** is if they ask to return to the world, they will have no answer. He said: This is like the Almighty's saying, informing us about them: "They will say, 'Our Lord, our misery has overcome us, and we were a people astray. Our Lord, bring us out of it. If we ever return, then we will be wrongdoers.' He will say, 'Remain despaired therein and do not speak to me.'"

Fath al-Qadir

21- **And they will say to their skins, 'Why have you testified against us?'** The reason for singling out the three as witnesses is what Al-Razi mentioned, that the five senses are: hearing, sight, smell, taste, and touch, and the instrument of touch is the skin. So God Almighty mentioned here three types of senses, which are hearing, sight, and touch, and neglected to mention two types, which are taste and smell. Taste is included in touch in some ways, because the perception of taste is only achieved when the skin of the tongue comes into contact with the mass of food, and likewise smell is not achieved until the skin of the palate comes into contact with the mass of smell, so they are included in the type of touch. And if you know from his words the reason for singling out the three for mention, you will know from it the reason for singling out the skins for questioning because they include three senses, so sin comes from them more. As for the saying of those who interpreted the skins as the private parts, the reason for singling them out for questioning is clear, because what the private parts testify to of adultery is more hideous and brings shame and punishment. We have already presented the reason for singling out hearing and combining The eyes said, **God has made us speak, He who makes everything speak.** That is, He made every speaking thing of His creation speak, so we testify against you regarding what you did of the shameful deeds. It was also said that the meaning is: We did not speak by our own choice, rather God made us speak. The first is more appropriate. **And He created you the first time, and to Him you will be returned.** It was said that this is from the completion of Al-Julud's speech, and it was said that it is a new chapter in the speech of God, and the meaning is that He who was able to create you and bring you into being from the beginning was able to bring you back and return you to Him.

Tafsir al-Baghawi

21. **And they will say**, meaning the disbelievers who will be herded into the Fire, **to their skins, 'Why did you bear witness against us?'** **They will say, 'God has made us speak, He who makes all things speak.'** The discussion is complete here. And God Almighty said, **And He created you the first time**, and this is not a response to the skins, **and to Him you will be returned.**

Tafsir al-Baidawi

21- **And they will say to their skins, 'Why did you bear witness against us?'** A question of rebuke or astonishment, but perhaps what is meant by it is the same as astonishment. **They will say, 'God has made us speak, Who has made everything speak.'** That is, we did not speak of our own choice, rather God has made us speak, Who has made everything speak. Or is our speaking a wonder at the power of God, Who has made every living thing speak? If the answer had been interpreted as speaking by implication of the circumstance, the thing would have remained general in all possible beings. **And He created you the first time, and to Him you will be returned.** It is possible that this is the completion of the skins' speech or that it is a new chapter.

Surat Fussilat 41:22

And you were not concealing yourself lest your hearing, your sight, and your skins should testify against you, but you thought that God did not know much of what you do.

Surat Fussilat 41:22

And you were not concealing yourself lest your hearing, your sight, and your skins should testify against you, but you thought that God did not know much of what you do.

Tafsir al-Jalalayn

22 - **And you were not concealing** your commission of immoral acts **that your ears, your eyes, and your skins should testify against you** because you did not believe in the Resurrection **but you thought** when you concealed yourself **that God did not know much of what you do**

Tafsir al-Suyuti

Al-Bukhari and Muslim, Al-Tirmidhi, Ahmad and others narrated on the authority of Ibn Mas'ud who said: Three men, two Quraysh and one Thaqafi, or two Thaqafis and one Quraysh, argued at the Ka'bah. One of them said: Do you think God hears what we say? The other said: He hears if we speak loudly but does not hear if we speak quietly. The third said: If He hears when we speak loudly, then He hears if we speak quietly. Then God revealed: And you were not concealing the verse.

Tafsir al-Tabari

And you were not hiding in this world **that your hearing, your sight, and your skins would testify against you on the Day of Resurrection.**

The commentators differed on the meaning of His statement: **And you were not concealing.** Some of them said: It means: And you were not concealing.

Who said that?

Muhammad bin Al-Hussein told us: Ahmad bin Al-Mufaddal told us: Asbat told us, on the authority of Al-Suddi: **And what you were concealing** means what you were deserving of from it.

Others said: It means: And you were not fearing God.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, 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 what you were concealing**, he said: You were fearing God.

Others said: Rather, the meaning of this is: And you did not think.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And you were not covering up**, he says: **And you were not thinking that**

your hearing and your sight would testify against you, until he reached **much of what you were doing.** By God, O son of Adam, there are witnesses against you from your own body, not accused of anything, so watch them and fear God in your secret and public affairs, for nothing is hidden from Him. For Him, darkness is light, and for Him, the secret is public. So whoever is able to die while having good thoughts about God, let him do so, and there is no power except with God.

The most correct of the sayings on this matter is the one that says: The meaning of this is: And you were not concealing it, so you refrained from committing the forbidden acts of God in this world out of fear that your ears and eyes would testify against you today.

We said that this is the most correct of the sayings on this matter, because the well-known meaning of concealment is hiding.

If someone were to say: How can a person hide from himself what he does? It would be said: We have already explained that the meaning of that is only desires, and in his not doing it he is hiding it from himself.

And His statement: **But you thought that God did not know much of what you were doing.** God Almighty says: But you thought, when you committed the sins of God in this world, that God did not know much of what you were doing of your evil deeds. That is why you did not conceal yourselves from your hearing, your sight, and your skins bearing witness against you, so you refrained from committing what God had forbidden you.

He mentioned that this verse was revealed regarding a group of people who were arguing among themselves about God's knowledge of what they were saying and were speaking in secret.

The report mentioned that:

Muhammad ibn Yahya al-Qat'i narrated: Abu Dawud narrated: Qais narrated: Mansur narrated: Mujahid narrated: Abu Muammar al-Azdi narrated: Abdullah ibn Mas'ud said: I was hidden behind the curtains of the Ka'bah when three men entered: two Thaqafa'is and one Qurayshite, or two Qurayshites and one Thaqafa'i, with much fat on their bellies but little understanding in their hearts. They said something which I did not understand. One of them said: Do you think that God hears what we say? The two men said: If we raise our voices, He hears, but if we do not raise our voices, He does not hear. So I went to the Messenger of God (blessings and peace of God be upon him) and mentioned that to him, and this verse was revealed: **And you were not covering yourself lest your hearing and your sight should testify against you...** to the end of the verse.

Muhammad ibn Bashir narrated: Yahya ibn Saeed narrated: Sufyan narrated: Al-A'mash narrated: 'Amara ibn 'Umair narrated: Wahb ibn Rabi'ah narrated: 'Abdullah ibn Mas'ud said: "I was concealed behind the curtains of the Ka'bah when three men, one from

Thaqafi and the other from Quraysh, entered. They had little understanding in their hearts but much fat on their bellies. They began to discuss something among themselves. One of them said: 'Do you think God hears what we say?' The other said: 'He hears when we raise our voices, but He does not hear when we lower them.' The third said: 'If He hears something from us, He hears it all.' So I went to the Messenger of God (blessings and peace of God be upon him) and mentioned that to him, and this verse was revealed: 'And you were not covering yourselves lest your hearing and your sight should testify against you...' until he reached: 'And if they seek repentance, they will not be of those who are repented.'"

Ibn Bashir told us, he said: Yahya told us, he said: Sufyan told us, he said: Mansour told us, on the authority of Mujahid, on the authority of Abu Muammar, on the authority of Abdullah, something similar.

Tafsir al-Qurtubi

The Almighty's saying: **And you were not covering yourself, lest your hearing should testify against you.** It is possible that this is from the words of your limbs to them, or it is possible that it is from the words of God, the Almighty, or the angels. In Sahih Muslim, on the authority of Ibn Mas'ud, he said: Three men gathered at the Ka'ba, two from Quraysh and one from Thaqafi, or two from Qafqaf and one from Quraysh, with little understanding in their hearts but much fat in their bellies. One of them said: Do you think God hears what we say? The other said: He hears if we speak loudly, but He does not hear if we speak quietly. The third said: If He hears when we speak loudly, then He hears if we speak quietly. Then God, the Almighty, revealed: **And you were not covering yourself, lest your hearing and your sight should testify against you.** [Al-Tirmidhi narrated it.] He said: Three men argued at the Ka'ba. Then he mentioned it word for word and said: A good and authentic hadith. Hannad told us: Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Ammarah bin Umair, on the authority of Abdur-Rahman bin Yazid, who said: Abdullah said: I was hidden behind the curtains of the Kaaba when three men came, with much fat on their bellies but little understanding of their hearts. A man from Quraysh and his circumcised husbands were two Thaqifis, or a man from Thaqif and his circumcised husbands were two Quraysh. They said something which I did not understand. One of them said: Do you think that God hears what we are saying? The other said: If we raise our voices, He hears it, but if we do not raise our voices, He does not hear it. The third said: If He hears something from it, He hears it all! Abdullah said: I mentioned that to the Prophet (peace and blessings of God be upon him), so God revealed: {And you were not covering yourself, lest your hearing, your sight and your skins should testify against you} until His saying: {So you have become among the losers}. He said: This is a good and authentic hadith. Al-Thaqafi said: The Thaqafi was Abd Ya Lail, and his circumcised husbands were Rabi'ah and Sufwan bin Umayyah. The meaning of *istatturun* is that you conceal *tastatturfu* according to most scholars,

meaning that you did not conceal from yourselves out of fear of the testimony of your limbs against you, because a person cannot conceal his actions, so concealment means disobedience. It was also said that concealment means guarding, meaning that you did not guard against yourselves in this world, so that your limbs would testify against you in the Hereafter, so that you would abandon sins out of fear of this testimony. Mujahid said the same meaning. Qatada said: **And you did not conceal yourselves** meaning you did not think **that your ears would testify against you** by saying I heard the truth, but I did not understand and hear what is not permissible of sins **nor your hands** so that you would say I saw the signs of God, but I did not consider and consider what is not permissible **nor your skins** mentioned above. **But you thought that God did not know much of what you do** of your actions, so you argued about that until your limbs testified against you about your actions. Buhaiz ibn Hakeem narrated on the authority of his father, on the authority of his grandfather, on the authority of the Prophet (peace and blessings of God be upon him), regarding his statement:

That your ears, your eyes, and your skins may bear witness against you. He said, "You will be called on the Day of Resurrection with your mouths open and your hands exposed. The first thing to be revealed about a person will be his thigh and his hand." Abdullah bin Abdul-A'la Al-Shami said it well:

Life decreases, sins increase, and the young man's mistakes are forgotten, so he returns

Can a man whose limbs bear witness against him deny a single sin?

A person asks about his age, so he desires to reduce it and turns away from death.

On the authority of Maqal ibn Yasar, on the authority of the Prophet, may God bless him and grant him peace, who said: "There is not a day that comes upon the son of Adam except that he calls out in it: 'O son of Adam, I am a new creation and I am a witness against you tomorrow. So do good for me and I will bear witness for it for you tomorrow, for if I were to pass away, you would never see me again.' And the night says the same." Abu Nu'aym al-Hafiz mentioned it, and we mentioned it in the book of At-Tadhkira in the chapter on the testimony of the land, the nights, the days and wealth. Muhammad ibn Bashir said it well:

Yesterday passed as a martyr and today you are already a martyr

If you committed an offense yesterday, then replace it with good, and you are Praiseworthy.

Do not expect to do good deeds until tomorrow, for tomorrow may come and you will be lost.

Tafsir Ibn Kathir

God the Almighty says: **And on the Day when the enemies of God are gathered to the Fire, they will be driven in ranks.** That is, remind these polytheists of the Day when they will be gathered to the Fire, they will be

And you were not concealing yourself lest your hearing, your sight, and your skins should testify against you, but you thought that God did not know much of what you do.

driven in ranks, that is, the guards will gather them, the first of them to the last of them, as God the Most High said: **And We will drive the criminals to Hell, thirsty.** And the Almighty said: **Until, when they come to it,** that is, when they stand before it, **their hearing and their sight and their skins will testify against them as to what they used to do.** That is, their deeds of what they did in the past and the future, not a word of it will be concealed. **And they will say to their skins, 'Why did you testify against us?'** That is, they will blame their limbs and their skins when they testified against them. At that point, their limbs will respond to them. **They will say, 'God has caused us to speak, He who has caused everything to speak, and He created you the first time.'** That is, He does not oppose or hinder, and to Him you will be returned. Al-Hafiz Abu Bakr Al-Bazzar said: Muhammad bin Abdul Rahim told us: Ali bin Qadam told us: Sharik told us: Ubaid Al-Maktab told us: Al-Sha'bi told us: Anas bin Malik, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, laughed and smiled one day. He, may God bless him and grant him peace, said: **Will you not ask me about what I laughed about?** They said: O Messenger of God, about what I laughed? The Prophet (peace and blessings be upon him) said: "I am amazed at the servant's argument with his Lord on the Day of Resurrection. He will say, 'O my Lord, did You not promise me that You would not wrong me?' He will say, 'Yes.' He will say, 'Then I will not accept any witness against Me except myself.' God, the Blessed and Exalted, will say, 'Are not I and the noble recording angels sufficient witnesses?' He will repeat this statement many times. His mouth will be sealed and his limbs will speak of what he used to do. He will say, 'Away with you and ruin! It was you I used to argue with.'" Then he and Ibn Abi Hatim narrated it from the hadith of Abu Amir al-Asadi from al-Thawri from Ubayd al-Maktab from Fudayl ibn Amr from al-Sha'bi. Then he said, "We do not know of anyone who narrated it from Anas **may God be pleased with him** other than al-Sha'bi. Muslim and al-Nasa'i both narrated it from Abu Bakr ibn Abi al-Nadr from Ubayd God ibn Abd al-Rahman al-Ashja'i from al-Thawri with it. Then al-Nasa'i said, 'I do not know of anyone who narrated it from al-Thawri other than al-Ashja'i, and it is not as he said, as you have seen, and God knows best.'" Ibn Abi Hatim said: My father told us, Ahmad ibn Ibrahim told us, Ismail ibn Ulayyah told us, on the authority of Yunus ibn Ubayd, on the authority of Hamid ibn Hilal, who said: Abu Burdah said: Abu Musa said: The unbeliever and the hypocrite will be called to account, and his Lord, the Mighty and Sublime, will show him his deeds, but he will deny them and say: **O Lord, by Your glory, this angel wrote down for me what I did not do.** The angel will say to him: **Did you not do such-and-such on such-and-such a day in such-and-such a place?** He will say: **No, by Your glory, O Lord, I did not do it.** He said: **So when he does that, his mouth will be sealed.** Al-Ash'ari, may God be pleased with him, said: **I think that the first part of his body to speak will be his right thigh.** Al-Hafiz Abu Ya'la said: Zuhair told us, Hasan told us, on the authority of Ibn Lahi'ah, Darraj said, on the authority of Abu al-Haytham, on the authority of Abu Sa'id al-Khudri, on

the authority of the Prophet, may God bless him and grant him peace, who said: "When the Day of Resurrection comes, the unbeliever will be known by his deeds, so he will deny and dispute. He will say, 'These are your neighbors testifying against you.' He will say, 'They lied.' He will say, 'Your family and tribe.' He will say, 'They lied.' He will say, 'Swear.' They will swear. Then God Almighty will silence them and their tongues will testify against them, and He will cause them to enter the Fire." Ibn Abi Hatim said: My father told us, Ahmad ibn Ibrahim told us, Abd al-Samad ibn Abd al-Warith told us, he heard my father say, Ali ibn Zayd told us, on the authority of Muslim ibn Subaih Abu al-Duha, on the authority of Ibn Abbas, may God be pleased with them both, that he said to Ibn al-Azraq: "The Day of Resurrection will come upon the people at a time when they will not speak, nor apologize, nor talk until permission is given to them. Then permission is given to them, and they will dispute. The denier will deny his association with God Almighty, and they will swear to him as they swear to you. Then God Almighty will send against them, when they deny, witnesses from among themselves: their skins, their eyes, and their hands. He will seal their mouths, and then He will open for them." The mouths will quarrel and the limbs will say, "God has made us speak, He who has made all things speak. He created you the first time, and to Him you will be returned." So the tongues will be still after denial. Ibn Abi Hatim said: My father told us, Abdah ibn Sulayman told us, Ibn al-Mubarak told us, Sufyan ibn Amr told us, on the authority of Abd al-Rahman ibn Jubayr al-Hadrami, on the authority of Rafi' Abu al-Hasan, who described a man who denied. He said, "God the Almighty will point to his tongue, and it will grow in his mouth until it fills it and he will be unable to utter a word. Then He will say to his entire tongue, 'Speak and bear witness against him.' So his hearing, sight, skin, private parts, hands, and feet will bear witness against him, 'We did what we did, we did what we did.'" Many hadiths and narrations have already been presented regarding the statement of God the Almighty in Surat Yasin, **This Day We will seal up their mouths, and their hands will speak to Us, and their feet will bear witness to what they used to earn,** so there is no need to repeat them here. Ibn Abi Hatim said: My father told us, Suwaid bin Saeed told us, Yahya bin Saleem Al-Ta'ifi told us, on the authority of Ibn Khathim, on the authority of Abu Al-Zubayr, on the authority of Jabir bin Abdullah, may God be pleased with them both, who said: When I returned to the Messenger of God, may God bless him and grant him peace, after migrating by sea, he said, **Will you not recount the wonders that you saw in the land of Abyssinia?** Some of their youths said, "Yes, O Messenger of God, while we were sitting, an old woman from among their monks passed by us carrying a jug of water on her head. She passed by a young man from among them, so he put one of his hands between her shoulders and pushed her, and she fell on her knees and her jug broke. When she rose, she turned to him and said, 'You will soon know, O traitor, when God places the Throne and gathers the first and the last, and the hands and feet speak of what they used to earn, then you will know what my situation and

your situation will be with Him tomorrow.” He said: The Messenger of God (peace and blessings of God be upon him) said: “You have spoken the truth, you have spoken the truth. How can God sanctify a people whose weak are not protected from their strong?” This is a strange hadith from this aspect. Ibn Abi Al-Dunya narrated it in the Book of Terrors. Ishaq bin Ibrahim told us. Yahya bin Saleem told us about it. God the Almighty said: **And you were not hiding yourselves lest your hearing, your sight, and your skins should testify against you.** That is, your limbs and skins will say to them when they blame them for testifying against them: “You were not concealing from us what you were doing. Rather, you were openly committing disbelief and sins before God, and you did not care about Him, in your opinion, because you did not believe that He knew all of your actions. For this reason God the Almighty said: “But you thought that God did not know much of what you do. And that assumption which you assumed about your Lord has ruined you.” That is, this corrupt assumption, which is your belief that God the Almighty does not know much of what you do, is what ruined you and ruined you in the sight of your Lord. **So you became among the losers.** That is, in the situations of the Day of Resurrection, you lost yourselves and your families. Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Ammarah, on the authority of Abd al-Rahman ibn Yazid, on the authority of Abdullah, may God be pleased with him, who said: I was hidden behind the curtains of the Kaaba when three men came, one of them a Qurayshite and his circumcised brother a Thaqif - or a Thaqif and his circumcised brother a Qurayshite - with much fat on their bellies but little understanding in their hearts, and they said words that I did not hear. One of them said: Do you think that God hears our words? The other said: If we raise our voices, He hears them, but if we do not raise them, He does not hear them. The other said: If He hears something from it, He hears all of it. I mentioned that to the Prophet, may God bless him and grant him peace, and God Almighty revealed: {And you were not covering yourself lest your hearing, your sight, and your skins should testify against you, but you thought that God did not know much of what you do. And that is your assumption which you assumed about your Lord that has ruined you, and you have become among the losers.} And this is how it was narrated by al-Tirmidhi on the authority of Hunad, on the authority of Abu Muawiyah, with a similar chain of transmission. Ahmad, Muslim, and al-Tirmidhi also included it from a hadith. Sufyan al-Thawri narrated from al-A'mash from 'Amara ibn 'Umair from Wahb ibn Rabi'ah from 'Abdullah ibn Mas'ud in a similar manner. Al-Bukhari and Muslim also narrated it from the hadith of the two Sufyans, both of them from Mansur from Mujahid from Abu Mu'ammir 'Abdullah ibn Sakhbarah from Ibn Mas'ud, may God be pleased with him, with it. 'Abd al-Razzaq said: Mu'ammir told us from Bahz ibn Hakim from his father from his grandfather from the Prophet, may God bless him and grant him peace, regarding the words of God Almighty: **That your hearing, your sight, and your skins should bear witness against you,** he said: **You will be called on the Day of Resurrection with your mouths covered with scum, and the first thing to be revealed about one of you will be his thigh and his hand.** Mu'ammir said: Al-Hasan recited: **And that was your assumption which**

you assumed about your Lord that has ruined you, then he said: The Messenger of God, may God bless him and grant him peace, said: “God Almighty said: ‘I am with My servant according to his assumption of Me, and I am with him when he calls upon Me.’” Then al-Hasan paused to consider this and said: “Behold, people’s actions are only according to the extent of their assumptions about their Lord. As for the believer, he who has good assumptions about his Lord will do good deeds. As for the disbeliever, And the hypocrite, so they thought badly of God and did bad deeds. Then he said: God Almighty said: “And you were not hiding yourself from being witnessed against by your ears, your eyes, and your skins, but you thought that God did not know much of what you do. And that is your assumption which you assumed about your Lord that has ruined you.” The verse. Imam Ahmad said: Al-Nadr bin Ismail Al-Qass, who is Abu Al-Mughira, narrated to us, Ibn Abi Laila narrated to us, on the authority of Abu Al-Zubayr, on the authority of Jabir, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: “Let none of you die except while having good thoughts about God, for some people have been ruined by their bad thoughts about God. God, the Most High, said: ‘And that was your assumption which you assumed about your Lord that has ruined you, and you have become among the losers.’” And God, the Most High, said: **But if they are patient, the Fire will be their abode; but if they seek to repent, they will not be among those who are repented.** That is, it is the same to them whether they are patient or not; they are in the Fire, with no escape from it and no way out. And if they seek to repent and make excuses, they will have no excuses, and no mistakes will be made to them. Ibn Jarir said: The meaning of the Almighty’s saying: **And if they seek repentance** is if they ask to return to the world, they will have no answer. He said: This is like the Almighty’s saying, informing us about them: “They will say, ‘Our Lord, our misery has overcome us, and we were a people astray. Our Lord, bring us out of it. If we ever return, then we will be wrongdoers.’ He will say, ‘Remain despised therein and do not speak to me.’”

Fath al-Qadir

22- **And you were not concealing yourself, lest your hearing, your sight, and your skins should testify against you.** This is a rebuke and rebuke from God, the Most High, or from the words of the skins: that is, you were not concealing your ugly deeds, fearing the testimony of your limbs against you. Since a person is not able to conceal his limbs when committing a sin, the meaning of concealing here is to abandon the sin. It was said that the meaning of concealing is to guard against: that is, you were not wary in this world of your limbs testifying against you in the Hereafter, so you abandoned sins for fear of this testimony. And in His statement: **that you should testify** is in the accusative case as a reason: that is, in order for you to testify, or fearing that you should testify. It was said that it is accusative by removing the preposition, which is *with*, or *about*, or *from*. It was said that concealment includes the meaning of suspicion: that is, you did not think that you would witness, and this is far-fetched. **But you thought that God did not know much of what**

Surat Fussilat 41:22

And you were not concealing yourself lest your hearing, your sight, and your skins should testify against you, but you thought that God did not know much of what you do.

you do of sins, so you dared to do them. It was said that the disbelievers used to say: God does not know what is in our souls, but He knows what we reveal, not what we conceal. Qatada said: Suspicion here means knowledge. It was also said that what is intended by suspicion is a metaphorical meaning that includes its literal meaning and what is above it of knowledge.

Tafsir al-Baghawi

22. **And you were not concealing**, meaning: concealing [according to most scholars]. Mujahid said: You were fearing God. Qatada said: You thought. **that your hearing, your sight, and your skins would testify against you, but you thought that God did not know much of what you do.**

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Al-Hamidi told us, Sufyan told us, Mansur told us, on the authority of Mujahid, on the authority of Abu Ma'mar, on the authority of Abdullah bin Mas'ud, who said: Two Thaqafis and one Qurayshite, or two Qurayshites and one Thaqafi with much fat in their bellies but little understanding in their hearts, gathered at the Kaaba. One of them said: Do you think that God hears what we say? The other said: He hears if we speak loudly, but He does not hear if we speak quietly. The third said: If He hears when we speak loudly, then He hears if we speak quietly. Then God revealed: "And you were not covering yourself lest your hearing, your sight, and your skins should testify against you. But you thought that God did not know much of what you do." It was said that the Thaqafi was Abd Yalil, and the two Quraysh men circumcised him: Rabi'ah and Safwan bin Umayya.

Tafsir al-Baidawi

22- **And you were not concealing yourself lest your hearing, your sight, and your skins should testify against you.** That is, you were concealing yourself from people when committing immoral acts for fear of disgrace, and you did not think that your limbs would testify against you, so you did not conceal yourself from them. This is a warning that the believer should realize that nothing passes him by except that He is watching him. **But you thought that God did not know much of what you do.** That is why you were embarrassed by what you did.

Surat Fussilat 41:23

And that is your assumption which you assumed about your Lord that has ruined you, and you have become among the losers.

Tafsir al-Jalalayn

23 - **And that** is the subject **your assumption** is a substitute for it **which you assumed about your Lord** is an adjective and the predicate **has destroyed you** has destroyed you **so you have become among the losers**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: This which you had in this world, of your assumption that God does not know much of what you do of your ugly and bad deeds, is your assumption which you assumed about your Lord in this world. *Ardakoum* means He ruined you. It is said from this: Arda so-and-so did such-and-such: if He destroyed him, and Wardi is: if he perished, then he is ruined, and from this is the saying of Al-A'sha:

During the circumambulation, I feared death, and how many have returned to their families without throwing stones?

Meaning: How many people have lost their families without throwing stones?

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, his statement: **He destroyed you** he said: He ruined you.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, who said: Al-Hasan recited: **And that is your assumption which you assumed about your Lord that has ruined you**, and said: People's actions are only according to their assumptions about their Lord. As for the believer, he has good assumptions about God and thus does good deeds. As for the disbeliever and the hypocrite, he has bad assumptions and thus does bad deeds. Your Lord says: **And you were not concealing yourself lest your ears and your eyes should testify against you**, until He reached **the losers**. Muammar said: A man told me that a man will be ordered to the Fire, and he will turn around and say: O Lord, this was not my assumption of You. He will say: What was Your assumption of Me? He will say: I thought that You would forgive me and not punish me. He will say: I am as You think of Me.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: Suspicion is of two types: Suspicion that saves and Suspicion that is rejected. **Those who are certain that they will meet God** (al-Baqarah 2:249) He said: **Indeed, I thought that I would meet my account** (al-Haqqah

69:20). This saving assumption is a certain assumption. And here He said: **And that was your assumption which you assumed about your Lord that has ruined you**. This is a rejected assumption.

And His statement: **We only assume an assumption, and we are not certain** (al-Jathiyah 45:32) "And it was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say and narrate that from his Lord: 'My servant is according to his assumption of Me, and I am with him when he calls upon Me.'" The place of His statement: **That is you** is in the nominative case with His statement: **your assumption**. If that is the case, then His statement: **He destroyed you** is in the accusative case, meaning: **He destroyed you**. It may also be possible that it is in the nominative case by resumption, meaning: **He destroyed you**, as He said: **These are the verses of the Wise Book, guidance and mercy** (Luqman 31:2-3) in the reading of those who read it in the nominative case. The meaning of the statement is: This assumption that you assumed about your Lord, that He does not know much of what you do, is what destroyed you, because because of this assumption you dared to transgress the prohibitions of God and committed them, and did what God forbade you from, so that destroyed you and ruined you. **So you have become among the losers**. He says: So today you have become among the ruined, and you have been deceived by selling your homes in Paradise for the homes of the people of Paradise in Hell.

Tafsir al-Qurtubi

God the Almighty says: **And that is your assumption which you assumed about your Lord that has ruined you**. That is, it has destroyed you and led you to the Fire. Qatada said: **Assumption here means knowledge**. The Prophet (peace and blessings of God be upon him) said: **Let none of you die except while having good thoughts about God, for some people had bad thoughts about their Lord, and that was how He ruined them**. This is what God the Almighty says: **And that is your assumption which you assumed about your Lord has ruined you**. Al-Hasan Al-Basri said: Some people were distracted by desires until they left this world with no good deeds. One of them would say: **I have good thoughts about my Lord**, but he lied. Had he assumed good thoughts, he would have done good deeds. He recited God the Almighty's saying: **And that is your assumption which you assumed about your Lord has ruined you, and you have become among the losers**. Qatada said: "Whoever among you is able to die while having good thoughts about his Lord, let him do so, for thoughts are of two types: thoughts that save and thoughts that destroy." Omar bin Al-Khattab said about this verse: These are people who were addicted to sins and did not repent from them and they talked about forgiveness, until they left this world bankrupt. Then he recited: **And that is your assumption which you assumed about your Lord that has ruined you, and you have become among the losers**.

And that is your assumption which you assumed about your Lord that has ruined you, and you have become among the losers.

Tafsir Ibn Kathir

God the Almighty says: **And on the Day when the enemies of God are gathered to the Fire, they will be driven in ranks.** That is, remind these polytheists of the Day when they will be gathered to the Fire, they will be driven in ranks, that is, the guards will gather them, the first of them to the last of them, as God the Most High said: **And We will drive the criminals to Hell, thirsty.** And the Almighty said: **Until, when they come to it,** that is, when they stand before it, **their hearing and their sight and their skins will testify against them as to what they used to do.** That is, their deeds of what they did in the past and the future, not a word of it will be concealed. **And they will say to their skins, 'Why did you testify against us?'** That is, they will blame their limbs and their skins when they testified against them. At that point, their limbs will respond to them. **They will say, 'God has caused us to speak, He who has caused everything to speak, and He created you the first time.'** That is, He does not oppose or hinder, and to Him you will be returned. Al-Hafiz Abu Bakr Al-Bazzar said: Muhammad bin Abdul Rahim told us: Ali bin Qadam told us: Sharik told us: Ubaid Al-Maktab told us: Al-Sha'bi told us: Anas bin Malik, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, laughed and smiled one day. He, may God bless him and grant him peace, said: **Will you not ask me about what I laughed about?** They said: O Messenger of God, about what I laughed? The Prophet (peace and blessings be upon him) said: "I am amazed at the servant's argument with his Lord on the Day of Resurrection. He will say, 'O my Lord, did You not promise me that You would not wrong me?' He will say, 'Yes.' He will say, 'Then I will not accept any witness against Me except myself.' God, the Blessed and Exalted, will say, 'Are not I and the noble recording angels sufficient witnesses?' He will repeat this statement many times. His mouth will be sealed and his limbs will speak of what he used to do. He will say, 'Away with you and ruin! It was you I used to argue with.'" Then he and Ibn Abi Hatim narrated it from the hadith of Abu Amir al-Asadi from al-Thawri from Ubayd al-Maktab from Fudayl ibn Amr from al-Sha'bi. Then he said, "We do not know of anyone who narrated it from Anas **may God be pleased with him** other than al-Sha'bi. Muslim and al-Nasa'i both narrated it from Abu Bakr ibn Abi al-Nadr from Ubayd God ibn Abd al-Rahman al-Ashja'i from al-Thawri with it. Then al-Nasa'i said, 'I do not know of anyone who narrated it from al-Thawri other than al-Ashja'i, and it is not as he said, as you have seen, and God knows best.'" Ibn Abi Hatim said: My father told us, Ahmad ibn Ibrahim told us, Ismail ibn Ulayyah told us, on the authority of Yunus ibn Ubayd, on the authority of Hamid ibn Hilal, who said: Abu Burdah said: Abu Musa said: The unbeliever and the hypocrite will be called to account, and his Lord, the Mighty and Sublime, will show him his deeds, but he will deny them and say: **O Lord, by Your glory, this angel wrote down for me what I did not do.** The angel will say to him: **Did you not do such-and-such on such-and-such a day in such-and-such a place?** He will say: **No, by Your glory, O Lord, I did not do it.** He said: **So when he does that,**

his mouth will be sealed. Al-Ash'ari, may God be pleased with him, said: **I think that the first part of his body to speak will be his right thigh.** Al-Hafiz Abu Ya'la said: Zuhair told us, Hasan told us, on the authority of Ibn Lahi'ah, Darraj said, on the authority of Abu al-Haytham, on the authority of Abu Sa'id al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, who said: "When the Day of Resurrection comes, the unbeliever will be known by his deeds, so he will deny and dispute. He will say, 'These are your neighbors testifying against you.' He will say, 'They lied.' He will say, 'Your family and tribe.' He will say, 'They lied.' He will say, 'Swear.' They will swear. Then God Almighty will silence them and their tongues will testify against them, and He will cause them to enter the Fire." Ibn Abi Hatim said: My father told us, Ahmad ibn Ibrahim told us, Abd al-Samad ibn Abd al-Warith told us, he heard my father say, Ali ibn Zayd told us, on the authority of Muslim ibn Subaih Abu al-Duha, on the authority of Ibn Abbas, may God be pleased with them both, that he said to Ibn al-Azraq: "The Day of Resurrection will come upon the people at a time when they will not speak, nor apologize, nor talk until permission is given to them. Then permission is given to them, and they will dispute. The denier will deny his association with God Almighty, and they will swear to him as they swear to you. Then God Almighty will send against them, when they deny, witnesses from among themselves: their skins, their eyes, and their hands. He will seal their mouths, and then He will open for them." The mouths will quarrel and the limbs will say, "God has made us speak, He who has made all things speak. He created you the first time, and to Him you will be returned." So the tongues will be still after denial. Ibn Abi Hatim said: My father told us, Abdah ibn Sulayman told us, Ibn al-Mubarak told us, Sufyan ibn Amr told us, on the authority of Abd al-Rahman ibn Jubayr al-Hadrami, on the authority of Rafi' Abu al-Hasan, who described a man who denied. He said, "God the Almighty will point to his tongue, and it will grow in his mouth until it fills it and he will be unable to utter a word. Then He will say to his entire tongue, 'Speak and bear witness against him.' So his hearing, sight, skin, private parts, hands, and feet will bear witness against him, 'We did what we did, we did what we did.'" Many hadiths and narrations have already been presented regarding the statement of God the Almighty in Surat Yasin, **This Day We will seal up their mouths, and their hands will speak to Us, and their feet will bear witness to what they used to earn,** so there is no need to repeat them here. Ibn Abi Hatim said: My father told us, Suwaid bin Saeed told us, Yahya bin Saleem Al-Ta'ifi told us, on the authority of Ibn Khathim, on the authority of Abu Al-Zubayr, on the authority of Jabir bin Abdullah, may God be pleased with them both, who said: When I returned to the Messenger of God, may God bless him and grant him peace, after migrating by sea, he said, **Will you not recount the wonders that you saw in the land of Abyssinia?** Some of their youths said, "Yes, O Messenger of God, while we were sitting, an old woman from among their monks passed by us carrying a jug of water on her head. She passed by a young man from among them, so he put one of his hands

between her shoulders and pushed her, and she fell on her knees and her jug broke. When she rose, she turned to him and said, 'You will soon know, O traitor, when God places the Throne and gathers the first and the last, and the hands and feet speak of what they used to earn, then you will know what my situation and your situation will be with Him tomorrow.'" He said: The Messenger of God (peace and blessings of God be upon him) said: "You have spoken the truth, you have spoken the truth. How can God sanctify a people whose weak are not protected from their strong?" This is a strange hadith from this aspect. Ibn Abi Al-Dunya narrated it in the Book of Terrors. Ishaq bin Ibrahim told us. Yahya bin Saleem told us about it. God the Almighty said: **And you were not hiding yourselves lest your hearing, your sight, and your skins should testify against you.** That is, your limbs and skins will say to them when they blame them for testifying against them: "You were not concealing from us what you were doing. Rather, you were openly committing disbelief and sins before God, and you did not care about Him, in your opinion, because you did not believe that He knew all of your actions. For this reason God the Almighty said: "But you thought that God did not know much of what you do. And that assumption which you assumed about your Lord has ruined you." That is, this corrupt assumption, which is your belief that God the Almighty does not know much of what you do, is what ruined you and ruined you in the sight of your Lord. **So you became among the losers.** That is, in the situations of the Day of Resurrection, you lost yourselves and your families. Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Ammarah, on the authority of Abd al-Rahman ibn Yazid, on the authority of Abdullah, may God be pleased with him, who said: I was hidden behind the curtains of the Kaaba when three men came, one of them a Qurayshite and his circumcised brother a Thaqif - or a Thaqif and his circumcised brother a Qurayshite - with much fat on their bellies but little understanding in their hearts, and they said words that I did not hear. One of them said: Do you think that God hears our words? The other said: If we raise our voices, He hears them, but if we do not raise them, He does not hear them. The other said: If He hears something from it, He hears all of it. I mentioned that to the Prophet, may God bless him and grant him peace, and God Almighty revealed: {And you were not covering yourself lest your hearing, your sight, and your skins should testify against you, but you thought that God did not know much of what you do. And that is your assumption which you assumed about your Lord that has ruined you, and you have become among the losers.} And this is how it was narrated by al-Tirmidhi on the authority of Hunad, on the authority of Abu Muawiyah, with a similar chain of transmission. Ahmad, Muslim, and al-Tirmidhi also included it from a hadith. Sufyan al-Thawri narrated from al-A'mash from 'Amara ibn 'Umair from Wahb ibn Rabi'ah from 'Abdullah ibn Mas'ud in a similar manner. Al-Bukhari and Muslim also narrated it from the hadith of the two Sufyans, both of them from Mansur from Mujahid from Abu Mu'ammir 'Abdullah ibn Sakhbarah from Ibn Mas'ud, may God be pleased with him, with it. 'Abd al-Razzaq said: Mu'ammir told us from Bahz ibn Hakim from his father from his grandfather from the Prophet, may God bless him and grant him peace, regarding the words of God Almighty: **That your**

hearing, your sight, and your skins should bear witness against you, he said: **You will be called on the Day of Resurrection with your mouths covered with scum, and the first thing to be revealed about one of you will be his thigh and his hand.** Mu'ammir said: Al-Hasan recited: **And that was your assumption which you assumed about your Lord that has ruined you,** then he said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty said: 'I am with My servant according to his assumption of Me, and I am with him when he calls upon Me.'" Then al-Hasan paused to consider this and said: "Behold, people's actions are only according to the extent of their assumptions about their Lord. As for the believer, he who has good assumptions about his Lord will do good deeds. As for the disbeliever, And the hypocrite, so they thought badly of God and did bad deeds. Then he said: God Almighty said: "And you were not hiding yourself from being witnessed against by your ears, your eyes, and your skins, but you thought that God did not know much of what you do. And that is your assumption which you assumed about your Lord that has ruined you." The verse. Imam Ahmad said: Al-Nadr bin Ismail Al-Qass, who is Abu Al-Mughira, narrated to us, Ibn Abi Laila narrated to us, on the authority of Abu Al-Zubayr, on the authority of Jabir, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Let none of you die except while having good thoughts about God, for some people have been ruined by their bad thoughts about God. God, the Most High, said: 'And that was your assumption which you assumed about your Lord that has ruined you, and you have become among the losers.'" And God, the Most High, said: **But if they are patient, the Fire will be their abode; but if they seek to repent, they will not be among those who are repented.** That is, it is the same to them whether they are patient or not; they are in the Fire, with no escape from it and no way out. And if they seek to repent and make excuses, they will have no excuses, and no mistakes will be made to them. Ibn Jarir said: The meaning of the Almighty's saying: **And if they seek repentance** is if they ask to return to the world, they will have no answer. He said: This is like the Almighty's saying, informing us about them: "They will say, 'Our Lord, our misery has overcome us, and we were a people astray. Our Lord, bring us out of it. If we ever return, then we will be wrongdoers.' He will say, 'Remain despised therein and do not speak to me.'"

Fath al-Qadir

23- And the reference in His saying: *That* is to what was mentioned of their assumption, and it is the subject and its predicate is **your assumption which you assumed about your Lord** and His saying: **He ruined you** is another predicate for the subject. It was said that **He ruined you** is in the accusative case as a predicate of the implied state. It was said that **your assumption** is a substitute for *That*, and **What you assumed** is its predicate, and **He ruined you** is another predicate, or a state. It was said that **your assumption** is the predicate of the first, and the relative pronoun and its clause are the second predicate, and **He ruined you** is the third predicate, and the meaning is: that your assumption that God does not know much of what you

Surat Fussilat 41:23

And that is your assumption which you assumed about your Lord that has ruined you, and you have become among the losers.

do destroyed you and threw you into the fire **so you became among the losers** meaning complete in loss.

Tafsir al-Baghawi

23. The Almighty said: **And that is your assumption which you assumed about your Lord that has ruined you**, that is, your assumption that God does not know much of what you do has ruined you. Ibn Abbas said: He has thrown you into the Fire, **and you have become among the losers**, then He informed us about their state, saying:

Tafsir al-Baidawi

23- **And that** refers to their assumption, and it is a subject. His saying, **Your assumption which you assumed about your Lord has ruined you** is two predicates for it. It is possible that **your assumption** is a substitute and **ruined you** is a predicate. **So you became among the losers** because what they were given to seek refuge in the two abodes became a cause of misery in the two homes.

Surat Fussilat 41:24

But if they are patient, the Fire will be their abode, and if they seek pardon, they will not be among those who are pardoned.

Tafsir al-Jalalayn

24 - If they are patient with the punishment then the Fire will be their abode a shelter and if they seek repentance seeking repentance, that is, satisfaction then they will not be among those who are repented of those who are satisfied.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: If these people who will be herded into the Fire are patient in the Fire, then the Fire will be their dwelling place and abode. **And if they seek repentance** means that they will be returned to the One they love by having their punishment lightened. **They will not be among those who will be repented** means that they will not be among those who will be returned to Paradise, so that the punishment they are in will be lightened. This is like the statement of God the Most High, informing us about them: **They will say, 'Our Lord, our wretchedness has overcome us'** (Al-Mu'minun 23:106)... until His statement: **And do not speak to Us** (Al-Mu'minun 23:108), and like their statement to the keepers of Hell: **Call upon your Lord to lighten for us a day of the punishment** (Ghafir 40:49) until His statement: **And the supplication of the disbelievers is only in error** (Ghafir 40:50).

Tafsir al-Qurtubi

The Almighty's statement: **But if they are patient, then the Fire will be their abode.** That is, if they are patient in this world regarding the deeds of the people of the Fire, then the Fire will be their abode. Similar to this is: **How patient they are with the Fire!** (al-Baqarah 2:175) based on what was mentioned above. **And if they seek repentance** in this world while they persist in their disbelief, **then they will not be among those who are repentant.** It was said that the meaning is **If they are patient in the Fire or are impatient (then the Fire will be their abode,** meaning there is no escape for them from it. Impatience is indicated by His statement: **And if they seek repentance,** because seeking repentance is impatience, and repentance is accepted. An-Nabigha said:

If I am wronged, then I am a slave who has wronged you. If you are like this, then someone like you should be blamed.

Any like you before the righteous and the review if asked. Al-Khalil said: Reprimand is addressing pampering and discussing grudge. You say: I reprimanded him, and between them there is a

reprimand with which they reprimand each other. It is said: If they reprimand each other, he will fix what is between them and play. So-and-so reprimanded me: if he returned to my pleasure, returning from the offense, and the noun is derived from it, reprimand, and it is the return of the reprimanded to what pleases the reprimander. And to repent and to repent have the same meaning, and to repent also asked to repent. You say: I reprimanded him, so he reprimanded me, meaning I appeased him, and he satisfied me. So the meaning of **And if they seek repentance** is that they seek satisfaction, it will not benefit them, rather they will inevitably go to the Fire. In the commentaries: And if they seek their Lord's approval, then they are not among those who refuse. Ubaid bin Umair and Abu Al-Aaliyah read **and if they seek repentance** with a fatha on the second taa and a damma on the yaa as a passive verb **they are not among those who repent** with a kasra on the taa, meaning if God throws them and returns them to the world, they will not have acted in obedience to Him because of what they have previously known of misery. God the Most High said: **And if they were returned, they would surely return to that from which they were forbidden** (Al-An'am: 28). Al-Harawi mentioned it. Tha'lab said: It is said that he repented if he became angry and repented if he was pleased.

Tafsir Ibn Kathir

God the Almighty says: **And on the Day when the enemies of God are gathered to the Fire, they will be driven in ranks.** That is, remind these polytheists of the Day when they will be gathered to the Fire, they will be driven in ranks, that is, the guards will gather them, the first of them to the last of them, as God the Most High said: **And We will drive the criminals to Hell, thirsty.** And the Almighty said: **Until, when they come to it, that is, when they stand before it, their hearing and their sight and their skins will testify against them as to what they used to do.** That is, their deeds of what they did in the past and the future, not a word of it will be concealed. **And they will say to their skins, 'Why did you testify against us?'** That is, they will blame their limbs and their skins when they testified against them. At that point, their limbs will respond to them. **They will say, 'God has caused us to speak, He who has caused everything to speak, and He created you the first time.'** That is, He does not oppose or hinder, and to Him you will be returned. Al-Hafiz Abu Bakr Al-Bazzar said: Muhammad bin Abdul Rahim told us: Ali bin Qadam told us: Sharik told us: Ubaid Al-Maktab told us: Al-Sha'bi told us: Anas bin Malik, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, laughed and smiled one day. He, may God bless him and grant him peace, said: **Will you not ask me about what I laughed about?** They said: O Messenger of God, about what I laughed? The Prophet (peace and blessings be upon him) said: "I am amazed at the servant's argument with his Lord on the Day of Resurrection. He will say, 'O my Lord, did You not promise me that You would not wrong me?' He will say, 'Yes.' He will say, 'Then I will not accept any witness against Me except myself.' God, the Blessed and Exalted, will say, 'Are not I and the noble

But if they are patient, the Fire will be their abode, and if they seek pardon, they will not be among those who are pardoned.

recording angels sufficient witnesses?’ He will repeat this statement many times. His mouth will be sealed and his limbs will speak of what he used to do. He will say, ‘Away with you and ruin! It was you I used to argue with.’” Then he and Ibn Abi Hatim narrated it from the hadith of Abu Amir al-Asadi from al-Thawri from Ubayd al-Maktab from Fudayl ibn Amr from al-Sha’bi. Then he said, “We do not know of anyone who narrated it from Anas **may God be pleased with him** other than al-Sha’bi. Muslim and al-Nasa’i both narrated it from Abu Bakr ibn Abi al-Nadr from Ubayd God ibn Abd al-Rahman al-Ashja’i from al-Thawri with it. Then al-Nasa’i said, ‘I do not know of anyone who narrated it from al-Thawri other than al-Ashja’i, and it is not as he said, as you have seen, and God knows best.’” Ibn Abi Hatim said: My father told us, Ahmad ibn Ibrahim told us, Ismail ibn Ulayyah told us, on the authority of Yunus ibn Ubayd, on the authority of Hamid ibn Hilal, who said: Abu Burdah said: Abu Musa said: The unbeliever and the hypocrite will be called to account, and his Lord, the Mighty and Sublime, will show him his deeds, but he will deny them and say: **O Lord, by Your glory, this angel wrote down for me what I did not do.** The angel will say to him: **Did you not do such-and-such on such-and-such a day in such-and-such a place?** He will say: **No, by Your glory, O Lord, I did not do it.** He said: **So when he does that, his mouth will be sealed.** Al-Ash’ari, may God be pleased with him, said: **I think that the first part of his body to speak will be his right thigh.** Al-Hafiz Abu Ya’la said: Zuhair told us, Hasan told us, on the authority of Ibn Lahi’ah, Darraj said, on the authority of Abu al-Haytham, on the authority of Abu Sa’id al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, who said: “When the Day of Resurrection comes, the unbeliever will be known by his deeds, so he will deny and dispute. He will say, ‘These are your neighbors testifying against you.’ He will say, ‘They lied.’ He will say, ‘Your family and tribe.’ He will say, ‘They lied.’ He will say, ‘Swear.’ They will swear. Then God Almighty will silence them and their tongues will testify against them, and He will cause them to enter the Fire.” Ibn Abi Hatim said: My father told us, Ahmad ibn Ibrahim told us, Abd al-Samad ibn Abd al-Warith told us, he heard my father say, Ali ibn Zayd told us, on the authority of Muslim ibn Subaih Abu al-Duha, on the authority of Ibn Abbas, may God be pleased with them both, that he said to Ibn al-Azraq: “The Day of Resurrection will come upon the people at a time when they will not speak, nor apologize, nor talk until permission is given to them. Then permission is given to them, and they will dispute. The denier will deny his association with God Almighty, and they will swear to him as they swear to you. Then God Almighty will send against them, when they deny, witnesses from among themselves: their skins, their eyes, and their hands. He will seal their mouths, and then He will open for them.” The mouths will quarrel and the limbs will say, “God has made us speak, He who has made all things speak. He created you the first time, and to Him you will be returned.” So the tongues will be still after denial. Ibn Abi Hatim said: My father told us, Abdah ibn Sulayman told us, Ibn al-Mubarak told us, Sufyan ibn Amr told us, on the authority of Abd

al-Rahman ibn Jubayr al-Hadrami, on the authority of Rafi’ Abu al-Hasan, who described a man who denied. He said, “God the Almighty will point to his tongue, and it will grow in his mouth until it fills it and he will be unable to utter a word. Then He will say to his entire tongue, ‘Speak and bear witness against him.’ So his hearing, sight, skin, private parts, hands, and feet will bear witness against him, ‘We did what we did, we did what we did.’” Many hadiths and narrations have already been presented regarding the statement of God the Almighty in Surat Yasin, **This Day We will seal up their mouths, and their hands will speak to Us, and their feet will bear witness to what they used to earn,** so there is no need to repeat them here. Ibn Abi Hatim said: My father told us, Suwaid bin Saeed told us, Yahya bin Saleem Al-Ta’ifi told us, on the authority of Ibn Khathim, on the authority of Abu Al-Zubayr, on the authority of Jabir bin Abdullah, may God be pleased with them both, who said: When I returned to the Messenger of God, may God bless him and grant him peace, after migrating by sea, he said, **Will you not recount the wonders that you saw in the land of Abyssinia?** Some of their youths said, “Yes, O Messenger of God, while we were sitting, an old woman from among their monks passed by us carrying a jug of water on her head. She passed by a young man from among them, so he put one of his hands between her shoulders and pushed her, and she fell on her knees and her jug broke. When she rose, she turned to him and said, ‘You will soon know, O traitor, when God places the Throne and gathers the first and the last, and the hands and feet speak of what they used to earn, then you will know what my situation and your situation will be with Him tomorrow.’” He said: The Messenger of God (peace and blessings of God be upon him) said: “You have spoken the truth, you have spoken the truth. How can God sanctify a people whose weak are not protected from their strong?” This is a strange hadith from this aspect. Ibn Abi Al-Dunya narrated it in the Book of Terrors. Ishaq bin Ibrahim told us. Yahya bin Saleem told us about it. God the Almighty said: **And you were not hiding yourselves lest your hearing, your sight, and your skins should testify against you.** That is, your limbs and skins will say to them when they blame them for testifying against them: “You were not concealing from us what you were doing. Rather, you were openly committing disbelief and sins before God, and you did not care about Him, in your opinion, because you did not believe that He knew all of your actions. For this reason God the Almighty said: “But you thought that God did not know much of what you do. And that assumption which you assumed about your Lord has ruined you.” That is, this corrupt assumption, which is your belief that God the Almighty does not know much of what you do, is what ruined you and ruined you in the sight of your Lord. **So you became among the losers.** That is, in the situations of the Day of Resurrection, you lost yourselves and your families. Imam Ahmad said: Abu Muawiyah told us, Al-A’mash told us, on the authority of Ammarah, on the authority of Abd al-Rahman ibn Yazid, on the authority of Abdullah, may God be pleased with him, who said: I was hidden behind the curtains of the Kaaba when three men came, one of them a Qurayshite and his

circumcised brother a Thaqif - or a Thaqif and his circumcised brother a Qurayshite - with much fat on their bellies but little understanding in their hearts, and they said words that I did not hear. One of them said: Do you think that God hears our words? The other said: If we raise our voices, He hears them, but if we do not raise them, He does not hear them. The other said: If He hears something from it, He hears all of it. I mentioned that to the Prophet, may God bless him and grant him peace, and God Almighty revealed: {And you were not covering yourself lest your hearing, your sight, and your skins should testify against you, but you thought that God did not know much of what you do. And that is your assumption which you assumed about your Lord that has ruined you, and you have become among the losers.} And this is how it was narrated by al-Tirmidhi on the authority of Hunad, on the authority of Abu Muawiyah, with a similar chain of transmission. Ahmad, Muslim, and al-Tirmidhi also included it from a hadith. Sufyan al-Thawri narrated from al-A'mash from 'Amara ibn 'Umair from Wahb ibn Rabi'ah from 'Abdullah ibn Mas'ud in a similar manner. Al-Bukhari and Muslim also narrated it from the hadith of the two Sufyans, both of them from Mansur from Mujahid from Abu Mu'ammir 'Abdullah ibn Sakhbarah from Ibn Mas'ud, may God be pleased with him, with it. 'Abd al-Razzaq said: Mu'ammir told us from Bahz ibn Hakim from his father from his grandfather from the Prophet, may God bless him and grant him peace, regarding the words of God Almighty: **That your hearing, your sight, and your skins should bear witness against you**, he said: **You will be called on the Day of Resurrection with your mouths covered with scum, and the first thing to be revealed about one of you will be his thigh and his hand.** Mu'ammir said: Al-Hasan recited: **And that was your assumption which you assumed about your Lord that has ruined you**, then he said: The Messenger of God, may God bless him and grant him peace, said: "God Almighty said: 'I am with My servant according to his assumption of Me, and I am with him when he calls upon Me.'" Then al-Hasan paused to consider this and said: "Behold, people's actions are only according to the extent of their assumptions about their Lord. As for the believer, he who has good assumptions about his Lord will do good deeds. As for the disbeliever, And the hypocrite, so they thought badly of God and did bad deeds. Then he said: God Almighty said: 'And you were not hiding yourself from being witnessed against by your ears, your eyes, and your skins, but you thought that God did not know much of what you do. And that is your assumption which you assumed about your Lord that has ruined you.'" The verse. Imam Ahmad said: Al-Nadr bin Ismail Al-Qass, who is Abu Al-Mughira, narrated to us, Ibn Abi Laila narrated to us, on the authority of Abu Al-Zubayr, on the authority of Jabir, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Let none of you die except while having good thoughts about God, for some people have been ruined by their bad thoughts about God. God, the Most High, said: 'And that was your assumption which you assumed about your Lord that has ruined you, and you have become among the losers.'" And God, the Most High, said: **But if they are patient, the Fire will be their abode; but if they seek to repent, they will not be among those who are repented.** That is, it is the same

to them whether they are patient or not; they are in the Fire, with no escape from it and no way out. And if they seek to repent and make excuses, they will have no excuses, and no mistakes will be made to them. Ibn Jarir said: The meaning of the Almighty's saying: **And if they seek repentance** is if they ask to return to the world, they will have no answer. He said: This is like the Almighty's saying, informing us about them: "They will say, 'Our Lord, our misery has overcome us, and we were a people astray. Our Lord, bring us out of it. If we ever return, then we will be wrongdoers.'" He will say, 'Remain despised therein and do not speak to me.'"

Fath al-Qadir

Then He informed about their condition, saying: 24- **If they are patient, then the Fire will be their abode.** That is, if they are patient with the Fire, then the Fire will be their abode: that is, their place of settlement and residence, from which they will not escape. It was also said that the meaning is: If they are patient in this world with the deeds of the people of the Fire, then the Fire will be their abode. **But if they seek repentance, they will not be of those who are repented.** It is said that someone repented to me: meaning he satisfied me after he had angered me, and I asked him to repent, I asked him to be pleased. The meaning is that if they ask him to return them to what they love, he will not do so because they do not deserve that. Al-Khalil said: You say I asked him to repent, so he repented to me: meaning I appeased him, so he appeased me. The meaning of the verse is: If they seek satisfaction, then satisfaction will not come to them, rather they will inevitably go to the Fire. The majority read *yasta'tabawu* with a fatha on the lower letter and a kasra on the second upper ta', in the active form. They read **from the repenters** with the fat-ha on the first letter, as a passive participle. Al-Hasan, Ubayd ibn Umair, and Abu al-Aaliyah read **they repenters** as a passive participle, so **they are not from the repenters** is an active participle: meaning that if God pardons them and returns them to the world, they will not work in obedience to Him, as in His Almighty's saying: **And if they were returned, they would return to what they were forbidden.**

At-Tabarani narrated on the authority of Ibn Abbas, regarding his statement, **And they are distributed**, he said: The first of them is detained for the last of them. Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority regarding the verse, he said: They are pushed. Al-Bukhari, Muslim and others narrated on the authority of Ibn Mas'ud, who said: I was hidden behind the curtains of the Ka'bah when three men came: a Qurayshite and two Thaqifites, or a Thaqif and two Qurayshites, with much flesh on their bellies but little understanding in their hearts. They said words that I did not hear. One of them said: Do you think that God hears what we are saying? The other two said: If we raise our voices, He hears it, but if we do not raise our voices, He does not hear it. The other two said: If He hears any of it, He hears all of it. I mentioned that to the Prophet, peace and blessings be upon him, and God revealed: {And you were not covering yourselves, lest your ears should bear witness against you} until His saying: {of the losers.} Abd al-Razzaq, Ahmad,

Surat Fussilat 41:24

But if they are patient, the Fire will be their abode, and if they seek pardon, they will not be among those who are pardoned.

al-Nasa'i, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim **who authenticated it**, and al-Bayhaqi in al-Ba'th narrated on the authority of Mu'awiyah ibn Haidah that he said: The Messenger of God (peace and blessings of God be upon him) said: **You will be gathered here** - and he pointed with his hand to Syria - "on foot and riding, on your faces, and you will be presented to God with blood on your mouths. The first parts of you to be revealed will be your thigh and your shoulder." The Messenger of God (peace and blessings of God be upon him) recited: **And you were not covering yourself lest your hearing, your sight, and your skins should testify against you.** Ahmad, Abu Dawud al-Tayalisi, Abd ibn Humayd, Muslim, Abu Dawud, Ibn Majah, Ibn Hibban, and Ibn Mardawayh narrated on the authority of Jabir that the Messenger of God (peace and blessings of God be upon him) said: "Let none of you die except while having good thoughts about God, for some people were ruined by their bad thoughts about God. God said: "And that was your assumption which you assumed about your Lord that has ruined you, and you have become among the losers."

Tafsir al-Baghawi

24. **But if they are patient, the Fire will be their abode**, a dwelling place for them. **But if they seek repentance**, they seek to be appeased and ask for forgiveness, **they will not be among those who are appeased**, satisfied. The one who is appeased is the one whose rebuke is accepted and whose request is answered. It is said: So-and-so appeased me, meaning: he satisfied me after he made me angry. I asked him to appease me: I asked him to appease me, meaning: be satisfied.

Tafsir al-Baidawi

24- "If they are patient, the Fire will be their abode." There is no escape for them from it. "And if they seek repentance," they ask for repentance, which is to return to what they love. "They will not be among those who seek repentance. **Those who are granted repentance are similar to what God Almighty says in the narration of** Are we impatient or patient? There is no escape for us. **And it was read**, And if they seek repentance, they will not be among those who seek repentance," meaning if they ask to please their Lord, then they will not do so due to the loss of the ability.

Surat Fussilat 41:25

And We assigned to them companions who made attractive to them what was before them and what was behind them, and the word came into effect against them among nations that had passed on before them of jinn and mankind. Indeed, they were losers.

Tafsir al-Jalalayn

25 - **And We appointed** We caused **for them companions** from among the devils **and they made attractive to them what was before them** of the worldly affairs and the following of desires **and what was behind them** of the Hereafter, by saying there is no resurrection and no reckoning **and the word has come into effect upon them** of the torment, which is, **I will surely fill Hell** in the sentence **of nations that passed on** were destroyed (before them of the jinn and mankind. Indeed, they were losers).

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, meant by His saying: **And We appointed for them companions**, and We sent to them companions from among the devils, and We made them companions for them. We paired them with them, making their ugly deeds seem good to them, so they made that seem good to them.

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

Mention of who said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **And We appointed for them companions**, he said: Satan.

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 have appointed for them companions**, he said: devils.

And His statement: **And they made attractive to them what is before them and what is behind them** means: So their companions from among the devils made attractive to these disbelievers what is before them of worldly matters, so they made that attractive to them and made it beloved to them until they preferred it over matters of the Hereafter. **And what is behind them** means: And they also made attractive to them what is after their death by calling them to deny the Resurrection, and that whoever among them is destroyed will not be resurrected, and that there is no reward or punishment until they believed them in that, and it became easy for them to do whatever they desired, and to commit all the indecencies they enjoyed by making that attractive to themselves.

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

Mention of those who said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **So they made attractive to them what was before them** of the affairs of this world, **and what was behind them** of the affairs of the Hereafter.

And His statement: **And the word has come into effect upon them** means that God Almighty says: And the punishment has become obligatory for them because they have ridden in what their companions have made attractive to them, and they are from among the devils.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of al-Suddi: **And the word has come into effect upon them** he said: the punishment **among nations that have passed on before them of jinn and mankind** God Almighty says: And it has come into effect upon these people for whom We appointed companions from among the devils, who made attractive to them what was before them and what was behind them, the punishment among nations that have passed on before them of their like. It has come into effect upon them from Our punishment like that which has come into effect upon these people, some of them from among the jinn and some of them from among mankind. **Indeed, they were losers** He says: Indeed, those nations upon whom Our punishment has come into effect from among the jinn and mankind were deceived by their exchanging the pleasure and mercy of God for His wrath and punishment.

Tafsir al-Qurtubi

God the Almighty says: **And We appointed for them companions**. Al-Naqqash said: meaning, We appointed for them devils. It was also said: We empowered over them companions who would make sins seem attractive to them. These companions were from the jinn and devils, as well as from mankind. That is, We caused them to have companions. It is said: God appointed so-and-so for so-and-so, meaning, He brought him to him and made him available to him. From this is the saying of God the Almighty: **And We appointed for them companions**. Al-Qushayri said: It is also said, **God appointed for me provision**, meaning, He made it available as I sought it. To appoint is to exchange, and from this is to barter. I bartered with a man, meaning, I exchanged goods with him. They are two qayds, just as you say, **two sellers**. "So they made attractive to them what was before them," of worldly matters, so they made them seem attractive to them until they preferred it to the Hereafter. "And what was behind them," meaning, they made what would come after their death seem attractive to them and called them to deny the matters of the Hereafter. Narrated by Mujahid. It was said that the meaning is **We have appointed for them companions in the Fire and they have made their deeds in this world seem attractive to them**, meaning that we have decreed that this would happen to them and decreed it against them. It was also said that the meaning is that we have made them in need of companions, meaning we have made the poor need the rich to benefit from him, and the rich need the poor to seek help from him, so some of them have made sins seem attractive to others. His

And We assigned to them companions who made attractive to them what was before them and what was behind them, and the word came into effect against them among nations that had passed on before them of jinn and mankind. Indeed, they were losers.

statement, **and what is behind them** is not an apposition to **what is before them**, but rather the meaning is and they have made them forget what is behind them, so this is the omission in it. Ibn Abbas said: **what is before them** is their denial of the matters of the Hereafter **and what is behind them** is procrastination and enticement in this world. Az-Zajaj said: **what is before them** is what they did **and what is behind them** is what they resolved to do. The statement of Mujahid has already been mentioned. It was said that the meaning is for them is the same as what came before of sins **and what is behind them** is what will be done after them. **And the word among nations has come into effect upon them** meaning that the punishment that came into effect upon the nations before them who disbelieved due to their disbelief is due upon them. It has also been said that *in* means *with*, so the meaning is that they are included with the disbelieving nations before them in what they have entered into. It has also been said that **in nations** is in the phrase *nations*, and similar to it is the saying of the poet:

If you are slandered about the best of deeds, others have slandered you.

He wants you to be in a group of others, not in a single dhal. The place of **in nations** is the accusative case as a state of the pronoun in **upon them**, meaning the word is rightfully upon them, being in a group of nations. **Indeed, they were losers** for their deeds in this world, and for themselves and their families on the Day of Resurrection.

Tafsir Ibn Kathir

God the Almighty mentions that it is He who led the polytheists astray, and that this was by His will, being, and power, and He is the Wise in His actions, as He has provided them with companions from among the devils of mankind and jinn. **So they made attractive to them what was before them and what was behind them.** That is, they made their deeds in the past and in relation to the future seem attractive to them, so they saw themselves as nothing but good, as God the Almighty said: "And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion. And indeed, they avert them from the way, while they think that they are [rightly] guided." And His statement, **And the word has come into effect upon them**, that is, the word of punishment, just as it came into effect upon nations that had passed before them, who did as they did from among the jinn and mankind. **Indeed, they were losers.** That is, they and they were equal in loss and destruction. And the Almighty said: **And those who disbelieve say, 'Do not listen to this Qur'an,'** meaning they advised one another not to obey the Qur'an or submit to its commands. **And speak noisily during it**, meaning when it is recited, do not listen to it, as Mujahid said. **And speak noisily during it**, meaning by

bleating, whistling, and making slurred speech at the Messenger of God (peace and blessings of God be upon him) when he recited the Qur'an. Quraysh used to do that. Ad-Dahhak said on the authority of Ibn Abbas. **And speak noisily during it**, they criticize it. Qatada said: "Deny it, reject it, and oppose it. "That you may prevail." This is the state of these ignorant disbelievers and those who follow their path when hearing the Qur'an. God, the Exalted, has commanded His believing servants to do otherwise, as God, the Exalted, said: **And when the Qur'an is recited, listen to it and be silent that you may receive mercy.** Then the Almighty said, defending the Qur'an and taking revenge on those who opposed it from among the disbelievers: **Then We will surely make those who disbelieve taste a severe punishment**, meaning in response to what they relied on in the Qur'an and when they heard it. **And We will surely recompense them with the worst of what they used to do**, meaning with evil deeds. And their evil deeds, "That is the recompense of the enemies of God - the Fire. For them is the eternal home therein as recompense for what they used to deny Our verses. And those who disbelieve say, "Our Lord, show us those who led us astray among the jinn and mankind so that we may place them under our feet so that they will be among the lowest." Sufyan al-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Malik ibn al-Husayn al-Fazari on the authority of his father on the authority of Ali **may God be pleased with him** regarding the words of God the Almighty: **those who led us astray**, he said: Iblis and the son of Adam who killed his brother. And thus al-Awfi narrated on the authority of Ali **may God be pleased with him** something similar. Al-Suddi said on the authority of Ali **may God be pleased with him**: Iblis calls every polytheist with it, and the son of Adam calls every person who commits a major sin with it. Iblis is the one who calls to every evil, from polytheism and what is less than it, and the first son of Adam, as it is proven in the hadith: **No soul is killed unjustly except that the first son of Adam will bear a share of its blood because he was the first to institute killing.** And their saying: **We will place them under our feet** means lower than us in torment so that they will be more severely tormented than us. That is why they said **so that they will be among the lowest** meaning in the lowest level of Hell, as mentioned in Al-A'raf in the followers' question to God Almighty to torment their leaders with double their torment: **He said, 'For each one, double, but you do not know'** meaning that God Almighty gave each one of them what he deserved of torment and punishment according to his work and corruption, as God Almighty said: **Those who disbelieved and averted [people] from the way of God - We will increase for them a punishment over the punishment because they used to corrupt.**

Fath al-Qadir

His saying: 25- "And We appointed for them companions" meaning We prepared companions from

among the devils. Al-Zajjaj said: We caused them to have companions until they led them astray. It was also said that We empowered them with companions, and it was also said that We decreed. The meanings are close, and the root of "appointment" is making things easy and making things easy. "Quarana is the plural of qareen", and they are the devils. He made them like their friends. It was also said that God appointed for them companions in the Fire, but it is more appropriate that this is in this world, based on His statement: "And they made attractive to them what is before them and what is behind them." The meaning is: They made attractive to them what is before them of worldly matters and desires, and they led them to fall into disobeying God by their immersion in it. They made attractive to them what is behind them of the matters of the Hereafter, so they said: There is no resurrection, no reckoning, no Paradise, and no Hell. Al-Zajjaj said: What is before them is what they did, and what is behind them is what they resolved to do. It was also narrated on the authority of Al-Zajjaj that he said: What is before them of the matter of the Hereafter is that there is no resurrection, no Paradise, and no Hellfire, and what is behind them of the matter of this world **and the word has come into effect upon them** means that the punishment has become obligatory and established upon them, and it is the saying of the Most High: **I will surely fill Hell with you and those who follow you among them, all together.** And **among nations** is in the accusative case as a state of the pronoun in **upon them**, and the meaning is: existing among nations. And it was said that *in* means with: that is, with nations of the disbelieving nations that **had passed away** and passed away **before them of the jinn and mankind** in disbelief, and the phrase **they were losers** is an explanation of why they deserved the punishment.

Hereafter and its denial. "And the word has come into effect upon them" meaning the word of torment. "Among nations" among nations like the poet's saying:

If you are not good at what you do, then others have already done it.

It is a state of the genitive pronoun. **Before them, there were jinn and humans**, and they did the same deeds as them. **Indeed, they were losers**, is an explanation of why they deserved the punishment, and the pronoun refers to *them* and to *nations*.

Tafsir al-Baghawi

25. **And We have ordained for them**, that is, We sent and appointed. Muqatil said: We prepared. Al-Zajjaj said: We caused them to be *companions*, peers from among the devils until they led them astray. **And they made attractive to them what was before them**, of the worldly affairs until they preferred it over the Hereafter, **and what was behind them**, of the Hereafter, so they called them to deny it and reject the Resurrection. **And the word has come into effect against them among nations**, [with nations], "that had passed on before them of the jinn and mankind. Indeed, they were losers."

Tafsir al-Baidawi

25- "And We have ordained" and destined. "For them" for the disbelievers. "Companions" are taken by the devils who seize them as one seizes an egg, which is its shell. It was said that the origin of "qayd" is the exchange and from it comes the bartering for opposition. "So they made attractive to them what is before them" of the worldly matter and the following of desires. "And what is behind them" of the matter of the

Surat Fussilat 41:26

And those who disbelieved said, "Do not listen to this Qur'an and speak noisily during it that you may overcome."

Surat Fussilat 41:26

And those who disbelieved said, **Do not listen to this Qur'an and speak noisily during it that you may overcome.**

Tafsir al-Jalalayn

26 - **And those who disbelieved said** when the Prophet, may God bless him and grant him peace, was reciting **Do not listen to this Qur'an and speak noisily during it** they used to speak noisily and the like and shouted during the time of its recitation **that you may overcome** so he would stop reciting.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And those who disbelieved** in God and His Messenger from the polytheists of Quraysh said: **Do not listen to this Qur'an and make noise during it.** That is, they said to those of their allies from the polytheists who obeyed them: Do not listen to the reciter of this Qur'an when he recites it, and do not pay attention to him, and do not follow what is in it and act upon it.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And those who disbelieve say, 'Do not listen to this Qur'an and speak noisily during it that you may overcome.'** He said: This is the saying of the polytheists. They said: Do not follow this Qur'an and be distracted from it.

His saying: **And cover it up with false speech** means: Cover it up with false speech when you hear someone reciting it so that you do not hear him or understand what is in it.

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

Mention of those who said that: Ibn Hamid told us, he said: Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, regarding the statement of God: **Do not listen to this Qur'an and speak noisily during it,** he said: The bleating and whistling, and mixing up speech about the Messenger of God, may God bless him and grant him peace, when he recited, the Quraysh used to do 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: **And they made noises during it,** he said: By bleating, whistling, and mixing up speech when the Messenger of God, may God bless

him and grant him peace, recited the Qur'an, the Quraysh used to do it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **And those who disbelieve say, 'Do not listen to this Qur'an and speak noisily during it':** meaning, they denied it, rejected it, and opposed it. He said: This is the statement of the polytheists of the Arabs.

Abu Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, who said: Some of them said regarding His statement: **And speak noisily therein,** that they should talk and shout so that you will not hear him.

And his saying: **Perhaps you will prevail** means: Perhaps by your action you will prevent those who want to listen to him from listening to him, so that they will not hear him, and if they do not hear him or understand him, they will not follow him. Thus, by your action you will prevail over Muhammad.

Tafsir al-Qurtubi

God the Almighty says: **And those who disbelieve say, Do not listen to this Qur'an and speak noisily during it. When God the Almighty informed about the disbelief of the people of Hud, Salih, and others, He informed about the polytheists of Quraysh and that they denied the Qur'an and said, Do not listen. It was said that the meaning of do not listen" is do not obey.** It is said: I listen to you, meaning I obey you. "and speak noisily during it." Ibn Abbas said: Abu Jahl said that when Muhammad recites, speak eloquently in his face so that he does not know what he is saying. It was also said that they did that because the Qur'an was beyond their power. Mujahid said: The meaning of "and speak noisily during it" is by clapping, clapping, and mixing up speech until it becomes idle talk. Ad-Dahhak said: They spoke a lot so that what he was saying would become confused. Abu Al-Aaliyah and Ibn Abbas also said: Speak about it and criticize it "that you may overcome" Muhammad in his recitation so that he does not speak clearly or win hearts. Isa bin Omar, Al-Jahdary, Abu Ishaq, Abu Haywah and Bakr bin Habib Al-Sahmi read *wal-ghawa* with a damma on the ghayn, which is a dialect of laghā yalghu. The reading of the group is from laghī yalgha. Al-Harawi said: His statement, **and wal-ghāwa fihī** it was said that they opposed him with words that were not understood. It is said: laghwat alghu and algha, and laghī yalghi, three dialects. The meaning of laghwa has already been mentioned in *Al-Baqarah* and it is that which the reality of which is not known and does not occur.

Tafsir Ibn Kathir

God the Almighty mentions that it is He who led the polytheists astray, and that this was by His will, being, and power, and He is the Wise in His actions, as He has provided them with companions from among the

devils of mankind and jinn. **So they made attractive to them what was before them and what was behind them.** That is, they made their deeds in the past and in relation to the future seem attractive to them, so they saw themselves as nothing but good, as God the Almighty said: "And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion. And indeed, they avert them from the way, while they think that they are [rightly] guided." And His statement, **And the word has come into effect upon them**, that is, the word of punishment, just as it came into effect upon nations that had passed before them, who did as they did from among the jinn and mankind. **Indeed, they were losers.** That is, they and they were equal in loss and destruction. And the Almighty said: **And those who disbelieve say, 'Do not listen to this Qur'an,'** meaning they advised one another not to obey the Qur'an or submit to its commands. **And speak noisily during it**, meaning when it is recited, do not listen to it, as Mujahid said. **And speak noisily during it**, meaning by bleating, whistling, and making slurred speech at the Messenger of God (peace and blessings of God be upon him) when he recited the Qur'an. Quraysh used to do that. Ad-Dahhak said on the authority of Ibn Abbas. **And speak noisily during it**, they criticize it. Qatada said: "Deny it, reject it, and oppose it. "That you may prevail." This is the state of these ignorant disbelievers and those who follow their path when hearing the Qur'an. God, the Exalted, has commanded His believing servants to do otherwise, as God, the Exalted, said: **And when the Qur'an is recited, listen to it and be silent that you may receive mercy.** Then the Almighty said, defending the Qur'an and taking revenge on those who opposed it from among the disbelievers: **Then We will surely make those who disbelieve taste a severe punishment**, meaning in response to what they relied on in the Qur'an and when they heard it. **And We will surely recompense them with the worst of what they used to do**, meaning with evil deeds. And their evil deeds, "That is the recompense of the enemies of God - the Fire. For them is the eternal home therein as recompense for what they used to deny Our verses. And those who disbelieve say, "Our Lord, show us those who led us astray among the jinn and mankind so that we may place them under our feet so that they will be among the lowest." Sufyan al-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Malik ibn al-Husayn al-Fazari on the authority of his father on the authority of Ali **may God be pleased with him** regarding the words of God the Almighty: **those who led us astray**, he said: Iblis and the son of Adam who killed his brother. And thus al-Awfi narrated on the authority of Ali **may God be pleased with him** something similar. Al-Suddi said on the authority of Ali **may God be pleased with him**: Iblis calls every polytheist with it, and the son of Adam calls every person who commits a major sin with it. Iblis is the one who calls to every evil, from polytheism and what is less than it, and the first son of Adam, as it is proven in the hadith: **No soul is killed unjustly except that the first son of Adam will bear a share of its blood because he was the first to institute killing.** And their saying: **We will place them under our feet** means lower than us in torment so that they will be more severely tormented than us. That is why they said **so that they will be**

among the lowest meaning in the lowest level of Hell, as mentioned in Al-A'raf in the followers' question to God Almighty to torment their leaders with double their torment: **He said, 'For each one, double, but you do not know'** meaning that God Almighty gave each one of them what he deserved of torment and punishment according to his work and corruption, as God Almighty said: **Those who disbelieved and averted [people] from the way of God - We will increase for them a punishment over the punishment because they used to corrupt.**

Fath al-Qadir

26- **And those who disbelieved said, 'Do not listen to this Qur'an,'** meaning some of them said to one another, **Do not listen to it and do not pay attention to it.** It was said that the meaning of **do not listen is do not obey**, as it is said, **I listened to you**, meaning, **I obeyed you.** "And speak noisily therein," meaning, **obstruct it with idle talk and falsehood**, or raise your voices so that the reader would be confused. Mujahid said, **Be noisy therein with bleating, clapping, and mixing up your speech until it becomes idle talk.** Ad-Dahhak said, **Speak a lot so that what he says will be confused.** Abu Al-Aaliyah said, **Fall into it and criticize it.** The majority of scholars read **and speak noisily** with a fatha on the ghain, from *laghā* if someone speaks idle talk, which is something that is of no benefit, or from *lagha* with a fatha, also with a fatha, as narrated by Al-Akhfash. Isa bin Umar, Al-Jahdary, Ibn Abi Ishaq, Abu Haywah, Bakr bin Habib As-Sahmi, Qatadah, As-Sammak, and Az-Za'farani read it with a damma on the ghain. We have already discussed the use of idle talk in Surat al-Baqarah 2: **Perhaps you will prevail**, meaning that you will prevail over them and make them remain silent.

Tafsir al-Baghawi

26. **And those who disbelieved said**, from the polytheists of Quraysh, **Do not listen to this Qur'an and speak noisily during it.** Ibn Abbas said: He meant, **Listen to it noisily.** Some of them would advise one another, **If you see Muhammad reciting, then oppose him with rajaz poetry and idle talk.** Mujahid said: **And speak noisily during it with bleating and whistling.** Ad-Dahhak said: **Speak excessively so that he will confuse what he is saying.** As-Suddi said: **Shout in his face.** "Perhaps you will overcome," Muhammad in his recitation.

Tafsir al-Baidawi

26- "And those who disbelieved said, 'Do not listen to this Qur'an and speak noisily during it.'" And they opposed it with superstitions or raised their voices with them to confuse the reader. It was read with a damma on the ghain and the meaning is the same. It is said that someone blabbers and that someone talks nonsense. "Perhaps you will overcome" meaning that you will overcome him in his recitation.

Surat Fussilat 41:27

So We will surely make those who disbelieve taste a severe punishment, and We will surely recompense them for the worst of what they used to do.

Surat Fussilat 41:27

So We will surely make those who disbelieve taste a severe punishment, and We will surely recompense them for the worst of what they used to do.

Tafsir al-Jalalayn

27 - God Almighty said about them **Then We will surely make those who disbelieved taste a severe punishment, and We will surely recompense them for the worst of what they used to do** meaning the worst recompense for their actions.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: **Then We will make those who disbelieved** in God from the polytheists of Quraysh who said this statement taste a severe punishment in the Hereafter **and We will recompense them with the worst of what they used to do** meaning: We will reward them for doing this and other actions with the worst recompense for the actions they did in this world.

Tafsir al-Qurtubi

The Almighty says: **Then We will surely make those who disbelieve taste a severe punishment.** It has already been mentioned that tasting is tangible, and the meaning of severe punishment is that which continues and does not cease. It has also been said that it is the punishment in all parts of them. **And We will surely recompense them for the worst of what they used to do.** That is, We will surely recompense them in the Hereafter for the ugliness of the deeds they did in this world. And the worst of deeds is polytheism.

Tafsir Ibn Kathir

God the Almighty mentions that it is He who led the polytheists astray, and that this was by His will, being, and power, and He is the Wise in His actions, as He has provided them with companions from among the devils of mankind and jinn. **So they made attractive to them what was before them and what was behind them.** That is, they made their deeds in the past and in relation to the future seem attractive to them, so they saw themselves as nothing but good, as God the Almighty said: "And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion. And indeed, they avert them from the way, while they think that they are [rightly] guided." And His statement, **And the word has come into effect upon them**, that is, the word

of punishment, just as it came into effect upon nations that had passed before them, who did as they did from among the jinn and mankind. **Indeed, they were losers.** That is, they and they were equal in loss and destruction. And the Almighty said: **And those who disbelieve say, 'Do not listen to this Qur'an,'** meaning they advised one another not to obey the Qur'an or submit to its commands. **And speak noisily during it**, meaning when it is recited, do not listen to it, as Mujahid said. **And speak noisily during it**, meaning by bleating, whistling, and making slurred speech at the Messenger of God (peace and blessings of God be upon him) when he recited the Qur'an. Quraysh used to do that. Ad-Dahhak said on the authority of Ibn Abbas. **And speak noisily during it**, they criticize it. Qatada said: "Deny it, reject it, and oppose it. "That you may prevail." This is the state of these ignorant disbelievers and those who follow their path when hearing the Qur'an. God, the Exalted, has commanded His believing servants to do otherwise, as God, the Exalted, said: **And when the Qur'an is recited, listen to it and be silent that you may receive mercy.** Then the Almighty said, defending the Qur'an and taking revenge on those who opposed it from among the disbelievers: **Then We will surely make those who disbelieve taste a severe punishment**, meaning in response to what they relied on in the Qur'an and when they heard it. **And We will surely recompense them with the worst of what they used to do**, meaning with evil deeds. And their evil deeds, "That is the recompense of the enemies of God - the Fire. For them is the eternal home therein as recompense for what they used to deny Our verses. And those who disbelieve say, "Our Lord, show us those who led us astray among the jinn and mankind so that we may place them under our feet so that they will be among the lowest." Sufyan al-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Malik ibn al-Husayn al-Fazari on the authority of his father on the authority of Ali **may God be pleased with him** regarding the words of God the Almighty: **those who led us astray**, he said: Iblis and the son of Adam who killed his brother. And thus al-Awfi narrated on the authority of Ali **may God be pleased with him** something similar. Al-Suddi said on the authority of Ali **may God be pleased with him**: Iblis calls every polytheist with it, and the son of Adam calls every person who commits a major sin with it. Iblis is the one who calls to every evil, from polytheism and what is less than it, and the first son of Adam, as it is proven in the hadith: **No soul is killed unjustly except that the first son of Adam will bear a share of its blood because he was the first to institute killing.** And their saying: **We will place them under our feet** means lower than us in torment so that they will be more severely tormented than us. That is why they said **so that they will be among the lowest** meaning in the lowest level of Hell, as mentioned in Al-A'raf in the followers' question to God Almighty to torment their leaders with double their torment: **He said, 'For each one, double, but you do not know'** meaning that God Almighty gave each one of them what he deserved of torment and punishment according to his work and corruption, as God Almighty said: **Those who disbelieved and averted [people] from**

the way of God - We will increase for them a punishment over the punishment because they used to corrupt.

Fath al-Qadir

Then He, the Most High, threatened them for that, saying: 27- **Then We will surely make those who disbelieve taste a severe punishment.** This is a threat to all disbelievers, and those with whom the context primarily applies to them are included in it. **And We will surely recompense them for the worst of what they used to do.** That is, We will recompense them in the Hereafter for the worst of the deeds they did in this world. Muqatil said: It is polytheism. It was also said that the meaning is that He will recompense them for the evils of their deeds, not for the good ones, as they do when it comes to maintaining kinship ties and honoring guests, because that is invalid and there is no reward for it given their disbelief.

Tafsir al-Baghawi

27. "Then We will surely make those who disbelieve taste a severe punishment, and We will surely recompense them for the worst of what they used to do in this world, which is associating partners with God.

Tafsir al-Baidawi

27- **Then We will make those who disbelieve taste a severe punishment.** What is meant by them are those who say it, or all the disbelievers. **And We will recompense them for the worst of what they used to do.** Their evil deeds, and something similar has come before.

Surat Fussilat 41:28

That is the recompense of the enemies of God - the Fire. For them therein is an eternal home, a recompense for what they used to deny Our verses.

Surat Fussilat 41:28

That is the recompense of the enemies of God - the Fire. For them therein is an eternal home, a recompense for what they used to deny Our verses.

Tafsir al-Jalalayn

28 - *That* is the severe punishment and the worst recompense **the recompense of the enemies of God** by realizing the second hamza and replacing it with a waw **the Fire** an apposition to the recompense reported about that **for them therein is the eternal home** meaning a residence from which there is no moving **a recompense** in the accusative case as a source by its verb **because they used to deny Our signs** the Qur'an **they denied**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: This is the recompense with which these disbelievers from among the polytheists of Quraysh will be recompensed, the recompense of the enemies of God. Then God the Most High began to describe the description of that recompense and what it is, saying: It is the Fire. So the Fire is an explanation of the recompense and a translation of it, and it is raised by responding to it. Then He said: **For them therein is the home of eternity**, meaning for these polytheists in the Fire is the home of eternity, meaning the home of staying and remaining, without end or time. The home that God the Most High informed them that they will have in the Fire is the Fire, and that is appropriate due to the difference in the two words, just as it is said to you from your town, a righteous home, and from Kufa, a noble home, and the home is Kufa and the town, so that is appropriate due to the difference in the words. It was mentioned to us that in the reading of Ibn Mas'ud, it is: **That is the recompense of the enemies of God, the Fire, the home of eternity**. So in that is the correction of what we said about the interpretation of that, and that is because he translated the home from the Fire.

And His statement: **As a reward for their denial of Our signs**, meaning: We did what We did to these people by punishing them with the Fire for their actions as a reward from Us for their denial in this world of Our signs that We used as evidence against them.

Tafsir al-Qurtubi

The Almighty said: **That is the recompense of the enemies of God - the Fire** meaning that is the severe punishment. Then He explained it by saying **the Fire**. Ibn Abbas read **that is the recompense of the enemies of God - the Fire, the eternal home**, so he translated

home as **the Fire** and this is the metaphor of the verse. *That* is the subject and *recompense* is the predicate and **the Fire** is a substitute for *recompense* or the predicate of an implied subject, and the sentence is in the position of an explanation of the first sentence.

Tafsir Ibn Kathir

God the Almighty mentions that it is He who led the polytheists astray, and that this was by His will, being, and power, and He is the Wise in His actions, as He has provided them with companions from among the devils of mankind and jinn. **So they made attractive to them what was before them and what was behind them**. That is, they made their deeds in the past and in relation to the future seem attractive to them, so they saw themselves as nothing but good, as God the Almighty said: "And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion. And indeed, they avert them from the way, while they think that they are [rightly] guided." And His statement, **And the word has come into effect upon them**, that is, the word of punishment, just as it came into effect upon nations that had passed before them, who did as they did from among the jinn and mankind. **Indeed, they were losers**. That is, they and they were equal in loss and destruction. And the Almighty said: **And those who disbelieve say, 'Do not listen to this Qur'an,'** meaning they advised one another not to obey the Qur'an or submit to its commands. **And speak noisily during it**, meaning when it is recited, do not listen to it, as Mujahid said. **And speak noisily during it**, meaning by bleating, whistling, and making slurred speech at the Messenger of God (peace and blessings of God be upon him) when he recited the Qur'an. Quraysh used to do that. Ad-Dahhak said on the authority of Ibn Abbas. **And speak noisily during it**, they criticize it. Qatada said: "Deny it, reject it, and oppose it. "That you may prevail." This is the state of these ignorant disbelievers and those who follow their path when hearing the Qur'an. God, the Exalted, has commanded His believing servants to do otherwise, as God, the Exalted, said: **And when the Qur'an is recited, listen to it and be silent that you may receive mercy**. Then the Almighty said, defending the Qur'an and taking revenge on those who opposed it from among the disbelievers: **Then We will surely make those who disbelieve taste a severe punishment**, meaning in response to what they relied on in the Qur'an and when they heard it. **And We will surely recompense them with the worst of what they used to do**, meaning with evil deeds. And their evil deeds, "That is the recompense of the enemies of God - the Fire. For them is the eternal home therein as recompense for what they used to deny Our verses. And those who disbelieve say, "Our Lord, show us those who led us astray among the jinn and mankind so that we may place them under our feet so that they will be among the lowest." Sufyan al-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Malik ibn al-Husayn al-Fazari on the authority of his father on

the authority of Ali **may God be pleased with him** regarding the words of God the Almighty: **those who led us astray**, he said: Iblis and the son of Adam who killed his brother. And thus al-Awfi narrated on the authority of Ali **may God be pleased with him** something similar. Al-Suddi said on the authority of Ali **may God be pleased with him**: Iblis calls every polytheist with it, and the son of Adam calls every person who commits a major sin with it. Iblis is the one who calls to every evil, from polytheism and what is less than it, and the first son of Adam, as it is proven in the hadith: **No soul is killed unjustly except that the first son of Adam will bear a share of its blood because he was the first to institute killing**. And their saying: **We will place them under our feet** means lower than us in torment so that they will be more severely tormented than us. That is why they said **so that they will be among the lowest** meaning in the lowest level of Hell, as mentioned in Al-A'raf in the followers' question to God Almighty to torment their leaders with double their torment: **He said, 'For each one, double, but you do not know'** meaning that God Almighty gave each one of them what he deserved of torment and punishment according to his work and corruption, as God Almighty said: **Those who disbelieved and averted [people] from the way of God - We will increase for them a punishment over the punishment because they used to corrupt**.

Fath al-Qadir

And the reference in His saying: 28- *That* is to what came before, and it is a subject and its predicate is the recompense of the enemies of God, or the predicate of a deleted subject: meaning that is the matter, and the phrase **the recompense of the enemies of God is the Fire** explains the sentence before it, and the first is better and the Fire is an apposition to the recompense, or a substitute for it, or the predicate of a deleted subject, or a subject and the predicate **for them therein is the home of eternity**. According to the first three interpretations, the phrase **for them therein is the home of eternity** is a resumption confirming what came before it, and the meaning of the home of eternity is the permanent abode that has no interruption **as recompense for what they used to deny Our verses** meaning they are recompensed as a recompense for their denial of the verses of God. Muqatil said: He means that they deny that the Qur'an is from God, and based on this the expression of the meaning of denial is because it is the cause of it, establishing the cause in the place of the effect.

Tafsir al-Baghawi

28. *That*, which I mentioned of the severe punishment, **is the recompense of the enemies of God**. Then He explained that recompense and said: **The Fire**, meaning: it is the Fire, **for them therein**, meaning: in the Fire, **is the eternal home**, the home of residence from which there is no moving, **as recompense for what they used to deny Our signs**.

Tafsir al-Baidawi

28- *That* refers to the worst. **The recompense of the enemies of God** is its predicate. **The Fire** is an apposition to *recompense* or a deleted predicate. **For them therein** is in the Fire. **The eternal home** is their abode, and it is like saying: In this home is the home of pleasure, and by the home you mean the home itself, although the intended meaning is the description. **A recompense for what they used to deny Our verses** they denied the truth or they used to ignore it, and the mention of denial is the cause of the idle talk.

Surat Fussilat 41:29

And those who disbelieved said, "Our Lord, show us those who misled us among the jinn and mankind so that we may put them under our feet so that they will be among the lowest."

Surat Fussilat 41:29

And those who disbelieved said, **Our Lord, show us those who misled us among the jinn and mankind so that we may put them under our feet so that they will be among the lowest.**

Tafsir al-Jalalayn

29 - **And those who disbelieved** in the Fire will say, **Our Lord, show us those who led us astray among the jinn and mankind** meaning Iblis and Cain, the people of disbelief and murder **so that we may place them under our feet** in the Fire **so that they may be among the lowest** in punishment more severe than us.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And those who disbelieved in God and His Messenger will say on the Day of Resurrection after He has put them into Hell: **O our Lord, show us those who led us astray from among Your creation of jinn and humans.** And it was said: The one who

He is from the jinn, Iblis, who is from the human being, the son of Adam, who killed his brother.

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Thabit al-Haddad, on the authority of Hubbah al-Arni, on the authority of Ali ibn Abi Talib, may God be pleased with him, regarding his statement: **Show us those who led us astray among the jinn and mankind**, he said: Abtis the devils and the son of Adam who killed his brother.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Salamah, on the authority of Malik ibn Husayn, on the authority of his father, on the authority of Ali, may God be pleased with him, regarding his statement: **Our Lord, show us those who led us astray among the jinn and mankind**, he said: Satan and the son of Adam who killed his brother.

Ibn Al-Muthanna told us, he said: Wahb bin Jarir told us, he said: Shu'bah told us, on the authority of Salamah bin Kuhayl, on the authority of Abu Malik and Ibn Malik, on the authority of his father, on the authority of Ali, may God be pleased with him: **Our Lord, show us those who led us astray among the jinn and mankind.** He said: The son of Adam who killed his brother, and Iblis is the devil.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, on the authority of Ali ibn Abi Talib, may God be pleased with him, regarding His statement: **Our Lord, show us those who led us astray among the jinn and mankind...** the verse, that they are the son of Adam, the murderer,

and Iblis, the devil. As for the son of Adam, every person who commits a major sin will call upon him and will enter Hellfire because of his call. As for Iblis, every person who commits polytheism will call upon him and they will both be in Hellfire.

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us: Muammar told us, on the authority of Qatada: **Our Lord, show us those who led us astray among the jinn and mankind** refers to Satan and the son of Adam who killed his brother.

And His statement: **We will place them under our feet so that they will be among the lowest.** He says: We will place these two who led us astray under our feet, because the gates of Hell are lower than each other, and whoever is lower than it is more severe for his people, and the punishment of his people is more severe. Therefore, the disbelievers asked their Lord to show them the two who led them astray so that they would be lower than them so that they would be in the most severe punishment in the lowest level of Hell.

Tafsir al-Qurtubi

God the Almighty says: **And those who disbelieved will say**, meaning in the Fire, so He mentioned it in the past tense, but the intended meaning is the future, **Our Lord, show us those who led us astray among the jinn and mankind**, meaning Satan and the son of Adam who killed his brother. According to Ibn 'Abs, Ibn Mas'ud, and others, this is the hadith attributed to the Prophet: **There is no Muslim who is killed unjustly, except that the first father of Adam will bear a share of his sin because he was the first to institute killing.** Narrated by Al-Tirmidhi. It was also said that it means genus, but it is based on the dual form due to the difference in gender. **We will place them under our feet so that they will be among the lowest.** They asked for that in order to be cured by placing them under their feet, **so that they will be among the lowest** in the Fire, which is the lowest level. They asked that God double the punishment of those who were the cause of their misguidance among the jinn and mankind. Ibn Muhaisin and Al-Susi read, on the authority of Abu 'Amr, Ibn 'Amir, Abu Bakr, and Al-Mufaddal, **show us** with the ra' pronounced as sukoon, and also with the ra' pronounced as sukoon, according to Abu 'Amr, and also with the ra' pronounced as sukoon. The rest satiated her brokenness, and it was mentioned in *Al-A'raf*.

Tafsir Ibn Kathir

God the Almighty mentions that it is He who led the polytheists astray, and that this was by His will, being, and power, and He is the Wise in His actions, as He has provided them with companions from among the devils of mankind and jinn. **So they made attractive to them what was before them and what was behind them.** That is, they made their deeds in the past and in

relation to the future seem attractive to them, so they saw themselves as nothing but good, as God the Almighty said: "And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion. And indeed, they avert them from the way, while they think that they are [rightly] guided." And His statement, **And the word has come into effect upon them**, that is, the word of punishment, just as it came into effect upon nations that had passed before them, who did as they did from among the jinn and mankind. **Indeed, they were losers.** That is, they and they were equal in loss and destruction. And the Almighty said: **And those who disbelieve say, 'Do not listen to this Qur'an,'** meaning they advised one another not to obey the Qur'an or submit to its commands. **And speak noisily during it**, meaning when it is recited, do not listen to it, as Mujahid said. **And speak noisily during it**, meaning by bleating, whistling, and making slurred speech at the Messenger of God (peace and blessings of God be upon him) when he recited the Qur'an. Quraysh used to do that. Ad-Dahhak said on the authority of Ibn Abbas. **And speak noisily during it**, they criticize it. Qatada said: "Deny it, reject it, and oppose it. "That you may prevail." This is the state of these ignorant disbelievers and those who follow their path when hearing the Qur'an. God, the Exalted, has commanded His believing servants to do otherwise, as God, the Exalted, said: **And when the Qur'an is recited, listen to it and be silent that you may receive mercy.** Then the Almighty said, defending the Qur'an and taking revenge on those who opposed it from among the disbelievers: **Then We will surely make those who disbelieve taste a severe punishment**, meaning in response to what they relied on in the Qur'an and when they heard it. **And We will surely recompense them with the worst of what they used to do**, meaning with evil deeds. And their evil deeds, "That is the recompense of the enemies of God - the Fire. For them is the eternal home therein as recompense for what they used to deny Our verses. And those who disbelieve say, "Our Lord, show us those who led us astray among the jinn and mankind so that we may place them under our feet so that they will be among the lowest." Sufyan al-Thawri said on the authority of Salamah ibn Kuhayl on the authority of Malik ibn al-Husayn al-Fazari on the authority of his father on the authority of Ali **may God be pleased with him** regarding the words of God the Almighty: **those who led us astray**, he said: Iblis and the son of Adam who killed his brother. And thus al-Awfi narrated on the authority of Ali **may God be pleased with him** something similar. Al-Suddi said on the authority of Ali **may God be pleased with him**: Iblis calls every polytheist with it, and the son of Adam calls every person who commits a major sin with it. Iblis is the one who calls to every evil, from polytheism and what is less than it, and the first son of Adam, as it is proven in the hadith: **No soul is killed unjustly except that the first son of Adam will bear a share of its blood because he was the first to institute killing.** And their saying: **We will place them under our feet** means lower than us in torment so that they will be more severely tormented than us. That is why they said **so that they will be among the lowest** meaning in the lowest level of Hell, as mentioned in Al-A'raf in the followers' question to God Almighty to torment their leaders with double their

torment: **He said, 'For each one, double, but you do not know'** meaning that God Almighty gave each one of them what he deserved of torment and punishment according to his work and corruption, as God Almighty said: **Those who disbelieved and averted [people] from the way of God - We will increase for them a punishment over the punishment because they used to corrupt.**

Fath al-Qadir

29- **And those who disbelieved will say, 'Our Lord, show us those who led us astray among the jinn and mankind.'** They said this while they were in the Fire. The past tense is mentioned to indicate that it will definitely happen. What is meant is that they asked God, the Exalted, to show them who had led them astray from among the jinn and mankind, from the devils who used to tempt them and urge them to commit sins, and from the leaders who used to make disbelief seem attractive to them. It was said that what was meant was Iblis and Cain because they were the ones who legislated sin for the children of Adam. The majority of scholars read *arna* with a kasra on the ra'. Ibn Muhaysin and Al-Susi, on the authority of Abu Amr and Ibn Amir, read it with a sukoon on the ra'. Abu Bakr and Al-Mufaddal read it the same way, and they are two dialects with the same meaning. Al-Khalil said: If you say, **Show me your garment**, with the kasra, it means, **Show it to me**, and with the sukoon, **Give it to me**. "We will put them under our feet," meaning, we will trample them with our feet to get rid of them. It was also said, **We will put them below us in the fire**, "so that they will be among the lowest," in a place there, or so that they will be among the most humiliated and disgraced. It was also said, **so that their punishment will be more severe than ours.**

Tafsir al-Baghawi

29. **And those who disbelieved will say**, meaning, in the Fire, **Our Lord, show us those who led us astray among the jinn and mankind**, meaning Iblis and Cain, the sons of Adam who killed his brother because they committed the sin, **that we may place them under our feet**, in the Fire, **that they may be among the lowest**, meaning that they may be in the lowest level of the Fire. Ibn Abbas said: **So that they may be more severely punished than us.**

Tafsir al-Baidawi

29- **And those who disbelieved will say, 'Our Lord, show us those who misled us among the jinn and mankind.'** Meaning the two types of devils who lead us astray and disobey. It was said that they are Iblis and Cain, for they set the example of disbelief and murder. Ibn Kathir, Ibn Amir, Yaqub, Abu Bakr, and Al-Soussi read **show us** with a light *thigh* like *thigh* in *thigh*. Al-Duri read it with a shortened *kasra* on the ra. "We will place them under our feet" means we will trample them in revenge for them. It was also said that we will place them in the lowest depths. **So that they will be among the lowest** in place or humiliation.

Surat Fussilat 41:30

Indeed, those who have said, "Our Lord is God," and then remained on a right course—the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised."

Surat Fussilat 41:30

Indeed, those who have said, **Our Lord is God**, and then remained on a right course—the angels will descend upon them, [saying], **Do not fear and do not grieve but receive good tidings of Paradise, which you were promised**.

Tafsir al-Jalalayn

30 - **Indeed, those who have said, Our Lord is God, and then remained on a right course** in monotheism and other things that are required of them **the angels will descend upon them** at death *saying* that you should not *fear* death and what comes after it **and do not grieve** over what you have left behind of family and children, for we will replace you in it **and receive good tidings of Paradise, which you were promised**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Indeed, those who say, 'Our Lord is God,'** alone, with no partner, and disavow all gods and rivals, **then remained steadfast** on the oneness of God, and did not mix the oneness of God with associating others with Him, and ended up obeying Him in what He commanded and forbade.

In a similar manner to what we have said about this, the report came from the Messenger of God, may God bless him and grant him peace, and the people of interpretation said it with their differences, regarding the meaning of his saying: **Then they were steadfast**, mentioning the report about that from the Messenger of God, may God bless him and grant him peace.

Amr bin Ali told us: Salim bin Qutaybah Abu Qutaybah told us: Suhayl bin Abi Hazm al-Qat'i told us, on the authority of Thabit al-Bunani, on the authority of Anas bin Malik that the Messenger of God, may God bless him and grant him peace, recited: **Indeed, those who say, 'Our Lord is God,' and then remain steadfast**, he said: The people said it, then most of them disbelieved, so whoever dies upon it is among those who remain steadfast.

Some of them said: It means: They did not associate anything with Him, but they remained committed to monotheism.

Mention of those who said that: Ibn Bashir told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Abu Ishaq, on the authority of Amir ibn Sa'd, on the authority of Sa'id ibn Imran, he said: I read this verse in the presence of Abu Bakr al-Siddiq, may God be pleased with him: **Indeed, those who say, 'Our Lord is God,' and then remain steadfast**, he said: They are those who do not associate anything with

God.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, with his chain of transmission, on the authority of Abu Bakr al-Siddiq, may God be pleased with him, the same.

He said: Jarir bin Abdul Hamid and Abdullah bin Idris narrated to us, on the authority of Al-Shaibani, on the authority of Abu Bakr bin Abi Musa, on the authority of Al-Aswad bin Hilal, on the authority of Abu Bakr al-Siddiq, may God be pleased with him, that he said to his companions: **Those who say, 'Our Lord is God,' and then remain steadfast**, he said: They said, "Our Lord is God," and then acted upon it. He said: You have interpreted it in the wrong way. "Those who say, 'Our Lord is God,' and then remain steadfast" are those who did not equate it with polytheism or anything else.

Abu Kurayb and Abu al-Sa'ib told us: Ibn Idris told us: Al-Shaibani told us, on the authority of Abu Bakr ibn Abi Musa, on the authority of al-Aswad ibn Hilal al-Maharibi, who said: Abu Bakr said: What do you say about this verse: **Indeed, those who say, 'Our Lord is God,' and then remain steadfast**, he said: So they said, **Our Lord is God**, and then remained steadfast from sin. Abu Bakr said: You have taken it upon yourself in the wrong context. They said, **Our Lord is God**, and then remained steadfast, and did not turn to any god other than Him.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Layth, on the authority of Mujahid: **Indeed, those who say, 'Our Lord is God,' and then remain on a right course**, he said: meaning, on: There is no god but God.

He said: Hakam told us on the authority of Amr, on the authority of Mansour, on the authority of Mujahid, **Indeed, those who say, 'Our Lord is God,' and then remain steadfast**, he said: They submitted and did not associate partners with Him until they joined Him.

He said: Jarir narrated to us, on the authority of Mansour, on the authority of Mujahid, regarding his statement: **Those who say, 'Our Lord is God,' and then remain steadfast**, he said: They are those who said, **Our Lord is God**, and then did not associate anything with Him until they joined Him.

He said: Hakam told us, he said: Amr told us, on the authority of Mansour, on the authority of Jami' bin Shaddad, on the authority of Al-Aswad bin Hilal, the same.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **Indeed, those who say, 'Our Lord is God,' and then remain on a right course**, he said: They continued on that.

Saad bin Abdullah bin Abdul Hakam told me: Hafs bin Omar told us: Al-Hakam bin Abaan told us on the authority of Ikrimah regarding his statement: **Indeed, those who say, 'Our Lord is God,' and then remain**

steadfast, he said: They remained steadfast in testifying that there is no god but God.

Others said: The meaning of this is: Then they remained steadfast in obeying him.

It was mentioned that he said that: Ahmad bin Mani' told us, he said: Abdullah bin Mubarak told us, he said: Yunus bin Yazid told us on the authority of Al-Zuhri, he said: Omar, may God be pleased with him, recited on the pulpit, **Indeed, those who say, 'Our Lord is God,' and then remain steadfast**, he said: They remained steadfast by God's obedience, and they did not swerve like a fox.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Indeed, those who say, 'Our Lord is God,' and then remain steadfast**, he said: They remained steadfast in obeying God. When al-Hasan recited it, he would say: O God, You are our Lord, so grant us steadfastness.

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: **Indeed, those who say, 'Our Lord is God,' and then remain steadfast**, meaning: in performing His obligatory duties.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Indeed, those who say, 'Our Lord is God,' and then remain steadfast**, he said: in the worship of God and in obedience to Him.

His saying: **The angels descend upon them** means: The angels descend upon them when death descends upon them.

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

Mention of those who said that: Ibn Hamid told us, he said: 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: **The angels will descend upon them, [saying], 'Do not fear and do not grieve,'** he said: at death.

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, the same.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **The angels descend upon them.** He said: At death.

His saying: **That you should not fear and not grieve** means: The angels will descend upon them, telling them not to fear and not to grieve. So *that* is in the accusative case if that is its meaning.

It was reported that Abdullah used to recite this verse: **The angels will descend upon them, [saying], 'Do not fear and do not grieve.'** Meaning: They will descend upon them, saying, **Do not fear and do not grieve.** What he meant by **Do not fear** is what you will do after your death, and **Do not grieve** about what you will

leave behind.

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

Mention of who said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **That you do not fear and do not grieve.** He said: Do not fear what is before you, and do not grieve over what is after you.

Yunus told me: Yahya bin Hassan told us, on the authority of Muslim bin Khalid, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **The angels will descend upon them, [saying], 'Do not fear and do not grieve.'** He said: Do not fear what you will face in the Hereafter, and do not grieve over what you have left behind of your worldly life, of family and children, for We will replace all of that for you.

It was said: That is in the afterlife.

Mention of the one who said that: Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement: **The angels will descend upon them, saying, 'Do not fear and do not grieve, but receive good tidings of Paradise.'** That is in the Hereafter.

And His statement: **And be glad with the Paradise which you were promised.** He says: And be happy that in the Hereafter you will have the Paradise which you were promised in this world because of your faith in God and your steadfastness in obeying Him.

As Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **And receive good tidings of Paradise, which you were promised** in this world.

Tafsir al-Qurtubi

The Almighty said: **Indeed, those who have said, 'Our Lord is God,' and then remained on a right course,** 'Ata' said on the authority of Ibn Abbas: This verse was revealed about Abu Bakr al-Siddiq **may God be pleased with him**, because the polytheists said, 'Our Lord is God, and the angels are His daughters, and these are our intercessors with God.' Why did they not remain on a right course? Abu Bakr said, 'Our Lord is God alone, with no partner, and Muhammad (peace and blessings of God be upon him) is His servant and Messenger,' so he remained on a right course. In al-Tirmidhi on the authority of Anas ibn Malik: The Messenger of God (peace and blessings of God be upon him) recited, **Indeed, those who have said, 'Our Lord is God,' and then remained on a right course,** and he said, "People are deaf and disbelieving, most of them. Whoever dies upon this **the path** is among those who remained on a right course." He said, **A strange hadith.** It is narrated in this verse from the Prophet (peace and blessings of God be upon him), Abu Bakr, Umar, Uthman, and Ali, that the meaning of **they were steadfast** is mentioned. In Sahih Muslim, it is narrated on the authority of Sufyan ibn Abdullah Al-Thaqafi, who said: I said, O Messenger of God, tell me

Surat Fussilat 41:30

Indeed, those who have said, "Our Lord is God," and then remained on a right course—the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised."

something about Islam that I will not ask anyone about after you - and in another narration - other than you. He said: Say, **Believe in God, then be steadfast.** At-Tirmidhi added: I said, O Messenger of God, what do you fear most for me? He took hold of his tongue and said, *This*. It is narrated on the authority of Abu Bakr Al-Siddiq **may God be pleased with him** that he said, **Then they were steadfast**, and they did not associate anything with God. Al-Aswad ibn Hilal narrated that he said to his companions: What do you say about these two verses: **Indeed, those who say, 'Our Lord is God,' and then remain steadfast** and **Those who believe and do not mix their belief with injustice** (Al-An'am 6:82)? They said: They remained steadfast, so they did not sin or mix their belief with wrongdoing. Abu Bakr said: You have interpreted it incorrectly: **They said, 'Our Lord is God,' and then remained steadfast.** It was narrated that Umar **may God be pleased with him** said on the pulpit while delivering a sermon: **Indeed, those who say, 'Our Lord is God,' and then remained steadfast**, and he said: By God, they remained steadfast on the path of His obedience, and then did not foam like the foam of foxes. Uthman **may God be pleased with him** said: Then they sincerely did their work for the sake of God. Ali **may God be pleased with him** said: Then they performed the obligatory duties. The sayings of the Tabi'in are similar. Ibn Zayd and Qatadah said: They remained steadfast in obedience to God. Al-Hasan said: They remained steadfast in the path of God, so they acted in obedience to Him and avoided disobeying Him. Mujahid and Ikrimah said: They remained steadfast in their testimony that there is no god but God until they died. Sufyan ath-Thawri said: They acted in accordance with what they said. Ar-Rabi' said: They turned away from everything but God. Al-Fudayl ibn 'Iyadh said: They renounced the transient and desired the everlasting. It was also said: They remained steadfast in secret as they remained steadfast in their confession. It was also said: They remained steadfast in action as they remained steadfast in their words. Anas said: When this verse was revealed, the Prophet (peace and blessings of God be upon him) said: They are my nation, by the Lord of the Kaaba. Imam Ibn Fawrak said: The age is the age of seeking, like in seeking rain, meaning they asked God to make them steadfast in the religion. When Al-Hasan would recite this verse, he would say: O God, You are our Lord, so grant us steadfastness.

I said: Although these sayings overlap, their summary is as follows: They were moderate in their obedience to God in terms of belief, word and deed, and they persisted in that. **The angels descend upon them.** Ibn Zayd and Mujahid said: At the time of death. Muqatil and Qatadah said: When they rise from their graves for the Resurrection. Ibn Abbas said: It is good report for them from the angels in the Hereafter. Waki' and Ibn Zayd said: Good report is given in three situations: At death, in the grave and at the time of the Resurrection. **That you do not fear** means by **that you do not fear**, so the preposition was omitted. Mujahid said: Do not fear death. **And do not grieve** over your children, for God is

your successor over them. Ata' ibn Abi Rabah said: Do not fear the rejection of your reward, for it will be accepted. Do not grieve over your sins, for I will forgive them. Ikrimah said: Do not fear before you, and do not grieve over your sins. **And receive good tidings of Paradise, which you were promised.**

Tafsir Ibn Kathir

God the Almighty says: **Indeed, those who have said, 'Our Lord is God,' and then remained steadfast**, meaning, they have sincerely devoted their actions to God and acted in obedience to God the Almighty in accordance with what God has prescribed for them. Al-Hafiz Abu Ya'la al-Mawsili said: Al-Jarrah told us, Salim ibn Qutaybah Abu Qutaybah al-Sha'iri told us, Suhayl ibn Abi Hazm told us, Thabit told us, on the authority of Anas ibn Malik **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) recited to us this verse: **Indeed, those who have said, 'Our Lord is God,' and then remained steadfast**, some people had said it, then most of them disbelieved. So whoever says it until he dies has remained steadfast in it. This is how it was narrated by al-Nasa'i in his Tafsir, as well as al-Bazzar and Ibn Jarir on the authority of Amr ibn Ali al-Fallas on the authority of Salim ibn Qutaybah with this same chain of transmission. This is how it was narrated by Ibn Abi Hatim on the authority of his father on the authority of al-Fallas with this same chain of transmission. Then Ibn Jarir said: Ibn Bashir told us, Abdur-Rahman told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Amir ibn Saad, on the authority of Saeed ibn Namran, who said: I recited this verse in the presence of Abu Bakr al-Siddiq **may God be pleased with him**: **Indeed, those who say, 'Our Lord is God,' and then remain steadfast**, he said: **They are those who do not associate anything with God.** Then he narrated from the hadith of al-Aswad ibn Hilal, who said: Abu Bakr al-Siddiq **may God be pleased with him** said: "What do you say about this verse: 'Indeed, those who say, 'Our Lord is God,' and then remain steadfast,' from a sin? He said: "You have interpreted it in a wrong light: They said, 'Our Lord is God,' and then remained steadfast, and did not turn to any other god other than Him." This is what Mujahid, Ikrimah, al-Suddi, and others said. Ibn Abi Hatim said: Abu Abdullah al-Dhaharani told us, Hafs ibn Umar al-Adli told us, on the authority of al-Hakam ibn Abaan, on the authority of Ikrimah, who said: Ibn Abbas **may God be pleased with them both** was asked: **Which verse in the Book of God, the Most High, is the most permissible?** He said: **Indeed, those who say, 'Our Lord is God,' and then remain steadfast**, on the testimony that there is no god but God. Al-Zuhri said: Omar, may God be pleased with him, recited this verse on the pulpit and then said: By God, they were steadfast in obedience to God and did not deviate like foxes.

Ali bin Abi Talha said on the authority of Ibn Abbas,

may God be pleased with them both, **They said, 'Our Lord is God,' then they remained steadfast** in performing His obligations. Qatada said the same: Al-Hasan used to say, **O God, You are our Lord, so grant us steadfastness.** Abu Al-Aaliyah said, **Then they remained steadfast,** they devoted religion and deeds to Him.

Imam Ahmad said: Hisham told us, Ya'la ibn Ata' told us, on the authority of Abdullah ibn Sufyan al-Thaqafi, on the authority of his father, that a man said: O Messenger of God, command me to do something in Islam that I will not ask anyone about after you. The Messenger of God (peace and blessings be upon him) said: **Say, 'I have believed in God,' then be steadfast.** I said: **What should I fear?** He pointed to his tongue. An-Nasa'i narrated it from the hadith of Shu'bah, on the authority of Ya'la ibn Ata', with this chain of transmission. Then Ahmad said: Yazid ibn Harun told us, Ibrahim ibn Sa'd told us, Ibn Shihab told me, on the authority of Muhammad ibn Abd al-Rahman ibn Ma'iz al-Ghamidi, on the authority of Sufyan ibn Abdullah al-Thaqafi, who said: I said: O Messenger of God, tell me something that I may hold fast to. He (peace and blessings be upon him) said: **Say, 'My Lord is God,' then be steadfast.** I said: O Messenger of God, what is the thing that you fear most for me? The Messenger of God (peace and blessings be upon him) took hold of the tip of his tongue and said: *This*. And this is how At-Tirmidhi and Ibn Majah narrated it from the hadith of Az-Zuhri, with this chain of transmission. At-Tirmidhi said: It is hasan sahih. Muslim included it in his Sahih, and al-Nasa'i included it on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Sufyan ibn Abdullah al-Thaqafi, who said: I said, O Messenger of God, tell me something about Islam that I will not ask anyone about after you. He, may God bless him and grant him peace, said: **Say, 'I have believed in God,' then be steadfast.** And he mentioned the rest of the hadith. And the Almighty's saying: **The angels will descend upon them.** Mujahid, As-Suddi, Zayd ibn Aslam and his son said: meaning at death, saying: **Do not fear.** Mujahid, Ikrimah and Zayd ibn Aslam said: meaning, regarding what you will face in the Hereafter. **And do not grieve** over what you left behind in this world, such as children, family, wealth or debt, for We will replace it for you. **And receive good tidings of Paradise, which you were promised.** They give them good tidings of the departure of evil and the attainment of good. This is as came in the hadith of Al-Baraa' **may God be pleased with him**, who said: "The angels say to the soul of the believer: Come out, O good soul, in the good body that you inhabited. Come out to a spirit and fragrance and a Lord who is not angry." It was said that the angels will descend upon them on the day they emerge from their graves. This was narrated by Ibn Jarir on the authority of Ibn Abbas and As-Suddi. Ibn Abi Hatim said: Abu Zur'ah told us, Abd al-Salam ibn Muthahhar told us, Ja'far ibn Sulayman told us, he said: I heard Thabit reciting Surah Ha Mim as-Sajdah until he reached: **Indeed, those who say, 'Our Lord is God,' and then remain on a right course - upon them the angels will descend.** Then he stopped and said: "It has reached us that when God raises a believing slave from his grave, the two angels who were with him in this world meet him and say, 'Do not fear and do not grieve. And receive

good tidings of Paradise, which you were promised." He said: So God will guarantee his fear from Him and will comfort his eyes. There is no greater fear people have on the Day of Resurrection than that it will be a comfort to the believer's eyes because of God's guidance to him and because of his deeds in this world. Zayd ibn Aslam said: **They will give him good tidings at his death, in his grave, and when he is raised.**

Narrated by Ibn Abi Hatim. This statement encompasses all the statements and is very good and is the reality. And the saying of the Blessed and Exalted: **We are your allies in this world and in the Hereafter**, meaning the angels will say to the believers when they are dying, "We were your allies in this world, guiding you, granting you success, and protecting you, and granting you success and protection by the command of God. And likewise, We will be with you in the Hereafter, keeping you company when you are lonely in the graves and when the Trumpet is blown, and keeping you safe on the Day of Resurrection and bringing you across the straight path and leading you to the Gardens of Bliss. "And therein you will have whatever your souls desire," meaning in Paradise, from everything you choose of what your souls desire and what pleases your eyes. **And therein you will have whatever you ask for**, meaning whatever you ask for, you will find it and it will be presented to you as you chose. **An accommodation from a Forgiving, Most Merciful**, meaning hospitality and giving from one who is Forgiving of your sins, Merciful to you, Kind, as He forgives, conceals, has mercy, and is kind. Ibn Abi Hatim mentioned here the hadith of the marketplace of Paradise, in the words of God the Almighty: "And therein you will have whatever your souls desire, and therein you will have whatever you request. An accommodation from a Forgiving, Most Merciful." He said: My father told us, Hisham ibn Ammar told us, Abdul Hamid ibn Habib ibn Abi Al-Ashreen Abu Saeed told us, Al-Awza'i told us, Hassan ibn Atiyyah told me, on the authority of Saeed ibn Al-Musayyab, that he met Abu Hurairah, may God be pleased with him, and Abu Hurairah, may God be pleased with him, said: I ask God to bring me and you together in the marketplace of Paradise. Saeed said: Is there a marketplace in it? He said: Yes, the Messenger of God, may God bless him and grant him peace, informed me that when the people of Paradise enter it and descend due to the excellence of their deeds, permission will be given to them in the space of a Friday from the days of this world, and they will visit God the Almighty, and His Throne will be brought out to them and He will appear to them in a garden from the gardens of Paradise, and pulpits of light will be placed for them, and pulpits of pearls, and pulpits of rubies, and pulpits of emeralds, and pulpits of gold, and pulpits of silver, and the lowest of them, and the lowest among them, will sit on mounds of musk and camphor, and they will not see the owners of thrones in a better seat than themselves. Abu Hurairah **may God be pleased with him** said: I said, O Messenger of God, will we see our Lord? He (peace and blessings of God be upon him) said, "Yes. Do you doubt seeing the sun and the moon on the night of the full moon?" We said, *No*. He (peace and blessings of God be upon him) said, "Likewise, you will not doubt seeing your Lord, the Most High, and no one will remain in that assembly except that God will attend to him, to the point that He will say to a man among

Indeed, those who have said, "Our Lord is God," and then remained on a right course—the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised."

them, 'O so-and-so, son of so-and-so, do you remember the day you did such-and-such?' He will remind him of his treachery in the world, 'O Lord, did You not forgive me?' He will say, 'Yes, and it is by the breadth of My forgiveness that you have attained this station.' While they are in that state, a cloud will cover them from above and rain down upon them a perfume the likes of whose fragrance they have never known before.' He said, 'Then our Lord, the Mighty and Sublime, will say, 'Rise to what I have prepared for you of honor and take whatever you desire.' He said, 'So we will come to a marketplace surrounded by angels, in which there is that which no eyes have seen the like of, no ears have heard, and no heart has imagined.' He said, 'And whatever we desire will be brought to us. Nothing will be bought or sold there.' In that marketplace, people will find The people of Paradise will be with one another. He said: A man of high status will come forward and meet one of lower status. There will be no lowly person among them, and he will be startled by what he sees of clothing. No sooner has he finished speaking than he will be seen wearing something better than it. This is because no one should be sad there. Then we will return to our homes and our wives will meet us and say: Welcome to our beloved. You have come and you have more beauty and fragrance than what you left us with. He will say: Today we have sat with our Lord, the Almighty, the Blessed and the Exalted, and it is our right to return with the same as we returned with. Al-Tirmidhi narrated it in Sifat al-Jannah in his Jami' on the authority of Muhammad ibn Ismail on the authority of Hisham ibn Ammar. Ibn Majah narrated it on the authority of Hisham ibn Ammar with a similar chain of transmission. Then al-Tirmidhi said: This is a strange hadith that we do not know except from this source. Imam Ahmad said: Ibn Abi Uday narrated to us on the authority of Humayd on the authority of Anas **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "Whoever loves to meet God, God loves to meet him. Whoever hates to meet God, God hates to meet him." We said: O Messenger of God, we all hate death. He said: The Prophet (peace and blessings of God be upon him) said: "It is not a hatred of death, but when the believer is present and the bearer of good tidings from God Almighty comes to him regarding what he is destined to do. There is nothing more beloved to him than to have met God Almighty and God loves to meet him." He said: "And when the wicked person **or the disbeliever** is present and the bearer of good tidings from God Almighty regarding what he is destined to do or what he will encounter regarding evil, he hates to meet God and God hates to meet him." This is an authentic hadith, and it has been reported in Sahih from other sources.

Fath al-Qadir

Then, after mentioning the punishment of the disbelievers and what He has prepared for them, He mentioned the state of the believers and what He has

bestowed upon them, saying: 30- **Indeed, those who say, 'Our Lord is God,'** meaning, He is One, with no partner, **and then remain steadfast** in monotheism and do not pay attention to any god other than God. A group of the Companions and Followers said: The meaning of steadfastness is to do deeds sincerely for God. Qatadah and Ibn Zayd said: Then they remain steadfast in obeying God. Al-Hasan said: They remained steadfast in the commands of God, so they acted in obedience to Him and avoided disobeying Him. Mujahid and Ikrimah said: They remained steadfast in testifying that there is no god but God until they died. Al-Thawri said: They acted in accordance with what they said. Al-Rabi' said: They turned away from everything other than God. Al-Fudayl ibn 'Iyad said: They renounced the transient and desired the everlasting. **The angels descend upon them** from God, the Exalted, with the good tidings they seek, such as bringing benefit, warding off harm, or lifting sorrow. Ibn Zayd and Mujahid said: They descend upon them at death. Muqatil and Qatada said: When they rise from their graves for the resurrection. Wakee' said: The good tidings are given in three situations: at death, in the grave, and at the resurrection. **A and Do not fear and do not grieve** "an" is the mitigating, explanatory, or accusative particle. "La" in the first two meanings is prohibitive, and in the third it is negative. The meaning is: Do not fear what you are about to do of the affairs of the Hereafter, and do not grieve over what you have missed of the affairs of this world of family, children, and wealth. Mujahid said: Do not fear death and do not grieve over your children, for God is your successor over them. "Ata' said: Do not fear the rejection of your reward, for it is accepted, and do not grieve over your sins, for I will forgive them. What appears is that the angels do not descend upon them at a specific time, and the negation of fear and grief is not restricted to a specific situation, as is indicated by the deletion of the related word in all of them. **And receive good tidings of Paradise, which you were promised** in this world, for you will reach it, settle there, and abide in its delights.

Tafsir al-Baghawi

30. The Almighty said: **Indeed, those who have said, 'Our Lord is God,' and then remained steadfast**, Abu Bakr al-Siddiq **may God be pleased with him** was asked about steadfastness, and he said: **That you do not associate anything with God**. Umar ibn al-Khattab **may God be pleased with him** said: *Righteousness* means to adhere to the commands and prohibitions, and not to evade them like a fox. Uthman ibn Affan **may God be pleased with him** said: **Purpose your actions sincerely for the sake of God**. Ali **may God be pleased with him** said: **Perform the obligatory duties**. Ibn Abbas said: **Remain steadfast in performing the obligatory duties**.

Al-Hassan said: They adhered to the command of God Almighty, so they acted in obedience to Him and avoided disobeying Him.

Mujahid and Ikrimah said: They remained steadfast in their testimony that there is no god but God until they met God.

Muqatil said: They remained steadfast in knowledge and did not turn back. Qatada said: When Al-Hasan recited this verse, he would say: O God, You are our Lord, so grant us steadfastness.

God the Almighty says: {The angels descend upon them}. Ibn Abbas said: At death. Qatada and Muqatil said: When they rise from their graves. Wakee' ibn al-Jarrah said: Good tidings are given in three situations: At death, in the grave, and at the resurrection. **That you do not fear** - of death. Mujahid said: Do not fear for what you will do in the Hereafter. **And do not grieve** - for what you left behind of family and children, for We will replace you in all of that. Ata' ibn Abi Rabah said: Do not fear and do not grieve over your sins, for I will forgive them. **And receive good tidings of Paradise, which you were promised.**

Tafsir al-Baidawi

30- **Indeed, those who have said, 'Our Lord is God,'** acknowledging His Lordship and affirming His Oneness. **Then they have remained steadfast** in action. *Then* is because it is a gradual progression from acknowledgment in rank, as it is the beginning of steadfastness, or because it is a difficulty that rarely follows acknowledgment. What has been narrated from the Rightly-Guided Caliphs regarding the meaning of steadfastness in faith, sincerity in action, and performance of the obligatory duties are its details. **The angels will descend upon them**, as they see fit, to expand their chests and remove fear and sadness from them, or upon death or emerging from the grave. **That you should not fear** what you are about to do. **And do not grieve** over what you have left behind. **And that** is a verbal noun or a lightened noun understood by the letter *ya* or explanatory. **And receive good tidings of Paradise, which you were promised** in this world on the tongues of the Messengers.

Surat Fussilat 41:31

We are your allies in this world and in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request.

Surat Fussilat 41:31

We are your allies in this world and in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request.

Tafsir al-Jalalayn

31 - **We are your protectors in the life of this world** We protect you in it **and in the Hereafter** meaning We will be with you in it until you enter Paradise **and you will have therein whatever your souls desire and you will have therein whatever you request** you ask for

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us about what His angels say when they descend upon these believers who were steadfast in obeying Him at the time of their death: **We are your allies O people, in the life of this world** We were their guardians therein. He also mentioned that they are the guardians who record their deeds.

Mention of those who said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **We are your guardians in the life of this world**. We are the guardians who were with you in this world, and we are your guardians in the Hereafter.

His statement, **And in the Hereafter**, means: In the Hereafter also, We are your guardians, just as We were your guardians in this world. **And you will have therein whatever your souls desire**, means: And you will have in the Hereafter with God whatever your souls desire of pleasures and desires. His statement, **And you will have therein whatever you request**, means: And you will have in the Hereafter whatever you request.

Tafsir al-Qurtubi

The Almighty says: **We are your allies in this world and in the Hereafter**. That is, the angels who descend upon them with good tidings will say to them, **We are your allies**. Mujahid said: That is, we are your companions who were with you in this world, and on the Day of Resurrection they will say, **We will not leave you until we admit you into Paradise**. Al-Suddi said: That is, we are the guardians of your deeds in this world and your allies in the Hereafter. It is possible that this is from the words of God, the Most High: And God is the ally and protector of the believers. **And therein you will have whatever your souls desire**, that is, of pleasures. **And therein you will have whatever you ask for**, that is, of pleasures.

Tafsir Ibn Kathir

God the Almighty says: **Indeed, those who have said, 'Our Lord is God,' and then remained steadfast**, meaning, they have sincerely devoted their actions to God and acted in obedience to God the Almighty in accordance with what God has prescribed for them. Al-Hafiz Abu Ya'la al-Mawsili said: Al-Jarrah told us, Salim ibn Qutaybah Abu Qutaybah al-Sha'iri told us, Suhayl ibn Abi Hazm told us, Thabit told us, on the authority of Anas ibn Malik **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) recited to us this verse: **Indeed, those who have said, 'Our Lord is God,' and then remained steadfast**, some people had said it, then most of them disbelieved. So whoever says it until he dies has remained steadfast in it. This is how it was narrated by al-Nasa'i in his Tafsir, as well as al-Bazzar and Ibn Jarir on the authority of Amr ibn Ali al-Fallas on the authority of Salim ibn Qutaybah with this same chain of transmission. This is how it was narrated by Ibn Abi Hatim on the authority of his father on the authority of al-Fallas with this same chain of transmission. Then Ibn Jarir said: Ibn Bashir told us, Abdur-Rahman told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Amir ibn Saad, on the authority of Saeed ibn Namran, who said: I recited this verse in the presence of Abu Bakr al-Siddiq **may God be pleased with him: Indeed, those who say, 'Our Lord is God,' and then remain steadfast**, he said: **They are those who do not associate anything with God**. Then he narrated from the hadith of al-Aswad ibn Hilal, who said: Abu Bakr al-Siddiq **may God be pleased with him** said: "What do you say about this verse: 'Indeed, those who say, 'Our Lord is God,' and then remain steadfast,' from a sin? He said: "You have interpreted it in a wrong light: They said, 'Our Lord is God,' and then remained steadfast, and did not turn to any other god other than Him." This is what Mujahid, Ikrimah, al-Suddi, and others said. Ibn Abi Hatim said: Abu Abdullah al-Dhahrani told us, Hafs ibn Umar al-Adli told us, on the authority of al-Hakam ibn Abaan, on the authority of Ikrimah, who said: Ibn Abbas **may God be pleased with them both** was asked: **Which verse in the Book of God, the Most High, is the most permissible?** He said: **Indeed, those who say, 'Our Lord is God,' and then remain steadfast**, on the testimony that there is no god but God. Al-Zuhri said: Omar, may God be pleased with him, recited this verse on the pulpit and then said: By God, they were steadfast in obedience to God and did not deviate like foxes.

Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, **They said, 'Our Lord is God,' then they remained steadfast** in performing His obligations. Qatada said the same: Al-Hasan used to say, **O God, You are our Lord, so grant us steadfastness**. Abu Al-Aaliyah said, **Then they remained steadfast**, they devoted religion and deeds to Him.

Imam Ahmad said: Hisham told us, Ya'la ibn Ata' told us, on the authority of Abdullah ibn Sufyan al-Thaqafi, on the authority of his father, that a man said: O Messenger of God, command me to do something in Islam that I will not ask anyone about after you. The Messenger of God (peace and blessings be upon him) said: **Say, 'I have believed in God,' then be steadfast.** I said: **What should I fear?** He pointed to his tongue. An-Nasa'i narrated it from the hadith of Shu'bah, on the authority of Ya'la ibn Ata', with this chain of transmission. Then Ahmad said: Yazid ibn Harun told us, Ibrahim ibn Sa'd told us, Ibn Shihab told me, on the authority of Muhammad ibn Abd al-Rahman ibn Ma'iz al-Ghamidi, on the authority of Sufyan ibn Abdullah al-Thaqafi, who said: I said: O Messenger of God, tell me something that I may hold fast to. He (peace and blessings be upon him) said: **Say, 'My Lord is God,' then be steadfast.** I said: O Messenger of God, what is the thing that you fear most for me? The Messenger of God (peace and blessings be upon him) took hold of the tip of his tongue and said: *This*. And this is how At-Tirmidhi and Ibn Majah narrated it from the hadith of Az-Zuhri, with this chain of transmission. At-Tirmidhi said: It is hasan sahih. Muslim included it in his Sahih, and al-Nasa'i included it on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Sufyan ibn Abdullah al-Thaqafi, who said: I said, O Messenger of God, tell me something about Islam that I will not ask anyone about after you. He, may God bless him and grant him peace, said: **Say, 'I have believed in God,' then be steadfast.** And he mentioned the rest of the hadith. And the Almighty's saying: **The angels will descend upon them.** Mujahid, As-Suddi, Zayd ibn Aslam and his son said: meaning at death, saying: **Do not fear.** Mujahid, Ikrimah and Zayd ibn Aslam said: meaning, regarding what you will face in the Hereafter. **And do not grieve** over what you left behind in this world, such as children, family, wealth or debt, for We will replace it for you. **And receive good tidings of Paradise, which you were promised.** They give them good tidings of the departure of evil and the attainment of good. This is as came in the hadith of Al-Baraa' **may God be pleased with him**, who said: "The angels say to the soul of the believer: Come out, O good soul, in the good body that you inhabited. Come out to a spirit and fragrance and a Lord who is not angry." It was said that the angels will descend upon them on the day they emerge from their graves. This was narrated by Ibn Jarir on the authority of Ibn Abbas and As-Suddi. Ibn Abi Hatim said: Abu Zur'ah told us, Abd al-Salam ibn Muthahhar told us, Ja'far ibn Sulayman told us, he said: I heard Thabit reciting Surah Ha Mim as-Sajdah until he reached: **Indeed, those who say, 'Our Lord is God,' and then remain on a right course - upon them the angels will descend.** Then he stopped and said: "It has reached us that when God raises a believing slave from his grave, the two angels who were with him in this world meet him and say, 'Do not fear and do not grieve. And receive good tidings of Paradise, which you were promised.'" He said: So God will guarantee his fear from Him and will comfort his eyes. There is no greater fear people have on the Day of Resurrection than that it will be a comfort to the believer's eyes because of God's guidance to him and because of his deeds in this world. Zayd ibn Aslam said: **They will give him good tidings at his death, in his grave, and when he is raised.**

Narrated by Ibn Abi Hatim. This statement encompasses all the statements and is very good and is the reality. And the saying of the Blessed and Exalted: **We are your allies in this world and in the Hereafter**, meaning the angels will say to the believers when they are dying, "We were your allies in this world, guiding you, granting you success, and protecting you, and granting you success and protection by the command of God. And likewise, We will be with you in the Hereafter, keeping you company when you are lonely in the graves and when the Trumpet is blown, and keeping you safe on the Day of Resurrection and bringing you across the straight path and leading you to the Gardens of Bliss. "And therein you will have whatever your souls desire," meaning in Paradise, from everything you choose of what your souls desire and what pleases your eyes. **And therein you will have whatever you ask for**, meaning whatever you ask for, you will find it and it will be presented to you as you chose. **An accommodation from a Forgiving, Most Merciful**, meaning hospitality and giving from one who is Forgiving of your sins, Merciful to you, Kind, as He forgives, conceals, has mercy, and is kind. Ibn Abi Hatim mentioned here the hadith of the marketplace of Paradise, in the words of God the Almighty: "And therein you will have whatever your souls desire, and therein you will have whatever you request. An accommodation from a Forgiving, Most Merciful." He said: My father told us, Hisham ibn Ammar told us, Abdul Hamid ibn Habib ibn Abi Al-Ashreen Abu Saeed told us, Al-Awza'i told us, Hassan ibn Atiyyah told me, on the authority of Saeed ibn Al-Musayyab, that he met Abu Hurairah, may God be pleased with him, and Abu Hurairah, may God be pleased with him, said: I ask God to bring me and you together in the marketplace of Paradise. Saeed said: Is there a marketplace in it? He said: Yes, the Messenger of God, may God bless him and grant him peace, informed me that when the people of Paradise enter it and descend due to the excellence of their deeds, permission will be given to them in the space of a Friday from the days of this world, and they will visit God the Almighty, and His Throne will be brought out to them and He will appear to them in a garden from the gardens of Paradise, and pulpits of light will be placed for them, and pulpits of pearls, and pulpits of rubies, and pulpits of emeralds, and pulpits of gold, and pulpits of silver, and the lowest of them, and the lowest among them, will sit on mounds of musk and camphor, and they will not see the owners of thrones in a better seat than themselves. Abu Hurairah **may God be pleased with him** said: I said, O Messenger of God, will we see our Lord? He (peace and blessings of God be upon him) said, "Yes. Do you doubt seeing the sun and the moon on the night of the full moon?" We said, *No*. He (peace and blessings of God be upon him) said, "Likewise, you will not doubt seeing your Lord, the Most High, and no one will remain in that assembly except that God will attend to him, to the point that He will say to a man among them, 'O so-and-so, son of so-and-so, do you remember the day you did such-and-such?' He will remind him of his treachery in the world, 'O Lord, did You not forgive me?' He will say, 'Yes, and it is by the breadth of My forgiveness that you have attained this station.' While they are in that state, a cloud will cover them from above and rain down upon them a perfume the likes of whose fragrance they have never known

Surat Fussilat 41:31

We are your allies in this world and in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request.

before. ' He said, 'Then our Lord, the Mighty and Sublime, will say, 'Rise to what I have prepared for you of honor and take whatever you desire. ' He said, 'So we will come to a marketplace surrounded by angels, in which there is that which no eyes have seen the like of, no ears have heard, and no heart has imagined. ' He said, 'And whatever we desire will be brought to us. Nothing will be bought or sold there. ' In that marketplace, people will find The people of Paradise will be with one another. He said: A man of high status will come forward and meet one of lower status. There will be no lowly person among them, and he will be startled by what he sees of clothing. No sooner has he finished speaking than he will be seen wearing something better than it. This is because no one should be sad there. Then we will return to our homes and our wives will meet us and say: Welcome to our beloved. You have come and you have more beauty and fragrance than what you left us with. He will say: Today we have sat with our Lord, the Almighty, the Blessed and the Exalted, and it is our right to return with the same as we returned with. Al-Tirmidhi narrated it in Sifat al-Jannah in his Jami' on the authority of Muhammad ibn Ismail on the authority of Hisham ibn Ammar. Ibn Majah narrated it on the authority of Hisham ibn Ammar with a similar chain of transmission. Then al-Tirmidhi said: This is a strange hadith that we do not know except from this source. Imam Ahmad said: Ibn Abi Uday narrated to us on the authority of Humayd on the authority of Anas **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "Whoever loves to meet God, God loves to meet him. Whoever hates to meet God, God hates to meet him." We said: O Messenger of God, we all hate death. He said: The Prophet (peace and blessings of God be upon him) said: "It is not a hatred of death, but when the believer is present and the bearer of good tidings from God Almighty comes to him regarding what he is destined to do. There is nothing more beloved to him than to have met God Almighty and God loves to meet him." He said: "And when the wicked person **or the disbeliever** is present and the bearer of good tidings from God Almighty regarding what he is destined to do or what he will encounter regarding evil, he hates to meet God and God hates to meet him." This is an authentic hadith, and it has been reported in Sahih from other sources.

Fath al-Qadir

Then He, the Almighty, gave them glad tidings of something even greater than all of that, saying: 31- **We are your allies in this world and in the Hereafter.** That is, We are the ones who will protect you and help you in the affairs of this world and the hereafter. Whoever has God as his guardian will attain every goal and be saved from every fear. It was said that this is from the words of the angels. Mujahid said: They will say to them, "We are your companions who were with you in this world. Then, on the Day of Resurrection, they will say, 'We will not leave you until you enter Paradise.'" Al-Suddi said: We are the guardians of your deeds in

this world and your allies in the hereafter. It was said that they will intercede for them in the Hereafter and receive them with honor. **And for you therein will be whatever your souls desire**, of various kinds of pleasures and blessings. **And for you therein will be whatever you ask for**, meaning whatever you wish for. The active participle of the verb **to pray** means to ask. The meaning of this has been explained in detail in His statement, **And for them will be whatever they ask for**, and the difference between the two sentences is that the first is in consideration of their souls' desires, and the second is in consideration of what they ask for, which is more general than it being what their souls desire in the first place. Al-Razi said: What is most likely to me is that His statement, **And for you therein will be whatever your souls desire**, is a reference to the spiritual paradise mentioned in His statement, **Their call therein will be, 'Glory be to You, O God,' verse.**

Tafsir al-Baghawi

31. **We are your allies**, the angels who descend upon them with good tidings say to them: We are your allies, your supporters, and your beloved ones, **in this world and in the Hereafter**, [meaning: in this world and the Hereafter. Al-Suddi said: The angels say: We are the guardians who were with you in this world, and we are your allies in the Hereafter], they say: We will not leave you until you enter Paradise. **And for you therein is whatever your souls desire**, of honor and pleasures, **and for you therein**, in Paradise, **is whatever you call for**, that is, what you wish for.

Tafsir al-Baidawi

31- **We are your allies in this worldly life** We inspire you with the truth and urge you to do good instead of what the devils used to do to the disbelievers. **Whatever your souls desire** with intercession and honor when the disbelievers and their peers are at odds. **And for you therein** in the Hereafter **is whatever your souls desire** of pleasures. **And for you therein is whatever you ask for** whatever you wish of supplication in the sense of request, which is more general than the first.

Surat Fussilat 41:32

A lodging from a Forgiving, Most Merciful.

Tafsir al-Jalalayn

32 - *Nuzul*/prepared provision, accusative with a predetermined meaning **from the Forgiving, the Merciful**, He is God.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **A lodging from a Forgiving, Most Merciful** means: Your Lord has given you that as a lodging for you from a Lord who is Forgiving of your sins, Merciful to you, that He should not punish you after your repentance. And He placed *nuzul* in the accusative case as a source of the meaning of His statement: **And therein you will have whatever your souls desire, and therein you will have whatever you request** because in that is the interpretation that your Lord has sent you down with whatever you desire of bliss as a lodging.

Tafsir al-Qurtubi

The Almighty said: **A descent** meaning provision and hardship. It was mentioned before in **Al Imran** and it is in the accusative case as a result of the preposition, meaning We sent it down as a descent. It was also said: in the state of circumstance. It was also said: it is the plural of descending, meaning that whatever you call for will be sent down to you, so it is a state of the raised pronoun in **you call for** or the genitive in **for you**.

Tafsir Ibn Kathir

God the Almighty says: **Indeed, those who have said, 'Our Lord is God,' and then remained steadfast**, meaning, they have sincerely devoted their actions to God and acted in obedience to God the Almighty in accordance with what God has prescribed for them. Al-Hafiz Abu Ya'la al-Mawsili said: Al-Jarrah told us, Salim ibn Qutaybah Abu Qutaybah al-Sha'iri told us, Suhayl ibn Abi Hazm told us, Thabit told us, on the authority of Anas ibn Malik **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) recited to us this verse: **Indeed, those who have said, 'Our Lord is God,' and then remained steadfast**, some people had said it, then most of them disbelieved. So whoever says it until he dies has remained steadfast in it. This is how it was narrated by al-Nasa'i in his Tafsir, as well as al-Bazzar and Ibn Jarir on the authority of Amr ibn Ali al-Fallas on the authority of Salim ibn Qutaybah with this same chain of transmission. This is how it was narrated by Ibn Abi Hatim on the authority of his father on the authority of al-Fallas with this same chain of

transmission. Then Ibn Jarir said: Ibn Bashir told us, Abdur-Rahman told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Amir ibn Saad, on the authority of Saeed ibn Namran, who said: I recited this verse in the presence of Abu Bakr al-Siddiq **may God be pleased with him: Indeed, those who say, 'Our Lord is God,' and then remain steadfast**, he said: **They are those who do not associate anything with God**. Then he narrated from the hadith of al-Aswad ibn Hilal, who said: Abu Bakr al-Siddiq **may God be pleased with him** said: "What do you say about this verse: 'Indeed, those who say, 'Our Lord is God,' and then remain steadfast,' from a sin? He said: "You have interpreted it in a wrong light: They said, 'Our Lord is God,' and then remained steadfast, and did not turn to any other god other than Him." This is what Mujahid, Ikrimah, al-Suddi, and others said. Ibn Abi Hatim said: Abu Abdullah al-Dhaharani told us, Hafs ibn Umar al-Adli told us, on the authority of al-Hakam ibn Abaan, on the authority of Ikrimah, who said: Ibn Abbas **may God be pleased with them both** was asked: **Which verse in the Book of God, the Most High, is the most permissible?** He said: **Indeed, those who say, 'Our Lord is God,' and then remain steadfast**, on the testimony that there is no god but God. Al-Zuhri said: Omar, may God be pleased with him, recited this verse on the pulpit and then said: By God, they were steadfast in obedience to God and did not deviate like foxes.

Ali bin Abi Talha said on the authority of Ibn Abbas, may God be pleased with them both, **They said, 'Our Lord is God,' then they remained steadfast** in performing His obligations. Qatada said the same: Al-Hasan used to say, **O God, You are our Lord, so grant us steadfastness**. Abu Al-Aaliyah said, **Then they remained steadfast**, they devoted religion and deeds to Him.

Imam Ahmad said: Hisham told us, Ya'la ibn Ata' told us, on the authority of Abdullah ibn Sufyan al-Thaqafi, on the authority of his father, that a man said: O Messenger of God, command me to do something in Islam that I will not ask anyone about after you. The Messenger of God (peace and blessings be upon him) said: **Say, 'I have believed in God,' then be steadfast**. I said: **What should I fear?** He pointed to his tongue. An-Nasa'i narrated it from the hadith of Shu'bah, on the authority of Ya'la ibn Ata', with this chain of transmission. Then Ahmad said: Yazid ibn Harun told us, Ibrahim ibn Sa'd told us, Ibn Shihab told me, on the authority of Muhammad ibn Abd al-Rahman ibn Ma'iz al-Ghamidi, on the authority of Sufyan ibn Abdullah al-Thaqafi, who said: I said: O Messenger of God, tell me something that I may hold fast to. He (peace and blessings be upon him) said: **Say, 'My Lord is God,' then be steadfast**. I said: O Messenger of God, what is the thing that you fear most for me? The Messenger of God (peace and blessings be upon him) took hold of the tip of his tongue and said: *This*. And this is how At-Tirmidhi and Ibn Majah narrated it from the hadith of Az-Zuhri, with this chain of transmission. At-Tirmidhi said: It is hasan sahih. Muslim included it in his Sahih, and al-Nasa'i included it on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Sufyan ibn Abdullah al-Thaqafi, who said: I said, O Messenger of God, tell me something about Islam that I will not ask anyone about after you. He, may God

bless him and grant him peace, said: **Say, 'I have believed in God,' then be steadfast.** And he mentioned the rest of the hadith. And the Almighty's saying: **The angels will descend upon them.** Mujahid, As-Suddi, Zayd ibn Aslam and his son said: meaning at death, saying: **Do not fear.** Mujahid, Ikrimah and Zayd ibn Aslam said: meaning, regarding what you will face in the Hereafter. **And do not grieve** over what you left behind in this world, such as children, family, wealth or debt, for We will replace it for you. **And receive good tidings of Paradise, which you were promised.** They give them good tidings of the departure of evil and the attainment of good. This is as came in the hadith of Al-Baraa' **may God be pleased with him**, who said: "The angels say to the soul of the believer: Come out, O good soul, in the good body that you inhabited. Come out to a spirit and fragrance and a Lord who is not angry." It was said that the angels will descend upon them on the day they emerge from their graves. This was narrated by Ibn Jarir on the authority of Ibn Abbas and As-Suddi. Ibn Abi Hatim said: Abu Zur'ah told us, Abd al-Salam ibn Mutahhar told us, Ja'far ibn Sulayman told us, he said: I heard Thabit reciting Surah Ha Mim as-Sajdah until he reached: **Indeed, those who say, 'Our Lord is God,' and then remain on a right course - upon them the angels will descend.** Then he stopped and said: "It has reached us that when God raises a believing slave from his grave, the two angels who were with him in this world meet him and say, 'Do not fear and do not grieve. And receive good tidings of Paradise, which you were promised.'" He said: So God will guarantee his fear from Him and will comfort his eyes. There is no greater fear people have on the Day of Resurrection than that it will be a comfort to the believer's eyes because of God's guidance to him and because of his deeds in this world. Zayd ibn Aslam said: **They will give him good tidings at his death, in his grave, and when he is raised.** Narrated by Ibn Abi Hatim. This statement encompasses all the statements and is very good and is the reality. And the saying of the Blessed and Exalted: **We are your allies in this world and in the Hereafter**, meaning the angels will say to the believers when they are dying, "We were your allies in this world, guiding you, granting you success, and protecting you, and granting you success and protection by the command of God. And likewise, We will be with you in the Hereafter, keeping you company when you are lonely in the graves and when the Trumpet is blown, and keeping you safe on the Day of Resurrection and bringing you across the straight path and leading you to the Gardens of Bliss. "And therein you will have whatever your souls desire," meaning in Paradise, from everything you choose of what your souls desire and what pleases your eyes. **And therein you will have whatever you ask for**, meaning whatever you ask for, you will find it and it will be presented to you as you chose. **An accommodation from a Forgiving, Most Merciful**, meaning hospitality and giving from one who is Forgiving of your sins, Merciful to you, Kind, as He forgives, conceals, has mercy, and is kind. Ibn Abi Hatim mentioned here the hadith of the marketplace of Paradise, in the words of God the Almighty: "And therein you will have whatever your souls desire, and therein you will have whatever you request. An

accommodation from a Forgiving, Most Merciful." He said: My father told us, Hisham ibn Ammar told us, Abdul Hamid ibn Habib ibn Abi Al-Ashreen Abu Saeed told us, Al-Awza'i told us, Hassan ibn Atiyyah told me, on the authority of Saeed ibn Al-Musayyab, that he met Abu Hurairah, may God be pleased with him, and Abu Hurairah, may God be pleased with him, said: I ask God to bring me and you together in the marketplace of Paradise. Saeed said: Is there a marketplace in it? He said: Yes, the Messenger of God, may God bless him and grant him peace, informed me that when the people of Paradise enter it and descend due to the excellence of their deeds, permission will be given to them in the space of a Friday from the days of this world, and they will visit God the Almighty, and His Throne will be brought out to them and He will appear to them in a garden from the gardens of Paradise, and pulpits of light will be placed for them, and pulpits of pearls, and pulpits of rubies, and pulpits of emeralds, and pulpits of gold, and pulpits of silver, and the lowest of them, and the lowest among them, will sit on mounds of musk and camphor, and they will not see the owners of thrones in a better seat than themselves. Abu Hurairah **may God be pleased with him** said: I said, O Messenger of God, will we see our Lord? He (peace and blessings of God be upon him) said, "Yes. Do you doubt seeing the sun and the moon on the night of the full moon?" We said, *No*. He (peace and blessings of God be upon him) said, "Likewise, you will not doubt seeing your Lord, the Most High, and no one will remain in that assembly except that God will attend to him, to the point that He will say to a man among them, 'O so-and-so, son of so-and-so, do you remember the day you did such-and-such?' He will remind him of his treachery in the world, 'O Lord, did You not forgive me?' He will say, 'Yes, and it is by the breadth of My forgiveness that you have attained this station.' While they are in that state, a cloud will cover them from above and rain down upon them a perfume the likes of whose fragrance they have never known before.' He said, 'Then our Lord, the Mighty and Sublime, will say, 'Rise to what I have prepared for you of honor and take whatever you desire.' He said, 'So we will come to a marketplace surrounded by angels, in which there is that which no eyes have seen the like of, no ears have heard, and no heart has imagined.' He said, 'And whatever we desire will be brought to us. Nothing will be bought or sold there.' In that marketplace, people will find The people of Paradise will be with one another. He said: A man of high status will come forward and meet one of lower status. There will be no lowly person among them, and he will be startled by what he sees of clothing. No sooner has he finished speaking than he will be seen wearing something better than it. This is because no one should be sad there. Then we will return to our homes and our wives will meet us and say: Welcome to our beloved. You have come and you have more beauty and fragrance than what you left us with. He will say: Today we have sat with our Lord, the Almighty, the Blessed and the Exalted, and it is our right to return with the same as we returned with. Al-Tirmidhi narrated it in Sifat al-Jannah in his Jami' on the authority of Muhammad ibn Ismail on the authority of Hisham ibn Ammar. Ibn Majah narrated it on the

authority of Hisham ibn Ammar with a similar chain of transmission. Then al-Tirmidhi said: This is a strange hadith that we do not know except from this source. Imam Ahmad said: Ibn Abi Uday narrated to us on the authority of Humayd on the authority of Anas **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: "Whoever loves to meet God, God loves to meet him. Whoever hates to meet God, God hates to meet him." We said: O Messenger of God, we all hate death. He said: The Prophet (peace and blessings of God be upon him) said: "It is not a hatred of death, but when the believer is present and the bearer of good tidings from God Almighty comes to him regarding what he is destined to do. There is nothing more beloved to him than to have met God Almighty and God loves to meet him." He said: "And when the wicked person **or the disbeliever** is present and the bearer of good tidings from God Almighty regarding what he is destined to do or what he will encounter regarding evil, he hates to meet God and God hates to meet him." This is an authentic hadith, and it has been reported in Sahih from other sources.

Fath al-Qadir

And the accusative of 32- **A lodging from the Forgiving, Most Merciful** is in the state of the relative pronoun, or of its pronoun, or of the subject of **you call upon**, or it is a source emphasizing a deleted verb: i.e., We sent it down as a lodging. The lodging: what is prepared for them when they descend of provisions and hospitality, and its investigation was presented previously in Surat Al Imran.

Tafsir al-Baghawi

32. **A lodging**, a provision, **from the Forgiving, the Merciful**.

Tafsir al-Baidawi

32- **A lodging from a Forgiving, Most Merciful** is a state of what you are asking for to indicate that what they wish for in relation to what they are given is something that would not occur to them, like a lodging for a guest.

Surat Fussilat 41:33

And who is better in speech than one who invites to God and does righteousness and says, "Indeed, I am of the Muslims."

Surat Fussilat 41:33

And who is better in speech than one who invites to God and does righteousness and says, **Indeed, I am of the Muslims.**

Tafsir al-Jalalayn

33 - **And who is better in speech** meaning no one is better in speech **than one who invites to God** with monotheism **and does righteousness and says, Indeed, I am of the Muslims**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Who is better in speech, O people, than one who says, **Our Lord is God**, then remains steadfast in belief in Him, adheres to His commands and prohibitions, and calls the servants of God to what he said and acts upon it.

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

It was mentioned that he said that: Muhammad ibn Abd al-A'la told us, he said: Muhammad ibn Thawr told us, on the authority of Muammar, he said: Al-Hasan recited: **And who is better in speech than one who invites to God and does righteousness and says, 'Indeed, I am of the Muslims.'** He said: This is the beloved of God, this is the friend of God, this is the chosen one of God, this is the best of God, this is the most beloved of creation to God. God answered his call, and he invited people to what God answered of his call, and he did righteousness in answering it, and he said, 'Indeed, I am of the Muslims.' This is the caliph of God.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **And who is better in speech than one who invites to God...** the verse, he said: This is a servant whose words are true to his actions, whose income is his exit, whose secret is his public, and whose witness is his unseen. And the hypocrite is a servant whose words contradict his actions, whose income is his exit, whose secret is his public, and whose witness is his unseen.

Scholars differed about who was meant by this description of people. Some of them said: It refers to the Prophet of God, may God bless him and grant him peace.

Mention of who said that: Muhammad bin Al-Hussein told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **And who is better in speech than one who invites to God?** He said: Muhammad, may God bless him and grant him peace, when he called to Islam.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And who is better in speech than one who invites to God and does righteousness and says, 'Indeed, I am of the Muslims,'** he said: This is the Messenger of God, may God bless him and grant him peace.

Others said: It refers to the muezzin.

It was mentioned that he said that: Dawud bin Sulayman bin Yazid al-Maktab al-Basri told me, he said: Amr bin Jarir al-Bajali told us, on the authority of Ismail bin Abi Khalid, on the authority of Qais bin Abi Hazim, regarding the statement of God, **And who is better in speech than one who invites to God**, he said: The muezzin, **and does righteousness**, he said: The prayer is between the call to prayer and the iqamah.

His saying: **And he said, 'I am one of the Muslims,'** means: He said: I am one of those who submitted to God through obedience, humbled themselves before Him through worship, and humbled themselves before Him through belief in His Oneness.

Tafsir al-Qurtubi

The Almighty says: **And who is better in speech than one who invites to God and does righteousness?** This is a rebuke to those who enjoin on one another futile talk in the Quran. The meaning is: What speech is better than the Quran? And who is better in speech than the one who invites to God and His obedience, namely Muhammad, may God bless him and grant him peace? Ibn Sirin, As-Suddi, Ibn Zayd, and Al-Hasan said: He is the Messenger of God, may God bless him and grant him peace. When Al-Hasan recited this verse, he would say: This is the Messenger of God, this is the beloved of God, this is the friend of God, this is the chosen one of God, this is the best of God, this is, by God, the most beloved of the people on earth to God. God answered his call, and he called people to what He answered him to. Aisha, may God be pleased with her, Ikrimah, Qays ibn Abi Hazim, and Mujahid said: It was revealed about the muezzins. Fudayl ibn Rufaydah said: I was a muezzin for the companions of Abdullah ibn Mas'ud, and 'Asim ibn Hubayrah said to me: When you call to prayer and say: God is Great, God is Great, there is no god but God, then say: And I am of the Muslims. Then he recited this verse. Ibn al-'Arabi said: The first is more correct, because the verse is Meccan and the call to prayer is Medinan. It is only included in the meaning, not that it was intended at the time of saying it. Abu Bakr al-Siddiq is included in it when he said about the Prophet, may God bless him and grant him peace, when the accursed one had strangled him: **Do you kill a man because he says, 'My Lord is God?'** (Ghafir 40:28) and it includes all good speech that mentions monotheism and faith.

I said: A third statement, and it is the best of them. Al-Hasan said: This verse is general and applies to everyone who calls to God. This is what Qais ibn Abi Hazim said: It was revealed about every believer. He said: The meaning of **and does righteousness** is the prayer between the call to prayer and the iqamah. Abu

Umamah said the same, he said: He prayed two rak'ahs between the call to prayer and the iqamah. Ikrimah said: **and does righteousness** he prayed and fasted. Al-Kalbi said: He performed the obligatory prayers. I said: This is the best of them, along with avoiding the forbidden and increasing the recommended actions. And God knows best. **And he said, Indeed, I am of the Muslims** Ibn al-Arabi said: What was mentioned above indicates Islam, but since supplication by words and the sword is for belief and for proof, and action is for showing off and sincerity, it indicates that one must state one's belief in God in all of it, and that knowledge is for His sake.

Question: When God Almighty said: **And he said, 'Indeed, I am of the Muslims,'** and did not say to him, **I stipulate, God willing**, this was a response to those who say, **I am a Muslim, God willing**.

Tafsir Ibn Kathir

God Almighty says: **And who is better in speech than one who invites to God** meaning invites God's servants to Him **and does righteousness and says, 'Indeed, I am of the Muslims'** meaning he is guided in his own right by what he says, so his benefit to himself and others is both permanent and transitive. He is not one of those who enjoin what is right but do not do it and forbid what is wrong but do it. Rather, he enjoins what is good and abandons what is evil and invites people to the Creator, the Blessed and Exalted. This is general for everyone who invites to what is right and is guided in his own right, and the Messenger of God, may God bless him and grant him peace, is the most deserving of this, as Muhammad ibn Sirin, al-Suddi, and Abd al-Rahman ibn Zayd ibn Aslam said. It was said that what is meant by it are the righteous muezzins, as is proven in Sahih Muslim: **The muezzins will have the longest necks on the Day of Resurrection**. And in al-Sunan, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "The imam is responsible and the muezzin is trustworthy. So God guided the imams and forgave the muezzins." Ibn Abi Hatim said: Ali ibn al-Husayn told us, Muhammad ibn al-Harawi told us, Ghassan, the judge of Herat, told us, Abu Zur'ah said: Ibrahim told us. Ibn Tahman, on the authority of Matar, on the authority of Al-Hasan, on the authority of Sa'd ibn Abi Waqqas, may God be pleased with him, that he said: "The arrows of the mu'adhdhins with God Almighty on the Day of Resurrection are like the arrows of the mujahidin, and between the call to prayer and the iqamah, he is like one who is immersed in the path of God Almighty in his blood." He said: Ibn Mas'ud, may God be pleased with him, said: **If I were a mu'adhdhin, I would not mind not performing Hajj or 'Umrah or fighting in jihad**. He said: Umar ibn Al-Khattab, may God be pleased with him, said: "If I were a mu'adhdhin, my affair would be complete, and I would not mind not getting up for the night prayer or fasting during the day. I heard the Messenger of God, may God bless him and grant him peace, say: 'O God, forgive the mu'adhdhins' three times." He said: "So I said: O Messenger of God, you left us while we were fighting over the call to prayer with swords." He, may God bless him and grant him peace, said: **No, O Umar, a time will come upon the people when they will abandon the call to prayer**

for their weak, and that is flesh that God Almighty has forbidden to the Fire, the flesh of the mu'adhdhins. He said: Aisha, may God be pleased with her, said: "And they have this verse: 'And who is better in speech than one who invites to God and does righteousness and says, 'Indeed, I am of the Muslims.''" She said: **So he is the mu'adhdhin when he says, 'Come to prayer,' for he has invited to...** God said: Thus, Ibn Umar **may God be pleased with them both** and Ikrimah said that it was revealed about the muezzins. Al-Baghawi reported on the authority of Abu Umamah al-Baahili **may God be pleased with him** that he said regarding the words of God the Almighty and Exalted: **and does righteousness**, meaning two rak'ahs of prayer between the adhan and the iqama. Then al-Baghawi included the hadith of Abdullah ibn al-Mughaffal **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: **Between every two calls to prayer is a prayer**, then he said on the third call to prayer: **For whoever wishes**. The group included it in their books on the authority of Abdullah ibn Buraydah on his authority, and the hadith of al-Thawri on the authority of Zaid al-Ami on the authority of Abu Iyas Muawiyah ibn Qurra on the authority of Anas ibn Malik **may God be pleased with him**, who said: Al-Thawri said: I think that he attributed it to the Prophet (blessings and peace of God be upon him): **A supplication between the adhan and the iqama is not rejected**. Abu Dawud, al-Tirmidhi and al-Nasa'i narrated it in al-Yawm wa al-Laylah, all on the authority of al-Thawri on his authority. Al-Tirmidhi said: This is a hasan hadith. Al-Nasa'i also narrated it on the authority of Sulayman al-Taymi on the authority of Qatadah on the authority of Anas on his authority. The correct view is that the verse is general in meaning to the muezzins and others. As for the time of revelation of this verse, the call to prayer was not legislated at all because it was revealed in Mecca, and the call to prayer was only legislated in Medina after the migration when Abdullah bin Abd Rabbih Al-Ansari **may God be pleased with him** saw it in his dream, so he narrated it to the Messenger of God (peace and blessings of God be upon him), who ordered him to recite it to Bilal **may God be pleased with him**, for he had the most melodious voice, as is stated in its place. So the correct view is that it is general, as Abd Al-Razzaq said on the authority of Muammar on the authority of Al-Hasan Al-Basri that he recited this verse: **And who is better in speech than one who invites to God and does righteousness and says, 'Indeed, I am of the Muslims,'** and he said: "This is the beloved of God, this is the friend of God, this is the chosen one of God, this is the best of God, this is the most beloved of the people on earth to God. God answered his call and called people to what God answered in his call and did righteousness in answering him and said, 'Indeed, I am of the Muslims.' This is the caliph of God." And the Almighty's saying: **Not equal are the good deed and the bad**, meaning there is a great difference between these two. **Repel [evil] with that which is better**, meaning whoever does evil to you, repel him from you by being kind to him, as Umar **may God be pleased with him** said: **I do not punish anyone who has wronged you**. Disobeying God in you is like obeying God in it.

And the Almighty said: **Then he between whom and**

Surat Fussilat 41:33

And who is better in speech than one who invites to God and does righteousness and says, "Indeed, I am of the Muslims."

you there was enmity will become as though he was a devoted friend. This means that if you do good to someone who has wronged you, that good deed will lead him to befriend you, love you, and be compassionate towards you until he becomes as though he were your devoted friend, that is, close to you in compassion and kindness towards you. Then the Almighty said: **And none will receive it except those who are patient.** That is, none will accept this commandment and act upon it except one who is patient in that, as it is difficult for the souls. **And none will receive it except one who has a great portion.** That is, one who has a plentiful share of happiness in this world and the hereafter. Ali ibn Abi Talha said on the authority of Ibn Abbas in his interpretation of this verse: God commanded the believers to be patient when angry, to be forbearing when ignorant, and to forgive when wronged. So if they do that, God will protect them from Satan, and their enemy will submit to them as though he were a devoted friend. God the Almighty says: **But if an evil suggestion comes to you from Satan, then seek refuge in God.** That is, the human devil may be deceived by being kind to him. As for the jinn devil, when he whispers, there is no trick except seeking refuge in the Creator who gave him power over you. If you seek refuge in God and turn to Him, He will restrain him from you and repel his plot. When the Messenger of God (blessings and peace of God be upon him) stood up to pray, he would say: **I seek refuge in God, the All-Hearing, the All-Knowing, from the accursed Satan, from his insinuations, his puffing, and his whispering.** We have already mentioned that this position has no parallel in the Qur'an except in Surat Al-A'raf, when God the Almighty says: "Adopt forgiveness, enjoin what is right, and turn away from the ignorant. But if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, He is the Hearing, the Knowing." And in Surat Al-Mu'minun, when He says: "Repel evil with that which is best. We know best what they describe. And say, 'My Lord, I seek refuge in You from the insinuations of the devils. And I seek refuge in You, my Lord, lest they be present.'"

Fath al-Qadir

33- **And who is better in speech than one who invites to God** i.e. to the Oneness of God and His obedience. Al-Hasan said: He is the believer whose call God has answered and who invites people to the obedience God has answered, **and does righteousness** in answering him, **and says, 'Indeed, I am of the Muslims'** to my Lord. Ibn Sirin, Al-Suddi, and Ibn Zayd said: He is the Messenger of God, may God bless him and grant him peace. This was also narrated by Al-Hasan. Ikrimah, Qays ibn Abi Hazim, and Mujahid said: It was revealed about the muezzins. The response to this is that the verse is Meccan, and the call to prayer was only legislated in Medina. It is better to interpret the verse generally, as the wording requires, and to include in it whoever was a primary cause of its revelation. So, everyone who combines calling people to what God has prescribed and doing righteous deeds,

which is fulfilling what God has enjoined upon him while avoiding what He has forbidden, and is a Muslim in religion and not a non-Muslim. There is nothing better than him, nor clearer than his method, nor more rewarding than his work.

Tafsir al-Baghawi

33. The Almighty said: **And who is better in speech than one who invites to God, to His obedience, and does righteousness and says, 'Indeed, I am of the Muslims.'** Ibn Sirin Abu al-Suddi and Ibn Abbas said: He is the Messenger of God, may God bless him and grant him peace, who invited people to testify that there is no god but God. Al-Hasan said: He is the believer who responded to God's call, invited people to what He responded to, did righteousness in response to his call, and said, **Indeed, I am of the Muslims.**

Aisha said: I think this verse was revealed about the muezzins.

Akrima said: He is the muezzin Abu Umamah al-Bahili. **And he did righteous deeds:** he prayed two rak'ahs between the call to prayer and the iqamah.

Qais bin Abi Hazim said: It is the prayer between the call to prayer and the iqamah.

Abu Saeed bin Muhammad bin Al-Abbas Al-Hamidi told us, Abu Abdullah Muhammad bin Abdullah Al-Hafiz told us, Abu Abdullah Al-Hussein bin Al-Hasan bin Ayoub Al-Tusi told us, Abu Yahya bin Abi Maysarah told us, Abdullah bin Zaid Al-Maqri told us, Kahams bin Al-Hasan told us on the authority of Abdullah bin Buraidah bin Abdullah bin Mughaffal, who said: The Messenger of God, may God bless him and grant him peace, said: **Between every two calls to prayer there is a prayer**, three times. Then he said on the third time: **For whoever wishes.**

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, Muhammad bin Yusuf told us, Sufyan told us, on the authority of Zaid Al-Ami, on the authority of Abu Iyas Mu'awiyah bin Qurrah, on the authority of Anas bin Malik. Sufyan said: I do not know of it except that he traced it back to the Prophet, may God bless him and grant him peace, who said: **A supplication between the call to prayer and the call to prayer is not rejected.**

Tafsir al-Baidawi

33- **And who is better in speech than one who invites to God** to His worship. **And does righteousness** between himself and his Lord. **And says,** Indeed, I am of the Muslims"" boasting about it and adopting Islam as a religion and a way of life, as they say: This is what so-and-so says about his way of life. The verse is general for whoever possesses these qualities. It was said that it was revealed about the Prophet, may God bless him and grant him peace, and it was said about the muezzins.

Surat Fussilat 41:34

Not equal are the good deed and the bad. Repel evil by that which is better, and lo, he between whom and you there was enmity **will become** as though he was a devoted friend.

Tafsir al-Jalalayn

34 - **And not equal are the good deed and the bad** in their details because one is above the other *repe/* the bad **with that** with the trait that **is better** such as anger with patience, ignorance with forbearance, and wrongdoing with forgiveness **then thereupon he between whom and you there was enmity will become as though he was a devoted friend** so your enemy will become like a close friend in his love if you do that. So the one is the subject and it is as if he were the predicate, and if is an adverbial phrase for the meaning of comparison.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And not equal are the good deed and the bad** means that the Most High says: The good deed of those who said, **Our Lord is God** and then remained steadfast, so they spoke well and responded to their Lord in what He called them to of obedience to Him, and called the servants of God to the same as they responded to their Lord, is not equal to the bad deed of those who said, **Do not listen to this Qur'an and speak noisily during it that you may overcome**. Likewise, their conditions and stations are not equal before God, but they differ, as He, the Most High, described that He distinguished between them. And He, the Most High, said: **And not equal are the good deed and the bad deed**. So He repeated */a*, meaning: The good deed and the bad deed are not equal, because everything that is not equal to something, the thing to which it is related is not equal to it, just as everything that is equal to something, the other thing to which it is related is equal to it. So it is said: So-and-so is equal to so-and-so, and so-and-so is equal to him. Likewise, so-and-so is not equal to so-and-so, nor is so-and-so equal to him. For this reason, */a* was repeated with the bad deed, and if it had not been repeated with it, the statement would have been correct. Some of the grammarians of Basra used to say: It is permissible to say that the second is redundant, meaning: Abdullah and Zaid are not the same, so the *la* was added for emphasis, as he said: {Lest the People of the Scripture know that they are not able} (al-Hadid 57:29): meaning so that he knows, and as he said: {Lest the People of the Scripture know that they are not able}, and in his statement: {I do not swear} he says: The second *la* in his statement: {Lest the People of the Scripture know that they are not able} was returned to its place, because the negation was attached to the word **they are able** and not the word *knowledge*, as it is said: I do not think that Zaid will not stand, meaning: I think that Zaid will not stand. He said:

And sometimes they were certain, so they brought it first and last, and sometimes they were satisfied with the first of the second. It was reported that it was heard from the Arabs: Ma ka'ani 'arfha **I do not know her**, meaning as if I do not know her. He said: As for the *la* in his statement: {I do not swear}, it is only an answer, and the oath after it is a new sentence, and the letter of negation is not a subject or a relative clause.

What he meant by his saying: **Good and bad are not equal** is that belief in God and working to obey Him are not equal, and associating partners with Him and working to disobey Him are not equal.

And His saying: **Repel evil with that which is better** means that God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: O Muhammad, repel with your patience the ignorance of those who have been ignorant of you, and with your forgiveness of those who have wronged you the wrong of the wrongdoer, and with your patience with them the harm you find from them and that you encounter from them.

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

Mention of those who said that: Ali told us, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Repel evil with that which is better**, he said: God commanded the believers to be patient when angry, and to be forbearing and forgiving when wronged. If they do that, God will protect them from Satan, and their enemy will submit to them, as if he were a close friend.

Others said: The meaning of this is: Repay with peace the one who wronged you with his wrong.

Mention of those who said that: Muhammad bin Bashir told us, he said: Abu Amer told us, he said: Sufyan told us, on the authority of Talha bin Amr, on the authority of Ata', **Repel evil with that which is better**, he said: with peace.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Abdul Karim Al-Jazari, on the authority of Mujahid: **Repel evil with that which is better**. He said: Peace be upon you when you meet him.

And His statement: **Then he between whom and you there was enmity will become as though he was a devoted friend**. God Almighty says: Do this that I have commanded you to do, O Muhammad, by repelling the evil of the one who wronged you with the kindness that I have commanded you to do to him, so that the one who wronged you, between whom and you there was enmity, will become as though he were, due to his kindness to you, a devoted friend of yours from among your cousins, close to you in relation. And the devoted friend is the one who is close.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **As if he were a close friend**: meaning as if he were a close friend.

Surat Fussilat 41:34

Not equal are the good deed and the bad. Repel evil by that which is better, and lo, he between whom and you there was enmity (will become) as though he was a devoted friend.

Tafsir al-Qurtubi

The Almighty said: **And not equal are the good and the bad.** Al-Farra' said: *Not* is a conjunction, meaning **and not equal are the good and the bad.** And he recited:

The Messenger of God would not have been pleased with their actions, nor with the two righteous men, Abu Bakr and Umar.

Abu Bakr and Umar meant, that is, your monotheism is not the same as the polytheism the polytheists are. Ibn Abbas said: The good deed is **there is no god but God**, and the bad deed is harshness. It was also said: The good deed is forgiveness, and the bad deed is victory. Ad-Dahhak said: The good deed is knowledge, and the bad deed is obscenity. Ali ibn Abi Talib, may God be pleased with him, said: The good deed is the love of the family of the Messenger, and the bad deed is hating them.

God the Almighty said: **Repel evil with that which is better** This was forgotten by the verse about the sword, and what remains is recommended: good companionship, patience, and overlooking. Ibn Abbas said: meaning, repel with your patience the ignorance of one who is ignorant of you. It was also narrated from him: It is a man who insults a man, and the other says, **If you are truthful, then may God forgive me, and if you are lying, then may God forgive you.** It is also narrated in the hadith: That Abu Bakr al-Siddiq **may God be pleased with him** said that to a man who had insulted him. Mujahid said: **with that which is best** meaning peace when meeting someone who has wronged him, and Ata' said the same. A third saying was mentioned by Judge Abu Bakr ibn al-Arabi in Al-Ahkam, which is shaking hands. In the hadith: **Shake hands, and rancor will go away.** Malik did not see the handshake. He met with Sufyan and they spoke about it. Sufyan said: The Messenger of God (peace and blessings of God be upon him) shook hands with Ja'far when he came from Abyssinia. Malik said to him: That is specific. Sufyan said to him: What is specific to the Messenger of God (peace and blessings of God be upon him) is specific to us, and what is general to him is general to us. The handshake is established, so there is no justification for denying it. Qatada narrated that he said: I said to Anas: Was shaking hands among the companions of the Messenger of God (peace and blessings of God be upon him)? He said: Yes. And it is an authentic hadith. In the hadith: **Part of the perfection of love is taking the hand.** And in the hadith of Muhammad ibn Ishaq, who is a prominent imam, from al-Zuhri, from Urwah, from Aisha, she said: Zayd ibn Haritha came to Madinah and the Messenger of God (peace and blessings of God be upon him) was in my house. He knocked on the door, so the Messenger of God (peace and blessings of God be upon him) stood up naked, dragging his garment - by God, I have never seen him naked before or after that - so he embraced him and kissed him. I said: It has been narrated from Malik that shaking hands is permissible, and a group of scholars agree on this. This has already been mentioned in *Yusuf*, and we mentioned there the hadith of Al-Bara' ibn Azib, who said: The Messenger of God, may God

bless him and grant him peace, said: **There are no two Muslims who meet, and one of them takes the hand of the other out of love and sincere advice between them, except that their sins will be cast between them.**

God the Almighty says: {And thereupon he between whom and you there was enmity will become as though he was a devoted friend} meaning a close relative. Muqatil said: This was revealed about Abu Sufyan ibn Harb, who used to harass the Prophet (peace and blessings of God be upon him), but he became his friend after having been an enemy due to the marriage that occurred between him and the Prophet (peace and blessings of God be upon him). Then he converted to Islam and became a close friend in Islam due to kinship. It was also said that this verse was revealed about Abu Jahl ibn Hisham, who used to harass the Prophet (peace and blessings of God be upon him), so God the Almighty commanded him in this verse to be patient with him and forgive him. This was mentioned by Al-Mawardi. The first version was mentioned by Al-Tha'labi and Al-Qushayri, and it is more likely, because God the Almighty says: {And thereupon he between whom and you there was enmity will become as though he was a devoted friend}. It was also said that this was before the command to fight. Ibn Abbas said: God the Almighty commanded him in this verse to be patient when angry, to be forbearing when ignorant, and to forgive when wronged. If people do that, God will protect them from Satan, and their enemy will submit to them. It was narrated that a man insulted Qanbar, the client of Ali ibn Abi Talib, so Ali called out to him, "O Qanbar! Leave your insulter alone and turn away from him. You will please the Most Gracious and anger Satan, and punish your insulter. For no fool is punished more than by remaining silent about him." They recited:

Refraining from cursing a mean person out of kindness is more harmful to him than cursing him when he curses.

Another said:

There is nothing more beloved to a fool when he insults a generous person than an answer.

Leaving a fool without an answer is more painful for him than cursing him.

Mohammed Al-Wareq said:

I will oblige myself to forgive every sinner, even if he has committed many crimes against me.

People are only one of three types: noble, honorable, and resistant.

As for the one above me, I know his worth and follow the truth in him, and the truth is necessary.

As for the one below me, if he says, **I have protected my throne from answering him**, even if a blamer blames him.

As for someone like me, if he slips or makes a mistake, I will be gracious to you, for grace rules over patience.

Tafsir Ibn Kathir

God Almighty says: **And who is better in speech than one who invites to God** meaning invites God's servants to Him **and does righteousness and says, 'Indeed, I am of the Muslims'** meaning he is guided in his own right by what he says, so his benefit to himself and others is both permanent and transitive. He is not one of those who enjoin what is right but do not do it and forbid what is wrong but do it. Rather, he enjoins what is good and abandons what is evil and invites people to the Creator, the Blessed and Exalted. This is general for everyone who invites to what is right and is guided in his own right, and the Messenger of God, may God bless him and grant him peace, is the most deserving of this, as Muhammad ibn Sirin, al-Suddi, and Abd al-Rahman ibn Zayd ibn Aslam said. It was said that what is meant by it are the righteous muezzins, as is proven in Sahih Muslim: **The muezzins will have the longest necks on the Day of Resurrection.** And in al-Sunan, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "The imam is responsible and the muezzin is trustworthy. So God guided the imams and forgave the muezzins." Ibn Abi Hatim said: Ali ibn al-Husayn told us, Muhammad ibn al-Harawi told us, Ghassan, the judge of Herat, told us. Abu Zur'ah said: Ibrahim told us. Ibn Tahman, on the authority of Matar, on the authority of Al-Hasan, on the authority of Sa'd ibn Abi Waqqas, may God be pleased with him, that he said: "The arrows of the mu'adhdhins with God Almighty on the Day of Resurrection are like the arrows of the mujahidin, and between the call to prayer and the iqamah, he is like one who is immersed in the path of God Almighty in his blood." He said: Ibn Mas'ud, may God be pleased with him, said: **If I were a mu'adhdhin, I would not mind not performing Hajj or 'Umrah or fighting in jihad.** He said: Umar ibn Al-Khattab, may God be pleased with him, said: "If I were a mu'adhdhin, my affair would be complete, and I would not mind not getting up for the night prayer or fasting during the day. I heard the Messenger of God, may God bless him and grant him peace, say: 'O God, forgive the mu'adhdhins' three times." He said: "So I said: O Messenger of God, you left us while we were fighting over the call to prayer with swords." He, may God bless him and grant him peace, said: **No, O Umar, a time will come upon the people when they will abandon the call to prayer for their weak, and that is flesh that God Almighty has forbidden to the Fire, the flesh of the mu'adhdhins.** He said: Aisha, may God be pleased with her, said: "And they have this verse: 'And who is better in speech than one who invites to God and does righteousness and says, 'Indeed, I am of the Muslims.''" She said: **So he is the mu'adhdhin when he says, 'Come to prayer,' for he has invited to...** God said: Thus, Ibn Umar **may God be pleased with him both and Ikrimah said that it was revealed about the muezzins.** Al-Baghawi reported on the authority of Abu Umamah al-Baahili **may God be pleased with him** that he said regarding the words of God the Almighty and Exalted: **and does righteousness**, meaning two rak'ahs of prayer between the adhan and the iqama. Then al-Baghawi included the hadith of Abdullah ibn al-Mughaffal **may God be pleased with him** who said: The Messenger of God

(blessings and peace of God be upon him) said: **Between every two calls to prayer is a prayer**, then he said on the third call to prayer: **For whoever wishes.** The group included it in their books on the authority of Abdullah ibn Buraydah on his authority, and the hadith of al-Thawri on the authority of Zaid al-Ami on the authority of Abu Iyas Muawiyah ibn Qurra on the authority of Anas ibn Malik **may God be pleased with him**, who said: Al-Thawri said: I think that he attributed it to the Prophet (blessings and peace of God be upon him): **A supplication between the adhan and the iqama is not rejected.** Abu Dawud, al-Tirmidhi and al-Nasa'i narrated it in al-Yawm wa al-Laylah, all on the authority of al-Thawri on his authority. Al-Tirmidhi said: This is a hasan hadith. Al-Nasa'i also narrated it on the authority of Sulayman al-Taymi on the authority of Qatadah on the authority of Anas on his authority. The correct view is that the verse is general in meaning to the muezzins and others. As for the time of revelation of this verse, the call to prayer was not legislated at all because it was revealed in Mecca, and the call to prayer was only legislated in Medina after the migration when Abdullah bin Abd Rabbih Al-Ansari **may God be pleased with him** saw it in his dream, so he narrated it to the Messenger of God (peace and blessings of God be upon him), who ordered him to recite it to Bilal **may God be pleased with him**, for he had the most melodious voice, as is stated in its place. So the correct view is that it is general, as Abd Al-Razzaq said on the authority of Muammar on the authority of Al-Hasan Al-Basri that he recited this verse: **And who is better in speech than one who invites to God and does righteousness and says, 'Indeed, I am of the Muslims,'** and he said: "This is the beloved of God, this is the friend of God, this is the chosen one of God, this is the best of God, this is the most beloved of the people on earth to God. God answered his call and called people to what God answered in his call and did righteousness in answering him and said, 'Indeed, I am of the Muslims.' This is the caliph of God." And the Almighty's saying: **Not equal are the good deed and the bad**, meaning there is a great difference between these two. **Repel [evil] with that which is better**, meaning whoever does evil to you, repel him from you by being kind to him, as Umar **may God be pleased with him** said: **I do not punish anyone who has wronged you.** Disobeying God in you is like obeying God in it.

And the Almighty said: **Then he between whom and you there was enmity will become as though he was a devoted friend.** This means that if you do good to someone who has wronged you, that good deed will lead him to befriend you, love you, and be compassionate towards you until he becomes as though he were your devoted friend, that is, close to you in compassion and kindness towards you. Then the Almighty said: **And none will receive it except those who are patient.** That is, none will accept this commandment and act upon it except one who is patient in that, as it is difficult for the souls. **And none will receive it except one who has a great portion.** That is, one who has a plentiful share of happiness in this world and the hereafter. Ali ibn Abi Talha said on the authority of Ibn Abbas in his interpretation of this verse: God commanded the believers to be patient when angry, to be forbearing when ignorant, and to forgive

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when wronged. So if they do that, God will protect them from Satan, and their enemy will submit to them as though he were a devoted friend. God the Almighty says: **But if an evil suggestion comes to you from Satan, then seek refuge in God.** That is, the human devil may be deceived by being kind to him. As for the jinn devil, when he whispers, there is no trick except seeking refuge in the Creator who gave him power over you. If you seek refuge in God and turn to Him, He will restrain him from you and repel his plot. When the Messenger of God (blessings and peace of God be upon him) stood up to pray, he would say: **I seek refuge in God, the All-Hearing, the All-Knowing, from the accursed Satan, from his insinuations, his puffing, and his whispering.** We have already mentioned that this position has no parallel in the Qur'an except in Surat Al-A'raf, when God the Almighty says: "Adopt forgiveness, enjoin what is right, and turn away from the ignorant. But if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, He is the Hearing, the Knowing." And in Surat Al-Mu'minin, when He says: "Repel evil with that which is best. We know best what they describe. And say, 'My Lord, I seek refuge in You from the insinuations of the devils. And I seek refuge in You, my Lord, lest they be present.'"

Fath al-Qadir

Then God, the Almighty, explained the difference between good deeds and bad ones, saying: 34- **Not equal are the good deed and the bad** meaning, the good deed that God is pleased with and rewards for is not equal to the bad deed that God dislikes and punishes for. There is no justification for specifying a good deed with a type of obedience, and specifying a bad deed with a type of sin, as the wording is broader than that. It was said that a good deed is monotheism and a bad deed is polytheism. It was also said that a good deed is moderation and a bad deed is a mistake. It was also said that a good deed is forgiveness and a bad deed is victory. It was also said that a good deed is knowledge and a bad deed is obscenity. Al-Farra' said, "There is no redundancy in His statement, 'nor the bad deed'. "Repel evil with that which is better" meaning, repel the evil deed if it comes to you from the wrongdoer with the best possible way to repel it from good deeds, and this includes responding to wrongdoing with kindness, to sin with forgiveness, to anger with patience, to overlook mistakes, and tolerating unpleasant things. Mujahid and Ata' said: "In a way that is best" means by greeting someone with peace, or it was said that it means shaking hands when meeting. "Then he between whom and you there was enmity will become as though he was a devoted friend." This is the benefit derived from repelling enemies in a way that is best. The meaning is that if you do that repelling, the enemy will become like a friend, and the one who is far from you will become like the one who is close to you. Muqatil said: This was revealed about Abu Sufyan ibn Harb, who was an enemy of the Prophet (peace and blessings of God be upon him), but he became his friend through the

marriage that occurred between them. Then he converted to Islam and became a close friend in Islam through marriage. Other sayings have been made, but it is better to interpret the verse in a general sense.

Tafsir al-Baghawi

34. The Almighty said: **And not equal are the good deed and the bad**, Al-Farra' said: *No* here is a connective, meaning: Not equal are the good deed and the bad, meaning patience and anger, forbearance and ignorance, forgiveness and harm. **Repel evil with that which is better**, Ibn Abbas said: He commanded patience when angry, forbearance when ignorant, and forgiveness when harming others. **Then he between whom and you there was enmity**, meaning: If you do that, your enemy will submit to you, and the one between whom and you there was enmity will become as though he were a devoted friend, like a friend and a close relative. Muqatil ibn Hayyan said: This was revealed about Abu Sufyan ibn Harb, because he relented toward the Muslims after his intense enmity due to the marriage that occurred between him and the Prophet (peace and blessings of God be upon him). Then he converted to Islam and became a friend through Islam and a devoted relative.

Tafsir al-Baidawi

34- "And not equal are the good deed and the bad" in reward and good outcome. The second "la" is added to emphasize the negation. "Repel evil with that which is better" Repel the evil wherever it comes your way with that which is better than it, which is the good. The meaning of "better" is the absolute excess, or with the best of the good deeds that can repel it. It was brought out as a resumption as an answer to someone who said: What should I do? For emphasis. That is why "better" was put in place of the good. "Then he between whom and you there was enmity will become as though he was a devoted friend." That is, if you do that, your hostile enemy will become like a compassionate friend.

Surat Fussilat 41:35

And none receives it except those who are patient, and none receives it except one of great fortune.

Tafsir al-Jalalayn

35 - **And none receives it** is given the trait that is best **except those who are patient, and none receives it except one who has a great portion** reward.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And none can repel evil with good except those who are patient for God's sake over hardships and difficult matters. And He said: **and what he encounters** and did not say: and what he encounters, because the meaning of the statement is: and what he encounters this action of repelling evil with what is better.

And His saying: **And none receives it except one who has a great portion**, meaning: And none receives this except one who has a great portion and has been a forerunner in doing good deeds.

As Muhammad urged us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **And none will attain it except one of great fortune**: one of great fortune.

It was said: The portion that God Almighty mentioned in this verse is for these people is Paradise.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And none will attain it except those who are patient...** the verse and the great portion: Paradise. "It was mentioned to us that a man insulted Abu Bakr **may God be pleased with him** and the Prophet of God (blessings and peace of God be upon him) was present, so he forgave him for a moment. Then Abu Bakr became furious and retaliated. The Prophet (blessings and peace of God be upon him) stood up and Abu Bakr followed him and said: O Messenger of God, the man insulted me, and I forgave and pardoned you while you were sitting. When you tried to retaliate, you stood up, O Prophet of God. The Prophet of God (blessings and peace of God be upon him) said: An angel was defending you, but when you were about to retaliate, the angel left and Satan came. By God, I would not sit with Satan, O Abu Bakr."

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 none will receive it except those who are patient, and none will receive it except one with great good fortune**, meaning: those for whom God has prepared Paradise.

Tafsir al-Qurtubi

God the Almighty says: **And none shall receive it** meaning this noble and sincere noble deed **except those** "except those who are patient" by suppressing anger and enduring harm. **And none shall receive it except one of great portion** meaning a plentiful share of goodness, as Ibn Abbas said. Qatada and Mujahid said: The great portion is Paradise. Al-Hasan said: By God, no portion has ever been greater than Paradise. It was said: The metaphor in **will receive it** is for Paradise, meaning none shall receive it except the patient, and the meaning is close.

Tafsir Ibn Kathir

God Almighty says: **And who is better in speech than one who invites to God** meaning invites God's servants to Him **and does righteousness and says, 'Indeed, I am of the Muslims'** meaning he is guided in his own right by what he says, so his benefit to himself and others is both permanent and transitive. He is not one of those who enjoy what is right but do not do it and forbid what is wrong but do it. Rather, he enjoins what is good and abandons what is evil and invites people to the Creator, the Blessed and Exalted. This is general for everyone who invites to what is right and is guided in his own right, and the Messenger of God, may God bless him and grant him peace, is the most deserving of this, as Muhammad ibn Sirin, al-Suddi, and Abd al-Rahman ibn Zayd ibn Aslam said. It was said that what was meant by it are the righteous muezzins, as is proven in Sahih Muslim: **The muezzins will have the longest necks on the Day of Resurrection.** And in al-Sunan, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "The imam is responsible and the muezzin is trustworthy. So God guided the imams and forgave the muezzins." Ibn Abi Hatim said: Ali ibn al-Husayn told us, Muhammad ibn al-Harawi told us, Ghassan, the judge of Herat, told us. Abu Zur'ah said: Ibrahim told us. Ibn Tahman, on the authority of Matar, on the authority of Al-Hasan, on the authority of Sa'd ibn Abi Waqqas, may God be pleased with him, that he said: "The arrows of the mu'adhdhins with God Almighty on the Day of Resurrection are like the arrows of the mujahidin, and between the call to prayer and the iqamah, he is like one who is immersed in the path of God Almighty in his blood." He said: Ibn Mas'ud, may God be pleased with him, said: **If I were a mu'adhdhin, I would not mind not performing Hajj or 'Umrah or fighting in jihad.** He said: Umar ibn Al-Khattab, may God be pleased with him, said: "If I were a mu'adhdhin, my affair would be complete, and I would not mind not getting up for the night prayer or fasting during the day. I heard the Messenger of God, may God bless him and grant him peace, say: 'O God, forgive the mu'adhdhins' three times." He said: "So I said: O Messenger of God, you left us while we were fighting over the call to prayer with swords." He, may God bless him and grant him peace, said: **No, O Umar, a time will come upon the people when they will abandon the call to prayer for their weak, and that is flesh that God Almighty has forbidden to the Fire, the flesh of the mu'adhdhins.** He said: Aisha, may God be pleased with her, said: "And

And none receives it except those who are patient, and none receives it except one of great fortune.

they have this verse: ‘And who is better in speech than one who invites to God and does righteousness and says, ‘Indeed, I am of the Muslims.’” She said: **So he is the mu’adhdhin when he says, ‘Come to prayer,’ for he has invited to...** God said: Thus, Ibn Umar **may God be pleased with them both** and Ikrimah said that it was revealed about the muezzins. Al-Baghawi reported on the authority of Abu Umamah al-Baahili **may God be pleased with him** that he said regarding the words of God the Almighty and Exalted: **and does righteousness**, meaning two rak’ahs of prayer between the adhan and the iqama. Then al-Baghawi included the hadith of Abdullah ibn al-Mughaffal **may God be pleased with him** who said: The Messenger of God (blessings and peace of God be upon him) said: **Between every two calls to prayer is a prayer**, then he said on the third call to prayer: **For whoever wishes**. The group included it in their books on the authority of Abdullah ibn Buraydah on his authority, and the hadith of al-Thawri on the authority of Zaid al-Ami on the authority of Abu Iyas Muawiyah ibn Qurra on the authority of Anas ibn Malik **may God be pleased with him**, who said: Al-Thawri said: I think that he attributed it to the Prophet (blessings and peace of God be upon him): **A supplication between the adhan and the iqama is not rejected**. Abu Dawud, al-Tirmidhi and al-Nasa’i narrated it in al-Yawm wa al-Laylah, all on the authority of al-Thawri on his authority. Al-Tirmidhi said: This is a hasan hadith. Al-Nasa’i also narrated it on the authority of Sulayman al-Taymi on the authority of Qatadah on the authority of Anas on his authority. The correct view is that the verse is general in meaning to the muezzins and others. As for the time of revelation of this verse, the call to prayer was not legislated at all because it was revealed in Mecca, and the call to prayer was only legislated in Medina after the migration when Abdullah bin Abd Rabbih Al-Ansari **may God be pleased with him** saw it in his dream, so he narrated it to the Messenger of God (peace and blessings of God be upon him), who ordered him to recite it to Bilal **may God be pleased with him**, for he had the most melodious voice, as is stated in its place. So the correct view is that it is general, as Abd Al-Razzaq said on the authority of Muammar on the authority of Al-Hasan Al-Basri that he recited this verse: **And who is better in speech than one who invites to God and does righteousness and says, ‘Indeed, I am of the Muslims,’** and he said: “This is the beloved of God, this is the friend of God, this is the chosen one of God, this is the best of God, this is the most beloved of the people on earth to God. God answered his call and called people to what God answered in his call and did righteousness in answering him and said, ‘Indeed, I am of the Muslims.’ This is the caliph of God.” And the Almighty’s saying: **Not equal are the good deed and the bad**, meaning there is a great difference between these two. **Repel [evil] with that which is better**, meaning whoever does evil to you, repel him from you by being kind to him, as Umar **may God be pleased with him** said: **I do not punish anyone who has wronged you**. Disobeying God in you is like obeying God in it.

And the Almighty said: **Then he between whom and**

you there was enmity will become as though he was a devoted friend. This means that if you do good to someone who has wronged you, that good deed will lead him to befriend you, love you, and be compassionate towards you until he becomes as though he were your devoted friend, that is, close to you in compassion and kindness towards you. Then the Almighty said: **And none will receive it except those who are patient**. That is, none will accept this commandment and act upon it except one who is patient in that, as it is difficult for the souls. **And none will receive it except one who has a great portion**. That is, one who has a plentiful share of happiness in this world and the hereafter. Ali ibn Abi Talha said on the authority of Ibn Abbas in his interpretation of this verse: God commanded the believers to be patient when angry, to be forbearing when ignorant, and to forgive when wronged. So if they do that, God will protect them from Satan, and their enemy will submit to them as though he were a devoted friend. God the Almighty says: **But if an evil suggestion comes to you from Satan, then seek refuge in God**. That is, the human devil may be deceived by being kind to him. As for the jinn devil, when he whispers, there is no trick except seeking refuge in the Creator who gave him power over you. If you seek refuge in God and turn to Him, He will restrain him from you and repel his plot. When the Messenger of God (blessings and peace of God be upon him) stood up to pray, he would say: **I seek refuge in God, the All-Hearing, the All-Knowing, from the accursed Satan, from his insinuations, his puffing, and his whispering**. We have already mentioned that this position has no parallel in the Qur’an except in Surat Al-A’raf, when God the Almighty says: “Adopt forgiveness, enjoin what is right, and turn away from the ignorant. But if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, He is the Hearing, the Knowing.” And in Surat Al-Mu’minun, when He says: “Repel evil with that which is best. We know best what they describe. And say, ‘My Lord, I seek refuge in You from the insinuations of the devils. And I seek refuge in You, my Lord, lest they be present.’”

Fath al-Qadir

35- **And none shall receive it except those who are patient**. Al-Zajaj said: This action and state, which is repelling evil with good, is not received except by those who are patient in suppressing anger and enduring hardship. **And none shall receive it except one with a great portion** in reward and goodness. Qatada said: The great portion in Paradise means none shall receive it except he for whom Paradise is obligatory. It was said that the pronoun in *yaleqaha* refers to Paradise, and it was said that it refers to the word of monotheism. The majority of scholars read *yaleqaha* from *talqiqa*, and Talhah ibn Musarraf and Ibn Kathir, in a narration from him, read *yaleqaha* from *milaaqah*.

Tafsir al-Baghawi

35. **And none shall receive it**, this quality of repelling evil with good, **except those who are patient**, in suppressing anger and enduring hardship, **and none shall receive it except one of great portion**, in goodness and reward. Qatada said: **Great portion** means Paradise, meaning none shall receive it except one for whom Paradise is obligatory.

Tafsir al-Baidawi

35- **And none shall receive it** and none shall receive this characteristic, which is responding to evil with good. **Except those who are patient** for it prevents the soul from taking revenge. **And none shall receive it except one of great portion** of goodness and perfection of the soul. It has been said that portion is Paradise.

Surat Fussilat 41:36

And if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, it is He who is the Hearing, the Knowing.

Surat Fussilat 41:36

And if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, it is He who is the Hearing, the Knowing.

Tafsir al-Jalalayn

36 - **And if** there is an assimilation of the conditional nun of inna into the redundant ma **and if Satan incites you with an evil suggestion** meaning he diverts you from the characteristic and other good things **then seek refuge in God** the answer to the condition and the answer to the command are omitted meaning He repels it from you **He is the All-Hearing** of the statement **the All-Knowing** of the action

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And if an evil suggestion comes to you from Satan, then seek refuge in God** ... the verse. God the Almighty says: And if Satan, O Muhammad, should cast into your soul an evil whisper from the inner conversation, wanting to make you repay the wrongdoer with evil, and inviting you to harm him, then seek refuge in God and protect yourself from his steps. Indeed, God is the All-Hearing of your seeking refuge from him and your protection with Him from his evil suggestions, and of other words of yours and the words of others. He is the All-Knowing of what he casts into your soul of his suggestions, and what your soul tells you and what he removes from your heart, and other matters of your affairs and the affairs of His creation.

Muhammad told us, saying: Ahmad told us, saying: Asbat told us, on the authority of Al-Suddi: **But if an evil suggestion comes to you from Satan**, he said: a whisper and self-talk, **then seek refuge in God from Satan, the accursed**.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **And if an evil suggestion comes to you from Satan**, he said: This is anger.

Tafsir al-Qurtubi

The Almighty said: **But if an evil suggestion comes to you from Satan**, it was presented in full at the end of *Al-A'raf* **then seek refuge in God** from his plot and evil. **He is the All-Hearing** of your seeking refuge. **The All-Knowing** of your actions and words.

Tafsir Ibn Kathir

God Almighty says: **And who is better in speech than one who invites to God** meaning invites God's servants to Him **and does righteousness and says, 'Indeed, I am of the Muslims'** meaning he is guided in his own right by what he says, so his benefit to himself and others is both permanent and transitive. He is not one of those who enjoin what is right but do not do it and forbid what is wrong but do it. Rather, he enjoins what is good and abandons what is evil and invites people to the Creator, the Blessed and Exalted. This is general for everyone who invites to what is right and is guided in his own right, and the Messenger of God, may God bless him and grant him peace, is the most deserving of this, as Muhammad ibn Sirin, al-Suddi, and Abd al-Rahman ibn Zayd ibn Aslam said. It was said that what is meant by it are the righteous muezzins, as is proven in Sahih Muslim: **The muezzins will have the longest necks on the Day of Resurrection**. And in al-Sunan, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: "The imam is responsible and the muezzin is trustworthy. So God guided the imams and forgave the muezzins." Ibn Abi Hatim said: Ali ibn al-Husayn told us, Muhammad ibn al-Harawi told us, Ghassan, the judge of Herat, told us. Abu Zur'ah said: Ibrahim told us. Ibn Tahman, on the authority of Matar, on the authority of Al-Hasan, on the authority of Sa'd ibn Abi Waqqas, may God be pleased with him, that he said: "The arrows of the mu'adhdhins with God Almighty on the Day of Resurrection are like the arrows of the mujahidin, and between the call to prayer and the iqamah, he is like one who is immersed in the path of God Almighty in his blood." He said: Ibn Mas'ud, may God be pleased with him, said: **If I were a mu'adhdhin, I would not mind not performing Hajj or 'Umrah or fighting in jihad**. He said: Umar ibn Al-Khattab, may God be pleased with him, said: "If I were a mu'adhdhin, my affair would be complete, and I would not mind not getting up for the night prayer or fasting during the day. I heard the Messenger of God, may God bless him and grant him peace, say: 'O God, forgive the mu'adhdhins' three times." He said: "So I said: O Messenger of God, you left us while we were fighting over the call to prayer with swords." He, may God bless him and grant him peace, said: **No, O Umar, a time will come upon the people when they will abandon the call to prayer for their weak, and that is flesh that God Almighty has forbidden to the Fire, the flesh of the mu'adhdhins**. He said: Aisha, may God be pleased with her, said: "And they have this verse: 'And who is better in speech than one who invites to God and does righteousness and says, 'Indeed, I am of the Muslims.''" She said: **So he is the mu'adhdhin when he says, 'Come to prayer,' for he has invited to...** God said: Thus, Ibn Umar **may God be pleased with them both** and Ikrimah said that it was revealed about the muezzins. Al-Baghawi reported on the authority of Abu Umamah al-Baahili **may God be pleased with him** that he said regarding the words of God the Almighty and Exalted: **and does righteousness**, meaning two rak'ahs of prayer between the adhan and the iqama. Then al-Baghawi included the hadith of Abdullah ibn al-Mughaffal **may God be**

pleased with him who said: The Messenger of God (blessings and peace of God be upon him) said: **Between every two calls to prayer is a prayer**, then he said on the third call to prayer: **For whoever wishes**. The group included it in their books on the authority of Abdullah ibn Buraydah on his authority, and the hadith of al-Thawri on the authority of Zaid al-Ami on the authority of Abu Iyas Muawiyah ibn Qurra on the authority of Anas ibn Malik **may God be pleased with him**, who said: Al-Thawri said: I think that he attributed it to the Prophet (blessings and peace of God be upon him): **A supplication between the adhan and the iqama is not rejected**. Abu Dawud, al-Tirmidhi and al-Nasa'i narrated it in al-Yawm wa al-Laylah, all on the authority of al-Thawri on his authority. Al-Tirmidhi said: This is a hasan hadith. Al-Nasa'i also narrated it on the authority of Sulayman al-Taymi on the authority of Qatadah on the authority of Anas on his authority. The correct view is that the verse is general in meaning to the muezzins and others. As for the time of revelation of this verse, the call to prayer was not legislated at all because it was revealed in Mecca, and the call to prayer was only legislated in Medina after the migration when Abdullah bin Abd Rabbih Al-Ansari **may God be pleased with him** saw it in his dream, so he narrated it to the Messenger of God (peace and blessings of God be upon him), who ordered him to recite it to Bilal **may God be pleased with him**, for he had the most melodious voice, as is stated in its place. So the correct view is that it is general, as Abd Al-Razzaq said on the authority of Muammar on the authority of Al-Hasan Al-Basri that he recited this verse: **And who is better in speech than one who invites to God and does righteousness and says, 'Indeed, I am of the Muslims,'** and he said: "This is the beloved of God, this is the friend of God, this is the chosen one of God, this is the best of God, this is the most beloved of the people on earth to God. God answered his call and called people to what God answered in his call and did righteousness in answering him and said, 'Indeed, I am of the Muslims.' This is the caliph of God." And the Almighty's saying: **Not equal are the good deed and the bad**, meaning there is a great difference between these two. **Repel [evil] with that which is better**, meaning whoever does evil to you, repel him from you by being kind to him, as Umar **may God be pleased with him** said: **I do not punish anyone who has wronged you**. Disobeying God in you is like obeying God in it.

And the Almighty said: **Then he between whom and you there was enmity will become as though he was a devoted friend**. This means that if you do good to someone who has wronged you, that good deed will lead him to befriend you, love you, and be compassionate towards you until he becomes as though he were your devoted friend, that is, close to you in compassion and kindness towards you. Then the Almighty said: **And none will receive it except those who are patient**. That is, none will accept this commandment and act upon it except one who is patient in that, as it is difficult for the souls. **And none will receive it except one who has a great portion**. That is, one who has a plentiful share of happiness in this world and the hereafter. Ali ibn Abi Talha said on the authority of Ibn Abbas in his interpretation of this verse: God commanded the believers to be patient when

angry, to be forbearing when ignorant, and to forgive when wronged. So if they do that, God will protect them from Satan, and their enemy will submit to them as though he were a devoted friend. God the Almighty says: **But if an evil suggestion comes to you from Satan, then seek refuge in God**. That is, the human devil may be deceived by being kind to him. As for the jinn devil, when he whispers, there is no trick except seeking refuge in the Creator who gave him power over you. If you seek refuge in God and turn to Him, He will restrain him from you and repel his plot. When the Messenger of God (blessings and peace of God be upon him) stood up to pray, he would say: **I seek refuge in God, the All-Hearing, the All-Knowing, from the accursed Satan, from his insinuations, his puffing, and his whispering**. We have already mentioned that this position has no parallel in the Qur'an except in Surat Al-A'raf, when God the Almighty says: "Adopt forgiveness, enjoin what is right, and turn away from the ignorant. But if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, He is the Hearing, the Knowing." And in Surat Al-Mu'minun, when He says: "Repel evil with that which is best. We know best what they describe. And say, 'My Lord, I seek refuge in You from the insinuations of the devils. And I seek refuge in You, my Lord, lest they be present.'"

Fath al-Qadir

Then He, the Most High, commanded him to seek refuge from Satan, saying: 36- **And if an evil suggestion comes to you from Satan, then seek refuge in God**. An evil suggestion is similar to a nudge, and it is likened to a whisper because it leads to evil. The meaning is: And if Satan diverts you from something that God has prescribed for you, or from repelling evil with that which is better, then seek refuge in God from his evil. He made the evil suggestion an evil suggestion as a mental metaphor, like their saying: very serious. The phrase **Indeed, He is the All-Hearing, the All-Knowing** is an explanation of what preceded it: that is, the All-Hearing of everything that he hears, and the All-Knowing of everything that he knows. And whoever is like this, then he protects whoever seeks refuge in Him.

Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: Whenever the Messenger of God (peace and blessings of God be upon him) was in Mecca reciting the Qur'an, he would raise his voice. The polytheists would drive people away from him and say, **Do not listen to this Qur'an and speak noisily during it that you may prevail**. But if he lowered his voice, those who wanted to hear the Qur'an would not be able to hear him. So God revealed: **Do not recite your prayer aloud or in a low voice**. Abdur-Razzaq, Al-Firyabi, Sa'id ibn Mansur, Abd ibn Humayd, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim who **authenticated it**, Ibn Mardawayh and Ibn Asakir narrated on the authority of Ali ibn Abi Talib that he was asked about the statement of God, **Our Lord, show us those who led us astray among the jinn and mankind**. He said, **It refers to the son of Adam who killed his brother and Satan**. At-Tirmidhi, An-Nasa'i, Al-Bazzar, Abu Ya'la, Ibn Jarir, Ibn Al-Mundhir, Ibn 'Adi and Ibn Mardawayh narrated on the authority of Anas

And if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, it is He who is the Hearing, the Knowing.

who said: "The Messenger of God (blessings and peace of God be upon him) recited this verse to us: 'Indeed, those who say, 'Our Lord is God,' and then remain steadfast...' He said: 'Some people said it, then most of them disbelieved. So whoever says it when he dies is among those who remained steadfast in it.'" Ibn Al-Mubarak, 'Abd Al-Razzaq, Al-Firyabi, Sa'id ibn Mansur, Musaddad, Ibn Sa'd, 'Abd ibn Humayd, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Sa'id ibn 'Imran on the authority of Abu Bakr As-Siddiq regarding His statement: 'Indeed, those who say, 'Our Lord is God,' and then remain steadfast...' He said: Steadfastness means that they do not associate anything with God. Ibn Rahawayh and Abu Nu'aym in Al-Hilyah narrated on the authority of Al-Aswad bin Hilal on the authority of Abu Bakr Al-Siddiq that he said: What do you say about these two verses: **Indeed, those who say, 'Our Lord is God,' and then remain steadfast, and those who have believed and not mixed their belief with injustice,** they said: Those who say, **Our Lord is God,** then acted according to it and remained steadfast in His command, so they did not sin, and did not mix their belief with injustice, they did not sin. He said: You have burdened them with a severe matter. **Those who have believed and not mixed their belief with injustice,** means polytheism, and those who say, **Our Lord is God,** then remained steadfast and did not return to the worship of idols. Ibn Mardawayh narrated on the authority of some of the Companions: **Then they remained steadfast in the obligations of God.** Al-Bayhaqi narrated in Al-Asma' wa'l-Sifat on the authority of Ibn Abbas: **Then they remained steadfast,** he said: on the testimony that there is no god but God. Ibn al-Mubarak, Saeed ibn Mansur, Ahmad in al-Zuhd, Abd ibn Humayd, al-Hakim al-Tirmidhi and Ibn al-Mundhir narrated on the authority of Umar ibn al-Khattab, **Indeed, those who say, 'Our Lord is God,' and then remain steadfast,** he said: **They remained steadfast in obeying God and did not swerve like a fox.** Ahmad, Abd ibn Humayd, al-Darimi, al-Bukhari in his Tarikh, Muslim, al-Tirmidhi, al-Nasa'i, Ibn Majah and Ibn Hibban narrated on the authority of Sufyan al-Thaqafi, "A man said: 'O Messenger of God, command me to do something in Islam that I will not ask anyone about after you.' He said: 'Say, 'I believe in God,' and then remain steadfast.' I said: 'What should I avoid?' He turned to his tongue." al-Tirmidhi said: It is hasan saheeh. Abd ibn Humayd, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Aisha, regarding the statement: **And who is better in speech than one who invites to God,** she said: **The muezzin and does righteousness,** she said: **Two rak'ahs between the adhan and the iqama.** Ibn Abi Shaybah in al-Musannaf, Ibn al-Mundhir and Ibn Mardawayh narrated from another chain of narration on her authority that she said: **I do not think that this verse was revealed except regarding the muezzins.** Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas, regarding the verse, "Not equal are the good deed and the bad. Repel evil by that which is better," that he said: The Muslims were commanded to be patient when angry, to be forbearing when ignorant, and to forgive when

offended. If they do that, God will protect them from Satan and their enemy will submit to them **as if he were a devoted friend.** Ibn Mardawayh narrated on his authority, **Repel evil by that which is better,** that he said: Greet him with peace and he will be as if he were a devoted friend. Ibn al-Mundhir narrated on the authority of Anas, regarding the verse, **And none are granted it except those who are patient,** that he said: A man is insulted by his brother, and he says, **If you are truthful, then may God forgive me, and if you are lying, then may God forgive you.** Al-Bukhari, Muslim and others narrated on the authority of Sulayman ibn Sard, who said: "Two men were quarreling in the presence of the Prophet, may God bless him and grant him peace, and one of them became very angry. The Prophet, may God bless him and grant him peace, said: 'I know a word that, if he said it, his anger would go away: I seek refuge in God from Satan, the accursed.' The man said: 'Am I crazy?' So the Messenger of God, may God bless him and grant him peace, recited: 'But if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, it is He who is the Hearing, the Knowing.'"

Tafsir al-Baghawi

36. "But if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, it is He who is the Hearing," of your seeking refuge and your words, **the Knowing,** of your actions and your conditions.

Tafsir al-Baidawi

36- **And if an evil suggestion comes to you from Satan** Nakhsa is likened to his whispering because it prompts a person to do what is not appropriate, such as repelling with something worse. The suggestion is made into a new way, or it is meant to be Naghzegh, describing Satan with the verbal noun. **Then seek refuge in God** from his evil and do not obey him. **Indeed, He is the All-Hearing** of your seeking refuge. **The All-Knowing** of your intention or your righteousness.

Surat Fussilat 41:37

And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to God, who created them, if it is Him that you worship.

Tafsir al-Jalalayn

37 - (And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to God, who created them) meaning the four signs **if it is Him that you worship**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Among the proofs of God Almighty to His creation and His evidence of His Oneness and the greatness of His power is the alternation of night and day, and the punishment of each one of them by its companion, and the sun and the moon. The sun does not overtake the moon, **nor does the night outstrip the day, each in an orbit is floating.** (Ya-Sin 36:40) Do not prostrate, O people, to the sun or the moon, for even if they move in the orbit for your benefit, they only move for you because God makes them move for you, obedient to Him in their movement and course, not because they are able to move and course by themselves without God making them move and course, or because they are able to benefit or harm you. Rather, God has subjected them to you for your benefit and interests, so prostrate to Him, and worship Him instead of them, for if He wills, He will extinguish their light, leaving you confused in darkness, unable to find a way, and unable to see anything. It was said: **Prostrate to God who created them.** So it was made plural with the letter ha and the letter nun, because what is meant by the speech is: And prostrate to God who created the night and the day and the sun and the moon. And that is a plural, and you are their pronoun, even though it is the custom of the Arabs, when they pluralize a male to a female, to pronounce their pronoun with the wording of the pronoun of the masculine, so they say: Your two brothers and your two sisters spoke to me, and they do not say: He spoke to me, because it is their custom to feminize the report of males other than the sons of Adam in the plural, so they say: I saw with Amr some clothes, so I took them from him, and I liked the rings of Zaid, so I bought them from him.

His statement: **If you worship Him**, means: If you worship God and submit to Him through obedience, and part of obeying Him is that you devote your worship to Him alone, and do not associate anything other than Him in your obedience to Him and your worship of Him, because worship is not suitable for anyone other than Him and is not appropriate for anything other than Him.

Tafsir al-Qurtubi

The Almighty said: **And among His signs** His sign indicating His Oneness and Power **are the night and the day and the sun and the moon** and this has been mentioned in more than one place. Then He forbade prostrating to them, because even though they are creations, that is not due to any virtue in themselves that would merit worship with God, because it is God who created them and if He had willed, He could have eliminated them or extinguished their light. **And prostrate to God, who created them** and shaped them and subjected them, so the metaphor refers to the sun and the moon and the night and the day. It was said: to the sun and the moon specifically, because both are plural. It was said: the pronoun refers back to the meaning of the signs **if you worship Him** and it was made feminine in the plural of abundance and did not follow the methods of dominance of the masculine and feminine because it is in the inanimate.

Tafsir Ibn Kathir

The Almighty says, alerting His creation to His power and that He is the One who has no equal and is able to do whatever He wills: **And among His signs are the night and the day and the sun and the moon.** That is, He created the night with its darkness and the day with its light, and they alternate and do not separate. The sun with its light and radiance, and the moon with its light, and the determination of its stations in its orbit and the differences in its path in His heaven, so that by the differences in its path and the path of the sun, the amounts of the night and the day, the gatherings, the months, and the years may be known, and the occurrence of rights and the times of worship and transactions may be made clear. Then, since the sun and the moon are the most beautiful celestial bodies observed in the upper and lower worlds, the Almighty pointed out that they are two created beings, servants of His servants, under His control and domination, saying: **Do not prostrate to the sun or to the moon, but prostrate to God, who created them, if it is Him you worship.** That is, do not associate anything with Him, for what benefit will your worship of Him while you worship anyone other than Him? For He does not forgive associating anything with Him. For this reason, the Almighty said: **But if they are arrogant**, that is, they refuse to worship Him alone and refuse to associate anything with Him, **then those who are with your Lord**, meaning the angels, **glorify Him night and day, and they do not grow weary**, as the Almighty said: **But if these disbelieve in it, We have entrusted it to a people who are not disbelievers in it.** Al-Hafiz Abu Ya'la said: Sufyan, meaning Ibn Wakee', told us: My father told us, on the authority of Ibn Abi Layla, on the authority of Abu al-Zubayr, on the authority of Jabir, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **Do not curse the night, the day, the sun, the moon, or the winds, for they are sent as a mercy to some people and a torment to others.** And His saying: **And among His signs** meaning His ability to bring back the dead **is that you see the earth barren** meaning lifeless, with no plants in it, rather it is dead **but when We send down**

Surat Fussilat 41:37

And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to God, who created them, if it is Him that you worship.

upon it rain, it quivers and swells meaning it produces all kinds of crops and fruits "Indeed, He who gives life to it is the Giver of Life to the dead. Indeed, He is over all things competent."

completes the meaning.

Fath al-Qadir

The Almighty began to explain some of His wonderful signs that indicate the perfection of His power and the strength of His control to prove His Oneness. He said: 37- **And among His signs are the night and the day and the sun and the moon.** Then, when He explained that these are among His signs, He forbade them from worshipping the sun and the moon, and commanded them to prostrate to God Almighty, saying, **Do not prostrate to the sun or to the moon**, because they are two of His creations, and it is not right for them to be partners with Him in His Lordship. **And prostrate to God, who created them**, meaning He created these four mentioned, because the plural of what is not rational has the same ruling as the plural of females, or signs, or the sun and the moon, because two are plural according to a group of imams. **If you worship Him.** It was said that some people used to prostrate to the sun and the moon, like the Sabians in their worship of the planets, and they claimed that by prostrating to them they intended to prostrate to God, so they were forbidden from that. This is the reason for specifying the mention of prostration without disagreement. They only differed about the places of prostration. It was said that its place is with His saying: **If you worship Him** is because it is connected to the command. It was said when he said: **And they do not get tired** because it is the completion of the statement.

Tafsir al-Baghawi

37. The Almighty said: "And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to God, who created them." He only said: **created them** in the feminine because he made it in the form of a broken plural, and did not make it in the form of the masculine preponderance over the feminine, **if it is Him that you worship.**

Tafsir al-Baidawi

37- "And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or to the moon." Because they are two created things that are commanded just like you. **And prostrate to God, who created them.** The pronoun refers to the four mentioned, and the intention is to connect the action to them to indicate that they are among what He does not know and does not choose. **If you worship Him.** Prostration is the most specific of acts of worship, and it is the place of prostration according to us because the command is coupled with it. According to Abu Hanifa, it is at the end of the other verse because it

Surat Fussilat 41:38

But if they are arrogant, then those who are with your Lord glorify Him night and day, and they do not become weary.

Tafsir al-Jalalayn

38 - **But if they are arrogant** about prostrating to God alone **then those who are with your Lord** the angels *glorify* pray to Him night and day, and they do not become weary they do not get tired.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: If, O Muhammad, those among whom you are, the polytheists of Quraysh, are too arrogant to prostrate to God, who created them and created the sun and the moon, then the angels who are with your Lord are not too arrogant to do that, nor do they feel too arrogant to do so. Rather, they glorify Him and pray night and day, and they do not get tired: He says: They do not slacken in their worship, nor do they get tired of praying to 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, regarding his statement: **But if they are arrogant, then those who are with your Lord glorify Him night and day.** He said: He means Muhammad, he says: My servants are angels in rows, glorifying Him and not being arrogant.

Tafsir al-Qurtubi

God Almighty says: **But if they are arrogant** meaning the disbelievers, about prostrating to God, **then those who are with your Lord** of the angels *glorify Him night and day, and they do not become weary* meaning they do not get tired of worshipping Him. Zuhair said:

I am tired of the costs of life, and whoever lives eighty years, may you have no father, gets tired.

Question: This verse is a verse of prostration without dispute. They differed about the place of prostration in it. Malik said: Its place is **If you worship Him** because it is connected to the command. Ali, Ibn Mas'ud, and others used to prostrate at the statement **worship Him**. Ibn Wahb and Al-Shafi'i said: Its place is **and they do not get tired** because it is the completion of the statement and the ultimate goal of worship and obedience. Abu Hanifa said the same. Ibn Abbas used to prostrate at the statement **they get tired**. Ibn Umar said: Prostrate at the end of them. This is also narrated

from Masruq, Abu Abd Al-Rahman As-Sulami, Ibrahim An-Nakha'i, Abu Salih, Yahya ibn Waththab, Talhah, Zubayd Al-Yami, Al-Hasan, and Ibn Sirin. Abu Wa'il, Qatada, and Bakr ibn Abdullah used to prostrate at the statement **they get tired**. Ibn Al-Arabi said: The matter is similar.

Question: Ibn Khuwaiz Mandad mentioned that this verse includes the prayer for the eclipse of the moon and the sun. This is because the Arabs used to say: The sun and the moon do not eclipse except for a great disaster. So the Prophet (peace and blessings of God be upon him) prayed the eclipse prayer. I say: The eclipse prayer is proven in the Sahihs of Bukhari, Muslim and others. They differed greatly about its method, due to the different narrations. What is in Sahih Muslim on this matter is sufficient for you, and it is the main source on this topic. And God is the Grantor of success to what is correct.

Tafsir Ibn Kathir

The Almighty says, alerting His creation to His power and that He is the One who has no equal and is able to do whatever He wills: **And among His signs are the night and the day and the sun and the moon.** That is, He created the night with its darkness and the day with its light, and they alternate and do not separate. The sun with its light and radiance, and the moon with its light, and the determination of its stations in its orbit and the differences in its path in His heaven, so that by the differences in its path and the path of the sun, the amounts of the night and the day, the gatherings, the months, and the years may be known, and the occurrence of rights and the times of worship and transactions may be made clear. Then, since the sun and the moon are the most beautiful celestial bodies observed in the upper and lower worlds, the Almighty pointed out that they are two created beings, servants of His servants, under His control and domination, saying: **Do not prostrate to the sun or to the moon, but prostrate to God, who created them, if it is Him you worship.** That is, do not associate anything with Him, for what benefit will your worship of Him while you worship anyone other than Him? For He does not forgive associating anything with Him. For this reason, the Almighty said: **But if they are arrogant**, that is, they refuse to worship Him alone and refuse to associate anything with Him, **then those who are with your Lord**, meaning the angels, **glorify Him night and day, and they do not grow weary**, as the Almighty said: **But if these disbelieve in it, We have entrusted it to a people who are not disbelievers in it.** Al-Hafiz Abu Ya'la said: Sufyan, meaning Ibn Wakee', told us: My father told us, on the authority of Ibn Abi Layla, on the authority of Abu al-Zubayr, on the authority of Jabir, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **Do not curse the night, the day, the sun, the moon, or the winds, for they are sent as a mercy to some people and a torment to others.** And His saying: **And among His signs** meaning His ability to bring back the dead **is that you see the earth barren** meaning lifeless, with no plants in it, rather it is dead **but when We send down upon it rain, it quivers and swells** meaning it produces

Surat Fussilat 41:38

But if they are arrogant, then those who are with your Lord glorify Him night and day, and they do not become weary.

all kinds of crops and fruits "Indeed, He who gives life to it is the Giver of Life to the dead. Indeed, He is over all things competent."

Fath al-Qadir

38- **But if they are arrogant, then those who are with your Lord glorify Him night and day, and they never tire.** That is, if these people are arrogant about obeying, then the angels continue to glorify God Almighty night and day, and they never tire or cease.

Tafsir al-Baghawi

38. **But if they are arrogant**, about prostrating, **then those who are with your Lord**, meaning the angels, **glorify Him night and day, and they never get tired**, they never get tired or slacken.

Tafsir al-Baidawi

38- **But if they are arrogant** about complying. **Then those who are with your Lord** of the angels. **glorify Him night and day** that is, always, according to His saying. **And they do not become weary** that is, they do not get tired.

Surat Fussilat 41:39

And among His signs is that you see the earth still, but when We send down upon it rain, it quivers and swells. Indeed, He who gives life to it is the Giver of Life to the dead. Indeed, He is over all things competent.

Tafsir al-Jalalayn

39 - **And among His signs is that you see the earth barren** dry with no vegetation in it **but when We send down upon it rain, it quivers** moves **and swells** swells and rises (Indeed, He who gives life to it is the Giver of Life to the dead. Indeed, He is over all things competent.)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Among God's proofs and evidence of His ability to resurrect the dead after their affliction, and restore them to their original state after their destruction, is that you, O Muhammad, see the earth as barren and dusty, with no plants or crops on it.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And among His signs is that you see the earth barren** meaning dusty and crumbling.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **And among His signs is that you see the earth barren**. He said: Dry and crumbling. **But when We send down upon it rain, it quivers**. God Almighty says: So when We send down from the sky rain upon this barren earth, it quivers with vegetation. He says: It moves with it.

Muhammad ibn Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement: *Shaken* he said: With plants. **And swelled** he said: Swelled.

As Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **And it swelled** means it became puffy.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **So when We send down water upon it, it quivers and swells**. The rain is known by its abundance and its swell.

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 it grew** for the plant, he said: It rose before it grew.

And His statement: **Indeed, He who revives it will revive the dead**. God Almighty says: Indeed, He who revives this barren land, bringing forth vegetation from it, and making it vibrate with crops after it had dried up and been covered with rain that He sent down upon it,

is able to revive the dead of the children of Adam after their death with the water that He sends down from the sky to revive them.

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

Mention of the one who said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, he said: Just as He revives the earth with rain, so He revives the dead with water on the Day of Resurrection between the two blasts. He meant by that the interpretation of His statement: **Indeed, He who revives it will revive the dead**.

And His saying: **He is over all things competent**, God Almighty says: Your Lord, O Muhammad, is capable of reviving His creation after their death and of doing whatever He wills. Nothing He wills is beyond His power, and nothing He wills is impossible for Him to do.

Tafsir al-Qurtubi

The Almighty says: **And among His signs is that you see the earth barren**. The address is to every rational person, meaning **and among His signs** indicating that He brings the dead back to life **is that you see the earth barren**. That is, dry and barren. This is a description of the earth as being barren. Al-Nabigha said:

Ashes like kohl for my eyes, O my father, and a date like the trunk of the basin, hollow and humble

The barren land: the dusty land that produces vegetation. A barren town: meaning dusty with no houses in it and a barren place. **So when We send down upon it water, it quivers** meaning with vegetation, said Mujahid. It is said: a person quivers, meaning he moves, and from this:

You see him like the blade of a sword shaking with dew if you do not find food with a bad man

And it swelled means it swelled and rose before it sprung, as Mujahid said. That is, it rose above the plant after its death. According to this estimation, there is an inversion in the speech, and its meaning is. *Rabba* and *Hazzaz turmoil*. Shaking and rising may occur before emerging from the ground, or after the plant has emerged to the surface of the ground, so *Rabba* means rising. A high place is called a hillock or a mound. The plant moves to emerge, then its body grows in length and width. Abu Ja'far and Khalid read **and rab'at and it became great**, from *rabi'ah*. It was said: **it shook it was cheered by the rain, and rab'at it swelled** means it was swollen with plants. When the earth cracks open with plants, it is described as laughing, so it is permissible to describe it as being cheered as well. It is permissible to say that *rabba* and *shaking* are the same, and it is the state of the plant emerging. This meaning has already been mentioned in *Al-Hajj The Pilgrimage*. "Indeed, He who gives life to it is the Giver of Life to the dead. Indeed, He is over all things competent." It has been mentioned in more than one place.

Surat Fussilat 41:39

And among His signs is that you see the earth still, but when We send down upon it rain, it quivers and swells. Indeed, He who gives life to it is the Giver of Life to the dead. Indeed, He is over all things competent.

Tafsir Ibn Kathir

The Almighty says, alerting His creation to His power and that He is the One who has no equal and is able to do whatever He wills: **And among His signs are the night and the day and the sun and the moon.** That is, He created the night with its darkness and the day with its light, and they alternate and do not separate. The sun with its light and radiance, and the moon with its light, and the determination of its stations in its orbit and the differences in its path in His heaven, so that by the differences in its path and the path of the sun, the amounts of the night and the day, the gatherings, the months, and the years may be known, and the occurrence of rights and the times of worship and transactions may be made clear. Then, since the sun and the moon are the most beautiful celestial bodies observed in the upper and lower worlds, the Almighty pointed out that they are two created beings, servants of His servants, under His control and domination, saying: **Do not prostrate to the sun or to the moon, but prostrate to God, who created them, if it is Him you worship.** That is, do not associate anything with Him, for what benefit will your worship of Him while you worship anyone other than Him? For He does not forgive associating anything with Him. For this reason, the Almighty said: **But if they are arrogant,** that is, they refuse to worship Him alone and refuse to associate anything with Him, **then those who are with your Lord,** meaning the angels, **glorify Him night and day, and they do not grow weary,** as the Almighty said: **But if these disbelieve in it, We have entrusted it to a people who are not disbelievers in it.** Al-Hafiz Abu Ya'la said: Sufyan, meaning Ibn Wakee', told us: My father told us, on the authority of Ibn Abi Layla, on the authority of Abu al-Zubayr, on the authority of Jabir, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: **Do not curse the night, the day, the sun, the moon, or the winds, for they are sent as a mercy to some people and a torment to others.** And His saying: **And among His signs** meaning His ability to bring back the dead is **that you see the earth barren** meaning lifeless, with no plants in it, rather it is dead **but when We send down upon it rain, it quivers and swells** meaning it produces all kinds of crops and fruits "Indeed, He who gives life to it is the Giver of Life to the dead. Indeed, He is over all things competent."

Fath al-Qadir

39- **And among His signs is that you see the earth barren.** The address here is to everyone who is suitable for Him or for the Messenger of God, may God bless him and grant him peace. Barren means dry and barren. It was also said that it means dusty and does not grow plants. Al-Azhari said: If the earth dries up and does not rain, it is said that it has become barren. **But when We send down upon it rain, it quivers and swells,** meaning rainwater. The meaning of quiver is

that it moves with plants. It is said that a person quivers if he moves, and from this is the saying of the poet:

You see him like the blade of a sword shaking with dew if you do not find food with a bad man

The meaning of rabat is to swell and rise before it sprouts. This was said by Mujahid and others. Based on this, the speech has an inversion, and its interpretation is: it swelled and shook. It was said that shaking and swelling may occur before the emergence of the plant or after it. The meaning of rabat in the language is elevation, as a high place is called rabwah or rabiya. The explanation of this verse has been presented in full in Surat Al-Hajj. It was said that it shook and was pleased with the rain, and rabat means it swelled with plants. Abu Ja'far and Khalid read **and rabat** "Indeed, He who gave it life will revive the dead" with resurrection and revival **Indeed, He is over all things competent** nothing is beyond His power, whatever it may be.

Tafsir al-Baghawi

39. **And among His signs,** evidence of His power, **is that you see the earth barren,** dry and dusty with no vegetation in it, "but when We send down upon it rain, it quivers and swells. Indeed, He who gives life to it is the Giver of Life to the dead. Indeed, He is over all things competent."

Tafsir al-Baidawi

39- **And among His signs is that you see the earth still** dry and submissive, borrowed from *khushu'* meaning humility. **But when We send down upon it rain, it quivers and swells** is decorated and swells with plants. It is also read as *rabba'at* meaning it increases. **Indeed, He who gives it life** after its death "is the Giver of Life to the dead. Indeed, He is over all things competent" of giving life and causing death.

Surat Fussilat 41:40

Indeed, those who dispute concerning Our verses are not hidden from Us. Is one who is thrown into the Fire better or one who comes secure on the Day of Resurrection? Do whatever you will. Indeed, He is Seeing of what you do.

Tafsir al-Jalalayn

40 - **Indeed, those who deviate** from the heresy and the heresy **concerning Our verses** the Qur'an by denying them **are not hidden from Us** so We will punish them (Is he who is thrown into the Fire better or he who comes secure on the Day of Resurrection? Do whatever you will. Indeed, He is Seeing of what you do) as a threat to them.

Tafsir al-Suyuti

Ibn al-Mundhir narrated on the authority of Bashir ibn Fath who said: This verse was revealed about Abu Jahl and Ammar ibn Yasir. Is he who is thrown into the Fire better or he who comes secure on the Day of Resurrection?

Tafsir al-Tabari

He, the Most High, means by His saying: **Indeed, those who dispute concerning Our verses**: those who deviate from the truth in Our arguments and proofs, and turn away from them, denying and rejecting them.

I have previously explained the meaning of the grave with sufficient evidence that does not need to be repeated here. We will now mention some of the differences of opinion regarding what is meant by it in this context.

The interpreters differed about what is meant by the meaning of atheism in this passage. Some of them said: It means the polytheists opposing the Qur'an with noise and whistling in mockery of it.

Mention of those 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: **Indeed, those who blaspheme concerning Our verses**, he said: Al-Maka' and what was mentioned with it.

Some of them said: It is meant to inform about their lies regarding the verses of God.

Mention of who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Indeed, those who deviate concerning Our verses** he said: They lie about Our verses.

Others said: It means they are stubborn.

Mention of those who said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **Indeed, those who deviate concerning Our verses** he said: They are disobedient: they are stubborn.

Others said: It means disbelief and polytheism.

Mention of those who said that: Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Indeed, those who dispute concerning Our verses are not hidden from Us**, he said: These are the people of polytheism. And he said: Disbelief means disbelief and polytheism.

Others said: It is meant to inform about their changing the meanings of the Book of God.

Those who said that: Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Indeed, those who err concerning Our verses are not hidden from Us**, he said: It means putting words in the wrong place. All of these sayings that we have mentioned in interpretation of that are close in meaning, because lahd and ilhad mean to turn away, and it may be a turn away from the verses of God, and a deviation from them by denying them, and it may be by mockery, bleating and clapping, and it may be a separation from them and stubbornness, and it may be a distortion of them and a change in their meanings.

There is no statement more correct than what we have said, and the report about them being blasphemous regarding the verses of God should be general, just as our Lord, Blessed and Exalted be He, has made that general.

And His statement: **They are not hidden from Us** means that God the Almighty says: We are All-Knowing of them, and they are not hidden from Us, and We are watching them when they come to Us. This is a threat from God the Almighty to them when He says: They will know when they come to Us what painful punishment they will encounter. Then God the Almighty informs us of what He will do to them when they come to Him, saying: **Is he who is thrown into the Fire better or he who comes secure on the Day of Resurrection?** God the Almighty says: For these people who dispute Our signs today, there will be the punishment of the Fire on the Day of Resurrection. Then God says: Is he who is thrown into the Fire better, or he who comes on the Day of Resurrection secure from the punishment of God because of his belief in God the Almighty? This is the disbeliever. If he believes in the signs of God and follows His commands and prohibitions, He will make him safe on the Day of Resurrection from what He warned him of of His punishment if he comes to Him that day as a disbeliever.

His saying: **Do whatever you want**. This is also a threat to them from God that came out as a command, and this is what Mujahid used to say.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Do whatever you want**. He said: This is a threat.

And His saying: **He is Seeing of what you do**, God Almighty says: O people, God is All-Knowing of the deeds that you do, and nothing of them or anything else is hidden from Him.

Surat Fussilat 41:40

Indeed, those who dispute concerning Our verses are not hidden from Us. Is one who is thrown into the Fire better or one who comes secure on the Day of Resurrection? Do whatever you will. Indeed, He is Seeing of what you do.

Tafsir al-Qurtubi

God the Almighty says: **Indeed, those who deviate concerning Our verses** means they deviate from the truth of Our evidence. Deviation means inclination and deviation. From this comes the word *lahd* in the grave, because it leans to a side of it. It is said: **He deviated from the religion of God** meaning he deviated from it and turned away. *Lahd* is a linguistic term for it. This goes back to those who said: **Do not listen to this Qur'an and speak noisily within it Fussilat 41:26**. They are those who deviated concerning its verses and deviated from the truth, so they said: The Qur'an is not from God, or it is poetry or magic. So the verses are the verses of the Qur'an. Mujahid said: **Yahdhun fi'l-Qur'an** means when reciting the Qur'an by whistling, clapping, idle talk, and singing. Ibn Abbas said: It means changing words and putting them in the wrong place. Qatadah said: **Yahdhun fi'l-Qur'an** means they lie about Our verses. As-Suddi said: They are stubborn and oppose. Ibn Zayd said: They associate partners with God and lie, and the meanings are close. Muqatil said: It was revealed about Abu Jahl. It was also said: The verses are miracles, and this goes back to the first verse, as the Quran is miraculous. **Is he who is thrown into the Fire** on his face, and he is Abu Jahl according to Ibn Abbas and others. **Better or he who comes secure?** It was said: The Prophet, peace and blessings be upon him. Muqatil said: It was also said: Uthman. It was also said: Ammar ibn Yasir. It was also said: Hamza. It was also said: Umar ibn al-Khattab. It was also said: Abu Salamah ibn Abd al-Asad al-Makhzumi. It was also said: The believers. It was also said: It is general, so the one who is thrown into the Fire is the disbeliever, and the one who comes secure on the Day of Resurrection is the believer. Ibn Bahr said: **Do whatever you will** is a threatening command, meaning after you know that they are not equal, you will inevitably be rewarded. **Indeed, He is Seeing of what you do** is a threat and a warning.

Tafsir Ibn Kathir

The words of God the Most High: **Indeed, those who dispute concerning Our verses...** Ibn Abbas said: Disbelief is putting words in the wrong places. Qatada and others said: It is disbelief and stubbornness. The words of God the Most High: **They are not hidden from Us** contain a severe threat and a firm warning, meaning that God the Most High knows who disputes concerning His verses, names, and attributes and will reward them for that with punishment and chastisement. For this reason God the Most High said: **Is one who is thrown into the Fire better or one who comes secure on the Day of Resurrection?** Meaning, are these and that the same? They are not. Then the Almighty said as a threat to the disbelievers: **Do whatever you will**. Mujahid, Ad-Dahhak, and Ata'

Al-Khurasani said: **Do whatever you will**. This is a threat, whether good or evil. He knows you and is All-Seeing of your deeds. That is why He said: **Indeed, He is All-Seeing of what you do**. Then the Almighty said: **Indeed, those who disbelieved in the message when it came to them**. Ad-Dahhak, As-Suddi, and Qatadah said: **And indeed, it is a mighty Book**. That is, impregnable, and no one could come up with anything like it. **Falsehood cannot approach it from before it or from behind it**. That is, falsehood has no way to it because it was sent down by the Lord of the Worlds. That is why He said: **A revelation from One Who is Wise, Praiseworthy**. That is, Wise in His words and deeds. Praiseworthy in the sense of praiseworthy, that is, in all that He commands and forbids, all of its consequences and goals are praiseworthy. Then the Almighty said: **Nothing is said to you except what was said to the messengers before you**. Qatada, As-Suddi and others said: "Nothing is said to you of denial except what was said to the messengers before you. So just as you lied, they lied, and just as they were patient with the harm that their people did to them, so be patient with the harm that your people do to you." This is the preference of Ibn Jarir, and neither he nor Ibn Abi Hatim narrated anything else. The Almighty's statement: **Indeed, your Lord is the Possessor of forgiveness** means for those who repent to Him. **And the Possessor of painful punishment** means for those who persist in their disbelief, transgression, stubbornness, dissension and opposition. Ibn Abi Hatim said: My father told us, Musa ibn Ismail told us, Hammad told us, on the authority of Ali ibn Zayd, on the authority of Saeed ibn Al-Musayyab, who said: This verse was revealed: **Indeed, your Lord is the Possessor of forgiveness** and the Messenger of God (peace and blessings of God be upon him) said: **Were it not for the forgiveness and pardon of God, no one would enjoy life, and were it not for His threat and punishment, everyone would be tired**.

Fath al-Qadir

40- **Indeed, those who deviate concerning Our verses** means deviate from the truth. Deviation means inclination and deviation, and from it is the word *lahd* in the grave, because it leans to one side of it. It is said *lahd* in the religion of God, meaning he deviated and turned away from it. It is also said *lahd*. The explanation of deviance has already been presented. Mujahid said: The meaning of **they deviate from belief in the Qur'an**. Mujahid said: They deviate when reciting the Qur'an by whistling, clapping, idle talk, and singing. Qatadah said: They lie about Our verses. Al-Suddi said: They are stubborn and oppose. Ibn Zayd said: They associate partners with God. **They are not hidden from Us**, rather, We know them, so We reward them for what they do. Then He explained the nature of the reward and the difference between the believer and the disbeliever, saying: **Is he who is thrown into the Fire better or he who comes secure on the Day of Resurrection?** This question is for confirmation, and its purpose is to point out that those

who deviate concerning the verses will be thrown into the Fire, and that the believers will come secure on the Day of Resurrection. The apparent meaning of the verse is general, taking into account the generality of the wording, not the specificity of the reason. It was said that the one who is meant by the one who will be thrown into the Fire is Abu Jahl, and the one who comes safely is the Prophet, may God bless him and grant him peace. It was also said that it is Hamza, and it was said that it is Umar ibn al-Khattab, and it was also said that it is Abu Salamah ibn Abd al-Asad al-Makhzumi. **Do whatever you will, for He is Seeing of what you do.** This is a threatening command: that is, do whatever you will of the deeds that will throw you into the Fire, for He is Seeing of what you do, and He will reward you for everything you do. Al-Zajaj said: Its wording is that of a command, but its meaning is a threat.

Tafsir al-Baghawi

40. **Indeed, those who blaspheme Our verses**, deviate from the truth of Our evidence. Mujahid said: They blaspheme Our verses by whistling, clapping, idle talk, and chattering. Qatada said: They lie about Our verses. Al-Suddi said: They are stubborn and disobedient.

Muqatil said: It was revealed about Abu Jahl.

"They are not hidden from Us. So is he who is thrown into the Fire better or he who comes secure on the Day of Resurrection?" It was said that it was Hamza, or it was said that it was Uthman. It was also said that it was Ammar ibn Yasir. **Do whatever you will**, a command of threat and warning. **Indeed, He is Seeing of what you do**, knowing that He will reward you for it.

Tafsir al-Baidawi

40- **Indeed, those who deviate** deviate from the right path. **in Our verses** by challenging, distorting, falsely interpreting and nullifying them. **They are not hidden from Us** so We will punish them for their deviance. **Is he who is thrown into the Fire better or he who comes secure on the Day of Resurrection?** He contrasted being thrown into the Fire with coming secure, exaggerating the praise of the believers. **Do whatever you will** is a severe threat. **Indeed, He is Seeing of what you do** is a warning of retribution.

Surat Fussilat 41:41

Indeed, those who disbelieved in the message when it came to them - and indeed, it is a mighty Book.

Surat Fussilat 41:41

Indeed, those who disbelieved in the message when it came to them - and indeed, it is a mighty Book.

Tafsir al-Jalalayn

41 - **Indeed, those who disbelieved in the message** the Qur'an **when it came to them** We will recompense them **and indeed, it is a mighty Book** impregnable.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, those who denied this Qur'an and belied it when it came to them. And what is meant by the mention is the Qur'an.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **Indeed, those who disbelieved in the message when it came to them** disbelieved in the Qur'an.

And His statement: **And indeed, it is a noble Book**, God Almighty says: And indeed, this Reminder is a noble Book, by God's honoring of it and protecting it from anyone who wanted to change it, distort it, or alter it, whether human, jinn, or rebellious devil.

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

Mention of the one 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 indeed, it is a noble Book**, meaning: God made it noble because it is His speech, and He protected it from falsehood.

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 indeed, it is a precious Book**. He said: Precious from Satan.

Tafsir al-Qurtubi

The Almighty says: **Indeed, those who disbelieved in the message when it came to them** The message here is the Qur'an according to everyone, because it contains the mention of what is needed of rulings. The good is omitted, meaning those who are doomed or punished. It was also said that the good is **those who are called from a place far away** (Fussilat 41:44). The statement **what is said to you** was an objection, then he returned to the message and said: **And if We had made it a foreign Qur'an** (Fussilat 41:44), then his statement: **those who are called** and the first is the preferred opinion. An-Nahhas said: According to all grammarians, as far as I know. **And indeed, it is a precious Book** meaning precious to God, as Ibn Abbas

said, and from him: precious from God. It was also said: noble to God. It was also said: *precious* meaning God has made it precious so that falsehood cannot penetrate it. It was also said: It should be precious and respected and not be nullified in it. It was said: *Aziz* from Satan changing it, said Al-Suddi. Muqatil: He was protected from Satan and falsehood. Al-Suddi: He is not created, so there is no equal to Him. Ibn Abbas also said: *Aziz* means it is forbidden for people to say the same as Him.

Tafsir Ibn Kathir

The words of God the Most High: **Indeed, those who dispute concerning Our verses...** Ibn Abbas said: Disbelief is putting words in the wrong places. Qatada and others said: It is disbelief and stubbornness. The words of God the Most High: **They are not hidden from Us** contain a severe threat and a firm warning, meaning that God the Most High knows who disputes concerning His verses, names, and attributes and will reward them for that with punishment and chastisement. For this reason God the Most High said: **Is one who is thrown into the Fire better or one who comes secure on the Day of Resurrection?** Meaning, are these and that the same? They are not. Then the Almighty said as a threat to the disbelievers: **Do whatever you will.** Mujahid, Ad-Dahhak, and Ata' Al-Khurasani said: **Do whatever you will.** This is a threat, whether good or evil. He knows you and is All-Seeing of your deeds. That is why He said: **Indeed, He is All-Seeing of what you do.** Then the Almighty said: **Indeed, those who disbelieved in the message when it came to them.** Ad-Dahhak, As-Suddi, and Qatadah said: **And indeed, it is a mighty Book.** That is, impregnable, and no one could come up with anything like it. **Falsehood cannot approach it from before it or from behind it.** That is, falsehood has no way to it because it was sent down by the Lord of the Worlds. That is why He said: **A revelation from One Who is Wise, Praiseworthy.** That is, Wise in His words and deeds. Praiseworthy in the sense of praiseworthy, that is, in all that He commands and forbids, all of its consequences and goals are praiseworthy. Then the Almighty said: **Nothing is said to you except what was said to the messengers before you.** Qatada, As-Suddi and others said: "Nothing is said to you of denial except what was said to the messengers before you. So just as you lied, they lied, and just as they were patient with the harm that their people did to them, so be patient with the harm that your people do to you." This is the preference of Ibn Jarir, and neither he nor Ibn Abi Hatim narrated anything else. The Almighty's statement: **Indeed, your Lord is the Possessor of forgiveness** means for those who repent to Him. **And the Possessor of painful punishment** means for those who persist in their disbelief, transgression, stubbornness, dissension and opposition. Ibn Abi Hatim said: My father told us, Musa ibn Ismail told us, Hammad told us, on the authority of Ali ibn Zayd, on the authority of Saeed ibn Al-Musayyab, who said: This verse was revealed: **Indeed, your Lord is the**

Possessor of forgiveness and the Messenger of God (peace and blessings of God be upon him) said: **Were it not for the forgiveness and pardon of God, no one would enjoy life, and were it not for His threat and punishment, everyone would be tired.**

Fath al-Qadir

41- **Indeed, those who disbelieved in the message when it came to them** is a new sentence confirming what came before it, and the predicate of *inna* is omitted: that is, those who disbelieved in the Qur'an when it came to them will be punished for their disbelief, or will perish, or will be tormented. It was also said that it is His statement: **They will be called from a distant place.** This is far-fetched, although Abu Amr ibn al-Ala' preferred it. Al-Kisa'i said: It replaced the previous statement, which is **They are not hidden from Us.** It was also said that the sentence is a substitute for the first statement, which is: **Those who err concerning Our verses.** The predicate of *inna* is the previous statement, **And indeed, it is a noble Book**, meaning the Qur'an about which they erred: that is, noble enough to be challenged or attacked by those who attack it, immune from every flaw.

Tafsir al-Baghawi

41. **Indeed, those who disbelieved in the message**, in the Qur'an, **when it came to them**, then he began to describe the message and left out the answer to **Indeed, those who disbelieved**, on the assumption that those who disbelieved in the message will be recompensed for their disbelief. It was said that its predicate is His statement afterward: **Those will be called from a distant place.** "And indeed, it is a noble Book," Al-Kalbi said on the authority of Ibn Abbas, may God be pleased with them both: Noble to God. Qatadah said: God Almighty honored it with such honor that falsehood will not find a way to it.

Tafsir al-Baidawi

41- **Indeed, those who disbelieved in the message when it came to them** is a substitute for his saying: **Indeed, those who blaspheme Our verses** or it is a new sentence and the predicate of *indeed* is omitted like *obstinate* or *perishing*, or **those are the ones who call** and the message is the Qur'an. **And indeed, it is a noble Book** of great similar benefit or impregnable and it is not possible to nullify or distort it.

Surat Fussilat 41:42

Falsehood cannot approach it from before it or from behind it. It is sent down by One Full of Wisdom, Worthy of Praise.

Surat Fussilat 41:42

Falsehood cannot approach it from before it or from behind it. It is sent down by One Full of Wisdom, Worthy of Praise.

Tafsir al-Jalalayn

42 - **Falsehood cannot come to it from before it or from behind it** There is no book before it that can deny it or after it **revealed by the Wise, the Praiseworthy** God is the Praiseworthy in His command.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Falsehood cannot come to it from before it or from behind it**. The people of interpretation differed in their interpretation of this. Some of them said that its meaning is: denunciation cannot come to it from before it or from behind it.

Mention of those who said that: Abu Kurayb told us, he said: Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id, **Falsehood cannot come to it from before it or from behind it**. He said: Denunciation from before it or from behind it.

Others said: The meaning of this is: Satan cannot subtract any truth from it, nor add any falsehood to it. They said: And falsehood is Satan.

His saying: **from before him** from the side of the truth, **nor from behind him** from the side of falsehood.

Mention of the one who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Falsehood cannot come to it from before it or from behind it**. Falsehood: Satan is unable to subtract from it the truth, nor add to it falsehood.

Others said: Its meaning is that falsehood cannot add any letters to it nor subtract any of them.

Mention of the one 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, **Falsehood cannot come to it from before it or from behind it**. He said: Falsehood is Satan, he cannot add a letter to it or subtract from it.

The first and most correct of the sayings about this, in our view, is to say: Its meaning is that the one with falsehood cannot, by his trickery, change it, or alter any of its meanings from what it is, and that is coming from before it, nor can he attach to it what is not from it, and that is coming from behind it.

And His statement: **A revelation from a Wise, Praiseworthy One**. God Almighty says: It is a revelation from the One with wisdom to manage His

servants and direct them to what is in their best interests. Praiseworthy: He says: Praised for His blessings upon them by His favors upon them.

Tafsir al-Qurtubi

The Almighty says: **Falsehood cannot come to it from before it or from behind it**. It is unable to change, add, or subtract. Saeed bin Jubair said: Denial cannot come to it **from before it or from behind it**. Ibn Jurayj said: **Falsehood cannot come to it** in what He reported about what happened in the past or what He reported about what will happen in the future. Ibn Abbas said: **From before it** from God Almighty **nor from behind it** meaning from Gabriel, peace be upon him, nor from Muhammad, peace be upon him. **A revelation from One Who is Wise, Praiseworthy** Ibn Abbas said: *Wise* in His creation, *Praiseworthy* to them. Qatada said: *Wise* in His command, *Praiseworthy* to His creation.

Tafsir Ibn Kathir

The words of God the Most High: **Indeed, those who dispute concerning Our verses...** Ibn Abbas said: Disbelief is putting words in the wrong places. Qatada and others said: It is disbelief and stubbornness. The words of God the Most High: **They are not hidden from Us** contain a severe threat and a firm warning, meaning that God the Most High knows who disputes concerning His verses, names, and attributes and will reward them for that with punishment and chastisement. For this reason God the Most High said: **Is one who is thrown into the Fire better or one who comes secure on the Day of Resurrection?** Meaning, are these and that the same? They are not. Then the Almighty said as a threat to the disbelievers: **Do whatever you will**. Mujahid, Ad-Dahhak, and Ata' Al-Khurasani said: **Do whatever you will**. This is a threat, whether good or evil. He knows you and is All-Seeing of your deeds. That is why He said: **Indeed, He is All-Seeing of what you do**. Then the Almighty said: **Indeed, those who disbelieved in the message when it came to them**. Ad-Dahhak, As-Suddi, and Qatadah said: **And indeed, it is a mighty Book**. That is, impregnable, and no one could come up with anything like it. **Falsehood cannot approach it from before it or from behind it**. That is, falsehood has no way to it because it was sent down by the Lord of the Worlds. That is why He said: **A revelation from One Who is Wise, Praiseworthy**. That is, Wise in His words and deeds. Praiseworthy in the sense of praiseworthy, that is, in all that He commands and forbids, all of its consequences and goals are praiseworthy. Then the Almighty said: **Nothing is said to you except what was said to the messengers before you**. Qatada, As-Suddi and others said: "Nothing is said to you of denial except what was said to the messengers before you. So just as you lied, they lied, and just as they were patient with the harm that their people did to them, so be patient with the harm that your people do to you."

This is the preference of Ibn Jarir, and neither he nor Ibn Abi Hatim narrated anything else. The Almighty's statement: **Indeed, your Lord is the Possessor of forgiveness** means for those who repent to Him. **And the Possessor of painful punishment** means for those who persist in their disbelief, transgression, stubbornness, dissension and opposition. Ibn Abi Hatim said: My father told us, Musa ibn Ismail told us, Hammad told us, on the authority of Ali ibn Zayd, on the authority of Saeed ibn Al-Musayyab, who said: This verse was revealed: **Indeed, your Lord is the Possessor of forgiveness** and the Messenger of God (peace and blessings of God be upon him) said: **Were it not for the forgiveness and pardon of God, no one would enjoy life, and were it not for His threat and punishment, everyone would be tired.**

Fath al-Qadir

Then He described it as the Truth that falsehood has no way to reach in any way, saying: 42- **Falsehood cannot approach it from before it or from behind it.** Al-Zajjaj said: This means that it is protected from being diminished so that falsehood could approach it from before it, or from being added to so that falsehood could approach it from behind it. This is what Qatada and Al-Suddi said. According to this, the meaning of falsehood is: addition and diminution. Muqatil said: No denial can come to it from the books that came before it, and no book can come after it to invalidate it. This is what Al-Kalbi and Sa'id ibn Jubayr said. It was said that falsehood refers to Satan, meaning he cannot add to it or subtract from it. It was also said that nothing can be added to it or subtracted from it, neither from Gabriel nor from Muhammad, may God bless him and grant him peace. **A revelation from the Wise, the Praiseworthy** is the predicate of an omitted subject or another description of the Book, according to those who permit presenting non-explicit descriptions before explicit ones. It was also said that it is the description of the Book, and the phrase **cannot come to it** is an interjection between the described and the description.

Tafsir al-Baghawi

42. And it is His statement: **Falsehood cannot come to it from before it or from behind it.** Qatada and Al-Suddi said: Falsehood is Satan, who cannot change it, add to it, or subtract from it.

Al-Zajjaj said: Its meaning is that it is protected from being diminished, so that falsehood comes to it from before it, or from being increased, so that falsehood comes to it from behind it. Based on this, the meaning of *falsehood* is: increase and decrease.

Muqatil said: No denial will come to it from the books that came before it, and no book will come after it to invalidate it. **A revelation from the Wise, the Praiseworthy.** Then he consoled his Prophet, may God bless him and grant him peace, for their denial.

Tafsir al-Baidawi

42- **Falsehood cannot approach it from before it or from behind it.** Falsehood cannot approach it from any direction or from what it contains of past and future report. **A revelation from the Wise.** That is, the Wise. *Praiseworthy.* Every creature praises Him for the blessings He bestows upon them.

Surat Fussilat 41:43

Nothing is said to you except what was said to the messengers before you. Indeed, your Lord is the Possessor of forgiveness and the Possessor of painful punishment.

Surat Fussilat 41:43

Nothing is said to you except what was said to the messengers before you. Indeed, your Lord is the Possessor of forgiveness and the Possessor of painful punishment.

Tafsir al-Jalalayn

43 - **What is said to you** of denial **is only** like (what was said to the messengers before you. Indeed, your Lord is the Possessor of forgiveness) for the believers **and the Possessor of painful punishment** for the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: These polytheists who deny what you have brought to them from your Lord say to you only what the nations before them said to their messengers who were before you. He says to him: So be patient over the harm they inflict upon you, just as the messengers of strong will were patient. **And do not be like the companion of the fish.** (al-Qalam 68:48)

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: **You are only told what was said to the messengers before you.** He is consoling his Prophet, may God bless him and grant him peace, as you hear. He says: Likewise, no messenger came to those before them except that they said, **A magician or a madman.**

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **You are only told what was said to the messengers before you,** he said: They say nothing except what the polytheists said to the messengers before you.

And His statement: **Indeed, your Lord is the Possessor of forgiveness** means: Indeed, your Lord is the Possessor of forgiveness for the sins of those who repent to Him for their sins by pardoning them. **And the Possessor of painful punishment** means: He is the Possessor of painful punishment for whoever persists in his disbelief and sins, and dies while persisting in that before repenting from it.

Tafsir al-Qurtubi

The Almighty says: **What is said to you** meaning of harm and denial **except what was said to the messengers before you** comforting and consoling His Prophet **Indeed, your Lord is the Possessor of forgiveness** to you and your companions **and the Possessor of painful punishment** meaning painful for your enemies. It was said: What is said to you of sincere worship of God except what was revealed to those before you, and there is no disagreement between the religious laws regarding monotheism, and it is like His statement: **And it has already been revealed to you and to those before you that if you should associate [anything] with God, your work would surely become worthless** (al-Zumar 39:65) meaning what is said to you **except what was said to the messengers before you?** It was said: **Indeed, your Lord** is a subject and what precedes it is a complete statement if the predicate is implied. It was said: It is connected to **what is said to you.** "Indeed, your Lord is the Possessor of forgiveness and the Possessor of painful punishment" meaning you were only commanded to warn and give good tidings.

Tafsir Ibn Kathir

The words of God the Most High: "Indeed, those who dispute concerning Our verses..." Ibn Abbas said: Disbelief is putting words in the wrong places. Qatada and others said: It is disbelief and stubbornness. The words of God the Most High: "They are not hidden from Us" contain a severe threat and a firm warning, meaning that God the Most High knows who disputes concerning His verses, names, and attributes and will reward them for that with punishment and chastisement. For this reason God the Most High said: "Is one who is thrown into the Fire better or one who comes secure on the Day of Resurrection?" Meaning, are these and that the same? They are not. Then the Almighty said as a threat to the disbelievers: **Do whatever you will.** Mujahid, Ad-Dahhak, and Ata' Al-Khurasani said: **Do whatever you will.** This is a threat, whether good or evil. He knows you and is All-Seeing of your deeds. That is why He said: **Indeed, He is All-Seeing of what you do.** Then the Almighty said: **Indeed, those who disbelieved in the message when it came to them.** Ad-Dahhak, As-Suddi, and Qatadah said: **And indeed, it is a mighty Book.** That is, impregnable, and no one could come up with anything like it. **Falsehood cannot approach it from before it or from behind it.** That is, falsehood has no way to it because it was sent down by the Lord of the Worlds. That is why He said: **A revelation from One Who is Wise, Praiseworthy.** That is, Wise in His words and deeds. Praiseworthy in the sense of praiseworthy, that is, in all that He commands and forbids, all of its consequences and goals are praiseworthy. Then the Almighty said: **Nothing is said to you except what was said to the messengers before you.** Qatada, As-Suddi and others said: "Nothing is said to you of denial except what was said to the messengers before you.

So just as you lied, they lied, and just as they were patient with the harm that their people did to them, so be patient with the harm that your people do to you.” This is the preference of Ibn Jarir, and neither he nor Ibn Abi Hatim narrated anything else. The Almighty's statement: **Indeed, your Lord is the Possessor of forgiveness** means for those who repent to Him. **And the Possessor of painful punishment** means for those who persist in their disbelief, transgression, stubbornness, dissension and opposition. Ibn Abi Hatim said: My father told us, Musa ibn Ismail told us, Hammad told us, on the authority of Ali ibn Zayd, on the authority of Saeed ibn Al-Musayyab, who said: This verse was revealed: **Indeed, your Lord is the Possessor of forgiveness** and the Messenger of God (peace and blessings of God be upon him) said: **Were it not for the forgiveness and pardon of God, no one would enjoy life, and were it not for His threat and punishment, everyone would be tired.**

Fath al-Qadir

Then the Almighty consoled His Messenger, may God bless him and grant him peace, for the harm he was experiencing from the disbelievers, saying: 43- **Nothing is said to you except what was said to the messengers before you.** That is, what is said to you from these disbelievers, describing you as a magician, a liar, or a madman, is except what was said to the messengers before you, for their people used to say to them the same as these people say to you. It was said that the meaning is: What is said to you about monotheism and sincere worship of God is except what was said to the messengers before you, for all the religions agree on that. It was said that it is a question: What is said to you except what was said to the messengers before you? **Indeed, your Lord is the Possessor of forgiveness** to those who deserve His forgiveness from among the monotheists who pledged allegiance to you and to the prophets who pledged allegiance before you. **And the Possessor of painful punishment** for the disbelievers who denied and were hostile to the messengers of God. It was said that He is the Possessor of forgiveness for the prophets, and the Possessor of punishment for their enemies.

Tafsir al-Baghawi

43. He said: **What is said to you**, of harm, **is only what was said to the messengers before you**, meaning: It was said to the prophets and messengers before you: **A magician**, as it is said to you, and they lied just as you lied. **Indeed, your Lord is the possessor of forgiveness**, for whoever repents and believes in you, **and the possessor of painful punishment**, for whoever persists in denying.

Tafsir al-Baidawi

43- **What is said to you** means what the unbelievers of your people say to you. **Except what was said to the messengers before you** except like what the unbelievers of their people said to them. It is also

possible that the meaning is what God says to you except like what He said to them. **Indeed, your Lord is the Possessor of forgiveness** for His prophets. **And the Possessor of painful punishment** for their enemies. According to the second opinion, it is possible that what is said means that the sum of what was revealed to you and to them is the promise of forgiveness to the believers and punishment to the unbelievers.

Surat Fussilat 41:44

And if We had made it a foreign Qur'an, they would have said, "Why are its verses not explained in detail?" [Is it] foreign and Arabic? Say, "It is, for those who believe, a guide and a cure. But those who do not believe - in their ears is deafness, and it is, upon them, blindness. Those are being called from a distant place."

Surat Fussilat 41:44

And if We had made it a foreign Qur'an, they would have said, **Why are its verses not explained in detail?** [Is it] foreign and Arabic? Say, "It is, for those who believe, a guide and a cure. But those who do not believe - in their ears is deafness, and it is, upon them, blindness. Those are being called from a distant place."

Tafsir al-Jalalayn

44 - **And if We had made it** that is, the Reminder **a foreign Qur'an, they would have said, Why are its verses not explained in detail?** so that we might understand them? **A foreign Qur'an** and a prophet **and an Arab** A question of denial from them by making the hamza clear and changing it to an alif by saturation and without it. **Say, It is, for those who believe, guidance from misguidance (and healing from ignorance. And those who do not believe - in their ears is deafness** a heaviness so they do not hear it **and it is blindness for them** so they do not understand it. **Those are being called from a distant place** that is, they are like someone being called from a distant place who does not hear or understand what he is being called to.)

Tafsir al-Suyuti

Ibn Jarir narrated on the authority of Saeed bin Jubair who said: Quraysh said: Why was this Qur'an not revealed in a foreign language and in Arabic? Then God revealed the verse, and they would have said: Why were its verses not explained in detail? And God revealed after this verse in it in every language. Ibn Jarir said: The recitation according to this is in a foreign language without question.

Tafsir al-Tabari

God Almighty says: And if We had made this Qur'an which We have revealed, O Muhammad, foreign, your people of Quraysh would have met you. **Why were its verses not explained in detail?** Meaning: Why were its evidence and the verses in it not explained, so that we might understand it and know what it is and what is in it? **Is it foreign?** Meaning that they would have said in denial of it: Is this Qur'an foreign, and the language of the one to whom it was revealed is Arabic?

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

It was mentioned that he said that: Muhammad bin Bashir told us, he said: Muhammad bin Ja'far told us, he said: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, that he said about this verse, **Why are its verses not explained in detail?** **[Are they] a foreign language and an Arab?** He said: If

this Qur'an were a foreign language, they would have said that the Qur'an is a foreign language, and Muhammad is an Arab.

Muhammad ibn al-Muthanna told us: Muhammad ibn Abi Uday told me, on the authority of Dawud ibn Abi Hind, on the authority of Ja'far ibn Abi Wahshiyah, on the authority of Sa'id ibn Jubayr, regarding this verse: **Why are His verses not explained in detail? A foreigner and an Arab?** He said: The Messenger is an Arab, but the language is foreign.

Ibn Al-Muthanna told us, he said: Abd Al-A'la told us, he said: Dawud told us, on the authority of Saeed bin Jubair, regarding His statement: **And if We had made it a foreign Qur'an, they would have said, 'Why are its verses not explained in detail?' [A foreign language and an Arabic one]?** A foreign Qur'an and an Arabic tongue.

Ibn Al-Muthanna told us, he said: Abd Al-A'la told us, he said: Dawud told us, on the authority of Muhammad Ibn Abi Musa, on the authority of Abdullah Ibn Mut'i, in a similar manner.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement: **Why were His verses not explained in detail?** So he made an Arab whose speech was foreign and an Arab whose man was Arab.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding His statement: **And if We had made it a foreign Qur'an, they would have said, 'Why are its verses not explained in detail?'** He said: Its verses were explained. Is it foreign and Arabic? We are an Arab people. What do we have to do with foreignness?

Others have contradicted this statement that we mentioned about them, and they said: The meaning of that is **Why were His verses not explained in detail?** Some of them are Arabic and some of them are foreign. This interpretation is based on the interpretation of those who read *foreign* by leaving out the interrogative in it and making it a report from God Almighty about what the polytheists said, meaning: Why were His verses not explained in detail, some of them foreign that the foreigners know, and some of them Arabic that the Arabs understand.

Those who said that: Ibn Humayd narrated to us, saying: Yaqub narrated to us, on the authority of Ja'far, on the authority of Sa'id, who said: Quraysh said, **Why was this Qur'an not revealed in both Arabic and foreign languages?** So God revealed, **They would have said, 'Why are its verses not explained in detail? [Among them] a foreign language and an Arab?'** Say, **'It is, for those who believe, a guide and a healing.'** Then God revealed after this verse, **For every language, there are stones of baked clay.** (Hud

11:82-15:74) He said: Persian, you have Arabized your age and all. The reciters of the regions read, **Among them a foreign language and an Arab?** as a question. It was reported on the authority of Al-Hasan Al-Basri that he read it as **a foreign language** with one hamza, not as a question, in the meaning we mentioned on the authority of Ja'far ibn Abi Al-Mughira, on the authority of Sa'id ibn Jubayr.

The correct reading in this regard, according to us, is the reading that the readers of the countries follow, due to the consensus of the evidence on it, based on the method of interrogation.

And His statement: "Say: It is, for those who believe, a guide and a cure." God Almighty says: Say, O Muhammad, to them: It - and by His statement: *It* he means the Qur'an - **is, for those who believe** in God and His Messenger, and believe in what he brought them from their Lord, **a guide** meaning an explanation of the truth **and a cure** meaning that it is a cure from ignorance.

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

Mention of the one who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, "Say: It is for those who believe, a guide and a cure." He said: God made it a light, a blessing, and a cure for the believers.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, "Say: It is, for those who believe, a guide and a cure." He said: The Qur'an.

And His statement: **And those who do not believe - in their ears is deafness, and it is blindness upon them.** God Almighty says: And those who do not believe in God and His Messenger, and what He brought them from God is in their ears a weight on them from listening to this Qur'an, and a deafness so that they do not listen to it but turn away from it, and it is blindness upon them. He says: And this Qur'an is upon the hearts of those who disbelieve in it, blindness to it, so they do not see its arguments against them, and what it contains of admonitions.

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

It was mentioned that he said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And those who do not believe - in their ears is deafness and it is blindness upon them.** They are blind and deaf to the Qur'an, so they do not benefit from it, nor do they desire it.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **And those who do not believe - in their ears is deafness** He said: Deafness **and it is blindness to them** He said: Their hearts are blind to it.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And it is blindness to them**, he said: Blindness is disbelief.

The reciters of the regions read **And He is blind to them** with a fat-ha on the meem. It was reported on the

authority of Ibn Abbas that he read **And He is blind to them** with a kasra on the meem as a description of the Qur'an.

The correct reading for us is what the readers of the countries do.

And His statement: **Those are the ones who are calling from a distant place.** The people of interpretation differed about its meaning. Some of them said: The meaning of that is that God, may He be glorified and exalted, likened the blindness of their hearts to understanding what He revealed in the Qur'an of His proofs and admonitions to something distant in understanding, like someone who hears a voice from far away being called, but does not understand what he was called to, like the Arabs saying to a man of little understanding: **You are calling from far away**, and like their saying to understanding: **You are taking matters from close by.**

Mention of those who said that: Ibn Bashr told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ibn Jurayj, on the authority of some of his companions, on the authority of Mujahid, **Those will be called from a place far away.** He said: Far from their hearts.

Ibn Bashr told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Ibn Jurayj, on the authority of Mujahid, something similar.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Those will be called from a distant place**, he said: They neglected to accept the command from a nearby place, to repent and believe, so that it would be accepted from them, but they refused.

Others said: Rather, the meaning of this is that they will be called on the Day of Resurrection from a place far away from them by their most hideous names.

Mention of those who said that: Ibn Bashr told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Ajlah, on the authority of Ad-Dahhak bin Muzahim, **Those are the ones who call from a distant place.** He said: The man calls out with his most hideous name.

The Arabists differed about the place of the completion of his statement: **Indeed, those who disbelieved in the message when it came to them**, so some of them said that its completion is **Those are being called from a place far away**, and those who said this made the predicate of **Indeed, those who disbelieved in the message** "Those are being called from a place far away," and some of the grammarians of Basra said: This is permissible, and it is permissible for it to be based on the report of the Qur'an that can be dispensed with, just as things dispense with the report if the speech is long and the meaning is known, like his statement: **And if only a Qur'an by which mountains could be moved or the earth could be split apart** (al-Ra'd 13:31) and what is similar to that.

He said: A sheikh from the people of knowledge told me, he said: I heard Isa bin Omar asking Amr bin Ubaid, **Indeed, those who disbelieved in the message when it came to them**, where is its information? Amr

Surat Fussilat 41:44

And if We had made it a foreign Qur'an, they would have said, "Why are its verses not explained in detail?" [Is it] foreign and Arabic? Say, "It is, for those who believe, a guide and a cure. But those who do not believe - in their ears is deafness, and it is, upon them, blindness. Those are being called from a distant place."

said, its meaning in the interpretation is: Indeed, those who disbelieved in the message when it came to them disbelieved in it. **And indeed, it is a noble Book.** Isa said: You did well, O Abu Uthman.

Some of the grammarians of Kufa used to say: If you wish, you can make the answer to **Indeed, those who disbelieve in the message** "Those are called from a distant place." And if you wish, its answer would be in His saying: **And indeed, it is a noble Book.** So its answer would be known, so it was left out, and it would be more expressive of the two faces and more similar to what came in the Qur'an.

Others said: Rather, this is because it was diverted from the report of what it began with to the report of what came after it from the remembrance. So, according to this statement, the report of those who disbelieved in the remembrance was left out, and the report of the remembrance was made, so its completion, according to this statement, is: And indeed, it is a noble Book. So the meaning of the statement, according to the one who said this statement, was: Indeed, the remembrance that these polytheists disbelieved in when it came to them, and indeed, it is a noble Book. And he likened it to His statement: **And those among you who die and leave wives behind them, they shall wait concerning themselves** (al-Baqarah 2:234).

The most correct of the sayings on this matter, in my opinion, is to say: It is one of the things whose report was left out, as it was sufficient for the listeners to know its meaning, since the speech was prolonged.

Tafsir al-Qurtubi

The Almighty said: **And if We had made it a foreign Qur'an, they would have said, 'Why are its verses not explained in detail?' [Is it] a foreign language and an Arabic one?** There are three issues in this:

First: The Almighty's statement: **And if We had made it a Qur'an in a foreign language**, meaning in a language other than the Arabs, **they would have said, 'Why are its verses not explained in detail?'** Meaning, they were explained in our language, as we are Arabs and do not understand foreign languages. So He made it clear that He revealed it in their language so that the meaning of the miraculous nature would be established, as they are the most knowledgeable people about the various types of speech, both in prose and poetry. And if they were unable to oppose it, it would be the clearest proof that it is from God. If it had been in a foreign language, they would have said, **We have no knowledge of this language.**

Second: If this is proven, then it is evidence that the Qur'an is Arabic, that it was revealed in the language of the Arabs, that it is not foreign, and that it was transferred from it to another language, so it was not

the Qur'an.

Third: The Almighty's saying: **A foreigner and an Arab?** Abu Bakr, Hamzah, and Al-Kisa'i read **A'jami and Arab** with two light hamzas. The foreigner who is not from the Arabs can be eloquent or non-eloquent, and the foreigner who does not speak clearly can be from the Arabs or from the non-Arabs. The foreigner is the opposite of the eloquent, and he is the one who speaks clearly. The non-speaking animal is called a'jam, and from this **the daytime prayer is a'jama'**, meaning the recitation is not loudly recited during it. Therefore, the attribution to the foreigner is more emphatic, because the foreigner who is not from the Arabs can be eloquent in Arabic, and the Arab can be non-eloquent, so the attribution to the foreigner is more emphatic in clarity. The meaning is: A foreign Quran, and an Arab prophet? It is a question of denial. Al-Hasan, Abu Al-Aaliyah, Nasr bin Asim, Al-Mughirah, and Hisham from Ibn Amir read *A'jami* with one hamza as a statement. The meaning is **Why were His verses not explained in detail?** So some of them were Arabs whom Arabs understood, and non-Arabs whom non-Arabs understood. Saeed bin Jubair narrated that the Quraysh said: Why was the Qur'an not revealed in Arabic and foreign languages, so that some of its verses would be foreign and some Arabic? So this verse was revealed. And in the Qur'an, every language was revealed, including *as-Sijil*, which is Persian and its root is sank-kil, meaning clay and stone. And *al-Firdaws* is Roman, as is *al-Qistas*. The people of Hijaz, Abu Amr, Ibn Dhakwan, and Hafs read it as a question, except that they softened the hamza according to their principles. The correct reading is the question reading. And God knows best.

God the Almighty says: **It is, for those who believe, a guidance and a healing.** God knows that the Qur'an is a guidance and a healing from doubt, suspicion, and pain for whoever believes in it. **And those who do not believe - in their ears is deafness.** That is, a deafness to hearing the Qur'an. That is why they advise each other to engage in idle talk regarding it. Similar to this verse is: **And We send down of the Qur'an that which is a healing and a mercy to the believers, but it does not increase the wrongdoers except in loss.** (al-Isra' 17:82) This has already been fully discussed. The general reading of *blindness* is as a verbal noun. Ibn Abbas, Abdullah ibn al-Zubayr, Amr ibn al-As, Mu'awiyah, and Sulayman ibn Qatah read **and it is blind to them** with a kasra in *blindness* would have been better, so that it would be a description like them. The meaning is: **And those who do not believe** in not accepting it is like **a whisper in their ears.** "And it" meaning the Qur'an **is a deafness upon them**, because they do not understand, so the complement was deleted. It was also said that the meaning is **and the deafness upon them** is blindness. **Those are being**

called from a distant place. This is said to someone who does not understand, as an example. Linguists have reported that it is said to someone who understands: **You hear from nearby.** And it is said to someone who does not understand: **You are being called from afar.** That is, as if he is being called from a distant place, so he does not hear the call nor understand it. Ad-Dahhak said: **They are being called** on the Day of Resurrection by their ugliest names from a distant place, so that will be more severe as a rebuke and disgrace to them. It was said: Whoever does not contemplate the Qur'an will be like a blind and deaf person, who is called from a far place, but the voice of the caller is cut off from him and he does not hear. Ali **may God be pleased with him** and Mujahid said: That is, far from their hearts. In the interpretation: As if they are being called from the sky but do not hear. Al-Naqqash narrated its meaning.

Tafsir Ibn Kathir

When God the Almighty mentioned the Quran, its eloquence, rhetoric, and perfection of its wording and meaning, yet despite this the polytheists did not believe in it. He pointed out that their disbelief in it was a disbelief of stubbornness and obstinacy, as He the Almighty said: **And if We had sent it down to some non-Arab * and he had recited it to them, they would not have believed in it.** Likewise, if the Quran had been revealed as a whole in the language of non-Arabs, they would have said, out of stubbornness and obstinacy, **Why are its verses not explained in detail? [Are they] a non-Arab and an Arab?** That is, they would have said, **Why was it not revealed in detail in the language of the Arabs?** They would have denied that and said, **A non-Arab and an Arab.** That is, how can the words of a foreigner be revealed to an Arab who does not understand them? This meaning has been narrated on the authority of Ibn Abbas, Mujahid, Ikrimah, Saeed ibn Jubayr, As-Suddi, and others. It was also said that what is meant by their saying, **Why are its verses not explained in detail? Are they a non-Arab and an Arab?** is, **Were some of them revealed in a non-Arab language and some in Arabic?** This is the saying of Al-Hasan Al-Basri, and he used to read it like that without questioning in his saying *foreign*, and it is a narration from Saeed bin Jubair, and it is more eloquent in obstinacy and stubbornness. Then the Almighty said: **Say, 'It is, for those who believe, a guidance and a healing.'** That is, say, O Muhammad, this Qur'an is for those who believe in it, a guidance for their hearts and a healing for the doubts and suspicions in their hearts. **And those who do not believe - in their ears is deafness,** that is, they do not understand what is in it. **And it is blindness for them,** that is, they are not guided to what is in it of clarification, as the Almighty said: **And We send down of the Qur'an that which is a healing and a mercy to the believers, but it does not increase the wrongdoers except in loss.** "Those are being called from a place far away," Mujahid said, meaning far from their hearts. Ibn Jarir said, its meaning is as if the one addressing them is calling them from a place far away, and they do not understand what he is saying. I said, "This is like the saying of the Almighty: 'And the example of those who

disbelieve is like that of one who shouts to that which hears nothing except calls and cries. Deaf, dumb, and blind, so they do not use reason.'" Ad-Dahhak said, **They will be called on the Day of Resurrection.** With the most hideous of their names. Al-Suddi said: Umar ibn al-Khattab **may God be pleased with him** was sitting with a Muslim man who was giving a judgment when he said, **O Labbayka!** Umar **may God be pleased with him** said to him, **Why did you respond? Did you see anyone or did anyone call you?** He said, **A caller from across the sea called me.** Umar **may God be pleased with him** said, **Those are the ones calling from a distant place.** Narrated by Ibn Abi Hatim. And the words of God, the Most High: **And We had certainly given Moses the Scripture, but it was disputed over meaning, he was lied to and harmed. So be patient, as were patient the messengers of strong will.** "And had it not been for a word that preceded from your Lord for a specified term" by delaying the reckoning until the Day of Judgment. **Then it would have been judged between them** meaning, the punishment would have been hastened for them. Rather, they have an appointment from which they will find no refuge. **And indeed, they are in disquieting doubt about it.** Meaning, their denial of him was not based on their insight into what they said. Rather, they were doubting what they said, not confirming anything they were in. This is how Ibn Jarir interpreted it, and it is possible, and God knows best.

Fath al-Qadir

44- **And if We had made it a foreign Qur'an** meaning, if We had made the Qur'an that you recite to the people in a language other than the Arabic language, **they would have said, 'Why were its verses not explained in detail?'** meaning, were they explained in our language, for we are Arabs and do not understand the language of the non-Arabs. The interrogative in His statement, **a foreigner and an Arab,** is for denial, and it is part of the saying of the polytheists: meaning, they would have said, **The speech of a foreigner and the Messenger is an Arab.** A foreigner is the one who does not articulate, whether he is an Arab or a non-Arab. A foreigner is the opposite of eloquent; he is the one who does not articulate his speech, and a non-speaking animal is called a foreigner. Abu Bakr, Hamzah, and Al-Kisa'i read **a foreigner** with two definite hamzas. Al-Hasan, Abu Al-Aliyah, Nasr ibn Asim, and Hisham read it with one hamza as a statement, while the rest read it by making the second easy and in between. It was said that what is meant is: Why were its verses not explained in detail, so that some of them were made foreign to make the non-Arabs understandable and some of them Arabic to make the Arabs understandable. Then God the Almighty commanded His Messenger, may God bless him and grant him peace, to answer them, saying: **Say, 'It is, for those who believe, a guidance and a healing.'** That is, they are guided by it to the truth and are healed by it from every doubt and suspicion, and from illness and pain. **And those who do not believe - in their ears is deafness,** that is, a deafness to hearing it and understanding its meanings. That is why they advised each other to engage in idle talk about it. **And it is, for them, blindness.** Qatadah said: They became blind to the Quran and deaf to it. Al-Suddi said: Their hearts became blind to it. The meaning is: It is, for them, blind.

Surat Fussilat 41:44

And if We had made it a foreign Qur'an, they would have said, "Why are its verses not explained in detail?" [Is it] foreign and Arabic? Say, "It is, for those who believe, a guide and a cure. But those who do not believe - in their ears is deafness, and it is, upon them, blindness. Those are being called from a distant place."

Or it was described with a verbal noun for emphasis. The relative pronoun in His statement: **And those who do not believe** is a subject and predicate. **In their ears is a deafness**, or the second relative pronoun is in apposition to the first relative pronoun. **And it is deaf** is in apposition to guidance according to those who permit the apposition of two different operators. The interpretation is: For the former, it is guidance and healing, and for the latter, it is deafness in their ears. The majority read *Amma* with a fatha on the meem with a tanween as a verbal noun. Ibn Abbas, Abdullah bin Az-Zubayr, Amr bin Al-Aas and Ibn Umar read it with a kasra on the meem with a tanween as a defective noun, describing it as a metaphor. Amr bin Dinar read it with a kasra on the meem and a fatha on the ya as a past tense verb. Abu Ubaidah chose the first reading because he said firstly **guidance and healing** and did not say *guide* and *healer*. It was said that the meaning is: and the burden on them is blindness. The reference in his saying *those* is to those who do not believe and what is within its scope, and its predicate is **they are called from a distant place** like their situation considering their lack of understanding of the Quran, the situation of someone who is called from a great distance from which he cannot hear the voice of the one calling him. Al-Farra' said: You say to the man who does not understand your speech, you are calling from a distant place. Ad-Dahhak said: They will be called on the Day of Resurrection by their ugliest names from a distant place. Mujahid said: From a place far from their hearts.

Ibn Abi Shaybah, Al-Hakim **who authenticated it**, and Al-Bayhaqi in his Sunan narrated from Saeed bin Jubair from Ibn Abbas that he used to prostrate at the last two verses of Al-Sajdah, and Ibn Masoud used to prostrate at the first of them. Ibn Saad and Ibn Abi Shaybah narrated from Nafi' from Ibn Umar that he used to prostrate at the first. Saeed bin Mansur narrated from him that he used to prostrate at the last verse. Ibn Abi Hatim narrated from Ibn Abbas regarding the statement, **Indeed, those who err concerning Our verses**, that he said: It means putting words in the wrong place. Ibn Mardawayh narrated from him regarding the statement, **Then is he who is thrown into the Fire?** He said: Abu Jahl bin Hisham. **Or he who comes secure on the Day of Resurrection?** He said: Abu Bakr Al-Siddiq. Abd Al-Razzaq, Abd bin Humaid, Ibn Al-Mundhir, and Ibn Asakir narrated from Bashir bin Tamim that he said: This verse was revealed about Abu Jahl and Ammar bin Yasir. Ibn Asakir narrated a similar verse from Ikrimah. Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **Do whatever you will**, he said: This is specifically for the people of Badr. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **And if We had made it a foreign Qur'an**, the verse, he said: If We had made the Qur'an a foreign language and your language, O Muhammad, was Arabic, they would have said: It is foreign and Arabic, and you bring it to us in a

different or mixed form. **Why are its verses not explained in detail?** Why are its verses not made clear so that the Qur'an is like the language? He said: So we did not do that lest they say: It would have been an argument against them.

Tafsir al-Baghawi

44. **And if We had made it**, meaning: We had made this book that he recited to the people, **a foreign Qur'an**, in a language other than the Arabic language, **they would have said, 'Why are its verses not explained in detail?'** Why were its verses not explained in Arabic so that we could understand them? **A foreign language and an Arab?** Meaning: A foreign book and an Arab messenger? This is a question of denial, meaning: they would have said: The one to whom it was revealed was Arabic and the one to whom it was revealed was foreign.

Muqatil said: The Messenger of God, may God bless him and grant him peace, used to visit Yasar, the servant of Amir ibn al-Hadrami, who was a foreign Jew and was called Abu Fakiha. The polytheists said: Yasar is teaching him. His master hit him and said: You are teaching Muhammad. Yasar said: He is teaching me. Then God Almighty revealed this verse: *Say, O Muhammad, It - meaning the Qur'an - is for those who believe a guide and a cure*, guidance from misguidance and a cure for what is in the hearts. It was also said: a cure for pain.

And those who do not believe - in their ears is deafness, and it is blindness upon them. Qatada said: They are blind to the Qur'an and deaf to it, so they do not benefit from it. **Those are being called from a distant place**, meaning: they do not hear or understand, just as someone who is called from a distant place neither hears nor understands. This is an example of how little they benefit from what they are admonished with, as if they are being called from a place where they cannot hear.

Tafsir al-Baidawi

44- **And if We had made it a foreign Qur'an.** This is an answer to their saying: Why was the Qur'an not revealed in the language of the non-Arabs? The pronoun refers to the male. "They would have said: Why were its verses not explained in detail?" It was explained in a language that we understand. **A foreigner and an Arab?** The speech of a foreigner and the addressee is an Arab. This is a denial confirming the specificity. A foreigner is said of someone whose speech is not understood. This is the reading of Abu Bakr, Hamza and Al-Kisa'i. Qaloon and Abu Amr read it with elongation and simplification, Warsh with elongation and replacing the second with an alif, Ibn

Kathir, Ibn Dhakwan and Hafs without elongation and simplifying the second, and it was read as 'ajami', which is attributed to the non-Arabs, and Hisham read 'ajami' as a statement. Based on this, it is possible that what is meant is: Why are its verses not separated, so that some of them are made foreign to make the non-Arabs understandable and some of them Arabic to make the Arabs understandable? The intention is to invalidate their suggestion by entailing the objection, or to indicate that they do not cease from the description in the verses however they come. "Say, 'It is, for those who believe, a guidance' to the truth and a healing for what is in the hearts of doubt and suspicion. 'And those who do not believe' is a subject and its predicate is 'in their ears is deafness' based on the estimation that it is in their ears is deafness, as He said, 'And it is blindness to them', due to their deafness to hearing Him and their turning a blind eye to what He shows them of signs. Whoever permits the conjunction of two different factors conjunctions that with 'for those who believe, a guidance'. 'Those are called from a distant place' meaning deaf, and it is a metaphor for them in their not accepting the truth and not listening to it from someone who is a great distance away.

Surat Fussilat 41:45

And We had certainly given Moses the Scripture, but there was disagreement over it. And had it not been for a word that preceded from your Lord, it would have been judged between them. And indeed, they are in disquieting doubt about it.

Surat Fussilat 41:45

And We had certainly given Moses the Scripture, but there was disagreement over it. And had it not been for a word that preceded from your Lord, it would have been judged between them. And indeed, they are in disquieting doubt about it.

Tafsir al-Jalalayn

45 - **And We gave Moses the Scripture** the Torah **and there was disagreement over it** regarding confirmation and denial like the Qur'an **and had it not been for a word that preceded from your Lord** regarding delaying the reckoning and recompense for creation until the Day of Resurrection **it would have been judged between them** in this world regarding what they disagreed over **and indeed they** the disbelievers in it **are in disquieting doubt about it** in a state of doubt.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And We gave Moses the Scripture**, O Muhammad, meaning the Torah, just as We gave you the Criterion, **but they differed concerning it**, meaning: those of the Jews who were given it differed concerning the actions in it. **And had it not been for a word that preceded from your Lord, it would have been judged between them**, meaning: and had it not been for what preceded of God's judgment and ruling concerning them, that He delayed their punishment until the Day of Resurrection, it would have been judged between them. He says: He would have hastened the decision between them concerning what they differed concerning by destroying the falsifiers among them.

As Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **And had it not been for a word that preceded from your Lord**, he said: They would have been delayed until the Day of Resurrection.

His statement: **And indeed, they are in disturbing doubt about it**. He says: And the group of them who are falsifying is in disturbing doubt about what they said about it. He says: What they said about it makes them doubtful, because they said it without proof, and they only said it based on conjecture.

Tafsir al-Qurtubi

God the Almighty says: **And We had certainly given Moses the Scripture** meaning the Torah **and there was disagreement over it** meaning some people believed in

it and some people disbelieved in it. The metaphor refers to the Scripture, and it is a consolation for the Prophet (peace and blessings of God be upon him), meaning do not be saddened by the disagreement of your people over your Scripture, for those before them differed over their Scripture. It was also said that the metaphor refers to Moses. **Had it not been for a word that preceded from your Lord** meaning in granting them respite. **It would have been judged between them** meaning by hastening the punishment. **And indeed, they are in doubt about it** of the Qur'an. *Disturbing* meaning extremely suspicious. This has been mentioned previously. Al-Kaabi said about this verse: Had God not delayed the punishment of this nation until the Day of Resurrection, the punishment would have come to them as He did to other nations. It was also said that the punishment is delayed until after the believers emerge from their loins.

Tafsir Ibn Kathir

When God the Almighty mentioned the Quran, its eloquence, rhetoric, and perfection of its wording and meaning, yet despite this the polytheists did not believe in it, He pointed out that their disbelief in it was a disbelief of stubbornness and obstinacy, as He the Almighty said: **And if We had sent it down to some non-Arab * and he had recited it to them, they would not have believed in it**. Likewise, if the Quran had been revealed as a whole in the language of non-Arabs, they would have said, out of stubbornness and obstinacy, **Why are its verses not explained in detail? [Are they] a non-Arab and an Arab?** That is, they would have said, **Why was it not revealed in detail in the language of the Arabs?** They would have denied that and said, **A non-Arab and an Arab**. That is, how can the words of a foreigner be revealed to an Arab who does not understand them? This meaning has been narrated on the authority of Ibn Abbas, Mujahid, Ikrimah, Saeed ibn Jubayr, As-Suddi, and others. It was also said that what is meant by their saying, **Why are its verses not explained in detail? Are they a non-Arab and an Arab?** is, **Were some of them revealed in a non-Arab language and some in Arabic?** This is the saying of Al-Hasan Al-Basri, and he used to read it like that without questioning in his saying *foreign*, and it is a narration from Saeed bin Jubair, and it is more eloquent in obstinacy and stubbornness. Then the Almighty said: **Say, 'It is, for those who believe, a guidance and a healing.'** That is, say, O Muhammad, this Qur'an is for those who believe in it, a guidance for their hearts and a healing for the doubts and suspicions in their hearts. **And those who do not believe - in their ears is deafness**, that is, they do not understand what is in it. **And it is blindness for them**, that is, they are not guided to what is in it of clarification, as the Almighty said: **And We send down of the Qur'an that which is a healing and a mercy to the believers, but it does not increase the wrongdoers except in loss**. "Those are being called from a place far

away," Mujahid said, meaning far from their hearts. Ibn Jarir said, its meaning is as if the one addressing them is calling them from a place far away, and they do not understand what he is saying. I said, "This is like the saying of the Almighty: 'And the example of those who disbelieve is like that of one who shouts to that which hears nothing except calls and cries. Deaf, dumb, and blind, so they do not use reason.'" Ad-Dahhak said, **They will be called on the Day of Resurrection.** With the most hideous of their names. Al-Suddi said: Umar ibn al-Khattab **may God be pleased with him** was sitting with a Muslim man who was giving a judgment when he said, **O Labbayk!** Umar **may God be pleased with him** said to him, **Why did you respond? Did you see anyone or did anyone call you?** He said, **A caller from across the sea called me.** Umar **may God be pleased with him** said, **Those are the ones calling from a distant place.** Narrated by Ibn Abi Hatim. And the words of God, the Most High: **And We had certainly given Moses the Scripture, but it was disputed over meaning, he was lied to and harmed. So be patient, as were patient the messengers of strong will.** "And had it not been for a word that preceded from your Lord for a specified term" by delaying the reckoning until the Day of Judgment. **Then it would have been judged between them** meaning, the punishment would have been hastened for them. Rather, they have an appointment from which they will find no refuge. **And indeed, they are in disquieting doubt about it.** Meaning, their denial of him was not based on their insight into what they said. Rather, they were doubting what they said, not confirming anything they were in. This is how Ibn Jarir interpreted it, and it is possible, and God knows best.

Fath al-Qadir

His statement: 45- **And We had certainly given Moses the Scripture, but there was disagreement over it.** This is a new statement that includes consolation for the Messenger of God, may God bless him and grant him peace, for what he was experiencing of distress due to the disbelief of his people and their criticism of the Qur'an. So God informed him that this was an old custom among the nations of the messengers, as they would differ over the books revealed to them. What is meant by the book is the Torah, and the pronoun in His statement *therein* refers to it. It was also said that it refers to Moses, but the former is more appropriate. **And had it not been for a word that preceded from your Lord** regarding delaying the punishment for the disbelievers among your nation, as in His statement: **But He defers them for a specified term,** "it would have been decided between them" regarding hastening the punishment for those among them who disbelieved. "And indeed, they are in disquieting doubt about it," meaning about Your book revealed to you, which is the Qur'an. The meaning of disquieting doubt is: one who is in doubt, or one who is extremely doubtful. It was also said that what is meant is the Jews, and that they are in disquieting doubt about the Torah, but the former is more appropriate.

Tafsir al-Baghawi

45. **And We had certainly given Moses the Scripture,**

but they differed concerning it, some believing and some denying, just as your people differed in Surah Fussilat, your Book. **And had it not been for a word that preceded from your Lord,** delaying the punishment for those who denied the Qur'an, **it would have been judged between them,** He would have completed their punishment and hastened their destruction. **And indeed, they are in doubt about it,** about your truthfulness, *disturbing*, causing them to have doubts.

Tafsir al-Baidawi

45- **And We had certainly given Moses the Scripture, but there was disagreement about it** regarding belief and denial, just as there was disagreement about the Qur'an. **And had it not been for a word that preceded from your Lord** which is the promise of the Day of Resurrection and the settlement of disputes at that time, or the estimation of the appointed times. **It would have been decided between them** by the extermination of the deniers. **And indeed, they and the Jews or those who do not believe** "are in doubt about it" of the Torah or the Qur'an, *disturbing* causing confusion.

Surat Fussilat 41:46

Whoever does righteousness does so for his own soul, and whoever does evil does so against it. And your Lord is not unjust to His servants.

Surat Fussilat 41:46

Whoever does righteousness does so for his own soul, and whoever does evil does so against it. And your Lord is not unjust to His servants.

Tafsir al-Jalalayn

46 - **Whoever does righteousness does so for his own soul** he does it **and whoever does evil does so against it** so the harm of his evil is upon himself **and your Lord is not unjust to His servants** unjust because God Almighty says: God does not wrong by as much as an atom's weight.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: Whoever does an act of obedience to God in this world, obeying His command, and refraining from what He has forbidden, **does it for his own soul** meaning: he did that righteous deed for his own soul, because he will be rewarded for it, and will deserve Paradise from God in the Hereafter, and salvation from the Fire. **But whoever does evil, it is against himself** meaning: whoever commits sins against God in this world, it is against himself, because he has earned God's wrath and painful punishment for it. **And your Lord is not unjust to His servants** God the Almighty says: And your Lord, O Muhammad, does not carry the punishment for a sin of a sinner for something he did not earn. Rather, He does not punish anyone except for the crime he earned in this world, or for a reason by which he deserved it. And God knows best.

Tafsir al-Qurtubi

His Almighty saying: **Whoever does righteousness does so for the benefit of his own soul** is a condition and its answer, and likewise **and whoever does evil does so against it** and God, the Almighty and Majestic, is independent of the obedience of His servants, so whoever obeys will be rewarded, and whoever does evil will be punished. **And your Lord is not unjust to His servants** He has denied injustice from Himself, the Almighty and Majestic, whether little or much. If exaggeration is denied, then anything else is denied. My proof is His true saying: **Indeed, God does not wrong people at all** (Yunus 10:44). And the trustworthy and just scholars and the steadfast imams have narrated from the just ascetic, from the trustworthy one on earth, from the trustworthy one in the heavens, from the Lord, the Almighty and Majestic: **O My servants, indeed I have forbidden injustice for Myself and made it forbidden amongst you, so do not wrong one another** [hadith]. Also, He is the Wise Owner, and whatever the

Owner does with His kingdom is not to be objected to, since He has the right to dispose of His kingdom as He wishes.

Tafsir Ibn Kathir

The Almighty says: **Whoever does righteousness does so for his own soul** meaning the benefit of that will only come back to himself. **And whoever does evil will do so against himself** meaning the consequences of that will only come back to him. **And your Lord is not unjust to His servants** meaning He does not punish anyone except for his sin and He does not torment anyone except after the proof has been established against him and the Messenger has been sent to him. Then the Almighty said: **To Him is returned the knowledge of the Hour** meaning no one knows that except Him, as Muhammad, may God bless him and grant him peace, who is the master of mankind, said to Gabriel, may God bless him and grant him peace, who is one of the masters of the angels, when he asked him about the Hour, and he said: **The one asked about it does not know more than the one who asks**. And as the Almighty said: **To your Lord is its destination** and the Almighty said: **None reveals its time except Him**. The Almighty said: **And no fruit emerges from its coverings, and no female conceives or gives birth except with His knowledge** meaning everything is by His knowledge. Not an atom's weight on earth or in the heavens escapes His knowledge. The Almighty said: **And not a leaf falls but He knows it** and the Almighty said: His Majesty: **He knows what every female carries and what the wombs absorb and what they gain, and everything with Him is by measured measure**. And God the Almighty said: "And no soul lives long, nor does its lifespan decrease except in a register. Indeed, that, for God, is easy." And His Most High said: **And the Day He will call to them, 'Where are My partners?'** meaning, on the Day of Resurrection, God will call out to the polytheists in front of all creation, **Where are My partners whom you worshipped with Me?** They will say, **We have informed you meaning, We have made you aware**, "not one of us is a witness" meaning, **and what they used to invoke before has vanished from them** meaning, it has gone away and has not benefited them **and they thought there is no escape for them** meaning, the polytheists thought on the Day of Resurrection, and this means certainty, **there is no escape for them** meaning there is no escape for them from God's punishment, as God the Almighty said: **And the criminals will see the Fire and think that they are going to fall into it, and they will find no way out from it**.

Fath al-Qadir

46- **Whoever does righteousness, it is for [the benefit of] his own soul**, meaning whoever obeys God and believes in His Messenger and does not deny them, then the reward for that will return to him and its benefit will be specific to him. **And whoever does evil, it is against himself**, meaning the punishment for his evil will be against him and not against anyone else. **And**

your Lord is not unjust to His servants, so He does not punish anyone except for his sin, and He does not wrong anyone, as in His statement, the Most High: **Indeed, God does not wrong the people at all**. We have already discussed the meaning of this verse in Surat Al Imran when He says: **And that God is not unjust to His servants**, and in Surat Al Anfal as well.

Tafsir al-Baghawi

46. "Whoever does righteousness does so for [the benefit of] his own soul, and whoever does evil does so against it. And your Lord is not unjust to [His] servants."

Tafsir al-Baidawi

46- "Whoever does righteousness, it benefits himself. And whoever does evil, it harms himself. And your Lord is not unjust to His servants." He does to them what He has no right to do.

Surat Fussilat 41:47

To Him is referred the knowledge of the Hour. No fruit emerges from its coverings, and no female conceives or gives birth, except with His knowledge. And the Day He will call to them, "Where are My partners?" They will say, "We have informed you, but there is not one of us who will be a witness."

Surat Fussilat 41:47

To Him is referred the knowledge of the Hour. No fruit emerges from its coverings, and no female conceives or gives birth, except with His knowledge. And the Day He will call to them, **Where are My partners?** They will say, **We have informed you, but there is not one of us who will be a witness.**

Tafsir al-Jalalayn

47 - **To Him is returned the knowledge of the Hour** when it will be, no one knows it except Him. **And no fruits emerge from their coverings** and in the reading, fruits **from their containers** their vessels, plural of kam with a kasra on the kaf, except with His knowledge. (And no female conceives or gives birth except with His knowledge. And the Day He will call to them, **Where are My partners?** they will say, "We have informed you now. There is not one of us who is a witness") a witness that you have a partner.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: To God do those who know Him refer the knowledge of the Hour, for no one knows when it will occur except Him. **And no fruits emerge from their coverings** He says: And no fruit of a tree emerges from its coverings in which it is hidden, emerging from it prominently. **And no female conceives** He says: And no female conceives from a pregnancy when she conceives, nor gives birth to her child except with the knowledge of God, nothing of that is hidden from Him.

And similar to what we said about the meaning of His statement: **And no fruits come forth from their coverings**, the people of interpretation said.

Mention of those 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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **from its sleeves**, he said: when it appears.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of al-Suddi, **And whatever fruits come forth from their coverings**, he said: from its ripening. The coverings are the plural of *kammah*, which is every container for water or other things. The Arabs call the peel of the kaffara *kamm*.

The reciters differed in their recitation of His statement: **from the fruits**. The reciters of Medina recited it as **from the fruits** in the plural, and the reciters of Kufa recited it

as **from the fruit** in the singular. Whichever of the two recitations it was recited with is correct in our view, due to the similarity of their meanings and their fame in recitation.

And His statement: **And the Day He will call to them, "Where are My partners?"** God Almighty says: And the Day God will call to these polytheists who associated with Him in this world, the idols and statues: **Where are My partners whom you associated with Me in your worship?** They will say, **We have informed you**, meaning, **We have informed you**, "There is not one of us who will bear witness that You have a partner." He says: These polytheists will say to their Lord on that day: **There is not one of us who will bear witness that You have a partner.**

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

Mention of 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 saying: **We informed you** means: We informed you.

Muhammad told me, he said: Abu Saleh told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **We have given you permission, none of us is a witness**, they said: We have obeyed you, none of us is a witness, on the basis that you have a partner.

Tafsir al-Qurtubi

God the Almighty says: **To Him is returned the knowledge of the Hour** meaning when it will be. That is because they said: O Muhammad, if you are a prophet, then tell us when the Hour will come. So this verse was revealed: **And no fruits come forth** *from* is redundant, meaning no fruit comes forth. **from their cloaks** meaning from their containers. The complete container is the fruit, the singular of which is *kummah* which is any container for money or other things. That is why the one who splits open from the fruit is called *kummah*. Ibn Abbas said: "Kummah is the disbeliever before it splits open. So when it splits open, it is not a kummah." Further explanation of this will come in Surah Ar-Rahman. Nafi', Ibn Umar, and Hafs read **from the fruits** in the plural. The rest read *fruit* in the singular, meaning the plural, because God says: **and no female bears** meaning the plural. He says: **To Him is returned the knowledge of the Hour** just as knowledge of fruits and offspring is returned to Him. **And the Day He will call to them**, meaning God will call to the polytheists, **Where are My partners?** Those whom you claimed in this world were gods who intercede. **They will say**, meaning the idols. It was also said: the polytheists. It is possible that He means all of them, the worshipper and the worshipped. **We have given you permission**, meaning we have made you

hear and informed you. It is said: **He gives permission**, meaning he informs. He said:

She let us know the names of a Lord who is constant and from whom constant repose is never tired.

None of us is a witness meaning we inform you that none of us testifies that you have a partner. When they witness the Resurrection, they will disavow the idols, and the idols will disavow them, as mentioned previously in more than one place.

Tafsir Ibn Kathir

The Almighty says: **Whoever does righteousness does so for his own soul** meaning the benefit of that will only come back to himself. **And whoever does evil will do so against himself** meaning the consequences of that will only come back to him. **And your Lord is not unjust to His servants** meaning He does not punish anyone except for his sin and He does not torment anyone except after the proof has been established against him and the Messenger has been sent to him. Then the Almighty said: **To Him is returned the knowledge of the Hour** meaning no one knows that except Him, as Muhammad, may God bless him and grant him peace, who is the master of mankind, said to Gabriel, may God bless him and grant him peace, who is one of the masters of the angels, when he asked him about the Hour, and he said: **The one asked about it does not know more than the one who asks**. And as the Almighty said: **To your Lord is its destination** and the Almighty said: **None reveals its time except Him**. The Almighty said: **And no fruit emerges from its coverings, and no female conceives or gives birth except with His knowledge** meaning everything is by His knowledge. Not an atom's weight on earth or in the heavens escapes His knowledge. The Almighty said: **And not a leaf falls but He knows it** and the Almighty said: His Majesty: **He knows what every female carries and what the wombs absorb and what they gain, and everything with Him is by measured measure**. And God the Almighty said: "And no soul lives long, nor does its lifespan decrease except in a register. Indeed, that, for God, is easy." And His Most High said: **And the Day He will call to them, 'Where are My partners?'** meaning, on the Day of Resurrection, God will call out to the polytheists in front of all creation, **Where are My partners whom you worshipped with Me?** They will say, **We have informed you meaning, We have made you aware**, "not one of us is a witness" meaning, **and what they used to invoke before has vanished from them** meaning, it has gone away and has not benefited them **and they thought there is no escape for them** meaning, the polytheists thought on the Day of Resurrection, and this means certainty, **there is no escape for them** meaning there is no escape for them from God's punishment, as God the Almighty said: **And the criminals will see the Fire and think that they are going to fall into it, and they will find no way out from it**.

Fath al-Qadir

Then the Almighty informed that no one knows the knowledge of the Resurrection and its time except Him, so He said: 47- **To Him is referred the knowledge of**

the Hour. So if the question is asked about it, the one being asked must refer its knowledge to Him and not to anyone else. It has been narrated that the polytheists said: O Muhammad, if you are a prophet, then tell us when the Hour will come? So it was revealed. And what is in His statement: **And no fruits emerge from their coverings** is negative. The first is for comprehensiveness, and the second is for the beginning of the goal. It was said that it is a relative pronoun in the genitive case in apposition to the Hour: meaning the knowledge of the Hour and the knowledge of what will emerge, and the first is more appropriate. And the coverings are the plural of kam with a kasra on the kaf, and it is the container of the fruit and is applied to every container for money or other things. Abu Ubaidah said: Its coverings are its vessels, and they are what the fruit is in, and its singular is kam and kummah. Al-Raghib said: The sleeve is what covers the hand from the shirt, and what covers the fruit, and the plural is sleeves. This indicates that the sleeve is with a damma on the kaf because he made it common between the sleeve of the shirt and the sleeve of the fruit. There is no disagreement that the sleeve of the shirt is with a damma. It can be said that there are two languages regarding the sleeve, which is the container of the fruit. The majority read **from fruit** in the singular, while Nafi', Ibn 'Amir, and Hafs read it in the plural. **And no female conceives or gives birth except with His knowledge**. That is, no female carries a pregnancy in her womb or gives birth except with the knowledge of God, the Most High. The exception is devoid of the most general conditions: that is, nothing happens, such as the emergence of a fruit, pregnancy, or giving birth, under any circumstances, except with the knowledge of God. To Him is referred the knowledge of the Hour, just as to Him is referred the knowledge of these matters. **And the Day He will call them**, that is, God, the Most High, will call the polytheists, and that will be on the Day of Resurrection, and He will say to them: **Where are My partners?** Those whom you claimed were My partners in this world, from idols and other things, so call upon them now so that they may intercede for you or avert the punishment from you. This is in the manner of mocking them. The majority read *partners*, with a sukoon on the ya', while Ibn Kathir read it with a fatha. The factor in *day* is omitted: that is, remember. **They said, 'We have given you notice, there is not one witness among us.'** It is said, *adhan* means to inform. And from this is the saying of the poet:

She let us know the names of a Lord who is constant and from whom constant repose is never tired.

Meaning: We have informed you that none of us will testify that you have a partner. This is because when they witnessed the Resurrection, they disavowed their partners, and the idols they used to worship disavowed them. It was said that the one who said this was the deities they used to worship: that is, none of us will testify that they were right, but the former is more appropriate.

Tafsir al-Baghawi

47. **To Him is returned the knowledge of the Hour,**

Surat Fussilat 41:47

To Him is referred the knowledge of the Hour. No fruit emerges from its coverings, and no female conceives or gives birth, except with His knowledge. And the Day He will call to them, "Where are My partners?" They will say, "We have informed you, but there is not one of us who will be a witness."

meaning: its knowledge, if asked about it, will be returned to Him, and no one else knows it. **And no fruits emerge from their coverings**, the people of Medina, Syria, and Hafs read it as *fruits*, in the plural, while the others read it as *fruit* in the singular, **from their coverings**, their vessels, the singular of which is *kam*. Ibn Abbas, may God be pleased with him, said: It means the unbeliever before she splits open. **And no female conceives or gives birth except with His knowledge**, [except with His permission], meaning: the knowledge of the Hour is returned to Him just as the knowledge of fruits and offspring is returned to Him. **And the Day He will call to them**, God will call to the polytheists, **Where are My partners**, those whom you claimed were gods, **They will say**, meaning the polytheists, **We have informed you**, "We have informed you," **There is not one of us who will bear witness**, meaning: no one who will testify that You have a partner. When they witness the punishment, they will disavow the idols.

Tafsir al-Baidawi

47- **To Him is returned the knowledge of the Hour** meaning if he is asked about it since no one knows it except Him. **And what fruits emerge from their coverings** from their vessels, the plural of *kam* is in the kasra. Nafi', Ibn 'Amir, and Hafs read **min thmarat** in the plural due to the difference in types. It was also read with the plural of the pronoun, and *ma* is negative and the first *min* is added for the sake of completeness. It is possible that it is a relative pronoun conjoined with **the Hour** and *min* is clarifying, unlike His statement: **And no female conceives or gives birth** in a place. **Except with His knowledge** except coupled with His knowledge, actually according to its connection to it. **And the Day He will call to them**, Where are My partners? **according to your claim?** They will say, **We have informed you**. "There is not from us a witness" from anyone who testifies to their partnership since we have disavowed them and witnessed the situation, so the question about them is for the sake of rebuke, or from anyone who witnesses them because they have gone astray from us. It was said that it is the partners' statement, meaning that none of us can testify that they were right.

Surat Fussilat 41:48

And what they used to call upon before has vanished from them, and they think that there is no escape for them.

Tafsir al-Jalalayn

48 - **And what they used to call upon** worship *before* in this world of idols was lost to them **and they thought** were certain **that they had no escape** from the punishment and the negation in both places is suspended from the action and the negation sentence took the place of the two objects

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: On the Day of Resurrection, the gods they used to worship in this world will be lost to these polytheists, and they will be led astray by a path other than theirs. They will not benefit them, nor will they protect them from any of God's punishment that has befallen them.

His statement: **And they thought they had no escape**, meaning: And they were certain then that they had no refuge, meaning they had no refuge to which they could turn from God's punishment.

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 they thought they had no escape**: they were certain that they had no refuge.

The Arab scholars differed about the meaning for which the function of doubt was invalidated in this instance. Some of the people of Basra said: He did that because the meaning of his saying, **and they thought** is: they were certain. He said: **And here, 'ma' is a particle and not a noun, and the verb does not function in such a case, so the verb was made invalidated**. Some of them said: A verb is not invalidated while it is working in the meaning except for a reason. He said: **The reason is that it is a narration, so if it occurs in something that it does not work on, then it is a narration or a wish, but if it works, then it remains as it is**.

Tafsir al-Qurtubi

The Almighty says: **And what they used to call upon before in this world has been nullified from them** meaning, **what they used to call upon before in this world has been nullified from them** and they assumed meaning, **they were certain and knew** that there is no escape for them" meaning, escape from the Fire. "Ma

here is a particle and not a noun, and therefore the verb ma' was not used in it and the verb was made nullified, meaning: And they assumed that they have no escape or way out. It is said: "haas yahyais haysaaan muhaysaan" if he flees. It was said: The assumption here, which is the most prevalent opinion, is that they do not doubt that they are the people of the Fire, but they hope to get out of it. It is not far-fetched that they have assumption and hope until they despair.

Tafsir Ibn Kathir

The Almighty says: **Whoever does righteousness does so for his own soul** meaning the benefit of that will only come back to himself. **And whoever does evil will do so against himself** meaning the consequences of that will only come back to him. **And your Lord is not unjust to His servants** meaning He does not punish anyone except for his sin and He does not torment anyone except after the proof has been established against him and the Messenger has been sent to him. Then the Almighty said: **To Him is returned the knowledge of the Hour** meaning no one knows that except Him, as Muhammad, may God bless him and grant him peace, who is the master of mankind, said to Gabriel, may God bless him and grant him peace, who is one of the masters of the angels, when he asked him about the Hour, and he said: **The one asked about it does not know more than the one who asks**. And as the Almighty said: **To your Lord is its destination** and the Almighty said: **None reveals its time except Him**. The Almighty said: **And no fruit emerges from its coverings, and no female conceives or gives birth except with His knowledge** meaning everything is by His knowledge. Not an atom's weight on earth or in the heavens escapes His knowledge. The Almighty said: **And not a leaf falls but He knows it** and the Almighty said: His Majesty: **He knows what every female carries and what the wombs absorb and what they gain, and everything with Him is by measured measure**. And God the Almighty said: "And no soul lives long, nor does its lifespan decrease except in a register. Indeed, that, for God, is easy." And His Most High said: **And the Day He will call to them, 'Where are My partners?'** meaning, on the Day of Resurrection, God will call out to the polytheists in front of all creation, **Where are My partners whom you worshipped with Me?** They will say, **We have informed you** meaning, **We have made you aware**, "not one of us is a witness" meaning, **and what they used to invoke before has vanished from them** meaning, it has gone away and has not benefited them **and they thought there is no escape for them** meaning, the polytheists thought on the Day of Resurrection, and this means certainty, **there is no escape for them** meaning there is no escape for them from God's punishment, as God the Almighty said: **And the criminals will see the Fire and think that they are going to fall into it, and they will find no way out from it**.

Fath al-Qadir

48- **And what they used to call upon before has vanished from them** meaning that what they used to worship in this world, such as idols and the like, will vanish and remain in the Hereafter. **And they thought**

Surat Fussilat 41:48

And what they used to call upon before has vanished from them, and they think that there is no escape for them.

that there was no escape for them meaning they were certain and knew that there was no escape for them. It is said that **haas yahyais haysan** means he fled. It was said that *thought* has its real meaning because they still had a thought and hope in those circumstances, but the first is more appropriate.

Tafsir al-Baghawi

48. **And what they used to call upon** worship, *before* in this world, **has vanished from them, and they thought** became certain, **that for them there is no escape** escape.

Tafsir al-Baidawi

48- "And what they used to call upon has vanished from them" they worship. "Before" it does not benefit them or they do not see it. "And they assumed" and were certain. "They have no escape" an escape and the assumption is suspended from it by the letter of negation.

Surat Fussilat 41:49

Man never tires of praying for good, but if evil befalls him, he is hopeless and despairing.

Tafsir al-Jalalayn

49 - **Man never tires of asking for good** he continues to ask his Lord for money, health, and other things **but if evil touches him** poverty and hardship **he is hopeless and despairing** of God's mercy. This and what comes after it is for the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Man does not tire of supplicating for good** means that the Most High says: The disbeliever in God does not tire of supplicating for good, meaning that he supplicates for good and asks his Lord for it. Good in this context means money and physical health. He says: He does not tire of asking for that. **And if evil touches him** means: If harm befalls him in his soul, such as illness or difficulty in his livelihood or withholding of his provision. **And he despairs of hopelessness** means: He is hopeless of God's mercy and of His removing the evil that has befallen him.

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

Mention of the one who said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **A person does not tire of praying for good**, he says: the unbeliever. **And if evil touches him, he despairs of hopelessness**, despairing of goodness.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Man does not get tired**, he said: He does not get bored. And he mentioned that in Abdullah's reading, it is: **Man does not get tired of supplication for good**.

Tafsir al-Qurtubi

God the Almighty says: **Man never tires of praying for good** meaning he never tires of praying for good. Good here means money, health, power and honor. Al-Suddi said: **Man here means the disbeliever**. It was also said that it was Utbah and Shaibah, the sons of Rabi'ah and Umayyah ibn Khalaf. In the recitation of Abdullah: **Man never tires of praying for money**. "But if evil touches him **the poor or the sick**, he despairs of the mercy of God, despairs" of His mercy. It was also said: "Despairs of the supplication being answered, Despairs" due to bad thoughts about his Lord. It was also said: "Despairs means he despairs of the removal of what is bad upon him, Despairs" means he thinks that it will be taken away, and the meanings are close.

Tafsir Ibn Kathir

God Almighty says that man should not tire of supplicating to his Lord for good, which is money, physical health, and other things. But if evil befalls him, which is affliction or poverty, **he will despair** meaning that it occurs to him that no good will come to him after this. **And if We let him taste mercy from Us after an adversity has befallen him, he will surely say, 'This is for me.'** That is, if good and provision befall him after he was in hardship, he will surely say, "This is for me. I deserved it from my Lord." **And I do not think that the Hour will ever come**, that is, he will deny the coming of the Hour, that is, because he was granted a blessing, he will become arrogant, boastful, and ungrateful, as God Almighty said: **No indeed, man transgresses * Because he sees himself self-sufficient**. "And if I am returned to my Lord, indeed, I will have with Him the best" meaning, if there is a return, then let my Lord be good to me as He was good to me in this world. He hopes from God Almighty, despite his bad deeds and lack of certainty. God Almighty said: **Then We will surely inform those who disbelieve of what they did, and We will surely make them taste of...** "A severe torment." God threatens whoever does and believes in this with punishment and chastisement. Then God Almighty says: **And when We bestow favor upon man, he turns away and distances himself**. That is, he turns away from obedience and is too arrogant to submit to the commands of God Almighty, as He, the Most High, says: **Then he turns away with his right hand**. "And when evil touches him," that is, hardship, **then he is one of prolonged supplication**. That is, he prolongs the question about one thing. So, a long speech is one whose wording is long and whose meaning is short, and a brief speech is its opposite, which is one that is brief and expressive. God Almighty says: **And when harm touches man, he invokes 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 invoked Us for harm that touched him**.

Fath al-Qadir

Then God the Almighty mentioned some of the conditions of man, saying: 49- "Man does not grow weary of praying for good" meaning he does not grow weary of praying for good for himself and to bring it to him, and good here is: money, health, power and elevation. Al-Suddi said: "Man here refers to the disbeliever, and it was also said to be Al-Walid bin Al-Mughira, and it was also said to be Utbah and Shaibah, the sons of Rabi'ah and Umayyah bin Khalaf. The first interpretation is to interpret the verse in general terms based on the majority, and it does not contradict the exclusion of the most sincere servants. Abdullah bin Mas'ud recited: Man does not grow weary of praying for money, **But if evil touches him, he despairs of [his] hopelessness** meaning if affliction, hardship, poverty or sickness touches him, he despairs of God's mercy, despairing of His mercy. It was also said that he despairs of his prayer being answered, despairing due to bad thoughts about his Lord. It was also said that he despairs of the removal of what he is suffering from of hardship, despairing due

Surat Fussilat 41:49

Man never tires of praying for good, but if evil befalls him, he is hopeless and despairing.

to what he gets from his assumption of its permanence, and these are two exaggerated forms that indicate that he is extremely hopeless and greatly despairing.

Tafsir al-Baghawi

49. **Man does not grow weary**, the unbeliever does not grow weary, **of supplication for good**, meaning: he continues to ask his Lord for good, meaning money, wealth, and health, **but if evil touches him**, meaning hardship and poverty, **he despairs**, of God's mercy, *despairs*, of His mercy.

Tafsir al-Baidawi

49- **Man does not get tired** does not get bored. **From supplicating for good** from asking for abundance in blessings, and it was read from supplicating for good. **And if evil touches him** narrowness. **He despairs** of God's grace and mercy. This is a characteristic of the disbeliever, as He said: **Indeed, no one despairs of relief from God except the disbelieving people**. And he may be infatuated with his despair in terms of structure and repetition, and what is in despair of the appearance of the effect of despair.

Surat Fussilat 41:50

And if We let him taste mercy from Us after adversity has touched him, he will surely say, **This is for me, and I do not think the Hour will ever occur.** And if I am returned to my Lord, indeed, I will have with Him the best [deed]. So We will surely inform those who disbelieved of what they did, and We will surely make them taste a severe punishment.

Tafsir al-Jalalayn

50 - **And if the lam of an oath We let him taste** We give him *mercy* wealth and health **from Us after adversity** hardship and affliction **that has befallen him, he will surely say, This is for me** that is, because of my deeds (and I do not think the Hour will occur. And if) the lam of an oath **I am returned to my Lord, indeed, I will have with Him the best** Paradise **then We will surely inform those who disbelieved of what they did and We will surely make them taste a severe punishment** severe. The lam in both verbs is the lam of an oath.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And if We remove from this disbeliever what has befallen him of illness in his soul and harm, and hardship in his livelihood and effort, as a mercy from Us, and grant him well-being in his soul after the illness, and provide him with wealth, and expand his livelihood after the effort and harm, **he will surely say, 'This is for me'** before God, because God is pleased with me because He is pleased with my work and what I am continuing upon.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **He will say, 'This is for me,'** meaning, by my deeds, and I am entitled to this. **And I do not think the Hour will occur,** meaning, I do not think the Resurrection will occur on the Day it occurs. **And if I am returned to my Lord,** meaning, if the Resurrection also occurs, and I am returned to God alive after my death, **I will have with Him the best,** meaning, I will have wealth and riches with Him.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding His statement: **Indeed, I have with Him the best,** meaning: wealth. **Then We will surely inform those who disbelieve of what they did,** meaning, the Most High says: "Then We will surely inform these disbelievers about God, who wish falsehoods from Him, on the Day when they return to Him, of what they did of sins and evil deeds they committed in this world, and then We will recompense them all for that with their recompense. "And We will surely make them taste of a severe punishment," and that severe punishment is their eternity in the fire of Hell, where they neither die nor live.

Tafsir al-Qurtubi

God the Almighty says: **And if We let him taste mercy from Us** a good outcome, prosperity and wealth **after adversity has befallen him** harm, sickness, hardship and poverty. **he will surely say, 'This is for me'** meaning, this is something I deserve from God because of His pleasure with my deeds. So he sees the blessing as inevitably due from God the Almighty, and he does not know that He has tested him with blessings and hardship, so that his gratitude and patience may be clear. Ibn Abbas said: **This is for me** meaning, this is from Me. "And I do not think the Hour will occur. And if I should return to my Lord, I will have with Him the best" meaning Paradise. The *lam* is for emphasis. And he hopes for wishes for deeds. He said to Al-Hasan bin Muhammad bin Ali bin Abi Talib: The disbeliever has two wishes. As for this world, he says: **If I were returned to my Lord, I would have with Him the best [reward].** As for the Hereafter, he says: **Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers.** (al-An'am 6:27) and **Oh, would that I were dust.** (An-Naba': 40) **Then We will surely inform those who disbelieved of what they did.** That is, We will recompense them. It is an oath that God has sworn. **And We will make them taste a severe punishment.**

Tafsir Ibn Kathir

God Almighty says that man should not tire of supplicating to his Lord for good, which is money, physical health, and other things. But if evil befalls him, which is affliction or poverty, **he will despair** meaning that it occurs to him that no good will come to him after this. **And if We let him taste mercy from Us after an adversity has befallen him, he will surely say, 'This is for me.'** That is, if good and provision befall him after he was in hardship, he will surely say, "This is for me. I deserved it from my Lord." **And I do not think that the Hour will ever come,** that is, he will deny the coming of the Hour, that is, because he was granted a blessing, he will become arrogant, boastful, and ungrateful, as God Almighty said: **No indeed, man transgresses * Because he sees himself self-sufficient.** "And if I am returned to my Lord, indeed, I will have with Him the best" meaning, if there is a return, then let my Lord be good to me as He was good to me in this world. He hopes from God Almighty, despite his bad deeds and lack of certainty. God Almighty said: **Then We will surely inform those who disbelieve of what they did, and We will surely make them taste of...** "A severe torment." God threatens whoever does and believes in this with punishment and chastisement. Then God Almighty says: **And when We bestow favor upon man, he turns away and distances himself.** That is, he turns away from obedience and is too arrogant to submit to the commands of God Almighty, as He, the Most High, says: **Then he turns away with his right hand.** "And when evil touches him," that is, hardship, **then he is one of prolonged supplication.** That is, he prolongs the question about one thing. So, a long speech is one whose wording is long and whose meaning is short,

Surat Fussilat 41:50

And if We let him taste mercy from Us after adversity has touched him, he will surely say, "This is for me, and I do not think the Hour will ever occur." And if I am returned to my Lord, indeed, I will have with Him the best [deed]. So We will surely inform those who disbelieved of what they did, and We will surely make them taste a severe punishment.

and a brief speech is its opposite, which is one that is brief and expressive. God Almighty says: **And when harm touches man, he invokes 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 invoked Us for harm that touched him.**

Fath al-Qadir

50- **And if We let him taste mercy from Us after an adversity has befallen him** meaning, if We gave him goodness, well-being, and wealth after hardship, sickness, and poverty, **he will surely say, 'This is for me.'** meaning, this is something I deserve from God because of His pleasure with my actions. So he thought that the blessing he had attained came to him because he deserved it, and he did not know that God tests His servants with good and evil so that He may distinguish between the grateful and the ungrateful, and the patient and the impatient. Mujahid said: Its meaning is this, with my actions, and I am entitled to them. **And I do not think that the Hour will come,** meaning I do not think that it will come as the prophets tell us, or I am not certain of the Resurrection. This is specific to the disbelievers and hypocrites. So what is meant by the human being mentioned at the beginning of the verse is the species, considering the majority of its individuals, because despair of God's mercy, hopelessness from His goodness, and doubt in the Resurrection only comes from the disbelievers or those who waver in religion, who outwardly pretend to be Muslims but inwardly are disbelievers. **And if I were to return to my Lord,** assuming the truth of what the prophets tell us about the establishment of the Hour and the occurrence of the Resurrection and the Hereafter, **I will have with Him the best,** meaning the best state of honor. So he thought that he deserved the good of this world because of the good in it, and he deserved the best of the Hereafter because of what he believed in himself and established for himself, and this is a false belief and a corrupt assumption. **Then We will surely inform those who disbelieved of what they did,** meaning We will surely inform them of it on the Day of Resurrection. **And We will make them taste a severe punishment,** severe because of their sins. This lam and the one before it are..." Introduction to the section.

Tafsir al-Baghawi

50. **And if We let him taste mercy from Us,** meaning We give him goodness, well-being, and wealth, **after a hardship has befallen him,** after a hardship and calamity that has befallen him, **he will surely say, 'This is for me,'** meaning, because of my deeds, and I have every right to do this. "And I do not think the Hour will ever occur. And if I am returned to my Lord, I will have with Him the best," meaning, this disbeliever says: I am not certain of the Resurrection. If the matter is like

that, and I am returned to my Lord, I will have with Him the best, meaning, Paradise. Meaning, as He gave me in this world, He will give me in the Hereafter. **Then We will surely inform those who disbelieve of what they did,** Ibn Abbas **may God be pleased with him** said: We will make them stand up for the evils of their deeds, **and We will make them taste a severe punishment.**

Tafsir al-Baidawi

50- **And if We let him taste mercy from Us after a hardship has befallen him** by relieving him of it. **He will surely say, 'This is mine,'** my right, which I deserve because of my virtue and deeds, which are always due and will never end. **And I do not think the Hour will ever come.** "And if I return to my Lord, I will have with Him the best." That is, if it comes based on imagination, then I will have with God the best state of honor, because he believes that the blessings of this world that befell him were due to his deserving them and that he will never be separated from them. "We will surely inform those who disbelieve, We will inform them, of what they did," the reality of their deeds, and We will make them see the opposite of what they believed in them. "And We will surely make them taste a severe punishment," which they will not be able to investigate.

Surat Fussilat 41:51

And when We bestow favor upon man, he turns away and distances himself, but when evil touches him, he is one of ardent supplication.

Tafsir al-Jalalayn

51 - **And when We bestow favor upon man** the species **he turns away** from gratitude **and withdraws** he bends his affection, swaggering, and in a reading by bringing forward the hamza **and when evil touches him, he is one of abundant supplication** much.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And when We bestow favor upon the disbeliever, and remove his affliction, and provide him with wealth and abundance, and bestow upon him good health and well-being, he turns away from what We have called him to do in terms of obeying Him, and turns away from it. **And distances himself** means: And distances himself from responding to Our call to what We have called him to do. And by **his side** he means his direction.

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

It was mentioned that he said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **He turned away and moved away from his side**, he says: He turned away: he turned his face away, and moved away from his side, he says: he distanced himself.

His saying: **And if evil touches him, he is a man of abundant supplication**. By abundant, he means: a lot.

As Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **The one who has a long supplication** means: a lot, and that is what people say: So-and-so prolonged the supplication: if he increased it, and likewise he prolonged his supplication.

Tafsir al-Qurtubi

The Almighty said: **And when We bestow favor upon man** meaning the disbeliever **he turns away and distances himself**. Ibn Abbas said: He means Utbah ibn Rabi'ah, Shaibah ibn Rabi'ah, and Umayyah ibn Khalaf, they turned away from Islam and distanced themselves from it. The meaning of **turned away** is that he refused to submit to the truth and was arrogant towards the prophets of God. It was said: **turned away** means he distanced himself. It is said: I distanced myself from him and I distanced myself from him, meaning I distanced myself from him and he distanced himself, so he distanced himself: I removed him, so he became distant. They distanced themselves means

they became distant, and the remote place is the far place. An-Nabigha said:

You are like the night that overtakes me, even if I think that the distance from you is vast.

Yazid ibn al-Qaqa' read **والاين ينج** with an alif before the hamza. It is possible that it is from /ل/ meaning to rise. It is also possible that it is by changing the hamza to mean the first. **And if evil touches him** meaning something bad befalls him. **Then he who supplicates extensively** is abundant. The Arabs use length and breadth to mean abundance. It is said: So-and-so spoke at length and supplicated a lot. Ibn Abbas said: **Then he who supplicates extensively** is one who supplicates and cries for help. The disbeliever knows his Lord in times of affliction but does not know Him in times of ease.

Tafsir Ibn Kathir

God Almighty says that man should not tire of supplicating to his Lord for good, which is money, physical health, and other things. But if evil befalls him, which is affliction or poverty, **he will despair** meaning that it occurs to him that no good will come to him after this. **And if We let him taste mercy from Us after an adversity has befallen him, he will surely say, "This is for me."** That is, if good and provision befall him after he was in hardship, he will surely say, "This is for me. I deserved it from my Lord." **And I do not think that the Hour will ever come**, that is, he will deny the coming of the Hour, that is, because he was granted a blessing, he will become arrogant, boastful, and ungrateful, as God Almighty said: **No indeed, man transgresses * Because he sees himself self-sufficient.** "And if I am returned to my Lord, indeed, I will have with Him the best" meaning, if there is a return, then let my Lord be good to me as He was good to me in this world. He hopes from God Almighty, despite his bad deeds and lack of certainty. God Almighty said: **Then We will surely inform those who disbelieve of what they did, and We will surely make them taste of...** "A severe torment." God threatens whoever does and believes in this with punishment and chastisement. Then God Almighty says: **And when We bestow favor upon man, he turns away and distances himself.** That is, he turns away from obedience and is too arrogant to submit to the commands of God Almighty, as He, the Most High, says: **Then he turns away with his right hand.** "And when evil touches him," that is, hardship, **then he is one of prolonged supplication.** That is, he prolongs the question about one thing. So, a long speech is one whose wording is long and whose meaning is short, and a brief speech is its opposite, which is one that is brief and expressive. God Almighty says: **And when harm touches man, he invokes 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 invoked Us for harm that touched him.**

Fath al-Qadir

51- **And when We bestow favor upon man**, meaning upon this species, considering the majority of its individuals, **he turns away** from giving thanks, and

Surat Fussilat 41:51

And when We bestow favor upon man, he turns away and distances himself, but when evil touches him, he is one of ardent supplication.

distances himself, meaning he is too proud to submit to the truth and becomes arrogant and haughty. The *side* here is a metaphor for the soul. It is said, I **distanced myself** and I **became distant**, meaning I became distant and distant. The remote place is the faraway place. From this is the saying of Al-Nabigha:

You are like the night that overtakes me, even if I think that the distance from you is vast.

Yazid ibn al-Qaqa' read **and he distanced himself from his side** with an alif before the hamza, **and if evil touches him** meaning affliction, hardship, poverty, or sickness, **then he has a wide supplication** meaning much. The Arabs use length and breadth to mean abundance metaphorically. It is said that someone prolonged his speech and was broad in supplication, meaning he multiplied. The meaning is that if evil touches him, he supplicates to God and seeks His help to remove what has befallen him and increases that, so he remembers Him in times of hardship and forgets Him in times of ease, and seeks His help when a calamity descends and abandons Him when a blessing occurs. This is the action of the disbelievers and those Muslims who are not firm in their stance.

Tafsir al-Baghawi

51. **And when We bestow favor upon man, he turns away and withdraws; but if evil touches him, he is one of abundant supplication.** Abundant. The Arabs use length and breadth to mean abundance, so it is said: So-and-so prolonged his speech and supplication and turned away, meaning: he increased.

Tafsir al-Baidawi

51- **And when We bestow favor upon man, he turns away** from giving thanks. **And distances himself** and deviates from it or goes away with himself and distances himself from it completely out of arrogance. The side is a metaphor for the soul, like the side in His statement: **on the side of God**. "And if evil touches him, then he is full of abundant supplication" Abundant, borrowed from something that has an extensive width to indicate its abundance and continuity. It is more expressive than long, since length is two extensions. So if its width is like that, then what do you think of its length?

Surat Fussilat 41:52

Say, "Have you considered: if it is from God and then you disbelieved in it, who is more astray than one who is in extreme dissension?"

Tafsir al-Jalalayn

52 - (Say: Have you considered, if) the Qur'an **is from God** as the Prophet said **and then you disbelieved in it**, **who** is there anyone **more astray than one who is in dissension** disagreement *far* from the truth? This is a statement from you regarding their condition.

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 those who deny what you have brought them from your Lord of this Qur'an: 'Have you considered, O people, if this which you deny is from God and then you disbelieved in it? Are you not separated from the truth and far from what is right?' So He replaced the separation with the report, saying: 'Who is more astray than he who is in extreme dissension?'" since its meaning was understood.

And His statement: **Who is more astray than he who is in extreme dissension?** means: Tell them who is more astray from the straight path and takes a path other than the right one, than he who is in separation from the command of God and fears Him, far from guidance.

Tafsir al-Qurtubi

God Almighty says: "Say: Have you considered?" That is, say to them, O Muhammad, **Have you considered**, O company of polytheists, **if this Qur'an is from God and you disbelieved in it, who is more astray?** That is, who among people is more astray? That is, no one is more astray than you due to your extreme dissension and enmity. It was said: **If it is from God** refers to the Book mentioned in His statement: **We gave Moses the Scripture**. The first is more apparent and is the statement of Ibn Abbas.

Tafsir Ibn Kathir

God Almighty says: *Say*, O Muhammad, to these polytheists who deny the Qur'an, **Have you considered if this Qur'an was from God and then you disbelieved in it?** That is, how do you see your situation before the One who sent it down to His Messenger? And for this reason the Almighty said: **Who is more astray than he who is in extreme dissension?** That is, in disbelief, stubbornness, opposition to the truth, and a path far from guidance. Then the Almighty said: **We will show**

them Our signs in the horizons and within themselves.

That is, We will show them Our proofs and arguments that the Qur'an is the truth revealed from God to the Messenger of God, may God bless him and grant him peace, with external proofs. **In the horizons** are the conquests and the emergence of Islam over the regions and all other religions. Mujahid, al-Hasan, and al-Suddi said: **And proofs within themselves.** They said: The Battle of Badr, the conquest of Mecca, and similar incidents that befell them, in which God granted victory to Muhammad, may God bless him and grant him peace, and his companions, and in which falsehood and its party were defeated. It is possible that what is meant by this is what man is composed of, in, and upon, of materials, mixtures, and wondrous forms, as is explained in detail in the science of anatomy, which indicates the wisdom of the Creator, may He be blessed and exalted. Likewise, what he is created with of varying morals, of good and bad, and other things, and what he is disposed of under the decrees that cannot be estimated by His power, strength, and tricks. He warned him not to exceed it and not to go beyond it, as Ibn Abi Al-Dunya recited in his book Al-Tafakkur wa Al-I'tibar on the authority of his Sheikh Abu Jaafar Al-Qurashi, where he said in the best way:

If you look, wanting someone to take heed, then look at yourself, for in you there is someone to take heed.

You are the one who goes to bed and wakes up in this world, and all of its affairs are lessons.

You were a small bank, then you became independent as an adult.

You are the one whose creation mourns him, and poetry and humanity mourn him for him.

You are the one who gives and takes away, and that does not save him from being robbed of caution.

You are the one who has no more right to what is due to Him than anything else.

God the Almighty said: {until it becomes clear to them that it is the truth. Is it not sufficient for your Lord that He is, over all things, a Witness?} meaning, God is sufficient as a Witness over the actions and words of His servants, and He bears witness that Muhammad (peace and blessings of God be upon him) is truthful in what he has informed us about Him, as He said: {But God bears witness to what He has revealed to you, [O Muhammad] - He sent it down with His knowledge} [verse]. God the Almighty said: {Unquestionably, they are in doubt about the meeting with their Lord.} meaning, they are in doubt about the Hour, and for this reason they do not reflect on it, nor do they work for it, nor do they warn against it. Rather, it seems to them to be in vain and they do not care about it, although it will inevitably happen and there is no doubt about it. Ibn Abi Al-Dunya said: Ahmad bin Ibrahim told us, Khalaf bin Tamim told us, Abdullah bin Muhammad told us, Saeed Al-Ansari told us that Umar bin Abdul Aziz **may God be pleased with him** ascended the pulpit, praised God and extolled Him, then said: As for what follows, O people, I have not gathered you for a matter I would innovate among you, but I have thought about this matter to which you are heading, and I came to know that the one who believes in this matter is foolish and

Surat Fussilat 41:52

Say, "Have you considered: if it is from God and then you disbelieved in it, who is more astray than one who is in extreme dissension?"

the one who denies it is doomed. Then he descended. The meaning of his statement **may God be pleased with him** that the one who believes in it is foolish is because he does not do anything similar to it, nor does he warn against it, nor does he oppose its horror, and he believes in it and is certain of its occurrence, and despite that, he persists in his playfulness, heedlessness, desires, and sins. He is therefore foolish in this regard, and a fool in language means someone with a weak mind. His statement that the one who denies it is doomed is clear, and God knows best. Then God the Almighty said, affirming that He is capable of all things and encompasses all things, and establishing the Hour is easy and simple for Him, blessed and exalted be He: **Unquestionably, He encompasses all things**, meaning that all creation is under His control, in His grasp, and under the folds of His knowledge, and He is the One who disposes of all of them by His wisdom. So whatever He wills happens, and whatever He does not will does not happen. There is no god but Him.

Fath al-Qadir

Then the Almighty returned to addressing the disbelievers and arguing with them, saying 52- "Say, 'Have you considered,' meaning, inform me, 'if it is from God,' meaning, the Qur'an, 'and then you disbelieved in it,' meaning, you denied it and did not accept it or act according to what is in it, 'who is more astray than he who is in extreme dissension?'" Meaning, no one is more astray than you due to the intensity of your mischief and the severity of your enmity. The original is, 'what is more astray than you?' So, He placed 'who is in dissension' in place of the pronoun to explain their state of dissension, and that it is the greatest reason for their misguidance.

Tafsir al-Baghawi

52. Say, 'Have you considered, if this Qur'an is from God and you disbelieve in it, who is more astray than one who is in extreme dissension?' opposing the truth and far from it, meaning: no one is more astray than you.

Tafsir al-Baidawi

52- "Say, 'Have you considered?' Tell me. 'If it is,' meaning the Qur'an, 'from God, and then you disbelieved in it,' without considering or following any evidence. 'Who is more astray than he who is in extreme dissension?'" meaning, who is more astray than you? The relative pronoun was placed in place of the pronoun to explain their condition and justify their further misguidance.

Surat Fussilat 41:53

We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. Is it not sufficient for your Lord that He is, over all things, a Witness?

Tafsir al-Jalalayn

53 - **We will show them Our signs in the horizons** regions of the heavens and the earth from the lights, plants, and trees **and within themselves** from the subtle creation and wondrous wisdom **until it becomes clear to them that it the Qur'an is the truth** revealed from God with the resurrection, the reckoning, and the punishment, so they will be punished for their disbelief in it and in the One who brought it **Is it not sufficient for your Lord that He the subject of yakf is a Witness over all things? Is it not** a substitute for it, meaning, is it not sufficient for them regarding your truthfulness that nothing is hidden from your Lord?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: We will show these deniers of the message We sent down to Muhammad, Our servant, Our signs in the horizons.

The interpreters differed about the meaning of the signs that God promised to show these people. Some of them said: What is meant by the signs in the horizons are the events that the Prophet, may God bless him and grant him peace, experienced in the regions and outskirts of the land of the polytheists of Mecca. And by His saying: **and in their souls**, it means the conquest of Mecca.

Who said that?

Abu Kurayb told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Amr ibn Dinar, on the authority of Amr ibn Abi Qais, on the authority of Al-Munhal, regarding his statement: **We will show them Our signs in the horizons**, he said: The appearance of Muhammad, may God bless him and grant him peace, over the people.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **We will show them Our signs in the horizons**, meaning: what horizons We will open for you, O Muhammad. **And within themselves**, in the people of Mecca, meaning: We will open Mecca for you.

Others said: What he meant by that is that he will show them the stars of the night and its moon, and the sun of the day, and that is what he promised them that he would show them in the horizons. They said: What he meant by the horizons is the horizons of the sky, and by his saying, **and in their souls**, is the path of defecation and urination.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn

Zayd said, regarding His statement: **We will show them Our signs in the horizons and within themselves**, he said: The horizons of the heavens: their stars, sun, and moon that move, and signs within themselves as well.

The more correct of the two opinions on this matter is the first opinion, which is what Al-Suddi said. That is because God, the Almighty, promised His Prophet, may God bless him and grant him peace, that He would show these polytheists who denied Him signs in the horizons. It is not reasonable that He would threaten them by showing them what they saw. Rather, it must be a promise from Him to them that He would show them what they had not seen before, namely the appearance of the Prophet of God, may God bless him and grant him peace, on the outskirts of their country and in their country. As for the stars, the sun, and the moon, they saw them often before and after, and there is no reason to threaten them that He would show them that.

And His saying: **Until it becomes clear to them that it is the truth**, God Almighty says: I show these polytheists Our events with their limbs and through them so that they may know the truth of what We sent down to Muhammad and what We revealed to him of the promise to him that We will make manifest what We sent him with of the religion over all religions, even if the polytheists hate it.

And His statement: **Is it not sufficient for your Lord that He is, over all things, a Witness?** God Almighty says: Is it not sufficient for your Lord, O Muhammad, that He is a Witness over everything that His creation does? Nothing of it escapes His knowledge, and He will reward them for their deeds, the doer of good for good, and the doer of evil will receive his reward.

As for his saying: *that* there are two aspects: One of them is that it is in the accusative case by way of repeating the *ba*, so the meaning of the statement then is: **Is it not sufficient for your Lord that He is a witness over all things?** The other is that it is in the nominative case, nominative by his saying: **Is sufficient**, so the meaning of the statement is: **Is it not sufficient for your Lord that He is a witness over all things?**

Tafsir al-Qurtubi

The Almighty says: **We will show them Our signs in the horizons** meaning the signs of Our Oneness and Power. **And within themselves** meaning the destruction of the dwellings of the former nations. **And within themselves** with plagues and diseases. Ibn Zayd said: **In the horizons** are the signs in the heavens. **And within themselves** are the events on earth. Mujahid said: **In the horizons** is the conquest of cities. Thus, God Almighty facilitated for His Messenger (peace and blessings of God be upon him) and for the caliphs after him and the supporters of his religion in the horizons of the world and the lands of the East and the Maghreb in general, and in the Maghreb in particular, conquests the likes of which were not possible for any of the caliphs on earth before them. They included victory over the tyrants and the

Surat Fussilat 41:53

We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. Is it not sufficient for your Lord that He is, over all things, a Witness?

Chosroes, the dominance of the few over the many, the empowerment of the weak over the strong, and His enabling them to accomplish unconventional and unusual matters through their hands. **And within themselves** is the conquest of Mecca. This is the preferred interpretation of al-Tabari. Al-Munhal bin Amr and Al-Suddi said it. Qatada and Al-Dahhak said: **in the horizons** God's battles with the nations **and in their souls** on the day of Badr. Ata' and Ibn Zayd also said: **in the horizons** meaning the regions of the heavens and the earth, from the sun, moon, mountains, stars, night, day, winds, rain, thunder, lightning, thunderbolts, plants, trees, mountains, seas and others. In As-Sahah: The horizons are the directions, the singular of which is a horizon and horizon like 'Ushr and 'Ushr, and a man who is horizontal with the opening of the hamza and the fa': if he is from the horizons of the earth. Abu Nasr narrated it. Some of them say: horizontal with the closing of both of them, and this is the standard. And someone other than Al-Jawhari recited:

We have taken the horizons of the sky to you, to its moon and the rising stars.

And in their own selves is of the subtlest creation and wondrous wisdom, even the path of defecation and urination, for a man drinks and eats from one place and is distinguished from two places. The wonder of God's creation and wisdom is in his eyes, which are like a drop of water, with which he sees the sky from the earth, a distance of five hundred years, and in his ears, with which he distinguishes between different sounds. And other wonders of God's wisdom in it. It was said: **And in their own selves** from their being sperm to other changes in their states, as was explained previously in **the believers**. It was said: The meaning is they will see what the Prophet (peace and blessings of God be upon him) told them of the trials and report of the unseen **until it becomes clear to them that it is the truth**. There are four aspects to this: First, it is the Qur'an. Second, it is Islam that the Messenger brought to them and called them to. Third, that what God shows them and does of that is the truth. Fourth, it is that Muhammad (peace and blessings of God be upon him) is the true Messenger. **Did not your Lord suffice them?** is in the nominative case as the subject of *yakfi* and *that* is a substitute for **your Lord**. So it is the nominative case of **his power** as a substitute for the place, and the genitive case of *if* as a substitute for the word. It is permissible for it to be in the accusative case by estimating the deletion of the *lām*, and the meaning is **Did not your Lord suffice them with what He guided them to of monotheism?** Because **He is a Witness over all things**, and when He witnesses it, He will reward it. It was said that the meaning is **Did not your Lord suffice them** in punishing the disbelievers. It was said that the meaning is **Did not your Lord suffice**, O Muhammad, that He is a witness over the deeds of ... that He is a witness over the deeds of the disbelievers. It was said that the meaning is **Did not your Lord suffice**, that He is a witness over the deeds of the disbelievers. It was said that the meaning is **Did not your Lord suffice**, that He is a witness over the deeds

of the disbelievers.

Tafsir Ibn Kathir

God Almighty says: *Say, O Muhammad, to these polytheists who deny the Qur'an, **Have you considered if this Qur'an was from God and then you disbelieved in it?** That is, how do you see your situation before the One who sent it down to His Messenger? And for this reason the Almighty said: **Who is more astray than he who is in extreme dissension?** That is, in disbelief, stubbornness, opposition to the truth, and a path far from guidance. Then the Almighty said: **We will show them Our signs in the horizons and within themselves.** That is, We will show them Our proofs and arguments that the Qur'an is the truth revealed from God to the Messenger of God, may God bless him and grant him peace, with external proofs. **In the horizons** are the conquests and the emergence of Islam over the regions and all other religions. Mujahid, al-Hasan, and al-Suddi said: **And proofs within themselves.** They said: The Battle of Badr, the conquest of Mecca, and similar incidents that befell them, in which God granted victory to Muhammad, may God bless him and grant him peace, and his companions, and in which falsehood and its party were defeated. It is possible that what is meant by this is what man is composed of, in, and upon, of materials, mixtures, and wondrous forms, as is explained in detail in the science of anatomy, which indicates the wisdom of the Creator, may He be blessed and exalted. Likewise, what he is created with of varying morals, of good and bad, and other things, and what he is disposed of under the decrees that cannot be estimated by His power, strength, and tricks. He warned him not to exceed it and not to go beyond it, as Ibn Abi Al-Dunya recited in his book Al-Tafakkur wa Al-I'tibar on the authority of his Sheikh Abu Jaafar Al-Qurashi, where he said in the best way:*

If you look, wanting someone to take heed, then look at yourself, for in you there is someone to take heed.

You are the one who goes to bed and wakes up in this world, and all of its affairs are lessons.

You were a small bank, then you became independent as an adult.

You are the one whose creation mourns him, and poetry and humanity mourn him for him.

You are the one who gives and takes away, and that does not save him from being robbed of caution.

You are the one who has no more right to what is due to Him than anything else.

God the Almighty said: {until it becomes clear to them that it is the truth. Is it not sufficient for your Lord that He is, over all things, a Witness?} meaning, God is sufficient as a Witness over the actions and words of His servants, and He bears witness that Muhammad (peace and blessings of God be upon him) is truthful in what he has informed us about Him, as He said: {But

God bears witness to what He has revealed to you, [O Muhammad] - He sent it down with His knowledge} [verse]. God the Almighty said: {Unquestionably, they are in doubt about the meeting with their Lord.} meaning, they are in doubt about the Hour, and for this reason they do not reflect on it, nor do they work for it, nor do they warn against it. Rather, it seems to them to be in vain and they do not care about it, although it will inevitably happen and there is no doubt about it. Ibn Abi Al-Dunya said: Ahmad bin Ibrahim told us, Khalaf bin Tamim told us, Abdullah bin Muhammad told us, Saeed Al-Ansari told us that Umar bin Abdul Aziz **may God be pleased with him** ascended the pulpit, praised God and extolled Him, then said: As for what follows, O people, I have not gathered you for a matter I would innovate among you, but I have thought about this matter to which you are heading, and I came to know that the one who believes in this matter is foolish and the one who denies it is doomed. Then he descended. The meaning of his statement **may God be pleased with him** that the one who believes in it is foolish is because he does not do anything similar to it, nor does he warn against it, nor does he oppose its horror, and he believes in it and is certain of its occurrence, and despite that, he persists in his playfulness, heedlessness, desires, and sins. He is therefore foolish in this regard, and a fool in language means someone with a weak mind. His statement that the one who denies it is doomed is clear, and God knows best. Then God the Almighty said, affirming that He is capable of all things and encompasses all things, and establishing the Hour is easy and simple for Him, blessed and exalted be He: **Unquestionably, He encompasses all things**, meaning that all creation is under His control, in His grasp, and under the folds of His knowledge, and He is the One who disposes of all of them by His wisdom. So whatever He wills happens, and whatever He does not will does not happen. There is no god but Him.

Fath al-Qadir

53- **We will show them Our signs in the horizons** meaning, We will show them the evidence of the truth of the Qur'an and the signs that it is from God in the horizons **and in their own selves**. Horizons is the plural of horizon, which means direction. Horizon is pronounced with a damma on the hamza and the fa', and this is what the linguists said. Al-Raghib reported that it is also said *afaq* with a fatha on both of them, and the meaning is: We will show them Our signs in the directions, and in their own selves are the events of the earth. Mujahid said: In the horizons is the conquest of the cities that God facilitated for His Messenger and the caliphs after him and the supporters of His religion in the horizons of the world, east and west, and the victory over the tyrants and the Chosroes. In their selves is the conquest of Mecca, and Ibn Jarir favored this view. Qatadah and Ad-Dahhak said: In the horizons are the events of God with the nations, and in their selves on the Day of Badr. Ata' said: **In the horizons** means the regions of the heavens and the earth, from the sun, moon, stars, night, day, winds, rain, thunder, lightning, thunderbolts, plants, trees, mountains, seas, and other things. And in themselves there is a subtle creation and wondrous wisdom, as in His statement: **And in yourselves - will**

you not see? "Until it becomes clear to them that it is the truth?" The pronoun refers to the Qur'an. It was also said that it refers to Islam brought to them by the Messenger of God. It was also said that it refers to what God shows them and does of that. It was also said that it refers to Muhammad, peace and blessings be upon him, that he is the true Messenger from God. The first is more appropriate. "Is it not sufficient for your Lord that He is, over all things, a Witness?" The sentence is intended to rebuke and rebuke them. "And your Lord **is in the nominative case, with the subject li-yakfa to suffice, and the ba is redundant, and it is a substitute for your Lord**", and the hamza is for denial. The meaning is: Has it not satisfied them about the promised verses that demonstrate the truth of the Qur'an that He, glory be to Him, is a Witness over all things. It was also said that it means: Or is it not sufficient for your Lord, O Muhammad, that He is a Witness to the deeds of the disbelievers. It was said, "Is your Lord not sufficient as a witness that the Qur'an was revealed from Him?" The witness means the one who knows, or it means the testimony which is presence. Al-Zajaj said: The meaning of the metaphor here is that God, the Almighty, has made clear to them what is sufficient in evidence, and the meaning is: Is your Lord not sufficient that He is a Witness and Watcher over all things and that nothing is hidden from Him?

Tafsir al-Baghawi

53. **We will show them Our signs in the horizons**, Ibn Abbas, may God be pleased with him, said: meaning the dwellings of the past nations. **And within themselves**, through affliction and disease.

Qatada said: In the horizons, meaning: God's events among the nations, and among themselves on the day of Badr.

Mujahid, Al-Hasan, and Al-Suddi said: **In the horizons** means the cities that will be conquered by Muhammad, may God bless him and grant him peace, and the Muslims. **And in themselves** means the conquest of Mecca. **Until it becomes clear to them that it is the truth**, meaning the religion of Islam.

It was said: The Qur'an is clear to them that it is from God. It was also said: Muhammad, may God bless him and grant him peace, is clear to them that he is supported by God Almighty.

Ata and Ibn Zayd said: **In the horizons** means: the regions of the sky and the earth, from the sun, moon, stars, plants, trees, and rivers, **and in themselves** from the subtlety of creation and the wonder of wisdom, until it becomes clear to them that it is the truth.

Is it not sufficient for you that your Lord is, over all things, a Witness? Muqatil said: **Is it not sufficient for you that your Lord is a witness that the Qur'an is from God Almighty?** Al-Zajaj said: "The meaning of sufficiency here is that God Almighty has provided evidence that is sufficient for you. Is it not sufficient for you that your Lord is a Witness over all things, a Witness from whom nothing is hidden?"

Surat Fussilat 41:53

We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. Is it not sufficient for your Lord that He is, over all things, a Witness?

Tafsir al-Baidawi

53- "We will show them Our signs in the horizons" meaning what the Prophet, peace and blessings be upon him, had informed them of of upcoming events and the effects of past calamities, and what God facilitated for him and his successors of conquests and victory over the kingdoms of the East and the West in an extraordinary manner. "And within themselves" what appeared among the people of Mecca and what happened to them, or what is in the human body of wonders of creation that indicate the perfection of power. "Until it becomes clear to them that it is the truth" the pronoun refers to the Qur'an, or the Messenger, or monotheism, or God. "And is not your Lord sufficient? **meaning,** Or is your Lord not sufficient? **The fa**" is added for emphasis as if it was said: "Or is sufficiency not achieved through Him? **It is rarely added to the subject except with** sufficiency. He is a Witness over all things" is a substitute for it, and the meaning is: Is it not enough for you that the Most High is a Witness over all things, fulfilling them and fulfilling your command by revealing the promised signs as He fulfilled all the promised things, or is He All-Knowing and knows your condition and their condition, or is it not enough for man to be deterred from sins that the Most High is All-Knowing over all things and nothing is hidden from Him?

Surat Fussilat 41:54

Unquestionably, they are in doubt as to the meeting with their Lord. Unquestionably, He is, of all things, Encompassing.

Tafsir al-Jalalayn

54 - **Indeed, they are in doubt about the meeting with their Lord** because of their denial of the resurrection **Indeed, He** the Most High **encompasses all things** in knowledge and power, so He will punish them for their disbelief.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, these deniers of God's signs are in doubt about meeting their Lord, meaning that they are in doubt about resurrection after death and their return to their Lord.

As Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **Unquestionably, they are in doubt about the meeting with their Lord.** He said: In doubt.

And His statement: **Indeed, He encompasses all things.** God Almighty says: Indeed, God encompasses all of what He created with knowledge of all of it and power over it. Nothing of it that He willed escapes Him, but He who has power over it is the One who knows its place.

Tafsir al-Qurtubi

The Almighty said: **Unquestionably, they are in doubt** in suspicion **about the meeting with their Lord** in the Hereafter. Al-Suddi said: meaning about the resurrection. **Unquestionably, He encompasses all things** meaning His knowledge encompasses all things. Al-Suddi said this. Al-Kalbi said: His power encompasses all things. Al-Khattabi said: He is the One whose power encompasses all of His creation, and He is the One who encompasses all things with knowledge, and has counted all things. This name is often used to describe threats, but its true meaning is to encompass all things and to eradicate all that is inflicted upon them. Its root is muhit *encompassing*, the vowel of the ya' was transferred to the ha' and made sukun *quiet*. It is said from this: ahata yahtihu ihataan **to surround**, and from this comes the wall of the house, and its people surround it. The horses surrounded someone: if they took hold of him from every side, and from this comes the Almighty's statement: **and its fruit was encompassed Al-Kahf 18:42.** And God knows best which is the correct interpretation of that.

Tafsir Ibn Kathir

God Almighty says: *Say, O Muhammad, to these polytheists who deny the Qur'an, **Have you considered if this Qur'an was from God and then you disbelieved in it?** That is, how do you see your situation before the One who sent it down to His Messenger? And for this reason the Almighty said: **Who is more astray than he who is in extreme dissension?** That is, in disbelief, stubbornness, opposition to the truth, and a path far from guidance. Then the Almighty said: **We will show them Our signs in the horizons and within themselves.** That is, We will show them Our proofs and arguments that the Qur'an is the truth revealed from God to the Messenger of God, may God bless him and grant him peace, with external proofs. **In the horizons** are the conquests and the emergence of Islam over the regions and all other religions. Mujahid, al-Hasan, and al-Suddi said: **And proofs within themselves.** They said: The Battle of Badr, the conquest of Mecca, and similar incidents that befell them, in which God granted victory to Muhammad, may God bless him and grant him peace, and his companions, and in which falsehood and its party were defeated. It is possible that what is meant by this is what man is composed of, in, and upon, of materials, mixtures, and wondrous forms, as is explained in detail in the science of anatomy, which indicates the wisdom of the Creator, may He be blessed and exalted. Likewise, what he is created with of varying morals, of good and bad, and other things, and what he is disposed of under the decrees that cannot be estimated by His power, strength, and tricks. He warned him not to exceed it and not to go beyond it, as Ibn Abi Al-Dunya recited in his book Al-Tafakkur wa Al-I'tibar on the authority of his Sheikh Abu Jaafar Al-Qurashi, where he said in the best way:*

If you look, wanting someone to take heed, then look at yourself, for in you there is someone to take heed.

You are the one who goes to bed and wakes up in this world, and all of its affairs are lessons.

You were a small bank, then you became independent as an adult.

You are the one whose creation mourns him, and poetry and humanity mourn him for him.

You are the one who gives and takes away, and that does not save him from being robbed of caution.

You are the one who has no more right to what is due to Him than anything else.

God the Almighty said: {until it becomes clear to them that it is the truth. Is it not sufficient for your Lord that He is, over all things, a Witness?} meaning, God is sufficient as a Witness over the actions and words of His servants, and He bears witness that Muhammad (peace and blessings of God be upon him) is truthful in what he has informed us about Him, as He said: {But God bears witness to what He has revealed to you, [O Muhammad] - He sent it down with His knowledge} [verse]. God the Almighty said: {Unquestionably, they are in doubt about the meeting with their Lord.} meaning, they are in doubt about the Hour, and for this reason they do not reflect on it, nor do they work for it, nor do they warn against it. Rather, it seems to them to

Surat Fussilat 41:54

Unquestionably, they are in doubt as to the meeting with their Lord. Unquestionably, He is, of all things, Encompassing.

be in vain and they do not care about it, although it will inevitably happen and there is no doubt about it. Ibn Abi Al-Dunya said: Ahmad bin Ibrahim told us, Khalaf bin Tamim told us, Abdullah bin Muhammad told us, Saeed Al-Ansari told us that Umar bin Abdul Aziz **may God be pleased with him** ascended the pulpit, praised God and extolled Him, then said: As for what follows, O people, I have not gathered you for a matter I would innovate among you, but I have thought about this matter to which you are heading, and I came to know that the one who believes in this matter is foolish and the one who denies it is doomed. Then he descended. The meaning of his statement **may God be pleased with him** that the one who believes in it is foolish is because he does not do anything similar to it, nor does he warn against it, nor does he oppose its horror, and he believes in it and is certain of its occurrence, and despite that, he persists in his playfulness, heedlessness, desires, and sins. He is therefore foolish in this regard, and a fool in language means someone with a weak mind. His statement that the one who denies it is doomed is clear, and God knows best. Then God the Almighty said, affirming that He is capable of all things and encompasses all things, and establishing the Hour is easy and simple for Him, blessed and exalted be He: **Unquestionably, He encompasses all things**, meaning that all creation is under His control, in His grasp, and under the folds of His knowledge, and He is the One who disposes of all of them by His wisdom. So whatever He wills happens, and whatever He does not will does not happen. There is no god but Him.

Fath al-Qadir

54- **Indeed, they are in doubt about the meeting with their Lord.** That is, in doubt about the resurrection, the reckoning, the reward, and the punishment. **Indeed, He encompasses all things.** His knowledge encompasses all information, and His power encompasses all that is possible. It is said, **He encompasses**, "He encompasses," **He encompasses**, and in this is a severe threat, because He who encompasses all things such that nothing is hidden from Him will reward the doer of good for his good, and the wrongdoer for his wrongdoing.

Abd ibn Humayd narrated from Qatada who said: Concerning the statement, {And had it not been for a word that preceded from your Lord}, there had been a time and a term that they would have attained from God. Abd ibn Humayd and Ibn al-Mundhir narrated from Mujahid concerning the statement, {And no fruits emerge from their coverings}, he said: When they appear. Ibn al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas concerning the statement, {We have informed you}, he said: We have informed you. Abd ibn Humayd and Ibn al-Mundhir narrated from Ikrimah concerning the statement, {Man will not grow weary}, he said: He will not get tired. Abd ibn Humayd and Ibn Jarir narrated from Mujahid concerning the statement, {We will show them Our signs in the horizons}, he said: Muhammad, may God bless him and grant him peace. Abd al-Razzaq and Ibn al-Mundhir narrated from him

concerning the verse, he said: What God opens of towns, **and in themselves**, he said: The conquest of Mecca. Ibn al-Mundhir narrated from Ibn Jurayj concerning the verse, he said: He withheld the rain from the entire earth, **and in themselves**, he said: The afflictions that befall their bodies. Abd bin Hamid narrated on the authority of Ibn Abbas regarding the verse, saying: They used to travel and see the traces of Aad and Thamud, and they would say: By God, Muhammad has spoken the truth. But what I see in them is illness.

Tafsir al-Baghawi

54. **Indeed, they are in doubt about the meeting with their Lord**, in doubt about the resurrection, **Indeed, He encompasses all things**, encompassing all things in knowledge.

Tafsir al-Baidawi

54- **Indeed, they are in doubt** doubt, and it is read with the dammah, which is a language like hidden and hidden. **Indeed, He is, over all things, encompassing** of the resurrection and the reward. "Indeed, He is, over all things, knowing the totality of things and their details, and is capable of them, nothing of them escapes Him.

On the authority of the Prophet, may God bless him and grant him peace: "Whoever recites Surat As-Sajdah, God will give him ten good deeds for every letter."

Surat al-Shura 42:1

Ha Mim

Tafsir al-Jalalayn

1 - **Ha Mim** God knows best what He meant by it.

Tafsir al-Suyuti

Tafsir al-Tabari

We have mentioned the differences among the people of interpretation regarding the meanings of the letters of the alphabet with which the first chapters of the Qur'an begin, and we have shown what is correct in our view of what they say about that with evidence that makes it unnecessary to repeat it in this place, since these letters are similar to the previous ones.

We have mentioned a statement from Hudhayfah regarding the meaning of this in particular, which is:

Ahmad bin Zuhair narrated to us, saying: Abdul Wahhab bin Najdah Al-Hawti narrated to us, saying: Abu Al-Mughira Abdul Quddus bin Al-Hajjaj Al-Himsi narrated to us, on the authority of Arta'ah bin Al-Mundhir, who said: A man came to Ibn Abbas and said to him, while Hudhayfah bin Al-Yaman was with him: Tell me the interpretation of the words of God, **Ha Meem * Ain Sin Qaf**. He said: So he lowered his head and turned away from him. Then he repeated his words and he turned away but did not answer him at all and disliked his words. Then he repeated them a third time but did not answer him at all, so Hudhayfah said to him: I will tell you about it, you know why he disliked it. It was revealed about a man from his family called Abdul-Ilah or Abdullah, who will descend upon a river from the rivers of the East. Two cities will be built on it, and the river will split between them, black and dark, and burned, as if it had never been in its place. Its inhabitants will wake up wondering how they escaped, but it will be no more than the whiteness of that day until every tyrant gathers around them, then God will cause the earth to swallow them and them all. So that is His words, **Ha Meem * Ain Sin Qaf**, meaning: a decree from God, a trial and a judgment. Ham Ain means fair, Seen means will be, and Qaf means located in these two cities.

It was mentioned on the authority of Ibn Abbas that he used to read it <Ha Mim * Saq>without an 'ayn, and he said: The seen represents the life of every existing sect and the qaf represents every existing group, and he said: Ali only knew the 'ayn by it. It was mentioned that this is in the copy of Abdullah in the same way as what was mentioned on the authority of Ibn Abbas regarding his reading it without an 'ayn.

Tafsir al-Qurtubi

Meccan according to Al-Hasan, Ikrimah, Ata', and Jabir. Ibn Abbas and Qatada said: Except for four

verses of it that were revealed in Medina: **Say, 'I do not ask of you any reward for it except love for my relatives.'** to the end of it, and it is fifty-three verses.

God Almighty says: **Ha Meem**.

Tafsir Ibn Kathir

Interpretation of Surat Ash-Shura

It is Meccan. In the name of God, the Most Gracious, the Most Merciful.

We have already discussed the disconnected letters. Ibn Jarir narrated here a strange, astonishing and reprehensible narration, saying: Ahmad bin Zuhair informed us, Abdul-Wahhab bin Najdah Al-Hawti informed us, Abu Al-Mughirah Abdul-Quddus bin Al-Hajjaj informed us, on the authority of Arta'ah bin Al-Mundhir, who said: A man came to Ibn Abbas, may God be pleased with them both, and said to him, while Hudhayfah bin Al-Yaman, may God be pleased with him, was with him: Tell me the interpretation of the statement of God Almighty: **Ha Meem * Ain Sin Qaf**. He said: He lowered his head and then turned away from him. Then he repeated his statement, but he turned away from him, but he did not answer him at all and disliked his statement. Then he repeated it a third time, but he did not respond to him at all. So Hudhayfah, may God be pleased with him, said to him: I will inform you of it. You know why he disliked it. It was revealed about a man from his family called Abdul-Ilah or Abdullah, who would descend upon a river from the rivers of the East, and two cities would be built upon it. The river would split between them. Then, when God, Blessed and Exalted be He, would permit the disappearance of their kingdom and the end of their state and their period, God, the Mighty and Sublime, would send a fire upon one of them at night, and it would become black and dark, burned as if it had never been in its place, and its companion would become... Wondering how she escaped? It will only be the whiteness of that day until every obstinate tyrant among them gathers in it, then God will cause the earth to swallow them all up. This is what God the Almighty said: {**Ha Meem * Ain Qaf**.} It means a determination from God the Almighty, a trial and a judgment. **Ha Meem Ain** means justice from Him. **Sin** means it will be. **Qaf** means it will happen to these two cities. And stranger than that is what Al-Hafiz Abu Ya'la Al-Mawsili narrated in the second volume of Musnad Ibn Abbas **may God be pleased with him** on the authority of Abu Dharr **may God be pleased with him** on the authority of the Prophet (peace and blessings of God be upon him) regarding that, but its chain of transmission is very weak and interrupted, for he said: Abu Talib Abdul-Jabbar bin Asim told us, Abu Abdullah Al-Hasan bin Yahya Al-Khashni Al-Dimashqi told us on the authority of Abu Mu'awiyah who said: Umar bin Al-Khattab **may God be pleased with him** ascended the pulpit and said: O people, has any of you heard the Messenger of God (peace and blessings of God be upon him) explain **Ha Meem * Ain Qaf**. Ibn Abbas **may God be pleased with him** jumped up and said: **I did**. He said: Ha Meem is one of the names of God the Almighty. He said: **Then the Ayin?**

He said: **Then the Ayin?** He said: **The afflicted saw the punishment on the Day of Badr.** He said: **Then the Ayin?** He said, **Those who do wrong will soon know to what [kind of] return they will be returned.** He said, *Qaf?* So he remained silent. Abu Dharr stood up and explained as Ibn Abbas **may God be pleased with them both** had said. He said, **Qaf is a calamity from the sky that covers the people.** And the Almighty's statement, **Thus does He reveal to you and to those before you - God, the Exalted in Might, the Wise.** That is, just as He revealed this Qur'an to you, so He revealed the books and scrolls to the prophets before you. And the Almighty's statement, **God, the Exalted in Might**, that is, in His vengeance, **the Wise** in His words and deeds.

Imam Malik **may God have mercy on him** said, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha **may God be pleased with her**, who said: Al-Harith ibn Hisham asked the Messenger of God (blessings and peace of God be upon him), "O Messenger of God (blessings and peace of God be upon him), how does the revelation come to you?" The Messenger of God (blessings and peace of God be upon him) said, "Sometimes it comes to me like the ringing of a bell, and that is the hardest for me, but then it leaves me while I have retained what it says. Sometimes the angel comes to me as a man and speaks to me, and I retain what he says." Aisha **may God be pleased with her** said, **I saw the revelation come to him on an extremely cold day, and then it left him, and sweat was dripping from his forehead.** [Al-Bukhari and Muslim] Both of them are in their Sahih collections, and its wording is from Al-Bukhari. Al-Tabarani narrated it on the authority of Abdullah ibn Imam Ahmad, on the authority of his father, on the authority of Amir ibn Salih, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha **may God be pleased with her**, on the authority of Al-Harith ibn Hisham that he asked the Messenger of God (blessings and peace of God be upon him), how does the revelation come to you? He (peace and blessings of God be upon him) said: **It is like the ringing of a bell, then it leaves me and I have understood what it says.** And he said - and this is the hardest of all for me - he said: **And sometimes the angel comes to me and appears to me and speaks to me, and I understand what he says.** Imam Ahmad said: Qutaybah told us, Ibn Lahi'ah told us, on the authority of Yazid ibn Abi Habib, on the authority of Amr ibn al-Walid, on the authority of Abdullah ibn Amr **may God be pleased with them both**, who said: I asked the Messenger of God (peace and blessings of God be upon him), **O Messenger of God, do you sense revelation?** The Messenger of God (peace and blessings of God be upon him) said: "I hear a ringing, then I fall silent at that. Every time revelation is sent to me, I think that my soul is being taken." This is reported only by Ahmad. We have already mentioned how revelation came to the Messenger of God (peace and blessings of God be upon him) at the beginning of his commentary on al-Bukhari, so there is no need to repeat it here, and all praise and thanks be to God." And the saying of the Most High: **To Him belongs whatever is in the heavens**

and whatever is on the earth, meaning that all are His slaves and His property under His control and control. **And He is the Most High, the Most Great**, like His saying, the Most High: **The Great, the Most High**, "And He is the Most High, the Most Great," and there are many verses on this. And the Almighty said: **The heavens almost burst from above them.** Ibn Abbas **may God be pleased with him**, Ad-Dahhak, Qatadah, As-Suddi, and Ka'b Al-Ahbar said: **Out of awe of majesty, 'And the angels exalt [God] with praise of their Lord and ask forgiveness for those on the earth.'** Like His saying: "Those who bear the Throne and those around it exalt [God] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, 'Our Lord, You have encompassed all things in mercy and knowledge.'" And His saying: **Unquestionably, it is God who is the Forgiving, the Merciful**, is an announcement of that and a call to attention to it. And His saying: **And those who take protectors other than Him**, meaning the polytheists, **God is a Guardian over them**, meaning He is a Witness over their deeds, He counts and records them, and He will reward them for them with the greatest reward. **And you are not a guardian over them**, meaning you are only a warner, and God is a Guardian over all things.

Fath al-Qadir

It has fifty-three verses, and they are all Meccan.

Ibn Mardawayh narrated from Ibn Abbas that he said: **Al-Sura Ha Mim Ain Sin Qaf** was revealed in Mecca. Ibn Mardawayh narrated something similar from Ibn Az-Zubayr, and this is what Al-Hasan, Ikrimah, Ata' and Jabir said. It was narrated from Ibn Abbas and Qatadah that it was revealed in Mecca except for four verses that were revealed in Medina: "Say: I do not ask of you any reward for this but love for the relatives" to the end. Ibn Jarir, Ibn Abi Hatim, Nu'aym ibn Hammad and Al-Khatib narrated from Art'ah ibn Al-Mundhir that he said: A man came to Ibn Abbas while Hudhayfah ibn Al-Yaman was with him and said: Tell me the interpretation of Al-Sura Ha Mim Ain Sin Qaf. He ignored him. Then he repeated his statement and he ignored him and repeated his statement. Then he repeated it a third time but he did not answer him, so Hudhayfah said to him: Shall I tell you about it? Why did he dislike it? It was revealed about a man from his family called Abd-Ellah or Abdullah, who will camp by a river in the East and build two cities there. The river will split between them, and every obstinate tyrant will gather in them. Then, when God permits the end of their kingdom and the end of their state and their period, God will send a fire at night upon one of them, and it will become black and dark, burned as if it had never been in its place. Its companion will wake up wondering how it escaped. It will be no sooner that day than every obstinate tyrant among them will gather in it. Then God will cause the earth to swallow it and them all up. This is what His statement, {Ha Meem * Ain Sin Qaf} means a determination from God, a trial and a decree. {Gathering} means justice from Him. {Sin} means it will be. {Qaf} for these two cities. I say: This hadith is not authentic and cannot be proven, and

I think it is nothing but fabricated lies. The reason for the one who fabricated it is the same as the enmity of nations, the belittling of their status and the disparagement of them. Abu Ya'la and Ibn Asakir narrated. Al-Suyuti said with a weak chain of transmission: I said: Rather, with a fabricated chain of transmission and a false text on the authority of Abu Mu'awiyah who said: Umar ibn al-Khattab ascended the pulpit and said: O people, has any of you heard the Messenger of God (blessings and peace of God be upon him) explain Ha Mim Ain Sin Qaf? Ibn Abbas jumped up and said: Indeed, Ha Mim is one of the names of God. He said: Fa 'Ayn. He said: The one mentioned saw the punishment on the Day of Badr. He said: Fa 'Sin. He said: **And those who do wrong will come to know to what [kind of] return they will be returned.** He said: So he stood up and was silent. Then Abu Dharr stood up and explained as Ibn Abbas had said and said: Qaf is a calamity from the sky that strikes the people. Ibn Kathir said concerning the first hadith: It is strange, astonishing and reprehensible. And concerning the second hadith: It is stranger than the first hadith. In my opinion, they are both fabricated and false.

His saying: 1- **Ha Mim.**

Tafsir al-Baghawi

1. Meccan, **Ha Mim**

Tafsir al-Baidawi

1-*Ha Mim.*

Surat al-Shura 42:2

Ayn Seen Qaaf

Surat al-Shura 42:2

Ayn Seen Qaaf

Tafsir al-Jalalayn

2 - *Ayn Seen Qaaf* God knows best what He meant by it.

Tafsir al-Suyuti

Tafsir al-Tabari

Ayn Seen Qaaf

Tafsir al-Qurtubi

The Almighty said, '**Ain Qaf**. Abdul-Mumin said: I asked Al-Hussein bin Al-Fadl: Why did you separate **Ha Mim** from '**Ain Qaf** and not separate **Ka Ha Ya Ain Sad** and *Al-Ra* and *Al-Mas*? He said: Because (**Ha Meem, Ain Qaf**) are among the surahs that begin with (**Ha Meem**), they are like their counterparts before and after them, so it is as if (**Ha Meem**) is the subject and (**Ain Qaf**) is its predicate. And because they are considered two verses, and their sisters that were written as a single verse are considered. And it was said that all the voiced letters are the same in meaning, in that they are the basis of expression and the foundation of speech, as mentioned by Al-Jurjani. And (**Ha Meem, Ain Qaf**) were written separately, and (**Ka Ha Ya Ain Sad**) connected because it was said: **Ha Meem**, meaning **Ha Meem** is what is to come, so they separated between what is estimated to be an action and what is not estimated, then if they had separated this and connected that, it would have been permissible, as narrated by Al-Qushayri. And in the reading of Ibn Masoud and Ibn Abbas (**Ha Meem, Saq**. Ibn Abbas said: And Ali, may God be pleased with him, knew the trials by them. And Arta'ah bin Al-Mundhir said, a man said to Ibn Abbas while Hudhayfah bin Al-Yaman was with him: Tell me about the interpretation of the Almighty's saying: (**Ha Meem, Ain Qaf**)? So he turned away from him until he repeated it to him three times, and he turned away from him. Then Hudhayfah bin al-Yaman said, "I will tell you about it. You already know why he left it. It was revealed about a man from his family called 'Abd al-Ilah or 'Abdullah. He will descend upon a river from the rivers of the East and build two cities on it. The river will split between them. When God wills their kingdom to vanish and their state to end, He will send a fire upon one of them at night, and it will become black and dark. It will all burn up as if it had never been in its place. Then its companion will wake up amazed at how it has been turned upside down! But it will be no more than the whiteness of its day until every obstinate tyrant gathers in it. Then God will cause the earth to swallow it and them all up. That is His saying, "**Ha Meem, Ain Sin Qaf**," meaning a decree of God's decrees, a trial and a

judgment. **Ha Meem** (peace be upon him): justice from Him. "**S**": will be, "**Qaf**": will happen to these two cities.

Similar to this interpretation is what Jarir ibn Abdullah al-Bajali narrated, saying: I heard the Messenger of God, may God bless him and grant him peace, say: A city will be built between the Tigris and Dijla, Qutrubul and Sarat, in which the tyrants of the earth will gather, the treasures will be brought to it, and it will be swallowed up by it, and in another narration by its people, for it will go away more quickly on the earth than a good child on soft soil. Ibn Abbas read: **Ha Meem, Saq** without *Ain*, and this is how it is in the copy of Abdullah ibn Masoud, as narrated by al-Tabari. Nafi' narrated on the authority of Ibn Abbas: "The **Ha**' is His forbearance, the **Meem** is His glory, the **Ain** is His knowledge, the **Seen** is His brilliance, and the **Qaf** is His power. God swears by them." Muhammad ibn Ka'b said: God swears by His forbearance, glory, loftiness, brilliance and power that He will not punish whoever seeks refuge in **There is no god but God** sincerely from his heart. Ja'far ibn Muhammad and Sa'id ibn Jubayr said: **The Ha' is from the Most Gracious, and the Meem is from the Glorious**. And the letter *ayn* is from *Al-Aleem*, the letter *seen* is from *Al-Quddus*, and the letter *qaf* is from *Al-Qahir*. Mujahid said: The opening letters of the surahs. Abdullah ibn Buraydah said: It is the name of the mountain surrounding the world. Al-Qushayri mentioned, and the wording is from Al-Tha'labi: "When this verse was revealed, I could see the sadness in the face of the Prophet, may God bless him and grant him peace, so it was said to him: O Messenger of God, what saddens you? He said: I have been informed of calamities that will befall my nation, such as subsidence, stoning, a fire that will gather them, a wind that will throw them into the sea, and successive signs connected to the descent of Jesus and the emergence of the Antichrist." And God knows best. It was said: This is about the Prophet, may God bless him and grant him peace. The letter *ha* is his promised pool, and the letter *mim* is his extended kingdom, and his closeness in honor to the worshipped king. Ibn Abbas said: There is no prophet with a book except that it was revealed to him: **Ha Meem, Ain Sin Qaf**.

Tafsir Ibn Kathir

We have already discussed the disconnected letters. Ibn Jarir narrated here a strange, astonishing and reprehensible narration, saying: Ahmad bin Zuhair informed us, Abdul-Wahhab bin Najdah Al-Hawti informed us, Abu Al-Mughirah Abdul-Quddus bin Al-Hajjaj informed us, on the authority of Arta'ah bin Al-Mundhir, who said: A man came to Ibn Abbas, may God be pleased with them both, and said to him, while Hudhayfah bin Al-Yaman, may God be pleased with him, was with him: Tell me the interpretation of the statement of God Almighty: **Ha Meem * Ain Sin Qaf**. He said: He lowered his head and then turned away from him. Then he repeated his statement, but he turned away from him, but he did not answer him at all and disliked his statement. Then he repeated it a third

time, but he did not respond to him at all. So Hudhayfah, may God be pleased with him, said to him: I will inform you of it. You know why he disliked it. It was revealed about a man from his family called Abdul-Ilah or Abdullah, who would descend upon a river from the rivers of the East, and two cities would be built upon it. The river would split between them. Then, when God, Blessed and Exalted be He, would permit the disappearance of their kingdom and the end of their state and their period, God, the Mighty and Sublime, would send a fire upon one of them at night, and it would become black and dark, burned as if it had never been in its place, and its companion would become... Wondering how she escaped? It will only be the whiteness of that day until every obstinate tyrant among them gathers in it, then God will cause the earth to swallow them all up. This is what God the Almighty said: {Ha Meem * Ain Qaf.} It means a determination from God the Almighty, a trial and a judgment. Ha Meem Ain means justice from Him. Sin means it will be. Qaf means it will happen to these two cities. And stranger than that is what Al-Hafiz Abu Ya'la Al-Mawsili narrated in the second volume of Musnad Ibn Abbas **may God be pleased with him** on the authority of Abu Dharr **may God be pleased with him** on the authority of the Prophet (peace and blessings of God be upon him) regarding that, but its chain of transmission is very weak and interrupted, for he said: Abu Talib Abdul-Jabbar bin Asim told us, Abu Abdullah Al-Hasan bin Yahya Al-Khashni Al-Dimashqi told us on the authority of Abu Mu'awiyah who said: Umar bin Al-Khattab **may God be pleased with him** ascended the pulpit and said: O people, has any of you heard the Messenger of God (peace and blessings of God be upon him) explain **Ha Meem * Ain Qaf**. Ibn Abbas **may God be pleased with him** jumped up and said: I did. He said: Ha Meem is one of the names of God the Almighty. He said: **Then the Ayin?** He said: **Then the Ayin?** He said: **The afflicted saw the punishment on the Day of Badr**. He said: **Then the Ayin?** He said, "Those who do wrong will soon know to what [kind of] return they will be returned. **He said, Qaf?**" So he remained silent. Abu Dharr stood up and explained as Ibn Abbas **may God be pleased with them both** had said. He said, "Qaf is a calamity from the sky that covers the people. **And the Almighty's statement**, Thus does He reveal to you and to those before you - God, the Exalted in Might, the Wise." That is, just as He revealed this Qur'an to you, so He revealed the books and scrolls to the prophets before you. And the Almighty's statement, "God, the Exalted in Might, **that is, in His vengeance**, the Wise" in His words and deeds.

Imam Malik **may God have mercy on him** said, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha **may God be pleased with her**, who said: Al-Harith ibn Hisham asked the Messenger of God (blessings and peace of God be upon him), "O Messenger of God (blessings and peace of God be upon him), how does the revelation come to you?" The Messenger of God (blessings and peace of God be upon him) said, "Sometimes it comes to me like the ringing of a bell, and that is the hardest for me, but then it leaves me while I have retained what it says. Sometimes the angel comes to me as a man and speaks to me, and I retain what he says."

Aisha **may God be pleased with her** said, **I saw the revelation come to him on an extremely cold day, and then it left him, and sweat was dripping from his forehead**. [Al-Bukhari and Muslim] Both of them are in their Sahih collections, and its wording is from Al-Bukhari. Al-Tabarani narrated it on the authority of Abdullah ibn Imam Ahmad, on the authority of his father, on the authority of Amir ibn Salih, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha **may God be pleased with her**, on the authority of Al-Harith ibn Hisham that he asked the Messenger of God (blessings and peace of God be upon him), how does the revelation come to you? He (peace and blessings of God be upon him) said: **It is like the ringing of a bell, then it leaves me and I have understood what it says**. And he said - and this is the hardest of all for me - he said: **And sometimes the angel comes to me and appears to me and speaks to me, and I understand what he says**. Imam Ahmad said: Qutaybah told us, Ibn Lahi'ah told us, on the authority of Yazid ibn Abi Habib, on the authority of Amr ibn al-Walid, on the authority of Abdullah ibn Amr **may God be pleased with them both**, who said: I asked the Messenger of God (peace and blessings of God be upon him), **O Messenger of God, do you sense revelation?** The Messenger of God (peace and blessings of God be upon him) said: "I hear a ringing, then I fall silent at that. Every time revelation is sent to me, I think that my soul is being taken." This is reported only by Ahmad. We have already mentioned how revelation came to the Messenger of God (peace and blessings of God be upon him) at the beginning of his commentary on al-Bukhari, so there is no need to repeat it here, and all praise and thanks be to God." And the saying of the Most High: **To Him belongs whatever is in the heavens and whatever is on the earth**, meaning that all are His slaves and His property under His control and control. **And He is the Most High, the Most Great**, like His saying, the Most High: **The Great, the Most High**, "And He is the Most High, the Most Great," and there are many verses on this. And the Almighty said: **The heavens almost burst from above them**. Ibn Abbas **may God be pleased with him**, Ad-Dahhak, Qatadah, As-Suddi, and Ka'b Al-Ahbar said: **Out of awe of majesty, 'And the angels exalt [God] with praise of their Lord and ask forgiveness for those on the earth.'** Like His saying: "Those who bear the Throne and those around it exalt [God] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, 'Our Lord, You have encompassed all things in mercy and knowledge.'" And His saying: **Unquestionably, it is God who is the Forgiving, the Merciful**, is an announcement of that and a call to attention to it. And His saying: **And those who take protectors other than Him**, meaning the polytheists, **God is a Guardian over them**, meaning He is a Witness over their deeds, He counts and records them, and He will reward them for them with the greatest reward. **And you are not a guardian over them**, meaning you are only a warner, and God is a Guardian over all things.

Fath al-Qadir

2- "Ha Meem * Ain Sin Qaf" We have already discussed similar openings. Al-Hasan bin Al-Fadl was

asked why he separated Ha Meem Ain Sin Qaf and not Ka Ha Ya Ain Sad. He said: Because they are surahs that begin with Ha Meem, so they are like their counterparts, so it is as if Ha Meem is the subject and Ain Sin Qaf is its predicate. Also because they are two verses, and their sisters, such as Ka Ha Ya Ain Sad, Al-Ra and Al-Mas, are one verse. It was also said that the people of interpretation did not differ regarding Ka Ha Ya Ain Sin and its sisters, that they are merely letters of spelling. They differed regarding Ha Meem, so it was said that its meaning is Ha Meem: that is, He decreed, as mentioned above. It was also said that Ha is His forbearance, M His glory, A His knowledge, and Qawra, by which God swore. Other things were said that are forced and contrived, for which there is no evidence, no argument, and no semblance of an argument. We have already mentioned before what was narrated in this regard that has no basis, and the truth is what we presented to you in the opening of Surat Al-Baqarah. It was said that they are two names for the surah, and it was said that they are one name for it. According to the first, they are two predicates for a deleted subject, and according to the second, they are the predicate for that deleted subject. Ibn Masoud and Ibn Abbas read Ha Mim Saq.

Tafsir al-Baidawi

2- "'Ain Qaf" may be two names for the surah, and that is why they were separated and two verses were added. If they were one name, the separation was to match the rest of the Ha-Mim letters, and it was read as Ha-Mim-Saq.

Tafsir al-Baghawi

2. "'Ain Qaf", Al-Hussein bin Al-Fadl was asked: Why is "Ha Mim 'Ain Qaf **not separated and** Kah Ya Ain Sad" not separated? He said: Because it is a surah that begins with "Ha Mim, **so it is like its counterparts, so Ha Mim is the subject and 'Ain Qaf is its predicate, and because they are two verses, and its sisters such as** Kah Ya Ain Sad, Al-Muslim **and** Al-Ra" are counted as one verse.

It was said: Because the people of interpretation did not differ regarding **Kaf Ha Ya Ain Sad** and its sisters, that they are letters of spelling and nothing else, and they differed regarding **Ha Meem**, so some of them excluded it from the scope of letters and made it a verb, and said: Its meaning is Ha Meem, meaning: He decreed what is to happen.

Akrima narrated on the authority of Ibn Abbas, may God be pleased with them both, that he said: H is His forbearance, M is His glory, A is His knowledge, S is His splendor, Q is His power. God swears by them.

Shahr bin Hawshab and Ata bin Abi Rabah said: H is a war in which the weak will be honored and the powerful among the Quraysh will be humiliated. M is a kingdom that moves from one people to another. A is an enemy of the Quraysh who targets them. S is evil and will be among them. Q is the power of God that penetrates His creation. It was narrated on the authority of Ibn Abbas, may God be pleased with him, that he said: There is no prophet with a book except that **Ha Meem * Ain Sin Qaf** was revealed to him. Therefore, he said:

Surat al-Shura 42:3

Thus does God, the Exalted in Might, the Wise, reveal to you and to those before you.

Tafsir al-Jalalayn

3 - *Likewise* such a revelation **is revealed to you** revealed **and to those before you**, God the doer of the revelation **is the Exalted in Might** in His kingdom **is the Wise** in His creation.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Thus does He reveal to you and to those before you, God, the Exalted in Might, the Wise.** God Almighty says: Thus does He reveal to you, O Muhammad, and to those of His prophets before you. It was said that Ha Mim Ain Seen Qaf was revealed to every prophet sent, just as it was revealed to our Prophet, may God bless him and grant him peace. Therefore it was said: **Thus does He reveal to you and to those before you, God, the Exalted in Might**, in His vengeance against His enemies, **the Wise** in His management of His creation.

Tafsir al-Qurtubi

Thus does God, the Exalted in Might and Wise, inspire you and those before you.

And for that reason He said: **It is revealed to you and to those before you** (al-Shura 42:3). Al-Mahdawi: It has been reported that (**Ha Mim, Ain Sin Qaf**) means it was revealed to the previous prophets. Ibn Muhaisin, Ibn Kathir, and Mujahid read (**It is revealed**) with a **fat-ha on the ha'** for what is not named as its agent, and it was narrated on the authority of Ibn Umar, so the preposition and noun are in the nominative case because they take the place of the agent. It is permissible for the name of what is not named as its agent to be implied, meaning the Qur'an that is included in this surah is revealed to you, and the name of God is raised by the implied verb, the estimate: God reveals it to you, like the reading of Ibn Amir and Abu Bakr: "In houses that God has permitted to be raised and that His name be mentioned therein. He is glorified therein in the mornings and the evenings" (al-Nur 24:36), meaning men glorify Him. And Sibawayh recited:

May Yazid weep, humbled by his enmity and disheveled by those who have been tossed aside by calamities.

He said: Let Yazid weep, then he explained who should weep for him. The meaning is that a supplicant weeps for him. It is permissible for it to be a subject and the predicate omitted, as if he said: God inspires him, or based on the assumption that a subject is omitted, meaning the inspirer is God, or the subject

and predicate are (**the Almighty, the Wise**), and the rest read (**inspires you**) with a kasra on the ha', and raising the noun as the subject.

Tafsir Ibn Kathir

We have already discussed the disconnected letters. Ibn Jarir narrated here a strange, astonishing and reprehensible narration, saying: Ahmad bin Zuhair informed us, Abdul-Wahhab bin Najdah Al-Hawti informed us, Abu Al-Mughirah Abdul-Quddus bin Al-Hajjaj informed us, on the authority of Arta'ah bin Al-Mundhir, who said: A man came to Ibn Abbas, may God be pleased with them both, and said to him, while Hudhayfah bin Al-Yaman, may God be pleased with him, was with him: Tell me the interpretation of the statement of God Almighty: **Ha Meem * Ain Sin Qaf**. He said: He lowered his head and then turned away from him. Then he repeated his statement, but he turned away from him, but he did not answer him at all and disliked his statement. Then he repeated it a third time, but he did not respond to him at all. So Hudhayfah, may God be pleased with him, said to him: I will inform you of it. You know why he disliked it. It was revealed about a man from his family called Abdul-Ilah or Abdullah, who would descend upon a river from the rivers of the East, and two cities would be built upon it. The river would split between them. Then, when God, Blessed and Exalted be He, would permit the disappearance of their kingdom and the end of their state and their period, God, the Mighty and Sublime, would send a fire upon one of them at night, and it would become black and dark, burned as if it had never been in its place, and its companion would become... Wondering how she escaped? It will only be the whiteness of that day until every obstinate tyrant among them gathers in it, then God will cause the earth to swallow them all up. This is what God the Almighty said: {**Ha Meem * Ain Qaf**.} It means a determination from God the Almighty, a trial and a judgment. **Ha Meem Ain** means justice from Him. **Sin** means it will be. **Qaf** means it will happen to these two cities. And stranger than that is what Al-Hafiz Abu Ya'la Al-Mawsili narrated in the second volume of Musnad Ibn Abbas **may God be pleased with him** on the authority of Abu Dharr **may God be pleased with him** on the authority of the Prophet (peace and blessings of God be upon him) regarding that, but its chain of transmission is very weak and interrupted, for he said: Abu Talib Abdul-Jabbar bin Asim told us, Abu Abdullah Al-Hasan bin Yahya Al-Khashni Al-Dimashqi told us on the authority of Abu Mu'awiyah who said: Umar bin Al-Khattab **may God be pleased with him** ascended the pulpit and said: O people, has any of you heard the Messenger of God (peace and blessings of God be upon him) explain **Ha Meem * Ain Qaf**. Ibn Abbas **may God be pleased with him** jumped up and said: **I did**. He said: **Ha Meem** is one of the names of God the Almighty. He said: **Then the Ayin?** He said: **Then the Ayin?** He said: **The afflicted saw the punishment on the Day of Badr**. He said: **Then the Ayin?** He said, **Those who do wrong will soon know to what [kind of] return they will be returned**. He said, **Qaf?** So he remained silent. Abu Dharr stood up and explained as Ibn Abbas **may God be pleased with**

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them both had said. He said, **Qaf is a calamity from the sky that covers the people.** And the Almighty's statement, **Thus does He reveal to you and to those before you - God, the Exalted in Might, the Wise.** That is, just as He revealed this Qur'an to you, so He revealed the books and scrolls to the prophets before you. And the Almighty's statement, **God, the Exalted in Might,** that is, in His vengeance, **the Wise** in His words and deeds.

Imam Malik **may God have mercy on him** said, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha **may God be pleased with her**, who said: Al-Harith ibn Hisham asked the Messenger of God (blessings and peace of God be upon him), "O Messenger of God (blessings and peace of God be upon him), how does the revelation come to you?" The Messenger of God (blessings and peace of God be upon him) said, "Sometimes it comes to me like the ringing of a bell, and that is the hardest for me, but then it leaves me while I have retained what it says. Sometimes the angel comes to me as a man and speaks to me, and I retain what he says." Aisha **may God be pleased with her** said, **I saw the revelation come to him on an extremely cold day, and then it left him, and sweat was dripping from his forehead.** [Al-Bukhari and Muslim] Both of them are in their Sahih collections, and its wording is from Al-Bukhari. Al-Tabarani narrated it on the authority of Abdullah ibn Imam Ahmad, on the authority of his father, on the authority of Amir ibn Salih, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha **may God be pleased with her**, on the authority of Al-Harith ibn Hisham that he asked the Messenger of God (blessings and peace of God be upon him), how does the revelation come to you? He (peace and blessings of God be upon him) said: **It is like the ringing of a bell, then it leaves me and I have understood what it says.** And he said - and this is the hardest of all for me - he said: **And sometimes the angel comes to me and appears to me and speaks to me, and I understand what he says.** Imam Ahmad said: Qutaybah told us, Ibn Lahi'ah told us, on the authority of Yazid ibn Abi Habib, on the authority of Amr ibn al-Walid, on the authority of Abdullah ibn Amr **may God be pleased with them both**, who said: I asked the Messenger of God (peace and blessings of God be upon him), **O Messenger of God, do you sense revelation?** The Messenger of God (peace and blessings of God be upon him) said: "I hear a ringing, then I fall silent at that. Every time revelation is sent to me, I think that my soul is being taken." This is reported only by Ahmad. We have already mentioned how revelation came to the Messenger of God (peace and blessings of God be upon him) at the beginning of his commentary on al-Bukhari, so there is no need to repeat it here, and all praise and thanks be to God." And the saying of the Most High: **To Him belongs whatever is in the heavens and whatever is on the earth,** meaning that all are His slaves and His property under His control and control. **And He is the Most High, the Most Great,** like His saying, the Most High: **The Great, the Most High,** "And He is the Most High, the Most Great," and there are many verses on this. And the Almighty said: **The**

heavens almost burst from above them. Ibn Abbas **may God be pleased with him**, Ad-Dahhak, Qatadah, As-Suddi, and Ka'b Al-Ahbar said: **Out of awe of majesty, 'And the angels exalt [God] with praise of their Lord and ask forgiveness for those on the earth.'** Like His saying: "Those who bear the Throne and those around it exalt [God] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, 'Our Lord, You have encompassed all things in mercy and knowledge.'" And His saying: **Unquestionably, it is God who is the Forgiving, the Merciful,** is an announcement of that and a call to attention to it. And His saying: **And those who take protectors other than Him,** meaning the polytheists, **God is a Guardian over them,** meaning He is a Witness over their deeds, He counts and records them, and He will reward them for them with the greatest reward. **And you are not a guardian over them,** meaning you are only a warner, and God is a Guardian over all things.

Fath al-Qadir

3- **Thus does God, the Exalted in Might, the Wise, inspire you and those before you.** This is a new statement not related to what preceded it: that is, like that inspiration that was inspired to all the prophets from the books God revealed to them, which included the call to monotheism and resurrection, is inspired to you, O Muhammad, in this surah. It was said that Ha Mim Ain Sin Qaf was inspired to the prophets before it, so the reference in His saying *thus* is to it. The majority read **is inspired** with a kasra on the ha', in the active form, which is God. Mujahid, Ibn Kathir, and Ibn Muhaysin read it with a fatha on it, in the passive form, and the subject is a hidden pronoun referring to *thus*, and the meaning is: like that inspiration, He inspires you, or the subject is inspired to you, or the mentioned sentence: that is, this word, or the Qur'an, or the source of *inspires* is inspired to you, and the noun is raised as the subject of a deleted verb, as if it was said: Who inspires? So it was said: God, the Exalted in Might, the Wise. As for the reading of the majority, it is clear in wording and meaning, and something like this has been mentioned before in His statement: **Men glorify Him therein in the mornings and the evenings.** Abu Haywah, Al-A'mash, and Aban read *Nawee* with a *nun*, so his statement: **God, the Exalted in Might, the Wise** is in the accusative case, and the meaning is: We reveal this wording to you.

Tafsir al-Baghawi

3. **Thus does He inspire you,** Ibn Kathir read **is inspired** with a fat-ha on the ha' and his proof is his statement: **And it has already been inspired to you and to those before you** (al-Zumar 39:65), so according to this reading his statement, **God, the Exalted in Might, the Wise,** [the subject is clear as if it was said: Who inspires? So it was said: God, the Exalted in Might, the Wise].

Others read it as *Yuhi* with a kasra on the *ha*, **to you**

and to those before you, God is the Almighty, the Wise.

Ata' said on the authority of Ibn Abbas, may God be pleased with them both: He means report of the unseen.

Tafsir al-Baidawi

3- **Thus does God, the Exalted in Might, the Wise, reveal to you and to those before you.** That is, like what is in this Surah of meanings, or a revelation like its revelation was revealed to you and to the messengers before you. It was mentioned in the present tense as a narration of the past situation to indicate the continuity of the revelation and that revelation like it is his custom. Ibn Kathir read *yuhashu* with the fat-ha so that *thus* is the subject and *yuhashu* is its predicate attributed to its pronoun, or a source and *yuhashu* is attributed to you, and *God* is raised by what is indicated by *yuhashu*, and **the Exalted in Might, the Wise** are two of His attributes that are established due to the high status of the one revealed as mentioned in the previous Surah, or by the beginning as in the reading *nuha* with the nun and **the Exalted** and what follows are predicates or **the Exalted in Might** are two attributes. And his saying:

Surat al-Shura 42:4

To Him belongs whatever is in the heavens and whatever is on the earth. He is the Most High, the Most Great.

Surat al-Shura 42:4

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Tafsir al-Jalalayn

Tafsir al-Jalalayn

4 - **To Him belongs whatever is in the heavens and whatever is on the earth** as dominion, creation, and servants **and He is the Most High** over His creation **the Great** the Grand

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: To God belongs the kingdom of **whatever is in the heavens and what is on the earth** of all things **and He is the Most High** meaning: He is high and lofty over everything, and all things are below Him, because they are under His authority, His power is in effect over them, and His will is not lost in them **the Great** who has greatness, pride, and dominance.

Tafsir al-Qurtubi

To Him belongs whatever is in the heavens and whatever is on the earth, **and He is the Most High, the Most Great**. This has been mentioned in more than one place.

Tafsir Ibn Kathir

We have already discussed the disconnected letters. Ibn Jarir narrated here a strange, astonishing and reprehensible narration, saying: Ahmad bin Zuhair informed us, Abdul-Wahhab bin Najdah Al-Hawti informed us, Abu Al-Mughirah Abdul-Quddus bin Al-Hajjaj informed us, on the authority of Arta'ah bin Al-Mundhir, who said: A man came to Ibn Abbas, may God be pleased with them both, and said to him, while Hudhayfah bin Al-Yaman, may God be pleased with him, was with him: Tell me the interpretation of the statement of God Almighty: **Ha Meem * Ain Sin Qaf**. He said: He lowered his head and then turned away from him. Then he repeated his statement, but he turned away from him, but he did not answer him at all and disliked his statement. Then he repeated it a third time, but he did not respond to him at all. So Hudhayfah, may God be pleased with him, said to him: I will inform you of it. You know why he disliked it. It

was revealed about a man from his family called Abdul-Ilah or Abdullah, who would descend upon a river from the rivers of the East, and two cities would be built upon it. The river would split between them. Then, when God, Blessed and Exalted be He, would permit the disappearance of their kingdom and the end of their state and their period, God, the Mighty and Sublime, would send a fire upon one of them at night, and it would become black and dark, burned as if it had never been in its place, and its companion would become... Wondering how she escaped? It will only be the whiteness of that day until every obstinate tyrant among them gathers in it, then God will cause the earth to swallow them all up. This is what God the Almighty said: {Ha Meem * Ain Qaf.} It means a determination from God the Almighty, a trial and a judgment. Ha Meem Ain means justice from Him. Sin means it will be. Qaf means it will happen to these two cities. And stranger than that is what Al-Hafiz Abu Ya'la Al-Mawsili narrated in the second volume of Musnad Ibn Abbas **may God be pleased with him** on the authority of Abu Dharr **may God be pleased with him** on the authority of the Prophet (peace and blessings of God be upon him) regarding that, but its chain of transmission is very weak and interrupted, for he said: Abu Talib Abdul-Jabbar bin Asim told us, Abu Abdullah Al-Hasan bin Yahya Al-Khashni Al-Dimashqi told us on the authority of Abu Mu'awiyah who said: Umar bin Al-Khattab **may God be pleased with him** ascended the pulpit and said: O people, has any of you heard the Messenger of God (peace and blessings of God be upon him) explain **Ha Meem * Ain Qaf**. Ibn Abbas **may God be pleased with him** jumped up and said: **I did**. He said: Ha Meem is one of the names of God the Almighty. He said: **Then the Ayin?** He said: **Then the Ayin?** He said: **The afflicted saw the punishment on the Day of Badr**. He said: **Then the Ayin?** He said, **Those who do wrong will soon know to what [kind of] return they will be returned**. He said, **Qaf?** So he remained silent. Abu Dharr stood up and explained as Ibn Abbas **may God be pleased with them both** had said. He said, **Qaf is a calamity from the sky that covers the people**. And the Almighty's statement, **Thus does He reveal to you and to those before you - God, the Exalted in Might, the Wise**. That is, just as He revealed this Qur'an to you, so He revealed the books and scrolls to the prophets before you. And the Almighty's statement, **God, the Exalted in Might**, that is, in His vengeance, **the Wise** in His words and deeds.

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Aisha **may God be pleased with her** said, **I saw the revelation come to him on an extremely cold day, and then it left him, and sweat was dripping from his forehead.** [Al-Bukhari and Muslim] Both of them are in their Sahih collections, and its wording is from Al-Bukhari. Al-Tabarani narrated it on the authority of Abdullah ibn Imam Ahmad, on the authority of his father, on the authority of Amir ibn Salih, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha **may God be pleased with her**, on the authority of Al-Harith ibn Hisham that he asked the Messenger of God (blessings and peace of God be upon him), how does the revelation come to you? He (peace and blessings of God be upon him) said: **It is like the ringing of a bell, then it leaves me and I have understood what it says.** And he said - and this is the hardest of all for me - he said: **And sometimes the angel comes to me and appears to me and speaks to me, and I understand what he says.** Imam Ahmad said: Qutaybah told us, Ibn Lahi'ah told us, on the authority of Yazid ibn Abi Habib, on the authority of Amr ibn al-Walid, on the authority of Abdullah ibn Amr **may God be pleased with them both**, who said: I asked the Messenger of God (peace and blessings of God be upon him), **O Messenger of God, do you sense revelation?** The Messenger of God (peace and blessings of God be upon him) said: "I hear a ringing, then I fall silent at that. Every time revelation is sent to me, I think that my soul is being taken." This is reported only by Ahmad. We have already mentioned how revelation came to the Messenger of God (peace and blessings of God be upon him) at the beginning of his commentary on al-Bukhari, so there is no need to repeat it here, and all praise and thanks be to God." And the saying of the Most High: **To Him belongs whatever is in the heavens and whatever is on the earth**, meaning that all are His slaves and His property under His control and control. **And He is the Most High, the Most Great**, like His saying, the Most High: **The Great, the Most High**, "And He is the Most High, the Most Great," and there are many verses on this. And the Almighty said: **The heavens almost burst from above them.** Ibn Abbas **may God be pleased with him**, Ad-Dahhak, Qatadah, As-Suddi, and Ka'b Al-Ahbar said: **Out of awe of majesty, 'And the angels exalt [God] with praise of their Lord and ask forgiveness for those on the earth.'** Like His saying: "Those who bear the Throne and those around it exalt [God] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, 'Our Lord, You have encompassed all things in mercy and knowledge.'" And His saying: **Unquestionably, it is God who is the Forgiving, the Merciful**, is an announcement of that and a call to attention to it. And His saying: **And those who take protectors other than Him**, meaning the polytheists, **God is a Guardian over them**, meaning He is a Witness over their deeds, He counts and records them, and He will reward them for them with the greatest reward. **And you are not a guardian over them**, meaning you are only a warner, and God is a Guardian over all things.

Fath al-Qadir

4- **To Him belongs whatever is in the heavens and whatever is on the earth, and He is the Most High, the**

Most Great. God Almighty mentioned this description of Himself, while He is the King of everything in the heavens and the earth, to indicate the perfection of His power and the influence of His control over all of His creation.

Tafsir al-Baghawi

4. "To Him belongs whatever is in the heavens and whatever is on the earth. He is the Most High, the Most Great."

Tafsir al-Baidawi

4- **To Him belongs whatever is in the heavens and whatever is on the earth, and He is the Most High, the Most Great.** These are two pieces of report for Him, and in other respects they are a resumption of His glory and wisdom.

Surat al-Shura 42:5

The heavens almost burst from above them, and the angels exalt [God] with praise of their Lord and ask forgiveness for those on earth. Unquestionably, it is God who is the Forgiving, the Merciful.

Surat al-Shura 42:5

The heavens almost burst from above them, and the angels exalt [God] with praise of their Lord and ask forgiveness for those on earth. Unquestionably, it is God who is the Forgiving, the Merciful.

Tafsir al-Jalalayn

5 - **The heavens almost burst** with the letter ta' and the letter ya' **from above them** each one bursts above the one before it from the majesty of God Almighty **and the angels exalt [God] with praise of their Lord** clothed in praise **and ask forgiveness for those on the earth** of the believers **unquestionably, it is God who is the Forgiving** of His friends **the Most Merciful** to them.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **The heavens almost burst from above them** means that the Almighty says: The heavens almost burst from above the earth, from the greatness and majesty of the Most Merciful.

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

Mention of the one who said that: Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement: **The heavens almost burst from above them** he said: He means from the weight and greatness of the Most Gracious, Blessed and Exalted be He.

Bishr told us, he said: Saeed told us, on the authority of Qatada, his statement: **The heavens almost burst from above them** means from the greatness and majesty of God.

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, the same.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **The heavens almost burst**. He said: They split in His statement, **Broken by it** (al-Muzzammil 73:18). He said: Split by it.

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: **They burst from above them** he said: They crack from the majesty of God.

Muhammad ibn Mansur al-Tusi narrated: Husayn ibn Muhammad narrated from Abu Ma'shar from Muhammad ibn Qays who said: A man came to Ka'b

and said: O Ka'b, where is our Lord? The people said to him: God is insignificant! Do you ask about this? Ka'b said: Leave him, for if he is knowledgeable he will increase, and if he is ignorant you will learn. I asked where our Lord is, and He is reclining on the Mighty Throne, with one leg placed on the other. The distance of this earth that you are on is five hundred years, and from earth to earth is a journey of five hundred years, and its density is five hundred years, until seven earths are completed. Then from earth to heaven is a journey of five hundred years, and its density is five hundred years, and God is reclining on the Throne. Then the heavens will burst. Ka'b then said: Recite if you wish: **The heavens almost burst from above them...** the verse.

And His statement: **And the angels glorify the praises of their Lord**, God Almighty says: And the angels pray in obedience to their Lord and in gratitude to Him out of awe of His majesty and greatness.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told us, on the authority of his father, on the authority of Ibn Abbas: **And the angels glorify the praises of their Lord**. He said: And the angels glorify Him out of His greatness.

His statement: **And they ask forgiveness for those on earth** means: And they ask their Lord to forgive the sins of those on earth who believe in Him.

As Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **And they ask forgiveness for those on earth**, he said: For the believers. God Almighty says: Behold, God is the Forgiving of the sins of His believing servants, the Most Merciful towards them, that He does not punish them after they have repented from them.

Tafsir al-Qurtubi

The Almighty's saying: **The heavens almost burst** is the general reading with a ta', and Nafi', Ibn Watthab, and al-Kisa'i read with a ya': **they burst** Nafi' and others read it with a ya', a ta', and a shaddah on the ta', which is the general reading. Abu Amr, Abu Bakr, al-Mufaddal, and Abu Ubaid read **(they burst)** from **they burst**, like the Almighty's saying: **When the heaven is burst** [al-Infitar 82:Surah al-Baqarah, verse 200]. This has already been explained in Surah Maryam. Ibn Abbas said: **(the heavens almost burst)** means each one of them almost bursts above the one next to it, from the polytheists' saying: **God has taken a son** (al-Kahf 18:4). Ad-Dahhak and As-Suddi said: **(they burst)** means they crack from the greatness and majesty of God above them. It was said: **(above them)** means above the earths from fear of God if they were of what has reason.

God the Almighty says: **And the angels exalt [God] with praise of their Lord**, meaning they declare Him

free from what is not permissible in describing Him and what is not befitting of His Majesty. It was also said: They are amazed by the audacity of the polytheists, so glorification is mentioned in the place of amazement. On the authority of Ali, may God be pleased with him: Their glorification is amazement at what they see of their exposure to God's wrath. Ibn Abbas said: Their glorification is humility at what they see of God's greatness. The meaning of **with praise of their Lord** is by the command of their Lord. As-Suddi said: **And they ask forgiveness for those on the earth.** Ad-Dahhak said: For those on the earth of the believers. As-Suddi said: Its explanation is in Surat Al-Mu'min: **And they ask forgiveness for those who believe.** Based on this, the angels here are the bearers of the Throne. It was also said: All the angels of heaven, and this is the apparent meaning of Al-Kalbi's statement. Wahb ibn Munabbih said: It is abrogated by His statement: **And they ask forgiveness for those who believe.** Al-Mahdawi said: The correct view is that it is not abrogated, because it is a statement, and it is specific to the believers. Abu Al-Hasan Al-Mawardi said on the authority of Al-Kalbi: When the angels saw the two angels who were tested and sent to Earth to judge between them, they were tempted by Venus and fled to Idris, the grandfather of Noah, peace be upon them, and asked him to pray for them. The angels glorified their Lord and asked forgiveness for the children of Adam. Abu al-Hasan ibn al-Hisar said: Some of the ignorant thought that this verse was revealed because of Harut and Marut, and that it was abrogated by the verse about the believer. They did not know that the bearers of the Throne are specifically assigned to ask forgiveness for the believers, and God has other angels who ask forgiveness for those on Earth. Al-Mawardi said: There are two opinions about their asking forgiveness for them: One of them is for sins and transgressions, and this is the apparent opinion of Muqatil. The second is that it is a request for provision and abundance for them, as al-Kalbi said.

I said: This is more apparent, because the earth includes the disbeliever and others, and according to the opinion of Muqatil, the disbeliever is not included in it. A hadith has been narrated in this regard, narrated by Asim al-Ahwal on the authority of Abu Uthman on the authority of Salman, who said: If a servant remembers God in times of ease and then hardship befalls him, the angels say: This is a familiar voice from a weak human being who used to remember God in times of ease and then hardship befell him, so they seek forgiveness for him. But if he does not remember God in times of ease and then hardship befalls him, the angels say: This is an unfamiliar voice from a human being who did not remember God in times of ease and then hardship befell him, so they do not seek forgiveness for him from God. This indicates that the verse about the one who remembers God in times of ease and hardship is specific to some of the believers on earth, and God knows best. It is possible that by seeking forgiveness they mean seeking forbearance and forgiveness in the words of God the Most High: **Indeed, God holds the heavens and the earth lest they cease to exist** until He says: **Indeed, He is Forbearing and Forgiving** (Fatir 35:41), and the words of God the Most High: **And indeed, your Lord is the possessor of forgiveness for the people despite their wrongdoing**

(al-Ra'd: 6). What is meant is to be patient with them and not to rush to take revenge on them, so it is general, as Al-Zamakhshari said. Mutraf said: We found that the most sincere servants of God to the servants of God are the angels, and we found that the most deceitful servants of God to the servants of God are the devils. It has been mentioned before: **Indeed, God is the Forgiving, the Merciful.** Some scholars said: He is awe-inspiring and great, glory be to Him, in the beginning, and gentle and good report of the end.

Tafsir Ibn Kathir

We have already discussed the disconnected letters. Ibn Jarir narrated here a strange, astonishing and reprehensible narration, saying: Ahmad bin Zuhair informed us, Abdul-Wahhab bin Najdah Al-Hawti informed us, Abu Al-Mughirah Abdul-Quddus bin Al-Hajjaj informed us, on the authority of Arta'ah bin Al-Mundhir, who said: A man came to Ibn Abbas, may God be pleased with them both, and said to him, while Hudhayfah bin Al-Yaman, may God be pleased with him, was with him: Tell me the interpretation of the statement of God Almighty: **Ha Meem * Ain Sin Qaf.** He said: He lowered his head and then turned away from him. Then he repeated his statement, but he turned away from him, but he did not answer him at all and disliked his statement. Then he repeated it a third time, but he did not respond to him at all. So Hudhayfah, may God be pleased with him, said to him: I will inform you of it. You know why he disliked it. It was revealed about a man from his family called Abdul-Ilah or Abdullah, who would descend upon a river from the rivers of the East, and two cities would be built upon it. The river would split between them. Then, when God, Blessed and Exalted be He, would permit the disappearance of their kingdom and the end of their state and their period, God, the Mighty and Sublime, would send a fire upon one of them at night, and it would become black and dark, burned as if it had never been in its place, and its companion would become... Wondering how she escaped? It will only be the whiteness of that day until every obstinate tyrant among them gathers in it, then God will cause the earth to swallow them all up. This is what God the Almighty said: {Ha Meem * Ain Sin Qaf.} It means a determination from God the Almighty, a trial and a judgment. Ha Meem Ain means justice from Him. Sin means it will be. Qaf means it will happen to these two cities. And stranger than that is what Al-Hafiz Abu Ya'la Al-Mawsili narrated in the second volume of Musnad Ibn Abbas **may God be pleased with him** on the authority of Abu Dharr **may God be pleased with him** on the authority of the Prophet (peace and blessings of God be upon him) regarding that, but its chain of transmission is very weak and interrupted, for he said: Abu Talib Abdul-Jabbar bin Asim told us, Abu Abdullah Al-Hasan bin Yahya Al-Khashni Al-Dimashqi told us on the authority of Abu Mu'awiyah who said: Umar bin Al-Khattab **may God be pleased with him** ascended the pulpit and said: O people, has any of you heard the Messenger of God (peace and blessings of God be upon him) explain **Ha Meem * Ain Sin Qaf.** Ibn Abbas **may God be pleased with him** jumped up and said: **I did.** He said: Ha Meem is one of the

The heavens almost burst from above them, and the angels exalt [God] with praise of their Lord and ask forgiveness for those on earth. Unquestionably, it is God who is the Forgiving, the Merciful.

names of God the Almighty. He said: **Then the Ayin?** He said: **Then the Ayin?** He said: **The afflicted saw the punishment on the Day of Badr.** He said: **Then the Ayin?** He said, **Those who do wrong will soon know to what [kind of] return they will be returned.** He said, *Qaf?* So he remained silent. Abu Dharr stood up and explained as Ibn Abbas **may God be pleased with them both** had said. He said, **Qaf is a calamity from the sky that covers the people.** And the Almighty's statement, **Thus does He reveal to you and to those before you - God, the Exalted in Might, the Wise.** That is, just as He revealed this Qur'an to you, so He revealed the books and scrolls to the prophets before you. And the Almighty's statement, **God, the Exalted in Might,** that is, in His vengeance, **the Wise** in His words and deeds.

Imam Malik **may God have mercy on him** said, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha **may God be pleased with her**, who said: Al-Harith ibn Hisham asked the Messenger of God (blessings and peace of God be upon him), "O Messenger of God (blessings and peace of God be upon him), how does the revelation come to you?" The Messenger of God (blessings and peace of God be upon him) said, "Sometimes it comes to me like the ringing of a bell, and that is the hardest for me, but then it leaves me while I have retained what it says. Sometimes the angel comes to me as a man and speaks to me, and I retain what he says." Aisha **may God be pleased with her** said, **I saw the revelation come to him on an extremely cold day, and then it left him, and sweat was dripping from his forehead.** [Al-Bukhari and Muslim] Both of them are in their Sahih collections, and its wording is from Al-Bukhari. Al-Tabarani narrated it on the authority of Abdullah ibn Imam Ahmad, on the authority of his father, on the authority of Amir ibn Salih, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha **may God be pleased with her**, on the authority of Al-Harith ibn Hisham that he asked the Messenger of God (blessings and peace of God be upon him), how does the revelation come to you? He (peace and blessings of God be upon him) said: **It is like the ringing of a bell, then it leaves me and I have understood what it says.** And he said - and this is the hardest of all for me - he said: **And sometimes the angel comes to me and appears to me and speaks to me, and I understand what he says.** Imam Ahmad said: Qutaybah told us, Ibn Lahi'ah told us, on the authority of Yazid ibn Abi Habib, on the authority of Amr ibn al-Walid, on the authority of Abdullah ibn Amr **may God be pleased with them both**, who said: I asked the Messenger of God (peace and blessings of God be upon him), **O Messenger of God, do you sense revelation?** The Messenger of God (peace and blessings of God be upon him) said: "I hear a ringing, then I fall silent at that. Every time revelation is sent to me, I think that my soul is being taken." This is reported only by Ahmad. We have already mentioned how revelation came to the Messenger of God (peace and blessings of God be upon him) at the beginning of his commentary on al-Bukhari, so there is no need to repeat it here, and all

praise and thanks be to God." And the saying of the Most High: **To Him belongs whatever is in the heavens and whatever is on the earth**, meaning that all are His slaves and His property under His control and control. **And He is the Most High, the Most Great**, like His saying, the Most High: **The Great, the Most High**, "And He is the Most High, the Most Great," and there are many verses on this. And the Almighty said: **The heavens almost burst from above them.** Ibn Abbas **may God be pleased with him**, Ad-Dahhak, Qatadah, As-Suddi, and Ka'b Al-Ahbar said: **Out of awe of majesty, 'And the angels exalt [God] with praise of their Lord and ask forgiveness for those on the earth.'** Like His saying: "Those who bear the Throne and those around it exalt [God] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, 'Our Lord, You have encompassed all things in mercy and knowledge.'"⁷ And His saying: **Unquestionably, it is God who is the Forgiving, the Merciful**, is an announcement of that and a call to attention to it. And His saying: **And those who take protectors other than Him**, meaning the polytheists, **God is a Guardian over them**, meaning He is a Witness over their deeds, He counts and records them, and He will reward them for them with the greatest reward. **And you are not a guardian over them**, meaning you are only a warner, and God is a Guardian over all things.

Fath al-Qadir

5- **The heavens almost burst from above them.** The majority of scholars read *takad* with a fat-ha, and likewise *yatafitarna* with a fat-ha and a shaddah on the ta'. Nafi', al-Kisa'i, and Ibn Wathab read **takad al-samawat yatafitarna** with a thamada in both of them. Abu 'Amr, al-Mufaddal, Abu Bakr, and Abu 'Ubad read *yatafitarna* with a thamada and the noon from infitar, like His statement **When the sky is split**. Splitting means to crack. Ad-Dahhak and As-Suddi said: They burst, they crack from the greatness and majesty of God from above them. It was also said that the meaning is: Each one of them almost bursts above the one below it, from the saying of the polytheists, **God has taken a son**. It was also said that **from above them** means from above the earths, but the first is more appropriate. The word *min* in **from above them** indicates the beginning of the limit: meaning the splitting begins from above. Al-Akhfash Al-Saghir said: The pronoun refers to the groups of unbelievers, meaning from above the groups of unbelievers, which is very far-fetched. The reason for specifying the direction above is that it is closer to the great signs and dazzling creations, or by way of exaggeration, as if the word unbelievers, although it came from below, affected the direction above, so its effect on the direction below is more appropriate. **And the angels exalt [God] with praise of their Lord**, meaning they declare Him free from what is not befitting of Him and is not permissible for Him, clothed in His praise. It was said that glorification is the subject of amazement, meaning they are amazed at the audacity of the polytheists towards God. It was said that the meaning

of **by the command of their Lord** was said by Al-Suddi. **And they ask forgiveness for those on the earth** of the believing servants of God. As in His statement, **And they seek forgiveness for those who have believed.** It has been said that seeking forgiveness for them means striving for what calls for forgiveness for them and delaying their punishment, hoping for the faith of the disbeliever and the repentance of the sinner, so the verse is general, as is apparent from the wording, and not specific to the believers, even though they are included in it primarily. **Unquestionably, it is God who is the Forgiving, the Merciful.** That is, He is abundant in forgiveness and mercy for the people of His obedience and His allies, or for all of His servants, for delaying the punishment of the disbelievers and sinners is a type of His forgiveness and mercy.

word is due to the angels' seeking forgiveness and the greatness of God's forgiveness and mercy.

Tafsir al-Baghawi

5. **The heavens almost burst from above them,** meaning: each one bursts above the one below it, due to the polytheists' saying: **(God has taken a son)** similar to it in Surah Maryam 19: "And they say, 'The Most Gracious has taken a son.' You have certainly done a thing outrageous. The heavens almost burst from it." **Maryam 88-90. And the angels exalt [God] with praise of their Lord and ask forgiveness for those on the earth,** of the believers, **Unquestionably, it is God who is the Forgiving, the Merciful.**

Tafsir al-Baidawi

5- **The heavens almost** Nafi' and Al-Kisa'i read it with a ya'. **They burst** means they are cracked from the majesty of God, and it was said from claiming a son for Him. The two Basrans and Abu Bakr read it with a noon, and the first is more expressive because it is the passive participle of *fatarah*, and this is the passive participle of *fatarah*. It was read with a ta' to emphasize the feminine, and this is rare. **From above them** means the bursting begins from their upper side, and it was specified according to the first because the greatest signs and most indicative of the loftiness of His status are from that side, and according to the second to indicate the bursting from beneath them in the first way. It was said that the pronoun refers to the earth, as what is meant by it is the genus. **And the angels exalt [God] with praise of their Lord and ask forgiveness for those on the earth** by striving to attain their forgiveness through intercession, inspiration, and the preparation of means that bring one closer to obedience. This generally includes both believers and disbelievers. Indeed, if seeking forgiveness were interpreted as meaning striving to remove an expected defect, it would include animals and even inanimate objects. Since it is specific to believers, what is meant by it is intercession. **Unquestionably, it is God who is the Forgiving, the Merciful** since there is no creature except that it has a share of His mercy. The verse, in the first case, is a further confirmation of His greatness, and in the second case, it is an indication of His holiness from what is attributed to Him. The fact that they were not punished hastened for that heinous

Surat al-Shura 42:6

And those who take protectors besides Him - God is a guardian over them, and you are not a disposer of affairs over them.

Surat al-Shura 42:6

And those who take protectors besides Him - God is a guardian over them, and you are not a disposer of affairs over them.

Tafsir al-Jalalayn

6 - **And those who have taken idols besides Him as protectors** God is a Guardian **over them** to punish them **and you are not a guardian over them** to obtain what is required of them. You are only responsible for conveying the message.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: "And those who have taken, O Muhammad, of the polytheists of your people, besides God, gods to be their guardians and worship, God is a Guardian over them, He keeps track of their deeds and records their actions in order to recompense them for them on the Day of Resurrection, and you are not a guardian over them." He says: You, O Muhammad, are not a guardian over them in recording their deeds, but you are only a warner, so convey to them what you were sent with, for upon you is only the conveyance and upon us is the reckoning.

Tafsir al-Qurtubi

The Almighty says: **And those who take protectors besides Him** meaning idols that they worship, **God is a Guardian over them** meaning He preserves their deeds to reward them for them, **and you are not a guardian over them** This was abrogated by the verse of the sword, and in al-Naba 78: **The heaven groaned and it is right for it to groan** meaning it made a sound from the weight of its inhabitants due to their large number, for despite their large number they do not cease from worshipping God, and these disbelievers associate partners with Him.

Tafsir Ibn Kathir

We have already discussed the disconnected letters. Ibn Jarir narrated here a strange, astonishing and reprehensible narration, saying: Ahmad bin Zuhair informed us, Abdul-Wahhab bin Najdah Al-Hawti informed us, Abu Al-Mughirah Abdul-Quddus bin Al-Hajjaj informed us, on the authority of Arta'ah bin Al-Mundhir, who said: A man came to Ibn Abbas, may God be pleased with them both, and said to him, while Hudhayfah bin Al-Yaman, may God be pleased with

him, was with him: Tell me the interpretation of the statement of God Almighty: **Ha Meem * Ain Sin Qaf**. He said: He lowered his head and then turned away from him. Then he repeated his statement, but he turned away from him, but he did not answer him at all and disliked his statement. Then he repeated it a third time, but he did not respond to him at all. So Hudhayfah, may God be pleased with him, said to him: I will inform you of it. You know why he disliked it. It was revealed about a man from his family called Abdul-Ilah or Abdullah, who would descend upon a river from the rivers of the East, and two cities would be built upon it. The river would split between them. Then, when God, Blessed and Exalted be He, would permit the disappearance of their kingdom and the end of their state and their period, God, the Mighty and Sublime, would send a fire upon one of them at night, and it would become black and dark, burned as if it had never been in its place, and its companion would become... Wondering how she escaped? It will only be the whiteness of that day until every obstinate tyrant among them gathers in it, then God will cause the earth to swallow them all up. This is what God the Almighty said: {Ha Meem * Ain Qaf.} It means a determination from God the Almighty, a trial and a judgment. Ha Meem Ain means justice from Him. Sin means it will be. Qaf means it will happen to these two cities. And stranger than that is what Al-Hafiz Abu Ya'la Al-Mawsili narrated in the second volume of Musnad Ibn Abbas **may God be pleased with him** on the authority of Abu Dharr **may God be pleased with him** on the authority of the Prophet (peace and blessings of God be upon him) regarding that, but its chain of transmission is very weak and interrupted, for he said: Abu Talib Abdul-Jabbar bin Asim told us, Abu Abdullah Al-Hasan bin Yahya Al-Khashni Al-Dimashqi told us on the authority of Abu Mu'awiyah who said: Umar bin Al-Khattab **may God be pleased with him** ascended the pulpit and said: O people, has any of you heard the Messenger of God (peace and blessings of God be upon him) explain **Ha Meem * Ain Qaf**. Ibn Abbas **may God be pleased with him** jumped up and said: I did. He said: Ha Meem is one of the names of God the Almighty. He said: **Then the Ayin?** He said: **Then the Ayin?** He said: **The afflicted saw the punishment on the Day of Badr**. He said: **Then the Ayin?** He said, **Those who do wrong will soon know to what [kind of] return they will be returned**. He said, **Qaf?** So he remained silent. Abu Dharr stood up and explained as Ibn Abbas **may God be pleased with them both** had said. He said, **Qaf is a calamity from the sky that covers the people**. And the Almighty's statement, **Thus does He reveal to you and to those before you - God, the Exalted in Might, the Wise**. That is, just as He revealed this Qur'an to you, so He revealed the books and scrolls to the prophets before you. And the Almighty's statement, **God, the Exalted in Might**, that is, in His vengeance, **the Wise** in His words and deeds.

Imam Malik **may God have mercy on him** said, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha **may God be pleased with her**, who said: Al-Harith ibn Hisham asked the

Messenger of God (blessings and peace of God be upon him), "O Messenger of God (blessings and peace of God be upon him), how does the revelation come to you?" The Messenger of God (blessings and peace of God be upon him) said, "Sometimes it comes to me like the ringing of a bell, and that is the hardest for me, but then it leaves me while I have retained what it says. Sometimes the angel comes to me as a man and speaks to me, and I retain what he says." Aisha **may God be pleased with her** said, **I saw the revelation come to him on an extremely cold day, and then it left him, and sweat was dripping from his forehead.** [Al-Bukhari and Muslim] Both of them are in their Sahih collections, and its wording is from Al-Bukhari. Al-Tabarani narrated it on the authority of Abdullah ibn Imam Ahmad, on the authority of his father, on the authority of Amir ibn Salih, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha **may God be pleased with her**, on the authority of Al-Harith ibn Hisham that he asked the Messenger of God (blessings and peace of God be upon him), how does the revelation come to you? He (peace and blessings of God be upon him) said: **It is like the ringing of a bell, then it leaves me and I have understood what it says.** And he said - and this is the hardest of all for me - he said: **And sometimes the angel comes to me and appears to me and speaks to me, and I understand what he says.** Imam Ahmad said: Qutaybah told us, Ibn Lahi'ah told us, on the authority of Yazid ibn Abi Habib, on the authority of Amr ibn al-Walid, on the authority of Abdullah ibn Amr **may God be pleased with them both**, who said: I asked the Messenger of God (peace and blessings of God be upon him), **O Messenger of God, do you sense revelation?** The Messenger of God (peace and blessings of God be upon him) said: "I hear a ringing, then I fall silent at that. Every time revelation is sent to me, I think that my soul is being taken." This is reported only by Ahmad. We have already mentioned how revelation came to the Messenger of God (peace and blessings of God be upon him) at the beginning of his commentary on al-Bukhari, so there is no need to repeat it here, and all praise and thanks be to God." And the saying of the Most High: **To Him belongs whatever is in the heavens and whatever is on the earth**, meaning that all are His slaves and His property under His control and control. **And He is the Most High, the Most Great**, like His saying, the Most High: **The Great, the Most High**, "And He is the Most High, the Most Great," and there are many verses on this. And the Almighty said: **The heavens almost burst from above them.** Ibn Abbas **may God be pleased with him**, Ad-Dahhak, Qatadah, As-Suddi, and Ka'b Al-Ahbar said: **Out of awe of majesty, 'And the angels exalt [God] with praise of their Lord and ask forgiveness for those on the earth.'** Like His saying: "Those who bear the Throne and those around it exalt [God] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, 'Our Lord, You have encompassed all things in mercy and knowledge.'" And His saying: **Unquestionably, it is God who is the Forgiving, the Merciful**, is an announcement of that and a call to attention to it. And His saying: **And those who take protectors other than Him**, meaning the polytheists, **God is a Guardian over them**, meaning He is a Witness over their deeds, He counts and records them,

and He will reward them for them with the greatest reward. **And you are not a guardian over them**, meaning you are only a warner, and God is a Guardian over all things.

Fath al-Qadir

6- **And those who have taken as protectors besides Him** meaning idols that they worship **God is a Guardian over them** meaning He preserves their deeds to reward them for them **and you are not a guardian over them** meaning He has not entrusted you with them so that you may be held accountable for their sins, nor has He entrusted you with guiding them, but rather your duty is to convey the message. It was said that this verse was abrogated by the verse of the sword.

Tafsir al-Baghawi

6. **And those who take protectors besides Him - God is a Guardian over them**, He records their deeds and records them for them in order to reward them for them, **and you are not a guardian over them**, God did not entrust you with them so that you would be held accountable for them.

Tafsir al-Baidawi

6- **And those who have taken protectors besides Him** partners and equals. **God is a Guardian over them** Watching over their conditions and deeds and rewarding them for them. **And you O Muhammad are not a guardian over them** One who is entrusted with them or one whose affair is entrusted to you.

Surat al-Shura 42:7

And thus We have revealed to you an Arabic Qur'an that you may warn the Mother of Towns and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze.

Surat al-Shura 42:7

And thus We have revealed to you an Arabic Qur'an that you may warn the Mother of Towns and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze.

Tafsir al-Jalalayn

7 - **And thus** like that revelation **We have revealed to you an Arabic Qur'an that you may warn** thereby to frighten **the Mother of Towns and those around it** the people of Mecca and all the people **and warn** the people **of the Day of Assembly** the Day of Resurrection on which all creation will be gathered **there is no doubt** no doubt **about it a party** of them **in Paradise and a party in the Blaze** the Fire.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Thus, **We have revealed to you, O Muhammad, an Arabic Qur'an**, in the language of the Arabs, because those to whom I sent you were Arabs, so We revealed this Qur'an to you in their languages, so that they would understand what it contains of God's proofs and His remembrance, because We do not send a messenger except with the language of his people, to explain to them **so that you may warn the Mother of Cities**, which is Mecca, **and those around it**, meaning: and those around the Mother of Cities from among all the people.

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: **To warn the Mother of Cities**, he said: Mecca.

And His statement: **And warn of the Day of Assembly**, meaning, the Almighty says: And warn of God's punishment on the Day of Assembly of His servants for the standing place of reckoning and presentation. It was also said: And warn of the Day of Assembly, meaning: And warn them on the Day of Assembly, just as it was said: He frightens His allies, meaning: He frightens you, His allies.

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

It was mentioned that he said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **And warn of the Day of Assembly**, he said: the Day of Resurrection.

His saying: **There is no doubt about it** means: There is no doubt about it.

His statement: **A group in Paradise and a group in the Blaze** means: Among them is a group in Paradise, and they are those who believed in God and followed what the Messenger of God, may God bless him and grant him peace, brought them. **And a group in the Blaze** means: Among them is a group in the blazing fire of God upon its people, and they are those who disbelieved in God and disobeyed what His Messenger brought them.

Yunus told me, he said: Ibn Wahb told us, he said: Amr ibn al-Harith told me, on the authority of Abu Qabil al-Ma'afiri, on the authority of Shafi al-Asbahi, on the authority of a man from the companions of the Messenger of God, may God bless him and grant him peace, who said: The Messenger of God, may God bless him and grant him peace, came out to us with two books in his hand and said: Do you know what this is? We said: No, unless you tell us, O Messenger of God. He said: This is a book from the Lord of the Worlds, in it are the names of the people of Paradise, the names of their fathers and their tribes - then he summarized them at the end of them - so nothing will ever be added to them or taken away from them. And this is the book of the people of Hellfire with their names and the names of their fathers - then he summarized them at the end of them - so nothing will ever be added to them or taken away from them. The companions of the Messenger of God, may God bless him and grant him peace, said: So what should we do if this is a matter that has been completed? The Messenger of God, may God bless him and grant him peace, said: Rather, strive hard and come close, for the inhabitant of Paradise will be sealed with the deeds of the people of Paradise, no matter what deeds he does, and the inhabitant of Hellfire will be sealed with the deeds of Hellfire, no matter what deeds he does. Your Lord has completed His servants. Then the Messenger of God, may God bless him and grant him peace, said with his hands and threw them away: He has completed. Your Lord is from among the creation, a group in Paradise, and a group in the Blaze. They said: Glory be to God, so why do we work and strive? The Messenger of God, may God bless him and grant him peace, said: **Works last until their conclusion.**

Yunus told me, he said: Ibn Wahb told us, he said: Amr ibn al-Harith and Haywah ibn Shuraih told me, on the authority of Yahya ibn Abi Asid, that Abu Firas told him that he heard Abdullah ibn Amr say: When God, the Exalted, created Adam, He shook him as one shakes a bag, and brought forth from him every offspring, and out came those like the thorns. He took them in two handfuls, then said: The wretched and the blessed. Then He cast them down, then He took them and said: **A group in Paradise and a group in the Blaze.**

He said: Amr ibn al-Harith informed me, on the authority of Abu Shabwayh, who told him on the authority of Ibn Hujaira that it had reached him that Moses said: "O Lord, You created those whom You

created. You made a group of them in Paradise and a group in the Blaze. If You did not admit them all into Paradise, He said: O Moses, raise your crops. So they were raised. He said: I have been raised. He said: Raise them. So he raised them, and did not leave anything. He said: O Lord, I have been raised. He said: Raise them. He said: I have been raised, except for that which is not good. He said: Thus, I admit all of My creation into Paradise, except for that which is not good." And it was said: **A group in Paradise and a group in the Blaze**, so it was raised. The discussion had already been presented before that with His statement: **To warn the Mother of Cities and those around it**, in the accusative case, because it was intended to be the beginning, just as one says: I saw the army killed or defeated, meaning: some of them were killed, and some of them were defeated.

Tafsir al-Qurtubi

The Almighty says: **And thus We have revealed to you an Arabic Qur'an** meaning, just as We revealed to you and to those before you these meanings, so too have We revealed to you a Qur'an that is close to God, which We explained in the language of the Arabs. It was said: That is, We sent down to you an Arabic Qur'an in the language of your people, just as We sent each messenger in the language of his people, and the meaning is the same, **that you may warn the Mother of Cities** meaning Mecca, and Mecca was called the Mother of Cities because the earth was spread out from beneath it, **and from around it** from all of creation, **and warn of the Day of Assembly** meaning the Day of Assembly, which is the Day of Resurrection, **there is no doubt about it** there is no doubt about it: **A party in Paradise and a party in the Blaze** subject and predicate, and Al-Kisa'i permitted the accusative case on the basis of: **that you may warn a party in Paradise and a party in the Blaze**.

Tafsir Ibn Kathir

God Almighty says, as We revealed to the prophets before you, **We have revealed to you an Arabic Qur'an**, meaning clear, distinct, and obvious, **that you may warn the Mother of Towns**, which is Mecca, **and those around it**, meaning all the lands east and west. Mecca was called the Mother of Towns because it is more honorable than all the lands, based on many proofs mentioned in their places. The most concise and evidence of that is what Imam Ahmad said: Abu Al-Yaman told us, Shu'ayb told us, on the authority of Al-Zuhri, Abu Salamah bin Abd Al-Rahman told us: Abdullah bin Adi bin Al-Hamra Al-Zuhri told him that he heard the Messenger of God, may God bless him and grant him peace, say while he was standing in Al-Huzura in the market place of Mecca, **By God, you are the best land of God and the most beloved land of God to God, and had I not been expelled from you, I would not have left**. This is how Al-Tirmidhi, Al-Nasa'i, and Ibn Majah narrated it from Al-Zuhri's hadith. Al-Tirmidhi said, **It is good and authentic**. And the saying of God the Almighty: **And to warn of the Day of**

Assembly which is the Day of Resurrection when God will gather the first and the last on one plain. And His saying: **There is no doubt about it** means there is no doubt that it will occur and that it will inevitably happen. And His saying, the Almighty: **A party in Paradise and a party in the Blaze** is like His saying, the Almighty: **The Day He will assemble you for the Day of Assembly - that is the Day of Loss** meaning the people of Paradise will lose the people of Hell. And like His saying, the Almighty: "There is certainly in that a sign for him who fears the punishment of the Hereafter. That is a Day for which mankind will be gathered, and that is a witnessed Day. And We do not delay it except for an appointed term. The Day it comes, no soul will speak except by His permission. Then among them will be the wretched and the blessed." Imam Ahmad said: Hashim ibn al-Qasim narrated to us, Laith narrated to us, Abu Qabil al-Ma'afiri narrated to me, on the authority of Shafi al-Asbahi, 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, came out to us with two books in his hand and said: **Do you know what these two books are?** We said: **Not unless you tell us, O Messenger of God**. The Prophet (peace and blessings of God be upon him) said to the one on his right: "This is a book from the Lord of the Worlds with the names of the people of Paradise, the names of their fathers and their tribes - then he completed it to the last of them - nothing will ever be added to them or taken away from them." Then the Prophet (peace and blessings of God be upon him) said to the one on his left: "This is the book of the people of Hellfire with their names, the names of their fathers and their tribes - then he completed it to the last of them - nothing will ever be added to them or taken away from them." The companions of the Messenger of God (peace and blessings of God be upon him) said: **Then what should we do if this matter has been completed?** The Messenger of God (peace and blessings of God be upon him) said: "Aim straight and get close, for the inhabitant of Paradise will be sealed with the deeds of the people of Paradise, even if he does any deeds, and the inhabitant of Hellfire will be sealed with the deeds of the people of Hellfire, even if he does any deeds." Then the Prophet (peace and blessings of God be upon him) said with his hand, closed it, and said: **Your Lord, the Mighty and Sublime, has finished with His servants**. Then he said with his right hand, and threw it away. He said: **A group in Paradise**, and he threw it away with his left hand, and he said: **A group in the Blaze**. And this is how it was narrated by al-Tirmidhi and al-Nasa'i, both of them on the authority of Qutaybah, on the authority of al-Layth ibn Sa'd and Bakr ibn Mudar, both of them on the authority of Abu Qabil, on the authority of Shafi bin Mani' Al-Asbahi narrated on the authority of Abdullah bin Amr, may God be pleased with them both, with this chain of transmission. At-Tirmidhi said: Hasan Sahih Gharib. Al-Baghawi included it in his Tafsir on the authority of Bishr bin Bakr, on the authority of Saeed bin Othman, on the authority of Abu Al-Zahriyah, on the authority of Abdullah bin Amr, may God be pleased with them both, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it in a similar manner, and he has additions, including - then he said: A group in Paradise and a group in the Blaze, justice

Surat al-Shura 42:7

And thus We have revealed to you an Arabic Qur'an that you may warn the Mother of Towns and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze.

from God Almighty - and Ibn Abi Hatim narrated it on the authority of his father, on the authority of Abdullah bin Saleh, the scribe of Al-Layth, on the authority of Al-Layth with this chain of transmission. And Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Amr bin Al-Harith, on the authority of Abu Qabil, on the authority of Shafi, on the authority of a man from the Companions, may God be pleased with them, and he mentioned it.

Then it was narrated on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Amr ibn al-Harith and Haywah ibn Shuraih, on the authority of Yahya ibn Abi Asid, that Abu Firas told him that he heard Abdullah ibn Amr **may God be pleased with them both** say: God the Almighty says: When God the Almighty created Adam, He shook him as He shook the bag and brought out of him all of his offspring. Then He took them out like the thorns, and He took them in two handfuls. Then He said, **The wretched and the blessed**. Then He cast them down, then He took them and said, **A group in Paradise and a group in the Blaze**. This suspended narration is more likely to be correct, and God the Almighty knows best. Imam Ahmad said: Abd al-Samad told us, Hammad - meaning Ibn Salamah - told us, al-Hariri told us, on the authority of Abu Nadrah, who said: A man from the companions of the Prophet (blessings and peace of God be upon him) was called Abu Abdullah. His companions entered upon him, meaning to visit him, and they found him weeping. They said to him, **What makes you weep?** Didn't the Messenger of God (peace and blessings of God be upon him) say to you, **Take from your moustache and then shave it until you meet me?** He said, "Yes, but I heard the Messenger of God (peace and blessings of God be upon him) say, "God the Most High took a handful in His right hand and another in the other hand. He said, 'This is for this one and this is for this one, and I do not care.'" I do not know which of the two handfuls I am holding. The hadiths about destiny are numerous in the Sahihs, Sunans, and Musnads, including the hadith of Ali, Ibn Mas'ud, Aisha, and a large group, may God be pleased with them all. And the words of God the Most High: "And if God had willed, He could have made them one nation" mean either on guidance or on misguidance. But God the Most High made a distinction between them, so He guides whom He wills to the truth and leads astray whom He wills from it. And He has the wisdom and the conclusive proof. For this reason, God the Almighty said: "But He admits whom He wills into His mercy. And the wrongdoers will have neither protector nor helper."

Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told me, on the authority of Abu Suwayd, that he told him, on the authority of Ibn Hujaira, that it reached him that Moses, peace be upon him, said: O Lord, You created those whom You created. You made a group of them in Paradise and a group in Hell. If You did not admit them all into Paradise, He said: O Moses, raise your shield. So it was raised. He said: I have been raised. He said: Raise it. So it was raised

and did not leave anything. He said: O Lord, I have been raised. He said: Raise it. He said: I have been raised, except for that in which there is no good. He said: Thus I admit all of My creation into Paradise, except for that in which there is no good.

Fath al-Qadir

7- **And thus We have revealed to you an Arabic Qur'an** meaning, We have revealed to you like that revelation, and *Qur'an* is the object of **We have revealed**, and the meaning is: We have sent down to you an Arabic Qur'an in the language of your people, just as We sent every messenger in the language of his people, **so that you may warn the Mother of Towns**, which is Mecca, and what is meant is its people, **and those around it**, of the people, and the second object is omitted: meaning, to warn them of the punishment, **and warn of the Day of Assembly**, meaning, to warn of the Day of Assembly, which is the Day of Resurrection because it is the gathering place of creation. It was said that what is meant is the gathering of souls with bodies, and it was said that the oppressor and the oppressed are gathered, and it was said that it is the gathering of the agent and the action **there is no doubt about it** meaning there is no suspicion about it, and the clause is an interjection confirming what preceded it or an attribute of the Day of Gathering or a state of it **A group in Paradise and a group in the Blaze**. The majority of scholars read **a group** in the nominative case in both instances, either as a subject and its predicate is a preposition and a noun, and it was common to begin with an indefinite noun because the situation is one of detail, or as a subject and its predicate is a preposition and a noun, and it was common to begin with an indefinite noun because the situation is one of detail, or as a predicate understood before it: that is, a group of them in Paradise and a group of them in the Blaze, or as the predicate of a deleted subject, which is a pronoun referring back to the two groups indicated by the mention of the gathering: that is, they are a group in Paradise and a group in the Blaze. Zayd ibn Ali read **a group** in the accusative case in both instances as a state of a deleted clause: that is, they separated while they were like that. Al-Farra' and Al-Kisa'i permitted the accusative case on the assumption that you warn a group.

Tafsir al-Baghawi

7. **And likewise**, as we mentioned, **We have revealed to you an Arabic Qur'an that you may warn the Mother of Towns**, Mecca, meaning: its people, **and those around it**, meaning all the villages of the earth, **and warn of the Day of Assembly**, meaning: warn them of the Day of Assembly, which is the Day of Resurrection when God will gather the first and the last, the people of the heavens and the people of the earths, **there is no doubt about it**, there is no doubt that the assembly will take place, and then after the assembly they will

disperse. **A party will be in Paradise and a party will be in the Blaze.**

Abu Saeed Ahmad bin Ibrahim Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Abu Mansur Al-Khasmadi told us, Abu Al-Abbas Al-Asamm told us, Abu Uthman Saeed bin Uthman Al-Tanukhi told us, Bishr bin Bakr told us, Saeed bin Uthman told me on the authority of Abu Al-Zaher, Jarir bin Kurayb told us on the authority of Abdullah bin Amr bin Al-As. Al-Tha'labi said: Abu Abdullah bin Fanjuwayh Al-Daynuri told us, Abu Bakr bin Malik Al-Qati'i told us, Abdullah bin Ahmad bin Hanbal told us, my father told us, Hashim bin Al-Qasim told us, Laith told us, Abu Qabil Al-Ma'afari told me on the authority of Shafi Al-Asbahi on the authority of Abdullah bin Amr, who said: "The Messenger of God, may God bless him and grant him peace, came out to us one day, holding his hands and with him two books, and he said: Do you know what these two books are? We said: No, O Messenger of God. He said to the one in his right hand: This is a book from the Lord of the Worlds in which are the names of the people of Paradise and the names of their fathers and their clans and their number before they settle as sperm in the loins, and before..." They settle as sperm in the wombs while they are in the clay, intertwined, so there is nothing more in them or less in them. This is a summary from God for them until the Day of Resurrection. [Then he said to the one on his left: This is a book from the Lord of the Worlds in which are the names of the people of Hell and the names of the people of Hell and the names of their fathers and their clans and their number before they settle as sperm in the loins, and before they settle as sperm in the wombs while they are in the clay, intertwined, so there is nothing more in them or less in them. This is a summary from God for them until the Day of Resurrection.] Abdullah ibn Amr said: Then what is the point of working, O Messenger of God? He said: Work, strive hard, and draw near, for the inhabitant of Paradise will be sealed with the deeds of the people of Paradise, no matter what deeds he does. And the inhabitant of Hell will be sealed with the deeds of the people of Hell, no matter what deeds he does. Then he said: **A group in Paradise** is a bounty from God, **and a group in the Blaze** is justice from God, the Almighty.

the Blaze meaning that after they are gathered at the gathering place, they will be gathered first and then dispersed. The meaning is **a group** and the pronoun refers to those gathered because the gathering indicates it. They were read in the accusative case as a state of *them* meaning and you will warn of the Day of their gathering, dispersed, meaning on the verge of dispersion, or dispersed in the abode of reward and punishment.

Tafsir al-Baidawi

7- "And thus We have revealed to you an Arabic Qur'an **The reference is to the source of inspires or to the meaning of the previous verse, as it is repeated in the Qur'an in many places, so the kaf is the direct object and** an Arabic Qur'an" is a state of it. "That you may warn the Mother of Cities" The people of the Mother of Cities, which is Mecca, may God Almighty honor it. "And those around it" Of the Arabs. "And warn of the Day of Assembly" The Day of Resurrection, on which all creation, or spirits, or ghosts, or workers and deeds will be gathered. The second object of the first and the first two objects of the second were omitted for emphasis and to obscure the generalization. It was read "to warn" with the ya and the verb for the Qur'an. "There is no doubt about it" An objection that has no syntactic position. **A group in Paradise and a group in**

Surat al-Shura 42:8

And if God had willed, He would have made them one community, but He admits whom He wills into His mercy. And the wrongdoers will have neither protector nor helper.

Surat al-Shura 42:8

And if God had willed, He would have made them one community, but He admits whom He wills into His mercy. And the wrongdoers will have neither protector nor helper.

Tafsir al-Jalalayn

8 - **And if God had willed, He could have made them one nation** that is, one religion, which is Islam (but He admits whom He wills into His mercy. And the wrongdoers) the disbelievers **will have no protector or helper** to ward off punishment from them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And if God had wanted to unite His creation upon guidance, and make them upon one religion, He would have done so, and He would have made them one nation: meaning: people of one religion, and a group united upon one faith. **But He admits whom He wills into His mercy.** He says: He did not do that and make them one nation, but He admits whom He wills of His servants into His mercy, meaning that He admits them into His mercy by enabling them to enter into His religion, with which He sent His Prophet Muhammad, may God bless him and grant him peace. **And the wrongdoers will have neither protector nor helper.** He says: And the disbelievers in God will have neither a protector nor a helper to defend them from God's punishment when He punishes them, saving them from His torment, and exacting retribution for them from those whom He punished. This was said to the Messenger of God, may God bless him and grant him peace, to console him for the worry he was experiencing due to his people turning away from him, and to command him to refrain from causing harm to himself because of the turning away of those who turned away from him and did not respond to the truth he called him to, and to inform him that the affairs of His servants are in His hand, and that He is the guide to the truth whomever He wills, and the misguider whomever He wills, apart from Him and apart from everyone else.

Tafsir al-Qurtubi

The Almighty said: **And if God had willed, He could have made them one community.** Ad-Dahhak said: People of one religion, people of misguidance or people of guidance. **But He admits whom He wills into His mercy.** Anas bin Malik said, in Islam: **And the wrongdoers** is in the nominative case as a subject, and the predicate is **They will have neither protector nor helper.** It is in apposition to the word. It is permissible

to say **nor helper** in the nominative case as a place, and *from* is redundant.

Tafsir Ibn Kathir

God Almighty says, as We revealed to the prophets before you, **We have revealed to you an Arabic Qur'an**, meaning clear, distinct, and obvious, **that you may warn the Mother of Towns**, which is Mecca, **and those around it**, meaning all the lands east and west. Mecca was called the Mother of Towns because it is more honorable than all the lands, based on many proofs mentioned in their places. The most concise and evidence of that is what Imam Ahmad said: Abu Al-Yaman told us, Shu'ayb told us, on the authority of Al-Zuhri, Abu Salamah bin Abd Al-Rahman told us: Abdullah bin Adi bin Al-Hamra Al-Zuhri told him that he heard the Messenger of God, may God bless him and grant him peace, say while he was standing in Al-Huzura in the market place of Mecca, **By God, you are the best land of God and the most beloved land of God to God, and had I not been expelled from you, I would not have left.** This is how Al-Tirmidhi, Al-Nasa'i, and Ibn Majah narrated it from Al-Zuhri's hadith. Al-Tirmidhi said, **It is good and authentic.** And the saying of God the Almighty: **And to warn of the Day of Assembly** which is the Day of Resurrection when God will gather the first and the last on one plain. And His saying: **There is no doubt about it** means there is no doubt that it will occur and that it will inevitably happen. And His saying, the Almighty: **A party in Paradise and a party in the Blaze** is like His saying, the Almighty: **The Day He will assemble you for the Day of Assembly - that is the Day of Loss** meaning the people of Paradise will lose the people of Hell. And like His saying, the Almighty: "There is certainly in that a sign for him who fears the punishment of the Hereafter. That is a Day for which mankind will be gathered, and that is a witnessed Day. And We do not delay it except for an appointed term. The Day it comes, no soul will speak except by His permission. Then among them will be the wretched and the blessed." Imam Ahmad said: Hashim ibn al-Qasim narrated to us, Laith narrated to us, Abu Qabil al-Ma'afiri narrated to me, on the authority of Shafi al-Asbahi, 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, came out to us with two books in his hand and said: **Do you know what these two books are?** We said: **Not unless you tell us, O Messenger of God.** The Prophet (peace and blessings of God be upon him) said to the one on his right: "This is a book from the Lord of the Worlds with the names of the people of Paradise, the names of their fathers and their tribes - then he completed it to the last of them - nothing will ever be added to them or taken away from them." Then the Prophet (peace and blessings of God be upon him) said to the one on his left: "This is the book of the people of Hellfire with their names, the names of their fathers and their tribes - then he completed it to the last of them - nothing will ever be added to them or taken away from them." The

companions of the Messenger of God (peace and blessings of God be upon him) said: **Then what should we do if this matter has been completed?** The Messenger of God (peace and blessings of God be upon him) said: "Aim straight and get close, for the inhabitant of Paradise will be sealed with the deeds of the people of Paradise, even if he does any deeds, and the inhabitant of Hellfire will be sealed with the deeds of the people of Hellfire, even if he does any deeds." Then the Prophet (peace and blessings of God be upon him) said with his hand, closed it, and said: **Your Lord, the Mighty and Sublime, has finished with His servants.** Then he said with his right hand, and threw it away. He said: **A group in Paradise,** and he threw it away with his left hand, and he said: **A group in the Blaze.** And this is how it was narrated by al-Tirmidhi and al-Nasa'i, both of them on the authority of Qutaybah, on the authority of al-Layth ibn Sa'd and Bakr ibn Mudar, both of them on the authority of Abu Qabil, on the authority of Shafi bin Mani' Al-Asbahi narrated on the authority of Abdullah bin Amr, may God be pleased with them both, with this chain of transmission. At-Tirmidhi said: Hasan Sahih Gharib. Al-Baghawi included it in his Tafsir on the authority of Bishr bin Bakr, on the authority of Saeed bin Othman, on the authority of Abu Al-Zahriyah, on the authority of Abdullah bin Amr, may God be pleased with them both, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it in a similar manner, and he has additions, including - then he said: A group in Paradise and a group in the Blaze, justice from God Almighty - and Ibn Abi Hatim narrated it on the authority of his father, on the authority of Abdullah bin Saleh, the scribe of Al-Layth, on the authority of Al-Layth with this chain of transmission. And Ibn Jarir narrated it on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Amr bin Al-Harith, on the authority of Abu Qabil, on the authority of Shafi, on the authority of a man from the Companions, may God be pleased with them, and he mentioned it.

Then it was narrated on the authority of Yunus, on the authority of Ibn Wahb, on the authority of Amr ibn al-Harith and Haywah ibn Shuraih, on the authority of Yahya ibn Abi Asid, that Abu Firas told him that he heard Abdullah ibn Amr **may God be pleased with them both** say: God the Almighty says: When God the Almighty created Adam, He shook him as He shook the bag and brought out of him all of his offspring. Then He took them out like the thorns, and He took them in two handfuls. Then He said, **The wretched and the blessed.** Then He cast them down, then He took them and said, **A group in Paradise and a group in the Blaze.** This suspended narration is more likely to be correct, and God the Almighty knows best. Imam Ahmad said: Abd al-Samad told us, Hammad - meaning Ibn Salamah - told us, al-Hariri told us, on the authority of Abu Nadrah, who said: A man from the companions of the Prophet (blessings and peace of God be upon him) was called Abu Abdullah. His companions entered upon him, meaning to visit him, and they found him weeping. They said to him, **What makes you weep?** Didn't the Messenger of God (peace and blessings of God be upon him) say to you, **Take from your moustache and then shave it until you meet me?** He said, "Yes, but I heard the Messenger of God (peace and blessings of God be upon him) say,

"God the Most High took a handful in His right hand and another in the other hand. He said, 'This is for this one and this is for this one, and I do not care.'" I do not know which of the two handfuls I am holding. The hadiths about destiny are numerous in the Sahih, Sunans, and Musnads, including the hadith of Ali, Ibn Mas'ud, Aisha, and a large group, may God be pleased with them all. And the words of God the Most High: "And if God had willed, He could have made them one nation" mean either on guidance or on misguidance. But God the Most High made a distinction between them, so He guides whom He wills to the truth and leads astray whom He wills from it. And He has the wisdom and the conclusive proof. For this reason, God the Almighty said: "But He admits whom He wills into His mercy. And the wrongdoers will have neither protector nor helper."

Ibn Jarir said: Yunus told me, Ibn Wahb told us, Amr ibn al-Harith told me, on the authority of Abu Suwayd, that he told him, on the authority of Ibn Hujaira, that it reached him that Moses, peace be upon him, said: O Lord, You created those whom You created. You made a group of them in Paradise and a group in Hell. If You did not admit them all into Paradise, He said: O Moses, raise your shield. So it was raised. He said: I have been raised. He said: Raise it. So it was raised and did not leave anything. He said: O Lord, I have been raised. He said: Raise it. He said: I have been raised, except for that in which there is no good. He said: Thus I admit all of My creation into Paradise, except for that in which there is no good.

Fath al-Qadir

8- And if God had willed, He could have made them one nation. Ad-Dahhak said: People of one religion, either on guidance or misguidance, but they split into different religions by the eternal will, and this is the meaning of His statement: **But He admits whom He wills into His mercy** in the true religion: which is Islam. **And the wrongdoers will have neither protector nor helper.** That is, the polytheists will have no protector to ward off punishment from them, nor any helper to aid them in that situation. Similar to this is His statement: **And if God had willed, He could have gathered them upon guidance** and His statement: **And if We had willed, We could have given every soul its guidance.** Here there are disputes between adherents of the doctrines who advocate for what their predecessors followed and which those after them followed. There is no benefit in mentioning any of that, as is our custom in interpreting it. This is a Salafist interpretation that goes with the truth and revolves around the implications of the noble system, and this is only known by the one who is firmly rooted and whose heart, flesh, and blood are free from fanaticism.

Tafsir al-Baghawi

8. The Almighty said: **And if God had willed, He could have made you one nation.** Ibn Abbas, may God be pleased with him, said: On one religion. Muqatil said: On the religion of Islam, as the Almighty said: **And if God had willed, He could have gathered them together**

Surat al-Shura 42:8

And if God had willed, He would have made them one community, but He admits whom He wills into His mercy. And the wrongdoers will have neither protector nor helper.

upon guidance (Al-An`am: 35), **But He admits whom He wills into His mercy**, into the religion of Islam, **and the wrongdoers**, the disbelievers, **will have no protector**, to ward off the punishment from them, **nor helper**, to prevent them from the Fire.

Tafsir al-Baidawi

8- "And if God had willed, He could have made them one nation" guided or astray. "But He admits whom He wills into His mercy" by guidance and urging them to obey. "And the wrongdoers will have no protector or helper" meaning He will leave them without a protector or helper in His punishment. Perhaps the change in the contrast is to exaggerate the threat, as the speech is about warning.

Surat al-Shura 42:9

Or have they taken protectors besides Him? But God is the Protector, and He gives life to the dead, and He is over all things competent.

Tafsir al-Jalalayn

9 - **Or have they taken besides Him** idols *protectors*? The word *am* is disconnected, meaning *rather* which is for transition, and the hamza is for denial, meaning that those who have taken are not protectors. **Then God is the Protector** meaning the Supporter of the believers, and the *fa* is for the sake of conjunction. **And He gives life to the dead, and He is over all things competent.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Or have these polytheists taken allies besides God to be their allies? **God is the ally.** He says: God is the ally of His allies, and let them take Him as a ally, not gods and idols, nor that which has no power to harm or benefit them. **And He gives life to the dead.** He says: God gives life to the dead after their death, and He will gather them on the Day of Resurrection. **And He is over all things competent.** He says: God is able to give life to His creation after their death and to do so over others, for He is capable of all things.

Tafsir al-Qurtubi

God Almighty says: **Or have they taken** meaning, rather, they have taken **protectors besides Him** meaning idols **Then God is the Protector** meaning your Protector, O Muhammad, and the Protector of those who follow you, there is no protector other than Him, **and He gives life to the dead** meaning at the resurrection **and He is over all things competent,** and other than Him among the protectors, they are not capable of anything.

Tafsir Ibn Kathir

God Almighty says, denouncing the polytheists for taking gods besides God and informing them that He is the true Guardian who alone should be worshipped, for He is the One who is able to revive the dead and He is able to do all things. Then He, the Almighty, says: **And whatever you differ over, its judgment is with God** meaning whatever matters you differ over, and this is general in all things. **Its judgment is with God** meaning He is the Judge in it with His Book and the Sunnah of His Prophet, may God bless him and grant him peace, as He, the Almighty, says: **So if you dispute over anything, refer it to God and the Messenger** "That is God, my Lord" meaning the Judge in all things. **Upon**

Him I have relied, and to Him I turn meaning I return in all matters. And He, the Almighty, says: **Creator of the heavens and the earth** meaning their Creator and what is between them. **He has made for you mates from among yourselves** meaning from your kind and form, as a favor and favor to you. He made from your kind male and female. **And of the livestock mates** meaning He created for you from the livestock eight Pairs. And the saying of God the Most High: **He multiplies you therein** means He creates you therein, that is, in that creation in this manner. He continues to multiply you therein, males and females, creation after creation, generation after generation, and offspring after offspring of people and livestock. Al-Baghawi said: He multiplies you therein, meaning in the womb. And it was said: in the stomach. And it was said: in this aspect of creation. Mujahid said: offspring of people and livestock. And it was said: in has the meaning of the preposition *with*, meaning He multiplies you by it. **There is nothing like Him** means there is nothing like the Creator of all pairs, because He is the One, the Self-Sufficient, Who has no equal. **And He is the All-Hearing, the All-Seeing.** And the saying of God the Most High: **To Him belong the keys of the heavens and the earth.** This was explained in Surat Az-Zumar. The gist of that is that He is the Disposer of the affairs of them all. **He expands provision for whom He wills and restricts it** means He expands it for whom He wills and restricts it for whom He wills. And His is wisdom and perfect justice. **Indeed, He is Knowing of all things.**

Fath al-Qadir

And the sentence 9- **Or have they taken besides Him protectors?** is a resumption confirming what came before it, which is that the wrongdoers do not have a protector and helper. This *am* is the disjunctive particle understood by *ba*/which indicates transition and by the hamza which indicates denial: that is, rather, have the disbelievers taken besides God protectors from among the idols that they worship? **Then God is the Protector** that is, He is the One truly worthy of being taken as a protector, for He is the Creator, the Provider, the Harmer, and the Benefactor. It was said that the *fa* is the answer to an omitted condition: that is, if they wanted to take a protector in reality, then God is the Protector. **And He** that is, and it is His nature that **He gives life to the dead, and that He is over all things competent** that is, He is able to do all that is possible, so He is the One truly worthy of being singled out for divinity and worshipped alone.

Tafsir al-Baghawi

9. **Or have they taken,** [rather, they have taken, i.e., the disbelievers], **besides Him,** [i.e., besides God], **protectors? But God is the Protector,** [Ibn Abbas, may God be pleased with them both, said]. Your protector, O Muhammad, and the protector of those who follow you, **and He gives life to the dead, and He is over all things competent.**

Surat al-Shura 42:9

Or have they taken protectors besides Him? But God is the Protector, and He gives life to the dead, and He is over all things competent.

Tafsir al-Baidawi

9- **Or have they taken** Rather, they have taken.
besides Him protectors such as idols. **Then God is the protector** is an answer to an omitted condition, such as if they meant protectors in truth, then God is the protector in truth. **And He gives life to the dead, and He is over all things competent** as a confirmation of His being truly protectors.

Surat al-Shura 42:10

And whatever you differ over, its ruling is with God. That is God, my Lord. Upon Him I have relied, and to Him I turn.

Tafsir al-Jalalayn

10 - **And whatever you differ over** with the infidels of anything of religion or other things **its ruling** is returned to God on the Day of Resurrection, He will decide between you. Say to them (That is God, my Lord. In Him I have relied, and to Him I turn back) I return.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And whatever you differ over, its judgment is with God.** God Almighty says: And whatever you differ over, O people, and dispute among yourselves, its judgment is with God. He says: For God is the One who judges between you and sets forth the ruling regarding 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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And whatever you differ over, its ruling is with God,** Ibn Amr said in his hadith: He judges it, and Al-Harith said: God judges it.

And His statement: **That is God, my Lord, in Him I have relied,** means that He is saying to His Prophet Muhammad, may God bless him and grant him peace: Say to these polytheists that this one, whose attributes these are, is my Lord, not your gods that you call upon besides Him, who have no power over anything. **In Him I have relied** in my affairs, and to Him I have entrusted my means, and in Him I have put my trust. **And to Him I turn,** means: and to Him I return in my affairs and repent for my sins.

Tafsir al-Qurtubi

The Almighty's saying: **And whatever you differ over** is a narration of the saying of the Messenger of God, may God bless him and grant him peace, to the believers, meaning, and whatever the unbelievers from the People of the Book and the polytheists differed with you over regarding the matter of religion, then say to them, its ruling is up to God, not to you. And he ruled that the religion is Islam and nothing else, and the matters of the Shari'ah are only received from the statement of God. **That is God, my Lord** meaning, the One described by these attributes is my Lord alone, and in it is an implication: meaning, I said to them, O Muhammad, that is God who gives life to the dead and judges between those who differ. He is my Lord. **Upon Him I have relied** I depended, **and to Him I turn** I return.

Tafsir Ibn Kathir

God Almighty says, denouncing the polytheists for taking gods besides God and informing them that He is the true Guardian who alone should be worshipped, for He is the One who is able to revive the dead and He is able to do all things. Then He, the Almighty, says: **And whatever you differ over, its judgment is with God** meaning whatever matters you differ over, and this is general in all things. **Its judgment is with God** meaning He is the Judge in it with His Book and the Sunnah of His Prophet, may God bless him and grant him peace, as He, the Almighty, says: **So if you dispute over anything, refer it to God and the Messenger** "That is God, my Lord" meaning the Judge in all things. **Upon Him I have relied, and to Him I turn** meaning I return in all matters. And He, the Almighty, says: **Creator of the heavens and the earth** meaning their Creator and what is between them. **He has made for you mates from among yourselves** meaning from your kind and form, as a favor and favor to you. He made from your kind male and female. **And of the livestock mates** meaning He created for you from the livestock eight Pairs. And the saying of God the Most High: **He multiplies you therein** means He creates you therein, that is, in that creation in this manner. He continues to multiply you therein, males and females, creation after creation, generation after generation, and offspring after offspring of people and livestock. Al-Baghawi said: He multiplies you therein, meaning in the womb. And it was said: in the stomach. And it was said: in this aspect of creation. Mujahid said: offspring of people and livestock. And it was said: in has the meaning of the preposition *with*, meaning He multiplies you by it. **There is nothing like Him** means there is nothing like the Creator of all pairs, because He is the One, the Self-Sufficient, Who has no equal. **And He is the All-Hearing, the All-Seeing.** And the saying of God the Most High: **To Him belong the keys of the heavens and the earth.** This was explained in Surat Az-Zumar. The gist of that is that He is the Disposer of the affairs of them all. **He expands provision for whom He wills and restricts it** means He expands it for whom He wills and restricts it for whom He wills. And His is wisdom and perfect justice. **Indeed, He is Knowing of all things.**

Fath al-Qadir

10- **And whatever you differ over, its ruling is with God.** This is general and applies to everything in which the servants differ regarding matters of religion. Its ruling and referral is to God, who will judge it on the Day of Resurrection with His ruling and settle the dispute of those who dispute over it. At that time, the truthful will be distinguished from the false, and the group of Paradise and the group of Hell will be distinguished. Al-Kalbi said: And whatever you differ over: meaning, regarding matters of religion, its ruling is with God, who will decide it. Muqatil said: Some of the people of Mecca disbelieved in the Qur'an and some of them believed in it, so this verse was revealed. The consideration is the generality of the wording, not the specificity of the cause. It can be said: The meaning of His judgment is to God: that it is referred back to His Book, for it includes the judgment between His

Surat al-Shura 42:10

And whatever you differ over, its ruling is with God. That is God, my Lord. Upon Him I have relied, and to Him I turn.

servants in what they differ about, so the verse is general in every difference related to the matter of religion, that it is referred back to the Book of God. Similar to this is His saying: **But if you disagree about anything, refer it to God and the Messenger.** God Almighty has ruled that the religion is Islam, and that the Qur'an is true, and that the believers are in Paradise and the disbelievers are in Hell. However, since the disbelievers will not acknowledge that this is true except in the Hereafter, God promised them that on the Day of Resurrection. *That* is the judge with this judgment. "God is my Lord. In Him I have relied" I have relied on Him in all my affairs, not on anyone else, and I have entrusted Him with all my matters. **And to Him I turn** meaning I return in everything that befalls me, not to anyone else. **Creator of the heavens and the earth.** The majority read it in the nominative case as another predicate of that, or predicate of a deleted subject, or a subject and its predicate is what follows it, or an attribute of my Lord because the addition is pure, and **In Him I have relied and to Him I turn** is an interjection. Between the adjective and the noun it describes. Zayd ibn Ali read Fatir in the accusative case as an adjective for the noble noun in his statement, **To God**, and **what is between them** is an objection or a substitute for the ha' in **upon him** or **to him**. Al-Kisa'i permitted the accusative case as a vocative, and others permitted it as an expression of praise. Fatir is the Creator, the Innovator, and its investigation has been presented above.

Tafsir al-Baghawi

10. **And whatever you differ over**, of religious matters, **its judgment is with God**, He will decide and rule on the Day of Resurrection with the decisive decision that removes doubt. **That is God**, He is the One who will judge between the differing ones. **My Lord, in Him I have relied, and to Him I turn.**

Tafsir al-Baidawi

10- **And whatever you differ over** you and the disbelievers. **of anything** of worldly or religious matters. **The judgment thereof is with God** entrusted to Him. He distinguishes the truthful from the false by victory or by reward and punishment. And it was said, **And whatever you differ over** of ambiguous interpretation, refer it to the definitive part of God's Book. **That is God, my Lord; in Him I have relied** in the complexities of matters. **And to Him I turn** to Him I return in difficult matters.

Surat al-Shura 42:11

The Creator of the heavens and the earth. He has made for you mates from among yourselves and mates from the livestock. He multiplies you thereby. There is nothing like Him, and He is the Hearing, the Seeing.

Tafsir al-Jalalayn

11 - **The Creator of the heavens and the earth** their Creator **He has made for you from yourselves mates** as He created Eve from Adam's rib **and from the grazing livestock mates** males and females **He multiplies you** with the voiced letter, He creates you *therein* in the mentioned making, meaning He multiplies you because of it through procreation, and the pronoun refers to humans and grazing livestock in the dominant form **there is nothing like Him** the kaf is redundant because He, the Most High, has no equal **and He is the Hearing** of what is said **the Seeing** of what He does.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **The Creator of the heavens and the earth**, the Creator of the seven heavens and the earth.

As Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, his statement: **Creator of the heavens and the earth** he said: Creator.

And His statement: **And He has made for you mates from among yourselves** means, the Most High says: Your Lord has made you mates from among yourselves. And He, the Most High, said **from among yourselves** because He created Eve from Adam's rib, so he is from the men. **And from the livestock, mates** means, the Most High says: And He has made for you mates from among the livestock, two from the sheep, two from the goats, two from the camels, two from the cows, males and females, and from every kind of that. **He multiplies you therein** means He creates you from what He has made for you from your mates, and He gives you life from what He has made for you from the livestock.

The commentators differed on the meaning of His statement: **He creates you therein** in this context. Some of them said: The meaning of this is that He creates you therein.

Mention of those 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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **He scatters you therein**, he said: Generation after generation of people and livestock.

Muhammad bin Al-Muthanna told us, he said: Ahmad

told us, he said: Asbat told us, on the authority of Al-Suddi, his statement: **He creates you**, he said: He creates you.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, regarding his statement: **He will cause you to scatter therein**, he said: generation after generation of people and livestock.

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Mansur, that he said regarding this verse, **He creates you therein**, that is, He creates you.

Others said: Rather, its meaning is: He makes you live in it.

Mention of the one who said that: Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement: **He has made for you mates from among yourselves and mates from the livestock, multiplying you therein** means: He makes for you a livelihood in it by which you live.

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **He scatters you therein**. He said: He makes you live therein.

Bishr told us, he said: Yazid told us, he said: Sa'id told us, on the authority of Qatada, regarding his statement, **He scatters you therein**, he said: **Sustenance from God through which He sustains you**. Although these two statements differ in wording from their speakers, they may be interpreted as having the same meaning, which is that the speaker means by **He sustains you therein**, meaning: He gives you life through your living therein, just as He gives life to one who was not created by forming him and breathing life into him until he lives. The meaning of **God scatters the creation** has been explained previously with sufficient evidence that makes it unnecessary to repeat it.

His saying: **There is nothing like Him** has two meanings: One of them is that it means: He is not like anything, and the word *like* was introduced into the speech to emphasize the speech if the wording differs with it and with the letter *kaf*, and they have one meaning, as was said.

Once you are called something you hate

Then add to <ma>, which is a letter of denial, <in>, which is also a letter of denial, because the pronunciation is different between them, even though their meanings are the same, to emphasize the speech, as Aws ibn Hajar said:

My dead are like palm trunks covered with pouring rain.

Meaning: like palm trunks, and as the other said:

Saad bin Zaid: If you see their virtue, there is no one like them among the people.

The other: that its meaning is: There is nothing like

Surat al-Shura 42:11

The Creator of the heavens and the earth. He has made for you mates from among yourselves and mates from the livestock. He multiplies you thereby. There is nothing like Him, and He is the Hearing, the Seeing.

Him, and the kaf is the one that enters into the speech, like the rajaz poet's saying:

And the prayers are as if they are influential

So he added a kaf to the kaf to emphasize the comparison, as the other said:

The ghadaq on the road is smaller than an egg in a sieve

So he inserted the kaf with <about>, and we have explained this in a place other than this one with an explanation that is more eloquent than this explanation, so we made a concession in explaining it in this place.

And His statement: **And He is the All-Hearing, the All-Seeing**, He, the Most High, says, describing Himself with what He is, and He means Himself: The All-Hearing of what His creation utters, the All-Seeing of their deeds. Nothing of that is hidden from Him, and nothing of it escapes His knowledge. He encompasses all of it, examining its small and great things. **That every soul may be recompensed for what it has earned** (al-Jathiyah 45:22) of good or evil.

Tafsir al-Qurtubi

The Almighty's saying: **Creator of the heavens and the earth** is in the nominative case as an attribute of the name of God, or on the assumption that He is the Creator. The accusative case is permissible as a vocative, and the genitive case is a substitute for the ha' in (**upon Him**) and the Creator is the Initiator and the Maker, and it has been mentioned before. **He made for you mates from among yourselves** It was said that its meaning is females, and that He only said: (**from among yourselves**) because He created Eve from Adam's rib. Mujahid said: offspring after offspring. **And of the livestock, mates** means the eight that He mentioned in (**the livestock**), the male camels, cows, sheep, goats and their females. **He multiplies you therein** meaning He creates you and brings you up in it meaning in the womb. It was also said: in the belly. Al-Farra' and Ibn Kaysan said: (**in it**) means by it. Al-Zajjaj also said: The meaning of (**He multiplies you therein**) is He multiplies you by it, meaning He multiplies you, He makes you mates, meaning wives, because they are the cause of offspring. It was said that the ha' in (**in it**) For making, and it is indicated by (*making*), so it is as if he said: He creates you and multiplies you in making. Ibn Qutaybah: (**He multiplies you therein**) meaning in the pair, meaning He creates you in the wombs of females. And he said: And (*therein*) is in the womb, and there is a distance in it, because the womb is feminine and no male preceded it. **There is nothing like Him, and He is the All-Hearing, the All-Seeing**. It was said: The kaf is extra for emphasis, meaning there is nothing like Him. He said:

Salaiyat Kama Yuthvin

So he added a kaf to the kaf to emphasize the simile. It

was said that the similitude is an additional form of emphasis, and this is the saying of Tha'lab, like what a thing is, like the saying of God Almighty: **If they believe in the same as you believe in, then they are guided** (al-Baqarah 2:137). And in the wording of Ibn Mas'ud: **If they believe in what you believe in, then they are guided**. Aws bin Hajar said:

And the dead are like palm trunks covered by pouring rain

Any trunks, and whoever believes in this matter that God, the Exalted, in His greatness, majesty, kingdom, and the beauty of His names and attributes, does not resemble any of His creations nor is He likened to them, but rather it came from what the Shari'ah has applied to the Creator and the creation, so there is no similarity between them in the true meaning, since the attributes of the Eternal, the Exalted and Majestic, are unlike the attributes of the creation, since their attributes are inseparable from purposes and accidents, and He, the Most High, is far removed from that, rather He has always been with His names and attributes as we have explained in the most sublime book in explanation of the beautiful names of God, and sufficient in this is His true statement: **There is nothing like Him**. Some of the established scholars have said: Establishing an essence that is not likened to essences nor is devoid of attributes. Al-Wasiti, may God have mercy on him, added further clarification and said: There is no essence like Him, nor a name like His name, nor an action like His action, nor an attribute like His attribute except from the aspect of agreement of the word, and the eternal essence was made to have a modern attribute, just as it is impossible for the modern essence to have an ancient attribute, and all of this is the doctrine of the people of truth, the Sunnah and the community, may God be pleased with them! .

Tafsir Ibn Kathir

God Almighty says, denouncing the polytheists for taking gods besides God and informing them that He is the true Guardian who alone should be worshipped, for He is the One who is able to revive the dead and He is able to do all things. Then He, the Almighty, says: **And whatever you differ over, its judgment is with God** meaning whatever matters you differ over, and this is general in all things. **Its judgment is with God** meaning He is the Judge in it with His Book and the Sunnah of His Prophet, may God bless him and grant him peace, as He, the Almighty, says: **So if you dispute over anything, refer it to God and the Messenger** "That is God, my Lord" meaning the Judge in all things. **Upon Him I have relied, and to Him I turn** meaning I return in all matters. And He, the Almighty, says: **Creator of the heavens and the earth** meaning their Creator and what is between them. **He has made for you mates from among yourselves** meaning from your kind and form, as a favor and favor to you. He made from your kind

male and female. **And of the livestock mates** meaning He created for you from the livestock eight Pairs. And the saying of God the Most High: **He multiplies you therein** means He creates you therein, that is, in that creation in this manner. He continues to multiply you therein, males and females, creation after creation, generation after generation, and offspring after offspring of people and livestock. Al-Baghawi said: He multiplies you therein, meaning in the womb. And it was said: in the stomach. And it was said: in this aspect of creation. Mujahid said: offspring of people and livestock. And it was said: in has the meaning of the preposition *with*, meaning He multiplies you by it. **There is nothing like Him** means there is nothing like the Creator of all pairs, because He is the One, the Self-Sufficient, Who has no equal. **And He is the All-Hearing, the All-Seeing.** And the saying of God the Most High: **To Him belong the keys of the heavens and the earth.** This was explained in Surat Az-Zumar. The gist of that is that He is the Disposer of the affairs of them all. **He expands provision for whom He wills and restricts it** means He expands it for whom He wills and restricts it for whom He wills. And His is wisdom and perfect justice. **Indeed, He is Knowing of all things.**

Fath al-Qadir

11- **He made for you mates from among yourselves** meaning He created for you women from your own kind, or what is meant is Eve because she was created from Adam's rib. Mujahid said: offspring after offspring. **And of the livestock, mates** meaning He created for the livestock females from their own kind, or He created for you from the livestock types of males and females, and they are the eight that He mentioned in the livestock. **He multiplies you therein** meaning He spreads you out therein, from *dhar'* which means spreading, or He creates you and brings you into being. The pronoun in **He multiplies you therein** refers to the addressees and the livestock, except that it is mostly used for rational beings. The pronoun in *therein* refers to the making indicated by the verb, and it was said that it refers to what was mentioned about management. Al-Farra', Al-Zajaj and Ibn Kaysan said: The meaning of **He multiplies you therein** is "He multiplies you by making you mates because that is the cause of offspring. Ibn Qutaybah said: **He creates you therein**: meaning in the spouse. It was also said: **In the womb.** It was also said: **There is nothing like Him.** What is meant by mentioning the like here is the exaggeration of the negation by way of allusion, for if it is negated from someone who is suitable for it, then it is more appropriate to negate it from him: like their saying: **The like of you is not stingy, and others than you are not generous.** It was also said that the kaf is an additional letter for emphasis: meaning, **There is nothing like Him.** It was also said that the like is an additional letter, as Tha'lab and others said, as in his saying: **If they believe in the like of what you believe in,** meaning in what you believe in. From this is the saying of Aws ibn Hajar:

And the dead are like palm trunks covered by pouring rain

Like trunks, and the first is better, because metaphor is a door that is well-trodden by the Arabs and a familiar

path to them. From this comes the poet's saying:

There is no one like the young man Zuhair who can match his virtues.

Another said:

A man kills himself for the sake of Layla, even if he spends the night in despair because of Layla.

Another said:

Saad bin Zaid: If you see their virtue, there is no one like them among the people.

Ibn Qutaybah said: The Arabs use proverbs to replace the self, so they say: **Someone like me cannot be called this**, meaning that I cannot be called that. Abu al-Baqa' said, favoring the addition of the kaf: If it were not an addition, it would lead to the impossible, since the meaning would be: He has a likeness and there is no likeness for Him. There is a contradiction in that, because if He has a likeness, then there is a likeness for Him, and He is He, even though attributing a likeness to God Almighty is impossible. This is a good statement, but what he mentioned is refuted by what we mentioned about the speech being an external metaphor. Whoever understands this noble verse with the right understanding and contemplates it with the right contemplation will proceed with it when those who differ about the attributes differ in a clear, pure way. And his insight will increase if he contemplates the meaning of His statement: **And He is the All-Hearing, the All-Seeing.** For this affirmation, after that negation of the likeness, includes the coolness of certainty, the healing of the chests, and the quenching of the hearts. So, O seeker of truth, appreciate the value of this luminous argument and strong proof, for with it you destroy many innovations and smash the heads of misguidance, and humiliate groups of those who are pretentious, especially if you add to it the statement of God Almighty: **And they do not encompass Him in knowledge.** For then you have taken hold of both ends of the rope. What they call theology and theology:

Leave the loot that was shouted at in its rooms, but what is the talk of the camels?

Tafsir al-Baghawi

11. "The Creator of the heavens and the earth has made for you mates from among yourselves," like your creation, wives. It was said that He only said (**from among yourselves**) because He created Eve from Adam's rib. "And of the grazing livestock, mates," different kinds, males and females. "He multiplies you, **creates you**, in it," meaning in the womb. It was also said that it was in the stomach. It was also said that it was in this manner of creation. Mujahid said: generation after generation of people and grazing livestock. It was also said that (*in*) has the meaning of the preposition "with," meaning that He multiplies you thereby. It was also said that it means that He multiplies you through marriage. "There is nothing like Him, (**like**) is a relative clause, meaning that He is not like anything, so the word like was introduced for

Surat al-Shura 42:11

The Creator of the heavens and the earth. He has made for you mates from among yourselves and mates from the livestock. He multiplies you thereby. There is nothing like Him, and He is the Hearing, the Seeing.

emphasis, like His statement, If they believe in the like of that which you believe in" **Al-Baqarah 2:137**. It was also said that the preposition "kaf" is a relative clause, meaning that there is nothing like Him. Ibn Abbas, may God be pleased with him, said that it has no equivalent. And He is the All-Hearing, the All-Seeing.

Tafsir al-Baidawi

11- "The Creator of the heavens and the earth **is another predicate for that**" or a subject whose predicate is its predicate. "He made for you **and it was read in the accusative case as a substitute for the pronoun or description of to God**". "From yourselves" is from your kind. "Women" is women. "And from the livestock, wives" meaning, He created for the livestock from their kind, or He created for you from the livestock types or males and females. "He multiplies you **is from dhar' which is spreading, and in its meaning are scattering and scattering and the pronoun in the first case refers to people, and the livestock**" is to make the rational ones addressed predominantly. "In it" in this management, which is making people and livestock have offspring between them, so it is like a source for spreading and multiplying. "There is nothing like Him" means there is nothing like Him that can match or be compatible with Him. What is meant by "like Him" is His essence, as in their saying: "The likes of you cannot do such-and-such," with the intention of exaggerating in negating it from Him, because if it is negated from someone who is compatible with Him and takes his place, then it is more appropriate to negate it from Him. Similar to this is the saying of Ruqayqah bint Saifi about giving water to Abd al-Muttalib: "Behold, among them is the pure and good in and of itself. **Whoever said that the kaf is redundant in it perhaps meant that it gives the meaning of** there is nothing like Him," but it is more emphatic for what we have mentioned. It was said that "like Him" is His description, meaning there is no description like His description. "And He is the All-Hearing, the All-Seeing" of everything that He hears and sees.

Surat al-Shura 42:12

To Him belong the keys of the heavens and the earth. He extends provision to whom He wills and restricts it. Indeed, He is Knowing of all things.

Tafsir al-Jalalayn

12 - **To Him belong the keys of the heavens and the earth** the keys to their treasures of rain, plants, and other things. **He expands provision** He expands it **for whomever He wills** as a test **and restricts it** He restricts it for whomever He wills as a trial. **He is Knowing of all things.**

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means by His saying: **To Him belong the keys of the heavens and the earth**, that He has the keys to the treasures of the heavens and the earth, and in His hand are the locks and keys of good and evil. Whatever mercy He opens, none can withhold it, and whatever mercy He withholds, none can release it after Him.

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, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **He has the keys of the heavens and the earth.** He said: Keys in Persian.

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **He has the keys to the heavens and the earth.** He said: The keys to the heavens and the earth. And similarly, on the authority of al-Hasan.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **He has the keys to the heavens and the earth.** He said: The treasures of the heavens and the earth.

And His statement: **He expands provision for whom He wills and restricts it** means: He expands His provision and His grace for whom He wills of His creation, and He expands it for him, and increases his wealth and makes him rich. And He restricts: and He is stingy for whom He wills of them, so He makes him tight and impoverishes him. **Indeed, He is Knowing of all things** means: God, the Blessed and Exalted, is aware of everything He does of His expansion for whom He expands, and His restriction for whom He restricts, and who of His creation is better for whom He corrupts in provision, and who is better for whom He restricts and corrupts, and other matters. He is All-Knowing, and nothing is hidden from Him regarding expansion and restriction and other matters of the good management

of His creation.

God Almighty says: "So to Him who has the keys of the heavens and the earth, whose description is as I have described to you in these verses, O people, so long for Him, and worship Him, devoting your religion to Him alone, not to idols, gods, and statues, which have no power to harm or benefit you."

Tafsir al-Qurtubi

The Almighty's saying: **To Him belong the keys of the heavens and the earth.** This was previously explained in *Az-Zumar*. An-Nahhas: **And He who possesses the keys possesses the treasures.** The key is called *iqid*, and its plural is not in accordance with the rules, like *mahasin*, and the singular is *hasan*. "He expands provision for whom He wills and restricts it. Indeed, He is Knowing of all things." This was also previously mentioned in more than one place.

Tafsir Ibn Kathir

God Almighty says, denouncing the polytheists for taking gods besides God and informing them that He is the true Guardian who alone should be worshipped, for He is the One who is able to revive the dead and He is able to do all things. Then He, the Almighty, says: **And whatever you differ over, its judgment is with God** meaning whatever matters you differ over, and this is general in all things. **Its judgment is with God** meaning He is the Judge in it with His Book and the Sunnah of His Prophet, may God bless him and grant him peace, as He, the Almighty, says: **So if you dispute over anything, refer it to God and the Messenger** "That is God, my Lord" meaning the Judge in all things. **Upon Him I have relied, and to Him I turn** meaning I return in all matters. And He, the Almighty, says: **Creator of the heavens and the earth** meaning their Creator and what is between them. **He has made for you mates from among yourselves** meaning from your kind and form, as a favor and favor to you. He made from your kind male and female. **And of the livestock mates** meaning He created for you from the livestock eight Pairs. And the saying of God the Most High: **He multiplies you therein** means He creates you therein, that is, in that creation in this manner. He continues to multiply you therein, males and females, creation after creation, generation after generation, and offspring after offspring of people and livestock. Al-Baghawi said: He multiplies you therein, meaning in the womb. And it was said: in the stomach. And it was said: in this aspect of creation. Mujahid said: offspring of people and livestock. And it was said: in has the meaning of the preposition *with*, meaning He multiplies you by it. **There is nothing like Him** means there is nothing like the Creator of all pairs, because He is the One, the Self-Sufficient, Who has no equal. **And He is the All-Hearing, the All-Seeing.** And the saying of God the Most High: **To Him belong the keys of the heavens and the earth.** This was explained in Surat Az-Zumar. The gist of that is that He is the Disposer of the affairs of them all. **He expands provision for whom He wills and restricts it** means He expands it for whom He wills and

Surat al-Shura 42:12

To Him belong the keys of the heavens and the earth. He extends provision to whom He wills and restricts it. Indeed, He is Knowing of all things.

restricts it for whom He wills. And His is wisdom and perfect justice. **Indeed, He is Knowing of all things.**

Fath al-Qadir

12- **To Him belong the keys of the heavens and the earth** meaning their treasures or keys. This has been explained previously in Surat Az-Zumar, which is the plural of *iqlid*, which is the plural of *meftah* contrary to the norm. An-Nahhas said: He who owns the keys owns the treasures. Then, when He, the Most High, mentioned that in His hand are the keys of the heavens, He mentioned expansion and contraction after that, saying: **He expands provision for whom He wills and restricts it** meaning He expands it for whom He wills of His creation and restricts it for whom He wills. **Indeed, He is Knowing of all things** of things. Nothing is hidden from Him. His encompassing knowledge of everything includes His knowledge of the obedience of the obedient and the disobedience of the disobedient. He rewards each according to what he deserves of good and evil.

Ahmad, Al-Tirmidhi **who authenticated it**, Al-Nasa'i, Ibn Jarir, Ibn Al-Mundhir and Ibn Mardawayh narrated on the authority of Abdullah ibn Amr that he said: "The Messenger of God (peace and blessings of God be upon him) came out to us with two books in his hand and said: 'Do you know what these two books are?' We said: 'No, unless you tell us, O Messenger of God.' He said to the one in his right hand: 'This is a book from the Lord of the Worlds with the names of the people of Paradise, the names of their fathers and their tribes. Then he made it complete for the last of them, so nothing will be added to them or taken away from them ever.' Then he said to the one in his left: 'This is a book from the Lord of the Worlds with the names of the people of Hellfire, the names of their fathers and their tribes. Then he made it complete for the last of them, so nothing will be added to them or taken away from them ever.' His companions said: 'Then what is the point of working, O Messenger of God, if a matter has already been completed?' He said: 'Make yourselves steadfast and come close, for the one in Paradise will have his final deeds done by the people of Paradise, even if he did whatever he did. And the one in Hellfire will have his final deeds done by the people of Hellfire, even if he did whatever he did.' The Messenger of God (peace and blessings of God be upon him) put his hands together and threw them down, then said: 'Your Lord has completed His servants; a group will be in Paradise and a group will be in the Blaze.'" Al-Tirmidhi said after narrating it: A good, authentic, rare hadith. Ibn Jarir narrated part of it on the authority of Ibn Amr, with a chain of transmission ending with him. Ibn Jarir said: This chain of transmission ending with him is more likely to be correct. I say: Rather, the chain of transmission ending with him is more likely to be correct, because a trustworthy person narrated it in the Prophet's Mosque, and he also narrated it with an authentic addition from a sahih chain of transmission. The chain of transmission ending with him is strengthened by what Ibn Mardawayh narrated on the authority of Al-Baraa',

who said: "The Messenger of God (peace and blessings of God be upon him) came out to us with a book in his hand, looking into it. We said: Look at him, how can he be, while he is illiterate and cannot read? So the Messenger of God (peace and blessings of God be upon him) taught it to us and said: This is a book from the Lord of the Worlds with the names of the people of Paradise and the names of their tribes, with no additions or subtractions from them. He said: A group will be in Paradise and a group will be in the Blaze. Your Lord has finished with the deeds of His servants."

Tafsir al-Baghawi

12. **To Him belong the keys of the heavens and the earth**, the keys to sustenance in the heavens and the earth. Al-Kalbi said: rain and plants. **He expands provision for whom He wills and restricts it**, because the keys to sustenance are in His hand, **Indeed, He is Knowing of all things.**

Tafsir al-Baidawi

12- **To Him belong the keys of the heavens and the earth** their treasures. **He expands provision for whom He wills and restricts it** He expands and restricts it according to His will. **Indeed, He is Knowing of all things** He does it as it should be.

Surat al-Shura 42:13

He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - [saying], **Establish the religion and do not be divided therein**. Difficult for the polytheists is that to which you invite them. God chooses for Himself whom He wills and guides to Himself whoever turns [to Him]

Tafsir al-Jalalayn

13 - **He has ordained for you of religion what He enjoined upon Noah** he is the first of the prophets of the Sharia **and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein** This is the project recommended and revealed to Muhammad, may God bless him and grant him peace, which is monotheism *great great for the polytheists what you invite them to of monotheism* **God chooses for Himself to monotheism whoever He wills and guides to Himself whoever turns back** accepts to His obedience

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Your Lord has ordained for you, O people, of the religion that which He enjoined upon Noah to do, and that which We have revealed to you**, meaning to His Prophet Muhammad, peace and blessings be upon him: "And He has ordained for you of the religion which We have revealed to you, O Muhammad, and We have commanded you with it, and that which We enjoined upon Abraham, Moses, and Jesus - to establish the religion." He says: He has ordained for you of the religion, that you establish the religion. So if that is the meaning of the statement, it is in the accusative case as a translation of *what* in His statement: **what He enjoined upon Noah**. It is also permissible for it to be in the genitive case in response to the *ha'* in His statement: **with it**, and as an explanation of it, so the meaning of the statement in that case would be: He has ordained for you of the religion that which He enjoined upon Noah, that you establish the religion and do not be divided therein. It is also permissible for it to be in the nominative case as a new sentence, so the meaning of the statement in that case would be: He has ordained for you of the religion that which He enjoined, which is that you establish the religion. Since the meaning of the words is what I have described, it is known that what all these prophets recommended was one recommendation, which is to establish the true religion, and not to be divided in it.

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

Mention of those who said that: Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us,

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, his statement: **What He enjoined upon Noah** he said: What He enjoined upon you and His prophets, all of them are one religion.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **He has ordained for you of religion what He enjoined upon Noah**, he said: It is the entire religion.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **He has ordained for you of religion what He enjoined upon Noah** Noah was sent when he was sent with the law to make permissible what is permissible and to forbid what is forbidden, **and what We enjoined upon Abraham, Moses, and Jesus**.

Muhammad told us, he said: Ahmad told us, he said: Ibn Thaur told us, on the authority of Muammar, on the authority of Qatada: **He has ordained for you of religion what He enjoined upon Noah**. He said: What is lawful and what is unlawful.

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: **He has ordained for you of religion what He enjoined upon Noah...** to the end of the verse. He said: What has been said to you is sufficient for you.

What he meant by his saying: **Establish the religion** is that you should act according to what was prescribed and imposed for you, as we have explained previously in his saying: **Establish the prayer**.

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

Mention of those 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: **Establish the religion**, he said: Work according to it.

His statement: **And do not be divided therein** means: Do not differ in the religion that you have been commanded to uphold, as the parties differed before you.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And do not be divided therein** means that division is destruction, and that the group is trustworthy.

And His statement: **It is difficult for the polytheists what you call them to**, God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: It is difficult for the polytheists among your people, O Muhammad, what you call them to of sincere worship of God, singling Him out as divinity, 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?

Surat al-Shura 42:13

He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - [saying], "Establish the religion and do not be divided therein." Difficult for the polytheists is that to which you invite them. God chooses for Himself whom He wills and guides to Himself whoever turns [to Him]

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **The polytheists found what you are calling them to difficult.** He said: The polytheists rejected it, and the testimony that there is no god but God was difficult for them, so Satan and his soldiers confronted it, but God, the Blessed and Exalted, refused to do anything except carry it out, support it, triumph over it, and make it prevail over those who opposed it.

And His saying: **God chooses for Himself whom He wills and guides to Himself whoever turns back** means: God chooses for Himself whomever He wills from among His creation, and chooses for Himself and His guardianship whomever He loves.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **God chooses for Himself whom He wills and guides to Himself whoever turns back [to Him]**, meaning: He guides to work in obedience to Him and follows the truth with which He sent His Prophet, may the peace and blessings of God be upon him, whoever turns to His obedience and repents from His sins.

As Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **And He guides to Him whoever turns back:** whoever turns to obeying God.

Tafsir al-Qurtubi

The Almighty's saying: **He has ordained for you of religion what He enjoined upon Noah.** There are two issues in this:

The first: The Most High's saying: **He has ordained for you of the religion** meaning He who has the keys of the heavens and the earth has ordained for you of the religion what He ordained for the people of Noah, Abraham, Moses, and Jesus. Then He explained that with His saying: **That you establish the religion** which is the monotheism of God and obedience to Him, and belief in His Messengers and Books and in the Day of Judgment, and in all the things by which a man establishes a Muslim. He did not mean the laws that are in the interests of nations in their good conditions, for they are different and varied. God Almighty said: **To each of you We prescribed a law and a method** (al-Ma'idah 5:48), and we have already discussed this.

The meaning of **He ordained** is to guide, clarify, and explain the paths. He ordained for them **He ordained** a law, meaning He enacted a law. The legislator is the greatest road. The house is ordained if it is on a direct road. The camels are ordained if you allow them to have access to the law. The hide is ordained if you skin it. Jacob said: If you split what is between the two men. He said: And I heard it from Umm al-Hamaris al-Bakriyyah. And I began this matter with an initiation, meaning I entered into it: **That you establish** The word *religion an* is in the nominative case, based on the assumption that what He commanded Noah to do is to establish the religion. It is stopped on this basis at *Jesus*. It has also been said that it is accusative, meaning that He has prescribed for you the establishment of the religion. It has also been said that it is genitive in place of the *ha* in *bihi*, as if he said: establish the religion with him. It is not stopped on *Jesus* on these two basis. It is permissible for *an* to be explanatory, like: walk, so it has no place in the parsing.

Second: Judge Abu Bakr Ibn Al-Arabi said: It is proven in the authentic hadith that "the Prophet, may God bless him and grant him peace, said in the famous great hadith of intercession: But go to Noah, for he is the first messenger whom God sent to the people of the earth. So they go to Noah and say to him: You are the first messenger whom God sent to the people of the earth..." This is correct and there is no problem with it, just as Adam was the first prophet without problem, because Adam had no one with him except his sons, and no obligations were imposed on him nor were prohibitions legislated for him. Rather, it was a warning about some matters and limited to the necessities of life, and taking into account the duties of life and survival. The period was established with Noah, so God sent him with the prohibition of mothers, daughters, and sisters, and imposed duties on him and clarified to him the etiquette in religions. This continued to be confirmed by the messengers and supported by the prophets, may God's prayers be upon them, one after the other and one law after another, until God sealed it with the best of religions, our religion, on the tongue of the most honorable of messengers, our Prophet Muhammad, may God bless him and grant him peace. So the meaning was: We have enjoined upon you, O Muhammad, and Noah one religion, meaning in the fundamentals. The Sharia does not differ in it, and they are monotheism, prayer, zakat, fasting, Hajj, drawing closer to God through righteous deeds, and drawing near to Him through that which returns the heart and limbs to Him, and truthfulness and fulfilling the covenant, fulfilling the trust, and maintaining kinship ties, and forbidding disbelief, killing, adultery, and harming people however you do, and assaulting animals however you go, and intruding on baseness and that which leads to breaching honor, all of this is prescribed as one religion and a united nation, and it did not differ on the

tongues of the prophets even if their numbers differed, and that is the saying of the Most High: **Establish the religion and do not be divided therein** meaning make it established, meaning always continuous, preserved, and stable without disagreement or disturbance in it, so among people there are those who fulfilled that and among them there are those who broke it, **And whoever breaks it only breaks it to the detriment of his own soul** (al-Fath 48:10). And the Sharia differed beyond this in meanings according to what God wanted, and what the interest required and wisdom required to be placed in the times for the nations, and God knows best. Mujahid said: God never sent a prophet except that He commanded him to establish prayer and give Zakat and acknowledging obedience to God, for that is the religion that He has prescribed for them. Al-Walibi said this on the authority of Ibn Abbas, and it is the opinion of Al-Kalbi. Qatada said: It means making permissible what is permissible and forbidding what is forbidden. Al-Hakam said: It makes mothers, sisters and daughters forbidden. What Al-Qadi mentioned includes these sayings and adds to them. He specifically mentioned Noah, Abraham, Moses and Jesus because they are the masters of the laws.

God the Almighty said: **That to which you invite them** of monotheism and rejection of idols was difficult for them. Qatada said: The testimony that there is no god but God was difficult for the polytheists and they found it difficult, and Satan and his soldiers were fed up with it. But God the Almighty refused to do anything but support it, exalt it, and make it prevail over those who opposed it. Then He said: **God chooses for Himself whom He wills** meaning He selects, and choosing means choosing, meaning He chooses for monotheism whomever He wills. **And guides to Himself whoever turns back** meaning He appoints a successor for His religion whoever returns to Him.

Tafsir Ibn Kathir

God says to this nation: **He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad]** So He mentioned the first of the messengers after Adam, peace be upon him, which is Noah, peace be upon him, and the last of them is Muhammad, may God bless him and grant him peace. Then He mentioned among them those of strong resolve, which are Abraham, Moses, and Jesus, son of Mary. This verse includes the mention of the five, just as the verse of Al-Ahzab included them in His statement, the Most High: **And [mention] when We took from the prophets their covenant, and from you, and from Noah, Abraham, Moses, and Jesus, son of Mary** The verse. The religion that all the messengers brought is the worship of God alone, with no partner or associate, as God, the Almighty, said: **And We did not send before you any messenger except that We revealed to him, 'There is no deity except Me, so worship Me.'** In the hadith: **We, the prophets, are children of one religion**, meaning the common denominator among them is the worship of God alone, with no partner or associate, even if their laws and methods differed, as God, the Almighty, says:

To each among you We prescribed a law and a method. That is why God, the Almighty, says here: **Establish the religion and do not be divided therein**, meaning God, the Almighty, commanded all the prophets, peace and blessings be upon them, to unite and be united. And He forbade them from division and disagreement. God, the Almighty, says: **Grievous is that to which you invite them**, meaning it was difficult for them and they rejected what you, O Muhammad, invite them to of monotheism. Then He, the Most High, said: **God chooses for Himself whom He wills and guides to Himself whoever turns back [to Him]**. That is, He is the One who decrees guidance for those who deserve it and decrees misguidance for those who choose it over the path of righteousness. For this reason, the Most High said: **And they did not differ except after knowledge had come to them.** That is, their opposition to the truth came after it had reached them and the proof had been established against them. What drove them to do that was nothing but transgression, stubbornness, and hardship. Then the Most High said: **And had it not been for a word that preceded from your Lord for a specified term.** That is, had it not been for the previous word from God, the Most High, to grant the servants respite by establishing their account until the Day of Judgment, He would have hastened the punishment upon them in this world quickly. And His, the Most High, said: **And indeed, those who were given the Scripture after them**, meaning the later generation after the first century that denied the truth, **are in disquieting doubt about it.** That is, they are not certain about their matter and faith, but rather they imitate their fathers and forefathers without proof or evidence, and they are confused about their matter, disquieting doubt, and widespread dissension.

Fath al-Qadir

The address in His statement: 13- **He has ordained for you of religion** for the nation of Muhammad, may God bless him and grant him peace: meaning, He has made clear and explained to you of religion **what He enjoined upon Noah** of monotheism, the religion of Islam, and the fundamentals of the Sharia on which the messengers did not differ and which the books agreed upon, **and that which We have revealed to you** of the Qur'an, the Sharia of Islam, and disavowal of polytheism. The expression for it is with the relative pronoun to magnify its importance, and He specified what He legislated for our Prophet, may God bless him and grant him peace, by revelation, even though what comes after it and before it is mentioned as a recommendation to clearly state his message, **and what We enjoined upon Abraham, Moses, and Jesus** of what the Sharia agreed upon. Then He explained what He enjoined upon these people, saying: **and what We enjoined upon Abraham, Moses, and Jesus** of what the Sharia agreed upon. Then He explained what He commanded them to do, saying: **Establish the religion**, meaning the Oneness of God, belief in Him, obedience to His messengers, and acceptance of His laws. *An* is the verbal noun, and it and what follows it are in the nominative case as report of a deleted subject, as if it were said: **What is that which God has prescribed?** So it was said: It is the establishment of the religion. Or it is in the accusative case as a substitute for the relative pronoun, or in the genitive

Surat al-Shura 42:13

He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - [saying], "Establish the religion and do not be divided therein." Difficult for the polytheists is that to which you invite them. God chooses for Himself whom He wills and guides to Himself whoever turns [to Him]

case as a substitute for the religion, or it is the explanatory particle, because the meaning of *said* precedes it. Muqatil said: It means monotheism. Mujahid said: God never sent a prophet except that He commanded him to establish prayer, pay zakat, and acknowledge obedience to God. This is His religion that He prescribed for them. Qatadah said: It means making permissible what is permissible and forbidding what is forbidden. He specifically mentioned Abraham, Moses, and Jesus with our Prophet, peace and blessings be upon them, because they are the masters of the laws. Then, when He, the Almighty, commanded them to establish the religion, He forbade them from differing therein, saying: {And do not be divided therein}, meaning, do not differ in monotheism, belief in God, obedience to His messengers, and acceptance of His laws. These are matters on which the laws are agreed upon and the religions are in agreement, so it is not appropriate to differ in such matters. This does not include the branches of issues in which evidence differs, indications conflict, and understandings diverge, as these are areas of independent reasoning and disagreement. Then, the Almighty mentioned that what He legislated of the religion was difficult for the polytheists, saying: {Difficult for the polytheists is that to which you invite them}, meaning, what you invite them to of monotheism and rejection of idols was great and difficult for them. Qatadah said: The testimony that there is no god but God alone was difficult and hard for the polytheists, and Satan and his soldiers were fed up with it, but God refused except to support it, elevate it, make it prevail, and grant it victory over those who opposed it. Then He singled out His saints, saying: **God chooses for Himself whom He wills.** That is, He selects. Choosing means choosing, and the meaning is: He chooses for His unification and entry into His religion whomever He wills from among His servants. **And guides to Himself whoever turns back.** That is, He guides to His religion and selects for His worship whoever returns to His obedience and accepts His worship.

Tafsir al-Baghawi

13. The Almighty said: **He has ordained for you of religion,** He explained and prescribed for you, **what He enjoined upon Noah,** who was the first of the prophets of the Sharia. Mujahid said: We have enjoined upon you and him, O Muhammad, one religion. **And that which We have revealed to you,** of the Qur'an and the laws of Islam, **and that which We enjoined upon Abraham and Moses and Jesus,** and they differed regarding the interpretation of the verse: Qatada said: The permissibility of what is permissible and the prohibition of what is prohibited. Al-Hakam said: The prohibition of mothers, daughters, and sisters.

Mujahid said: God did not send a prophet without

commanding him to establish prayer, pay zakat, and acknowledge God by obeying Him. This is His religion that He legislated for them.

It was said: It is monotheism and disavowal of polytheism. It was also said: It is what was mentioned after, which is His statement: **Establish the religion and do not be divided therein.** God sent all the prophets to establish the religion, harmony and unity, and to abandon division and opposition.

The polytheists find hard what you call them to, of monotheism and rejection of idols. Then He said: **God chooses for Himself whomever He wills,** selects for Himself from among His servants whomever He wills, **and guides to Himself whoever turns back,** who accepts His obedience.

Tafsir al-Baidawi

13- **He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham, Moses, and Jesus.** That is, He has ordained for you of religion the religion of Noah and Muhammad, peace be upon them, and what came between them of masters of religions. It is the common foundation between them, which is explained by His statement: **Establish the religion.** It is belief in what must be believed and obedience in the rulings of God. Its place is in the accusative case as a substitute for the object of **He enjoined**, or in the nominative case as a resumption as if it were an answer to **what is that which is enjoined**, or in the genitive case as a substitute for the *ha* of it. **And do not be divided therein.** And do not differ regarding this foundation. As for the branches of the religions, they are different, as He said: **To each of you We prescribed a law and a method.** "Grief upon the polytheists" is difficult for them. "What you call them to" of monotheism. "God chooses for Himself whom He wills. He brings to Himself," and the pronoun refers to what you call them to or to the religion. "And guides to it" by allusion and guidance. "Whoever repents" will be accepted.

Surat al-Shura 42:14

And they did not become divided except after knowledge had come to them, out of envy between themselves. And had it not been for a word that preceded from your Lord for a specified term, it would have been concluded between them. And indeed, those who were inherited the Scripture after them are in disquieting doubt about it.

Tafsir al-Jalalayn

14 - **And they did not become divided** the people of religions in religion, by some believing in monotheism and some disbelieving in it **except after knowledge had come to them** of monotheism **out of envy** on the part of the disbelievers (among themselves. And had it not been for a word that preceded from your Lord) delaying the recompense **to a specified term** on the Day of Resurrection **it would have been judged between them** by the punishment of the disbelievers in this world **and indeed, those who inherited the Scripture after them** and they are the Jews and Christians **are in disturbing doubt about it** of Muhammad, may God bless him and grant him peace () placed in disbelief.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The polytheists did not become divided in their religions and become parties except after knowledge had come to them that what God had commanded them to do, and with which He had sent Noah, was to establish the true religion, and that you should not become divided therein.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And they did not become divided until after knowledge had come to them.** So he said: Beware of division, for it is destruction. **Out of envy among themselves.** He says: Out of envy and hostility from some of you against others for the sake of worldly gain. **And had it not been for a word that preceded from your Lord for a specified term.** God Almighty says: And had it not been for a word that preceded, O Muhammad, from your Lord, He would not have hastened the punishment upon them, but He delayed it until a specified term, and that specified term, as He mentioned, is the Day of Resurrection.

Mention of those who said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, **And had it not been for a word that preceded from your Lord for a specified term**, he said: The Day of Resurrection.

His statement: **It will be judged between them** means: Your Lord will finish judging between these people who differed about the truth with which He sent His Prophet Noah after they had learned about it, by destroying the people of falsehood among them and

making the people of truth prevail over them.

And His statement: **And those who inherited the Scripture after them** means: And those to whom God gave His Book, the Torah and the Gospel, after these people who differed about the truth, **are in disquieting doubt about it** means: They are in disquieting doubt about the religion that God enjoined upon Noah, and revealed to you, O Muhammad, and commanded you to establish.

In a similar vein to what we said about the meaning of his statement: **And those who inherited the Scripture after them**, he said: The people of interpretation.

Mention of those who said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, his statement: **And those who inherited the Scripture after them** he said: The Jews and the Christians.

Tafsir al-Qurtubi

And they did not become divided, Ibn Abbas said: meaning the Quraysh, **except after knowledge had come to them** Muhammad, peace and blessings of God be upon him. They wished that a prophet would be sent to them. The evidence for this is the Almighty's statement in Surat Fatir 35: **And they swore by God their most solemn oaths that if there came to them a warner** (Fatir 35:42), a prophet. And He said in Surat al-Baqarah 2: **But when there came to them that which they recognized, they disbelieved in it** (al-Baqarah 2:89), as was explained there. And it was said: the name of the previous prophets, for they differed among themselves when the period had been long, so some people believed and some people disbelieved. And Ibn Abbas also said: meaning the People of the Book. His evidence for this is in Surat Al-Munfikin: **And those who were given the Scripture did not become divided except after there came to them clear proof** (al-Bayyinah 98:4). So the polytheists said: Why was he singled out for prophethood? And the Jews envied him when he was sent, and so did the Christians, **out of envy among themselves**, meaning envy from some of them against others, seeking leadership. So their division was not due to a deficiency in eloquence and arguments, but rather to envy, injustice, and preoccupation with the world. **And had it not been for a word that preceded from your Lord**, in delaying the punishment for these people, **until a specified term**, it was said: the Resurrection, because of the Most High's statement: **Rather, the Hour is their appointed time** (al-Qamar 54:46). And it was said: until the term in which He decreed their punishment, **it would have been decided between them**, meaning between those who believed and those who disbelieved in the punishment's descent. **And indeed, those who were given the Scripture**, meaning the Jews and Christians, **after them**, meaning after those who differed about the truth, **are in disquieting doubt about it**, about what the prophets recommended, and the Scripture here is the Torah and the Gospel. And it was said: **Indeed, those who were given the Scripture**, Quraysh, **after them**, after the Jews and Christians, **are in doubt** about the Qur'an or about Muhammad. Mujahid said: The

Surat al-Shura 42:14

And they did not become divided except after knowledge had come to them, out of envy between themselves. And had it not been for a word that preceded from your Lord for a specified term, it would have been concluded between them. And indeed, those who were inherited the Scripture after them are in disquieting doubt about it.

meaning of **after them** is before them. It means by the polytheists of Mecca, namely the Jews and Christians.

Tafsir Ibn Kathir

God says to this nation: **He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad]** So He mentioned the first of the messengers after Adam, peace be upon him, which is Noah, peace be upon him, and the last of them is Muhammad, may God bless him and grant him peace. Then He mentioned among them those of strong resolve, which are Abraham, Moses, and Jesus, son of Mary. This verse includes the mention of the five, just as the verse of Al-Ahzab included them in His statement, the Most High: **And [mention] when We took from the prophets their covenant, and from you, and from Noah, Abraham, Moses, and Jesus, son of Mary** The verse. The religion that all the messengers brought is the worship of God alone, with no partner or associate, as God, the Almighty, said: **And We did not send before you any messenger except that We revealed to him, 'There is no deity except Me, so worship Me.'** In the hadith: **We, the prophets, are children of one religion**, meaning the common denominator among them is the worship of God alone, with no partner or associate, even if their laws and methods differed, as God, the Almighty, says: **To each among you We prescribed a law and a method.** That is why God, the Almighty, says here: **Establish the religion and do not be divided therein**, meaning God, the Almighty, commanded all the prophets, peace and blessings be upon them, to unite and be united. And He forbade them from division and disagreement. God, the Almighty, says: **Grievous is that to which you invite them**, meaning it was difficult for them and they rejected what you, O Muhammad, invite them to of monotheism. Then He, the Most High, said: **God chooses for Himself whom He wills and guides to Himself whoever turns back [to Him].** That is, He is the One who decrees guidance for those who deserve it and decrees misguidance for those who choose it over the path of righteousness. For this reason, the Most High said: **And they did not differ except after knowledge had come to them.** That is, their opposition to the truth came after it had reached them and the proof had been established against them. What drove them to do that was nothing but transgression, stubbornness, and hardship. Then the Most High said: **And had it not been for a word that preceded from your Lord for a specified term.** That is, had it not been for the previous word from God, the Most High, to grant the servants respite by establishing their account until the Day of Judgment, He would have hastened the punishment upon them in this world quickly. And His, the Most High, said: **And indeed, those who were given the Scripture after them**, meaning the later generation after the first century that denied the truth, **are in disquieting doubt about it.** That

is, they are not certain about their matter and faith, but rather they imitate their fathers and forefathers without proof or evidence, and they are confused about their matter, disquieting doubt, and widespread dissension.

Fath al-Qadir

Then when He, the Most High, mentioned what He had prescribed for them of establishing the religion and not dividing it, He mentioned what had occurred in the division and disagreement, saying: 14- **And they did not become divided except after knowledge had come to them.** That is, they did not become divided except out of knowledge that division was misguidance, so they did that division out of transgression among themselves, seeking leadership and intense zeal. It was said that what was meant was the Quraysh, who became divided after knowledge had come to them, which was Muhammad, may God bless him and grant him peace, **out of transgression** against him. They used to say what God related about them in His saying: **And they swore by God with their most solemn oaths that if a warner came to them** *verse*, and in His saying: **But when there came to them that which they recognized, they disbelieved in it.** It was said that what was meant was the nations of the previous prophets, and that they differed **among themselves** when the period had passed, so some people believed and some people disbelieved. It was said that it was the Jews and Christians in particular, as in His saying: **And those who were given the Scripture did not become divided except after there came to them clear evidence**, "And had it not been for a word that preceded from the **Your Lord** which is delaying the punishment **until a specified term** which is the Day of Resurrection as in His statement: **Rather, the Hour is their appointed time** It was also said that it refers to the term that God had decreed for their punishment in this world with killing, captivity, humiliation and subjugation **for it would have been decided between them** meaning that it would have been decided between them with the punishment being brought down upon them immediately. It was also said that it would have been decided between those among them who believed and those who disbelieved with the punishment being brought down upon the disbelievers and the believers being saved **And indeed, those who were given the Scripture** of the Jews and Christians **after them** after those before them of the Jews and Christians **are in doubt about it** meaning about the Qur'an, or about Muhammad *disturbing* placing them in doubt, that is why they did not believe. Mujahid said: The meaning of **after them** is **before them** meaning before the polytheists of Mecca, who are the Jews and Christians. It was also said that what is meant are the disbelieving polytheists among the Arabs who were given the Qur'an after the People of the Scripture were given their Scripture, describing them as being in doubt about the Qur'an disturbing. The majority read **they inherited** and Zayd ibn Ali read **they inherited** with a shaddah.

Tafsir al-Baghawi

14. **And they did not become divided**, meaning the people of different religions. Ibn Abbas **may God be pleased with him** said: It means the People of the Book as mentioned in Surat Al-Munfikin. **Except after knowledge had come to them**, that division is misguidance, but they did that, **out of envy among themselves**, that is, out of envy. Ata' said: It means envy among themselves against Muhammad (peace and blessings of God be upon him). **And had it not been for a word that preceded from your Lord**, delaying the punishment for them, **until a specified term**, which is the Day of Resurrection, **it would have been judged between them**, between those who believed and those who disbelieved, meaning the punishment would have been brought down on the deniers in this world. **And indeed, those who were given the Scripture**, meaning the Jews and Christians, **after them**, after their prophets. It was also said: after the nations that had passed away. Qatadah said: It means **before them**, meaning before the polytheists of Mecca. **There is disquieting doubt about it**, meaning about Muhammad (peace and blessings of God be upon him).

Tafsir al-Baidawi

114- **And they did not become divided** means the previous nations. It was said that they were the People of the Book, because of His statement: **And those who were given the Scripture did not become divided except after knowledge had come to them** knowledge that division is a threatened misguidance, or knowledge of the mission of the Messengers, peace and blessings be upon them, or the causes of knowledge from the Messengers, the Books, and other things, but they did not pay attention to them. **Out of jealous animosity between themselves** enmity or seeking worldly gain. **And had it not been for a word that preceded from your Lord** regarding respite. **Until a specified term** which is the Day of Resurrection or the end of their allotted lives. **It would have been judged between them** by the extermination of the wrongdoers when they committed, due to the enormity of what they committed. **And indeed, those who were given the Scripture after them** means the People of the Scripture who were during the time of the Messenger, peace and blessings be upon him, or the polytheists who were given the Qur'an after the People of the Scripture. It was read *inherited* and *inherited*. **In doubt about it** from their book, they do not know it as it is or they do not believe in it as it should be, or from the Qur'an. *Suspicious* is disturbing or causing doubt.

Surat al-Shura 42:15

Therefore, call upon God and be steadfast as you have been commanded, and do not follow their inclinations and say, "I have believed in what God has revealed of the Book, and I have been commanded to be just between you. God is our Lord and your Lord. For us are our deeds, and for you are your deeds. There is no argument between us and you. God will bring us together, and to Him is the final destination."

Surat al-Shura 42:15

Therefore, call upon God and be steadfast as you have been commanded, and do not follow their inclinations and say, "I have believed in what God has revealed of the Book, and I have been commanded to be just between you. God is our Lord and your Lord. For us are our deeds, and for you are your deeds. There is no argument between us and you. God will bring us together, and to Him is the final destination."

Tafsir al-Jalalayn

15 - So monotheism **so call** O Muhammad, people **and be steadfast** upon it **as you have been commanded and do not follow their desires** in abandoning it **and say, I have believed in what God has revealed of the Book and I have been commanded to be just to be just (between you** in judgment (God is our Lord and your Lord. To us are our deeds and to you are your deeds) so each one will be rewarded according to his deeds **there is no argument** dispute **between us and you** this was before he was commanded to strive **God will gather us** in the afterlife to separate the judgment **and to Him is the final destination** the reference

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: "Then to that religion which He has ordained for you, and which He enjoined upon Noah, and which He revealed to you, O Muhammad. So call the servants of God, and be steadfast in acting upon it, and do not deviate from it, and remain steadfast upon it as your Lord has commanded you to be steadfast." It was also said: **Therefore, call**, and the meaning is: **Then to that**, so the lam was used in place of ila, as it was said: **Because your Lord has revealed it** (Al-Zalzalah 95:5). We have explained that in more than one place in this book of ours.

Some Arab scholars interpreted the meaning of the verse, **So call to that** to mean this, and said: The meaning of the statement is: So call to this Qur'an and be steadfast. The one who said this statement is close in meaning to what we have said, except that what we have said in it is more deserving of an interpretation of the statement, because it is in the context of God's statement, may He be glorified and exalted, about what He has prescribed for you of the religion for His Prophet Muhammad, may God's prayers and peace be upon him, to establish, and nothing has come in the statement that indicates that He has diverted from it to something else.

And His statement: **And do not follow their desires**

means, the Most High says: And do not, O Muhammad, follow the desires of those who doubted the truth that God has prescribed for you from among those who inherited the Book after the previous generations before them, so that you doubt it as those who doubted it, **And say, 'I believe in what God has revealed of the Book'** means, the Most High says: And say to them, O Muhammad, I believe in what God has revealed of the Book, whatever that Book may be, whether it is the Torah, the Gospel, the Psalms, or the Scrolls of Abraham. I do not deny any of it as you, O group of parties, deny some of it and believe in some of it.

And His statement: **And I have been commanded to be just among you - God, our Lord and your Lord** - God Almighty says: And say to them, O Muhammad: My Lord has commanded me to be just among you, O group of parties, so I will walk among you all with the truth that He has commanded me with and sent me to call to it.

Like what Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **And I have been commanded to be just between you**, he said: The Prophet of God, may God bless him and grant him peace, was commanded to be just, so he was just until he died, may God bless him and grant him peace. Justice is God's scale on earth, by which He takes for the oppressed from the oppressor, and for the weak from the strong. By justice God confirms the truthful and denies the liar, and by justice He repels and rebukes the aggressor.

It was mentioned to us that the Prophet of God, David, peace be upon him, used to say: "There are three things that I greatly admire if someone has them: moderation in poverty and in wealth, justice in pleasure and in anger, and fear of God in secret and in public. And three things that whoever has them will destroy him: greed that is obeyed and followed, and self-admiration. And four things, whoever is given them has been given the best of this world and the next: a tongue that remembers, a grateful heart, a patient body, and a believing wife."

The Arab scholars differed over the meaning of the lam in his statement, **And I was commanded to be just between you**. Some of the grammarians of Basra said: Its meaning is: so that, and I was commanded so that I may be just. Another said: The meaning of the statement is: And I was commanded to be just, and the command applies to what follows it, and the lam in *la'adl* is not a condition. He said: **And I was commanded** applies to *an* and *kay* and the lam, I was commanded that I worship, and so that I worship, and for worship. He said: And so is everything that requires the future tense, so it has these three aspects.

The correct thing to say about this, in my opinion, is that the command is an agent in the meaning of **to be just**, because its meaning is: I have commanded

justice among you.

And His statement: **God is our Lord and your Lord** means: God is our Master and your Master, O group of parties from the People of the Two Books, the Torah and the Gospel. **For us are our deeds and for you are your deeds** means: For us is the reward for what we have acquired of deeds, and for you is the reward for what you have acquired of them.

His saying: **There is no argument between us and you** means: There is no dispute between us and 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 of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **There is no argument between us and you**, he said: There is no dispute.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God Almighty, **There is no argument between us and you**, there is no dispute between us and you, and he recited, **And do not argue with the People of the Scripture except in a way that is best** (al-Ankabut 29:46)... to the end of the verse.

His saying: **God will gather us together** means: God will gather us together on the Day of Resurrection, and He will judge between us with justice in what we differed over. **And to Him is the final destination** means: And to Him is the return and recourse after our death.

Tafsir al-Qurtubi

The Almighty's saying: **Therefore, call and be steadfast**. Since it is possible that the doubt was from the Jews and Christians, or from the Quraysh, it was said to him: **Therefore, call**, meaning that their doubt was clear, so call to God, that is, to that religion that God prescribed for the prophets and commanded them to follow. The lam has the meaning of *to*, like the Almighty's saying: **That your Lord has revealed to it** (al-Zalzalah 99:5), that is, to it. *That* has the meaning of *this*, and the beginning of *Al-Baqarah* was mentioned previously. The meaning is **Therefore, call to this Qur'an**. It was said that there is an inversion in the speech, and the meaning is that what you are calling them to is difficult for the polytheists, so call. It was said that the lam is in its proper place, and the meaning is: Because of that which was mentioned previously, call and be steadfast. Ibn Abbas said: That is, to the Qur'an, so call the creation. **And be steadfast** is addressed to him, peace be upon him. Qatada said: That is, be steadfast upon the command of God. Sufyan said: That is, be steadfast upon the Qur'an. Ad-Dahhak said: Be steadfast upon conveying... The message, **And do not follow their desires**, meaning do not look at the disagreement of those who disagree with you, and say, 'I have believed in what God has revealed of the Book, and I have been commanded to be just between you,' meaning to be just, as God the Most High said: **And I have been commanded to submit to the Lord of the worlds** (Ghafir 40:66). It was said that it is the lam of *ki*, meaning in order to be just.

Others said: to be just. Ibn Abbas and Abu al-Aaliyah said: to be just between you in religion, so I believe in every book and every messenger. Others said: to be just in all circumstances. It was said that this justice is justice in rulings. It was said in conveying the message: "God is our Lord and your Lord. For us are our deeds, and for you are your deeds. There is no argument between us and you." Ibn Abbas and Mujahid said: The address is to the Jews, meaning for us is our religion, and for you is your religion. He said: Then it was abrogated by His saying: **Fight those who do not believe in God or in the Last Day** (al-Tawbah 9:29), the verse. Mujahid said: The meaning of **there is no argument between us and you** is no dispute between us and you. It was said that it is not abrogated, because The proofs have appeared, and the arguments have been established, so nothing remains but stubbornness, and after stubbornness there is no argument or argument. An-Nahhas said: It is possible that the meaning of (**There is no argument between us and you**) according to that statement is: He was not commanded to argue with you and fight you, then this was abrogated, just as if someone had said before the qiblah was changed: Do not reach the Kaaba, then the people changed after that, it would be possible to say that this was abrogated. **God will gather us together** means on the Day of Resurrection, **and to Him is the final destination** meaning He will judge between us when we turn to Him, and He will reward each one according to what he was upon. It was said: This verse was revealed about Al-Walid bin Al-Mughira and Shaibah bin Rabi'ah, and they asked the Messenger of God, may God bless him and grant him peace, to return from his call and religion to the religion of Quraysh, on the condition that Al-Walid give him half of his wealth and that Shaibah marry his daughter to him.

Tafsir Ibn Kathir

This noble verse includes ten independent words, each one separate from the one before it, a ruling on its own. They said: It has no equivalent except for the Throne Verse, as it also has ten chapters like this. And His statement: **Then call to that** means, then to that which We have revealed to you of the religion which We have enjoined upon all the messengers before you, the owners of the great and followed religious laws such as the resolute ones and others, so call people to it. And His statement, the Almighty: **And stand firm as you have been commanded** means, you and those who follow you stand firm in the worship of God the Almighty as God the Almighty has commanded you. And His statement, the Almighty: **And do not follow their inclinations** means the polytheists in what they differed over, denied and fabricated of the worship of idols.

God the Almighty said: **And say, 'I have believed in what God has revealed of the Book,'** meaning, I believe in all the books sent down from the heaven to the prophets. We do not differentiate between any of them. God the Almighty said: **And I have been commanded to do justice between you**, meaning in judging as God has commanded me. God the Almighty

Surat al-Shura 42:15

Therefore, call upon God and be steadfast as you have been commanded, and do not follow their inclinations and say, "I have believed in what God has revealed of the Book, and I have been commanded to be just between you. God is our Lord and your Lord. For us are our deeds, and for you are your deeds. There is no argument between us and you. God will bring us together, and to Him is the final destination."

said: **God is our Lord and your Lord**, meaning, He is the One Who is worshipped, there is no god but Him. We acknowledge this by choice, and even if you do not do it by choice, everyone in the world prostrates to Him willingly and by choice. God the Almighty said: **For us are our deeds, and for you are your deeds**, meaning, we are innocent of you, as He the Almighty said: "But if they deny you, then say, 'For me is my work, and for you is your work. You are innocent of what I do, and I am innocent of what you do.'" And God the Almighty said: **There is no argument between us and you**, Mujahid said: meaning, there is no dispute. As-Suddi said: This was before the revelation of the verse of the sword, and this is correct because this verse was revealed in Mecca, and the verse of the sword was revealed after the Hijra. And the Almighty's saying: **God will gather us together** meaning on the Day of Resurrection, like His saying: "Say: Our Lord will gather us together, then He will judge between us in truth. And He is the All-Knowing Judge." And the Almighty's saying: **And to Him is the final destination** meaning the return and destination on the Day of Judgment.

Fath al-Qadir

15- **Therefore, call and be steadfast.** That is, because of what was mentioned about division and doubt, or because He legislated what He legislated of the religion, then call and be steadfast. That is, call as you say: I called to so-and-so and so-and-so. This is a reference to what the prophets recommended of monotheism. It was said that there is an inversion of the order of the words, and the meaning is: What we call them to is difficult for the polytheists, so call. Qatadah said: Be steadfast in the command of God. Sufyan said: Be steadfast in the Qur'an. Ad-Dahhak said: "Be steadfast in conveying the message 'as you have been commanded' by God, 'and do not follow their desires' and their deviant fanaticism, and do not look at the disagreement of those who disagree with you in the remembrance of God, 'and say, 'I have believed in what God has revealed of the Book,' meaning in all the books that God revealed to His messengers, not like those who believed in some of them and disbelieved in others, **and I have been commanded to be just between you**, in God's rulings when you bring your cases before me, and I will not wrong you by adding to or subtracting from what God has prescribed, and I will convey to you what God has commanded me to convey as it is." The lam is the lam of ki: meaning I was commanded to do what I was commanded to do in order to be just between you. It was said that it is redundant, and the meaning is: I was commanded to be just. The first is more appropriate. Abu Al-Aliyah said: I was commanded to be just between you in religion, so I believe in every book and every messenger. It appears that the verse is general in its application to everything, and the meaning is: I

have been commanded to be just between you in everything. **God is our Lord and your Lord**, meaning our God and your God, our Creator and your Creator. **For us are our deeds**, meaning their reward and punishment are specific to us. **And for you are your deeds**, meaning their reward and punishment are specific to you. **There is no argument between us and you**, meaning there is no dispute between us and you, because the truth has been made clear. **God will gather us together**, at the gathering place. **And to Him is the final destination**, meaning the return on the Day of Resurrection, when He will reward each one according to his deeds. This was abrogated by the verse of the sword. It was said that the address was to the Jews, and it was said that it was to the disbelievers in general.

Tafsir al-Baghawi

15. **So call to that**, that is, to that, as one says, **I called to so-and-so and so-and-so**, and this is a reference to what the prophets recommended regarding monotheism, **and stand firm as you have been commanded**, that is, adhere to the religion that you have been commanded to follow, **and do not follow their inclinations and say, 'I have believed in what God has revealed of the Book,'** that is, I have believed in all of God's books, **and I have been commanded to be just between you**, [to be just between you]. Ibn Abbas, may God be pleased with him and his father, said: I have been commanded not to be unjust to you with more than what God has enjoined upon you of rulings. It was said: To be just between you in all circumstances and things, "God is our Lord and your Lord. To us are our deeds, and to you are your deeds," meaning: Our God is one, even if our deeds differ, so everyone will be rewarded according to his deeds, **there is no argument**, no dispute, **between us and you**, abrogated by the verse on fighting. So if he was not commanded to fight and was commanded to call to Islam, there would be no dispute between him and those who do not respond, **God will gather us together**, in the afterlife to separate the judgment, **and to Him is the final destination**.

Tafsir al-Baidawi

15- *Therefore* Therefore, for that reason, the division, or the Book, or the knowledge that you have been given. **So call** to agreement on the Hanafi religion or following what you have been given. Based on this, it is permissible for the lam to be in the place of ila to indicate connection and causation. **And stand firm as you are commanded** and stand firm in the call as God the Most High has commanded you. **And do not follow their desires** the false ones. **And say, 'I have believed**

in what God has revealed of the Book' meaning all the revealed books, not like the disbelievers who believed in some and disbelieved in others. **And I have been commanded to be just between you** in conveying the laws and governments. The first is an indication of the perfection of theoretical power, and this is an indication of the perfection of practical power. **God is our Lord and your Lord** the Creator of all and the One in charge of its affairs. **For us are our deeds, and for you are your deeds** and each will be rewarded for his deeds. **There is no argument between us and you** and **there is no argument between us and you** means no dispute, as the truth has become clear and there is no room for argument and no basis for disagreement except stubbornness. **God will gather us together** on the Day of Resurrection. **And to Him is the final destination** is the return of all for the final judgment. There is nothing in the verse that indicates abandoning the disbelievers completely, such that it would have been abrogated by the verse on fighting.

Surat al-Shura 42:16

And those who dispute about God after He has been responded to - their argument is invalid with their Lord, and upon them is wrath, and for them is a severe punishment.

Surat al-Shura 42:16

And those who dispute about God after He has been responded to - their argument is invalid with their Lord, and upon them is wrath, and for them is a severe punishment.

Tafsir al-Jalalayn

16 - **And those who dispute about** the religion of *God* with His Prophet **after he has been answered** with faith due to the appearance of his miracles - and they are the Jews - **their argument is invalid false with their Lord, and upon them is wrath, and for them is a severe punishment**

Tafsir al-Suyuti

Ibn al-Mundhir narrated on the authority of Ikrimah who said: When the verse, **When there comes the help of God and the conquest**, was revealed, the polytheists in Mecca said to the believers among them, "People have entered the religion of God in multitudes, so leave us. So why do you remain among us?" Then the verse was revealed, **And those who dispute about God after He has been answered**.

And Abd al-Razzaq narrated on the authority of Qatada regarding his statement, **And those who argue with the verse**, he said, "They are the Jews and Christians. They said, 'Our book came before your book and our prophet came before your prophet, and we are better than you.'"

Tafsir al-Tabari

God Almighty says: And those who dispute about the religion of God with which He sent His Prophet Muhammad, may God bless him and grant him peace, after the people had responded to him and entered into it, from among those who were given the Scripture, **their argument is invalid** meaning: Their dispute that they dispute about is false and lost before their Lord. **And upon them is wrath** meaning: Upon them is wrath from God, and for them in the Hereafter is a severe punishment, which is the punishment of the Fire.

He mentioned that this verse was revealed about a group of Jews who disputed with the companions of the Messenger of God, may God bless him and grant him peace, about their religion, and they hoped to turn them away from it and turn them away from Islam to disbelief.

Mentioning the narration from the one who mentioned that about him:

Muhammad ibn Sa'd told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding His statement: **And those who dispute about God after He has been responded to - their argument is worthless with their Lord, and upon**

them is wrath, and for them is a severe punishment.

He said: They are the People of the Book who used to dispute with the Muslims and turn them away from guidance after they had responded to God. He said: They are the people of misguidance who had been responded to despite their misguidance, and they were waiting for ignorance to come to them.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And those who dispute about God after He has been answered** he said: Men hoped that ignorance would return.

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Mansur, on the authority of Mujahid, that he said regarding this verse, **And those who dispute about God after He has been answered**, he said: After the people entered Islam.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And those who dispute about God after He has been answered - their argument is worthless before their Lord**. He said: They are the Jews and Christians. They said: Our book came before your book, and our prophet came before your prophet, and we are better than you.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **And those who dispute about God after He has been answered - their argument is worthless...** the verse. He said: They are the Jews and Christians who disputed with the companions of the Prophet of God, may God bless him and grant him peace, and they said: Our book came before your book, and our prophet came before your prophet, and we are closer to God than you.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And those who dispute about God...** to the end of the verse, he said: He forbade him from disputing.

Tafsir al-Qurtubi

The Almighty's statement: **And those who dispute about God** refers to the polytheists, **after it has been answered**. Mujahid said: **After people have submitted to Islam**. He said: **And these people have imagined that ignorance will return**. Qatada said: **Those who dispute about God are the Jews and Christians, and their argument is that our Prophet came before your Prophet and our Book came before your Book**. They saw for themselves the virtue of being People of the Book and that they were the children of the Prophets. The polytheists used to say: **Which of the two parties is better in position and better in company?** (Maryam 19:73), so God the Almighty said: **And those who**

dispute about God after it has been answered, their argument is worthless before their Lord. That is, it has no stability, like something that slips from its place. The *hai* in *lahu* may refer to God the Almighty, that is, after they declared God's Oneness and bore witness to His Oneness. It may also refer to the Prophet, may God bless him and grant him peace, that is, after Muhammad, may God bless him and grant him peace, was answered in His call was from the people of Badr and God gave victory to the believers. It is said: His argument was refuted completely and became invalid, and God refuted it. Refutation means slipping, and the place of refutation and refutation also **with movement** means slipped, and his foot refuted, refutation means slipping, and the sun refuted from the middle of the sky, **And upon them is wrath** meaning in this world, **and for them is a severe punishment** meaning in the hereafter, an eternal punishment.

Tafsir Ibn Kathir

God the Almighty says, threatening those who turn away from the path of God those who believe in Him: **And those who dispute about God after it has been responded to** meaning they argue with the believers who responded to God and His Messenger to turn them away from the path of guidance they have taken **their argument is invalid with their Lord** meaning it is invalid with God **and upon them is wrath** meaning from Him **and for them is a severe punishment** meaning on the Day of Resurrection. Ibn Abbas **may God be pleased with him** and Mujahid said: They argued with the believers after they responded to God and His Messenger to turn them away from guidance and they hoped that ignorance would return. Qatadah said: They are the Jews and Christians who said: Our religion is better than your religion and our Prophet was before your Prophet and we are better than you and closer to God than you. But they lied about that. Then the Almighty said: **It is God who sent down the Book in truth**, meaning the books sent down from Him to His prophets, **and the balance**, which is justice and fairness, as Mujahid and Qatadah said. This is like the Almighty's saying: **Indeed, We sent Our messengers with clear proofs and sent down with them the Book and the balance that people may maintain justice**, and His saying: **And the heaven He raised and set up the balance, so that you may not transgress within the balance, and establish weight in justice and do not make deficient the balance.**

God the Almighty says: **And what do you know? Perhaps the Hour is near.** This includes encouragement and warning against it, and a disdain for this world. God the Almighty says: **Those who do not believe in it urge it on.** That is, they say, **When will this promise come, if you are truthful?** They only say that out of denial, rejection, disbelief, and stubbornness. **But those who believe are fearful of it.** That is, they are afraid and apprehensive of its occurrence. **And they know that it is the truth.** That is, it will inevitably happen, so they are prepared for it and working for it. It has been narrated through chains of transmission that reach the level of mutawatir in the Sahihs, Hassans, Sunans, and Musnads. Some of the

wordings state that a man asked the Messenger of God (peace and blessings of God be upon him) in a loud voice while he was on one of his travels. He called out to him, saying, **O Muhammad!** The Messenger of God (peace and blessings of God be upon him) said to him in a voice similar to his own: **Come!** The man asked him, **When will the Hour come?** The Messenger of God (peace and blessings of God be upon him) said, **Woe to you! It will happen, so what have you prepared for it?** He said: The love of God and His Messenger. The Prophet (peace and blessings of God be upon him) said: **You will be with those you love.** His saying in the hadith, **A person will be with those he loves**, is undoubtedly mutawatir. The point is that he did not answer him about the time of the Hour, but rather ordered him to prepare for it. God the Almighty said: **Unquestionably, those who dispute about the Hour** meaning, they argue about its existence and deny its occurrence **are in far error** meaning, in clear ignorance, because the One who created the heavens and the earth is able to revive the dead in a more appropriate and appropriate way, as God the Almighty said: **And it is He who begins creation and then repeats it, and that is easier for Him.**

Fath al-Qadir

16- And those who dispute about God after it has been responded to meaning, they dispute about the religion of God after people have responded to it and entered into it. Mujahid said: After people have submitted to Islam. He said: These are people who imagine that ignorance will return. Qatada said: They are the Jews and Christians, and their argument is their saying: Our prophet came before your prophet, and our book came before your book. They saw for themselves the virtue of being people of the book and the children of the prophets, while the polytheists used to say, **Which of the two parties is better in position and better in company?** So this verse was revealed, and the relative pronoun is the subject, and its predicate is the sentence after it, which is **Their argument is invalid before their Lord**, meaning it has no stability, like something that moves from its place. It is said: His argument was invalidated, meaning it became invalidated. Refutation means slipping, and the place of Hadhād means slipping, and his foot slipped means it slipped. It was said that the pronoun in *lahu* refers to God. It was also said that it refers to Muhammad, may God bless him and grant him peace. The former is more appropriate. **And upon them is wrath** meaning great wrath from God for their false argument. **And for them is a severe punishment** in the Hereafter.

Tafsir al-Baghawi

16. And those who dispute about God, they dispute about the religion of God Almighty and His Prophet, may God bless him and grant him peace. Qatada said: They are the Jews who said: Our book came before your book, and our prophet came before your prophet, so we are better than you. This is their dispute. **After people responded to him**, [i.e., responded to him] and converted to Islam and entered his religion because of the appearance of his miracle, **their argument is invalid**,

Surat al-Shura 42:16

And those who dispute about God after He has been responded to - their argument is invalid with their Lord, and upon them is wrath, and for them is a severe punishment.

their dispute is false, **with their Lord, and upon them is wrath, and for them is a severe punishment**, in the Hereafter.

Tafsir al-Baidawi

16- **And those who dispute about God** about His religion. **After it has been answered** after the people responded to him and entered into it, or after God responded to His Messenger and made His religion manifest with His victory on the Day of Badr, or after the People of the Scripture responded to him by acknowledging his prophethood and seeking victory through him. **Their argument is worthless before their Lord** vanishing and false. **And upon them is wrath** for their obstinacy. **And for them is a severe punishment** for their disbelief.

Surat al-Shura 42:17

It is God who has sent down the Book with the truth and the balance. And what can make you know? Perhaps the Hour is near.

Tafsir al-Jalalayn

17 - **God is He who sent down the Book** the Qur'an **in truth** related to sent down **and the balance** justice **and what makes you know** He teaches you **perhaps the Hour** that is, its coming **is near** and perhaps is a dependent of the verb on the action and what comes after it takes the place of two objects

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **God is He who sent down** this *Book* meaning the Qur'an **in truth and the Balance** meaning: And He sent down the Balance, which is justice, to judge between people with fairness, and rule over them with the ruling of God that He commanded in His Book.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told us, 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 sent down the Book with the truth and the balance**, he said: justice.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement: **Who sent down the Book with the truth and the Balance**, he said: The Balance means justice.

And His saying: **And what makes you know that perhaps the Hour is near?** God Almighty says: And what makes you know and teaches you that perhaps the Hour in which the Resurrection will take place is near.

Tafsir al-Qurtubi

The Almighty says: **God is He who sent down the Book** meaning the Qur'an and all the revealed books, **in truth** meaning with honesty, **and the Balance** meaning justice, as Ibn Abbas and most of the commentators said. Justice is called a Balance because the Balance is the instrument of fairness and justice. It was said: The Balance is what is explained in the Books of what a person must act upon. Qatada said: The Balance is justice in what He commands and forbids. These sayings are close in meaning. It was said: It is the reward for obedience with reward and for

disobedience with punishment. It was said: It is the Balance itself by which weighing is done. He sent it down from the sky and taught the servants to weigh by it, so that there would be no injustice or shortcoming between them. God the Almighty said: **Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the Balance that people may maintain justice** (al-Hadid 57:25). Mujahid said: It is that by which weighing is done. The meaning of **He sent down the Balance** is His inspiration to the creation to act upon it and act upon it. It was said that the Balance is Muhammad, may God bless him and grant him peace, who judges between you. By the Book of God, **And what do you know? Perhaps the Hour is near**. So He did not inform him of it. He urges him to work according to the Book, justice, and equity, and to work according to the laws. It is rare that the Day will surprise you when there will be accountability and weighing of deeds, and He will fully repay whoever has fully repaid and will shortchange whoever has shortchanged. **Perhaps the Hour is near**, that is, from you, and you do not know. He said, *Near*, and did not say *Near*, because its feminine is not real because it is like time, as Al-Zajjaj said. The meaning is: Perhaps the Resurrection or perhaps the coming of the Hour is near. Al-Kisa'i said, *Near* is an adjective that describes the masculine and feminine plural with one meaning and wording. God the Most High said, **Indeed, the mercy of God is near to the doers of good**. (al-A'raf 7:56) The poet said:

We were close, but the houses were far away. When we arrived, we disappeared right in front of their eyes.

Tafsir Ibn Kathir

God the Almighty says, threatening those who turn away from the path of God those who believe in Him: **And those who dispute about God after it has been responded to** meaning they argue with the believers who responded to God and His Messenger to turn them away from the path of guidance they have taken **their argument is invalid with their Lord** meaning it is invalid with God **and upon them is wrath** meaning from Him **and for them is a severe punishment** meaning on the Day of Resurrection. Ibn Abbas **may God be pleased with him** and Mujahid said: They argued with the believers after they responded to God and His Messenger to turn them away from guidance and they hoped that ignorance would return. Qatadah said: They are the Jews and Christians who said: Our religion is better than your religion and our Prophet was before your Prophet and we are better than you and closer to God than you. But they lied about that. Then the Almighty said: **It is God who sent down the Book in truth**, meaning the books sent down from Him to His prophets, **and the balance**, which is justice and fairness, as Mujahid and Qatadah said. This is like the Almighty's saying: **Indeed, We sent Our messengers with clear proofs and sent down with them the Book and the balance that people may maintain justice**, and His saying: **And the heaven He raised and set up the balance, so that you may not transgress within the balance, and establish weight in justice and do not make deficient the balance**.

Surat al-Shura 42:17

It is God who has sent down the Book with the truth and the balance. And what can make you know? Perhaps the Hour is near.

God the Almighty says: **And what do you know? Perhaps the Hour is near.** This includes encouragement and warning against it, and a disdain for this world. God the Almighty says: **Those who do not believe in it urge it on.** That is, they say, **When will this promise come, if you are truthful?** They only say that out of denial, rejection, disbelief, and stubbornness. **But those who believe are fearful of it.** That is, they are afraid and apprehensive of its occurrence. **And they know that it is the truth.** That is, it will inevitably happen, so they are prepared for it and working for it. It has been narrated through chains of transmission that reach the level of mutawatir in the Sahihs, Hassans, Sunans, and Musnads. Some of the wordings state that a man asked the Messenger of God (peace and blessings of God be upon him) in a loud voice while he was on one of his travels. He called out to him, saying, **O Muhammad!** The Messenger of God (peace and blessings of God be upon him) said to him in a voice similar to his own: *Come!* The man asked him, **When will the Hour come?** The Messenger of God (peace and blessings of God be upon him) said, **Woe to you! It will happen, so what have you prepared for it?** He said: The love of God and His Messenger. The Prophet (peace and blessings of God be upon him) said: **You will be with those you love.** His saying in the hadith, **A person will be with those he loves,** is undoubtedly mutawatir. The point is that he did not answer him about the time of the Hour, but rather ordered him to prepare for it. God the Almighty said: **Unquestionably, those who dispute about the Hour** meaning, they argue about its existence and deny its occurrence **are in far error** meaning, in clear ignorance, because the One who created the heavens and the earth is able to revive the dead in a more appropriate and appropriate way, as God the Almighty said: **And it is He who begins creation and then repeats it, and that is easier for Him.**

Fath al-Qadir

17- **God is He Who sent down the Book with the truth.** What is meant by the Book is the genus, so it includes all the books revealed to the Messengers. It was said that it refers to the Qur'an specifically, and that by the truth is related to something omitted: that is, mixed with the truth, which is honesty. *And* what is meant by **the balance** is justice, as most of the commentators said. They said that justice was called a balance because the balance is the instrument of fairness and equality among creation. It was said: The balance is what was explained in the revealed books of what every person must act upon. It was said: It is the reward for obedience and reward, and for disobedience, punishment. It was said that it is the balance itself, God sent it down from the heavens and taught the servants to weigh with it so that there would be no injustice or shortcoming between them, as in His statement: **Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that people may maintain justice.** It was said that it refers to Muhammad, peace and blessings of God be upon him. **And what can make**

you know that the Hour is near? Meaning, what is something that will make you aware of it? Knowing its time, perhaps it is something near, or its coming is near, or something that is near. He said qareeb and did not say qareeb because its feminine form is not real. Al-Zajaj said: The meaning is perhaps the resurrection or perhaps the coming of the Hour is near. Al-Kisa'i said: qareeb is an adjective used to describe both the feminine and the masculine, as in his saying: **Indeed, the mercy of God is near to the doers of good.** And from this is the saying of the poet:

We were close, but the houses were far away. When we arrived, we disappeared right in front of their eyes.

It was said that the Prophet, may God bless him and grant him peace, mentioned the Hour while some polytheists were with him. They said, **When will the Hour be?** as a denial of it, so God revealed the verse.

Tafsir al-Baghawi

17. **God is He who sent down the Book in truth and the Balance.** Qatada, Mujahid, and Muqatil said: Justice is called a Balance because the Balance is an instrument of fairness and equality. Ibn Abbas **may God be pleased with him** said: God the Almighty commanded us to fulfill our obligations and forbade us from cheating. **And what do you know? Perhaps the Hour is near.** He did not say *near* because its feminine form is not real, and its metaphor is: time. Al-Kisa'i said: Its coming is near. Muqatil said: The Prophet (peace and blessings of God be upon him) mentioned the Hour while some polytheists were with him. They said, in denial: When will the Hour be?

Tafsir al-Baidawi

17- **God is He Who sent down the Book** is the type of Book. **With the truth** is ambiguous and far from falsehood, or with what is right to be sent down of beliefs and rulings. **And the Balance** is the law by which rights are weighed and people are treated equally, or justice by sending down the command with it or the weighing instrument by inspiring its preparation. **And what makes you know? Perhaps the Hour is near** its coming, so follow the Book and act according to the law and persevere in justice before the Day surprises you when your deeds are weighed and you are given your reward. It was said that the word *near* is mentioned because it means near, or because the Hour means resurrection.

Surat al-Shura 42:18

Those who do not believe in it are impatient for it, but those who believe are fearful of it and know that it is the truth. Unquestionably, those who dispute about the Hour are in extreme error.

Tafsir al-Jalalayn

18 - **Those who do not believe in it are hastening it** they say, **When will it come?** thinking that it will not come. **And those who believe are fearful** afraid (of it and know that it is the truth. Unquestionably, those who dispute) **argue about the Hour are in extreme error.**

Tafsir al-Suyuti

Tafsir al-Tabari

Those who do not believe in it urge it on: He says: Those who are not certain of its coming urge you, O Muhammad, to hasten its coming, thinking that it will not come. **And those who believe are fearful of it:** He says: And those who believed in its coming and God's promise to them that they would be gathered in it. **are fearful of it:** He says: And they are apprehensive of its coming, afraid of its occurrence, because they do not know what God will do to them in it. **And they know that it is the truth:** He says: And they are certain that its coming is the certain truth, they do not doubt its coming. **Unquestionably, those who dispute about the Hour:** God Almighty says: Unquestionably, those who dispute about the occurrence of the Hour and argue about it **are in extreme error:** He says: In injustice, far from the path of guidance, and deviating from the path of truth and right guidance, far from the truth.

Tafsir al-Qurtubi

The Almighty says: **Those who do not believe in it urge it on** meaning in a mocking way, thinking that it will not come, or to make the weak think that it will not happen. **And those who believe are fearful of it** meaning afraid and apprehensive because they themselves are insufficient despite the effort they put into obedience, as He says: **And those who give what they give while their hearts are fearful because they will be returning to their Lord** (al-Mu'minun 23:60), **and they know that it is the truth** meaning that there is no doubt about it. **Unquestionably, those who dispute about the Hour** meaning they doubt and dispute about the occurrence of the Hour, **are in extreme error** meaning from the truth and the path of consideration, because if they remembered, they would know that the One who created them from dust, then from a sperm-drop until they reached maturity, is able to resurrect them.

Tafsir Ibn Kathir

God the Almighty says, threatening those who turn away from the path of God those who believe in Him: **And those who dispute about God after it has been responded to** meaning they argue with the believers who responded to God and His Messenger to turn them away from the path of guidance they have taken **their argument is invalid with their Lord** meaning it is invalid with God **and upon them is wrath** meaning from Him **and for them is a severe punishment** meaning on the Day of Resurrection. Ibn Abbas **may God be pleased with him** and Mujahid said: They argued with the believers after they responded to God and His Messenger to turn them away from guidance and they hoped that ignorance would return. Qatadah said: They are the Jews and Christians who said: Our religion is better than your religion and our Prophet was before your Prophet and we are better than you and closer to God than you. But they lied about that. Then the Almighty said: **It is God who sent down the Book in truth,** meaning the books sent down from Him to His prophets, **and the balance,** which is justice and fairness, as Mujahid and Qatadah said. This is like the Almighty's saying: **Indeed, We sent Our messengers with clear proofs and sent down with them the Book and the balance that people may maintain justice,** and His saying: **And the heaven He raised and set up the balance, so that you may not transgress within the balance, and establish weight in justice and do not make deficient the balance.**

God the Almighty says: **And what do you know? Perhaps the Hour is near.** This includes encouragement and warning against it, and a disdain for this world. God the Almighty says: **Those who do not believe in it urge it on.** That is, they say, **When will this promise come, if you are truthful?** They only say that out of denial, rejection, disbelief, and stubbornness. **But those who believe are fearful of it.** That is, they are afraid and apprehensive of its occurrence. **And they know that it is the truth.** That is, it will inevitably happen, so they are prepared for it and working for it. It has been narrated through chains of transmission that reach the level of mutawatir in the Sahihs, Hassans, Sunans, and Musnads. Some of the wordings state that a man asked the Messenger of God (peace and blessings of God be upon him) in a loud voice while he was on one of his travels. He called out to him, saying, **O Muhammad!** The Messenger of God (peace and blessings of God be upon him) said to him in a voice similar to his own: **Come!** The man asked him, **When will the Hour come?** The Messenger of God (peace and blessings of God be upon him) said, **Woe to you! It will happen, so what have you prepared for it?** He said: The love of God and His Messenger. The Prophet (peace and blessings of God be upon him) said: **You will be with those you love.** His saying in the hadith, **A person will be with those he loves,** is undoubtedly mutawatir. The point is that he did not answer him about the time of the Hour, but rather ordered him to prepare for it. God the Almighty said: **Unquestionably, those who dispute about the Hour** meaning, they argue about its existence and deny its occurrence **are in far error** meaning, in clear ignorance, because the One who created the heavens and the earth is able to revive the dead in a more

Surat al-Shura 42:18

Those who do not believe in it are impatient for it, but those who believe are fearful of it and know that it is the truth. Unquestionably, those who dispute about the Hour are in extreme error.

appropriate and appropriate way, as God the Almighty said: **And it is He who begins creation and then repeats it, and that is easier for Him.**

Fath al-Qadir

This is indicated by His statement: 18- **Those who do not believe in it urge it on** They urge it on in mockery and denial of its coming. **And those who believe are fearful of it** meaning they are afraid and apprehensive of its coming. Muqatil said: Because they do not know what they are attacking. Al-Zajaj said: Because they know that they will be held accountable and rewarded. **And they know that it is the truth** meaning that it will come, there is no doubt about it. Similar to this is His statement: **And those who give what they give while their hearts are fearful because they will be returning to their Lord.** Then He explained the misguidance of those who doubt it, saying: **Indeed, those who dispute about the Hour** - that is, they dispute about it with a dispute of doubt and suspicion, from *mumāra* which is argument and debate, or from *murriya* which is doubt and suspicion - **are in extreme error** from the truth, because they did not reflect on the reasons for believing in it from the evidence that is visible to them, set up before their eyes, and understandable to their minds. And if they reflected, they would know that the One who created them in the beginning is able to bring them back.

Ibn Jarir narrated from Al-Suddi, **Establish the religion**, meaning: Practice it. Abd ibn Humayd, Ibn Jarir, and Ibn Al-Mundhir narrated from Qatadah, regarding his statement, **Establish the religion and do not be divided therein**, he said: Do you not know that division leads to destruction and unity leads to affliction? **Grue to the polytheists is that to which you invite them**, he said: The polytheists were arrogant when it was said to them: There is no god but God. Abd ibn Humayd, Ibn Jarir, and Ibn Al-Mundhir narrated from Mujahid, **God chooses for Himself whom He wills**, he said: He chooses for Himself whom He wills. Ibn Jarir, Ibn Abi Hatim, and Ibn Mardawayh narrated from Ibn Abbas, regarding his statement, **And those who dispute about God after He has been responded to**, he said: They are the People of the Book who used to dispute with the Muslims and turn them away from guidance after they had responded to God. He said: They are a people of misguidance who used to wait for ignorance to come to them. Abd al-Razzaq, Abd ibn Humayd, Ibn Jarir and Ibn al-Mundhir narrated on the authority of Qatada regarding the statement of God, **And those who dispute about God** (al-Baqarah 2:17). He said: They are the Jews and Christians. Abd ibn Humayd narrated something similar on the authority of al-Hasan. Ibn al-Mundhir narrated on the authority of Ikrimah who said: When the verse, **When there comes the help of God and the conquest**, was revealed, the polytheists said to the believers among them, **People have entered God's religion in multitudes, so leave us.** Then the verse, **And those who dispute about God** (al-Baqarah 2:17) was revealed.

Tafsir al-Baghawi

18. So God revealed this verse: **Those who do not believe in it urge it on**, thinking that it will not come. **But those who believe are fearful**, that is, afraid, **of it and know that it is the truth**, that it will come without a doubt. **Unquestionably, those who dispute**, that is, quarrel, and it was said that doubt and suspicion enter them, **about the Hour are in extreme error.**

Tafsir al-Baidawi

18- **Those who do not believe in it are hastening it in mockery.** **And those who believe are fearful of it** fearful of it while backbiting it in anticipation of reward. **And they know that it is the truth** meaning that it will inevitably happen. **Behold, those who dispute about the Hour** argue about it from doubt, or from the camel's udder being stroked vigorously for milking because each of the disputants extracts what is in the other's mind with harsh speech. **are in extreme error** from the truth, for the Resurrection is most similar of the unseen to the tangible. So whoever is not guided to its possibility is further from being guided to what is beyond it.

Surat al-Shura 42:19

God is kind to His servants. He provides for whom He wills. And He is the Strong, the Exalted in Might.

Tafsir al-Jalalayn

19 - **God is kind to His servants**, the righteous and the wicked among them, as He does not destroy them with hunger because of their sins. **He provides for whomever He wills** from each of them what He wills. **And He is the Strong** over His will. **The Exalted in Might** is the Victorious over His affair.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God is full of kindness to His servants. He provides for whomever He wills, giving him plenty and restricting whomever He wills among them. **And He is the Strong** whom no one can overcome due to His strength, and no one can resist Him if He wants to punish him with His power. **The Mighty** in His vengeance when He takes vengeance on those who disobey Him.

Tafsir al-Qurtubi

The Almighty said: **God is Kind to His servants**. Ibn Abbas said: He is kind to them. Ikrimah said: He is good to them. Al-Suddi said: He is gentle with them. Muqatil said: He is kind to the righteous and the wicked, as He does not starve them to death because of their sins. Al-Qurazi said: He is kind to them in presentation and accountability. He said:

Tomorrow, the Master of creation will have a situation for creation in which the Majestic One will question them and be kind to them.

Ja'far ibn Muhammad ibn Ali ibn al-Husayn said: He is kind to them in provision in two ways: One is that He made your provision from good things, and the second is that He did not give it to you all at once and then you squander it. Al-Husayn ibn al-Fadl said: He is kind to them in the Qur'an, its details and its interpretation. Al-Junayd said: He is kind to His friends until they recognize Him, and if He were kind to His enemies, they would not have denied Him. Muhammad ibn Ali al-Kattani said: He is kind to those of His servants who seek refuge in Him when they despair of creation, and they put their trust in Him and return to Him. Then his heart will turn to Him. It was stated in the hadith of the Prophet, may God bless him and grant him peace: "God Almighty looks at the ruined graves and says, 'Their traces have been erased, their images have vanished, and the torment remains for them. I am the Kind, and I am the Most Merciful of the merciful. Lighten their torment,' and He lightens their torment." Abu Ali al-Thaqafi, may God be pleased with him, said:

I pass by the graveyards as if I were the brother of

Fatna, and the garment is thin

Whoever splits his mouth, God will provide for him, and my Lord is kind to those who turn to Him.

It was said: The Gracious One is He who spreads the virtues of His servants and conceals their faults. Based on this, "The Prophet, may God bless him and grant him peace, said: 'O He who reveals the beautiful and conceals the ugly.'" It was also said: He is He who accepts little and gives abundantly. It was also said: He is He who mends the broken and makes the difficult easy. It was also said: He is He from whom nothing is feared except His justice and nothing is hoped for except His grace. It was also said: He is He who bestows blessings upon His servant beyond their capacity and orders them to obey beyond their ability. God Almighty said: "And if you should count the favors of God, you could not enumerate them" (al-Nahl 16:18), **And He has bestowed upon you abundant favors, both apparent and hidden** (Luqman 31:20), and He said: **And He has not placed upon you in the religion any difficulty** (al-Hajj 22:78), **God wants to lighten your burden** (An-Nisa': 28). It was also said: He is He who helps in service and increases praise. It was also said: He is He who does not hasten those who disobey Him nor disappoint those who hope in Him. It was also said: He is He who does not turn away those who ask Him nor make those who hope in Him despair. It was also said: He is He who..." He pardons those who err. It was said: He is the One who has mercy on those who do not have mercy on themselves. It was said: He is the One who lit a lamp in the secrets of the knowers of knowledge, from the vision, and made the straight path a path for them, and provided them with abundant water from the clouds of His righteousness. The words of Abu al-Aaliyah and al-Junayd also have been mentioned in *al-An'am*. We have mentioned all of this in the most sublime book in explaining the beautiful names of God under His name al-Lateef. Praise be to God, **He provides for whom He wills** and deprives whom He wills. There is wisdom in favoring a people with wealth, so that some may need others, as He said: **So that they may take others in mockery Az-Zukhruf 43:32**. This was a kindness to the servants, and also to test the rich with the poor and the poor with the rich, as He said: **And We have made some of you a trial for others - will you have patience? Al-Furqan 25:20**, as was explained previously: **And He is the Strong, the Exalted in Might**.

Tafsir Ibn Kathir

God Almighty says, informing us of His kindness to His creation in His provision for them, one after the other, not forgetting any of them, whether they are righteous or wicked, as in His saying, the Almighty: "And there is no creature on earth but that upon God is its provision, and He knows its place of dwelling and place of storage. All is in a clear register." And there are many similar examples. And His saying, the Almighty and Majestic: **He provides for whom He wills**, meaning He gives abundantly to whom He wills. **And He is the Strong, the Exalted in Might**, meaning nothing is beyond His power. Then God Almighty said: **Whoever desires the harvest of the Hereafter**, meaning the work

Surat al-Shura 42:19

God is kind to His servants. He provides for whom He wills. And He is the Strong, the Exalted in Might.

of the Hereafter, **We will increase for him in his harvest**, meaning We will strengthen him and help him in what he is doing and increase his growth and reward him for the good deed ten times as much to seven hundred times as much, to whatever God wills. **And whoever desires the harvest of this world, We will give him thereof, and he will have no share in the Hereafter**, meaning whoever only strives to obtain something from this world and has no concern for the Hereafter at all, God will deprive him of the Hereafter and this world, if He wills. He gave him from it, and if he did not want it, he would not get either of them. The one who strives with this intention wins the losing deal in this world and the hereafter. The evidence for this is that this verse here is linked to the verse in Subhan, which is the saying of God, the Most High: "Whoever desires the immediate, We hasten for him from it what We will for whom We intend. Then We have made for him Hell, which he will burn, blamed and banished. But whoever desires the Hereafter and strives for it with the necessary effort while he is a believer - it is those whose effort is ever appreciated. No, these and those We give from the gift of your Lord, and the gift of your Lord is not restricted. See how We have preferred some of them over others, and the Hereafter is greater in degrees and greater in preference."

Al-Thawri said on the authority of Mughirah on the authority of Abu al-Aaliyah on the authority of Ubayy ibn Ka'b, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Give this nation good tidings of glory, elevation, victory, and empowerment on earth. Whoever among them does the work of the Hereafter for the sake of this world will have no share in the Hereafter." And the words of God Almighty: **Or have they partners who have instituted for them a religion with which God has not given permission?** That is, they do not follow what God has instituted for you of the correct religion, rather they follow what their devils from among the jinn and mankind have instituted for them of prohibiting what they have forbidden to them of the bahirah, the sa'ibah, the wasilah, and the ham, and permitting the eating of dead meat, blood, and gambling, and other such false misguidance and ignorance that they had invented in their pre-Islamic period of permitting and prohibiting, false worship, and corrupt statements. It has been proven in the Sahih that the Messenger of God, may God bless him and grant him peace, said: **I saw Amr ibn Luhay ibn Qam'ah dragging his intestines in the Fire**, because he was the first to let the sa'ibah go free. This man was one of the kings of Khuza'ah, and he was the first to do these things, and he is the one who forced the Quraysh to worship..." Idols are cursed and made ugly by God. That is why God Almighty said: **And had it not been for the decisive word, the matter would have been decided between them.** That is, they would have been hastened to receive punishment had it not been for the postponement until the Day of Resurrection. **And indeed, for the wrongdoers is a painful punishment.** That is, severe and painful in Hell, and what an evil destination.

Then God the Almighty said: **You will see the wrongdoers fearful of what they have earned** meaning in the arenas of the Resurrection **and it will inevitably befall them** meaning what they fear will inevitably befall them. This is their state on the Day of Resurrection, and they will be in this state of fear and dread. **And those who have believed and done righteous deeds will be in the gardens of Paradise, having whatever they wish with their Lord** How does this compare to this? How does one who is in the arenas of humiliation, disgrace, and certain fear because of his wrongdoing compare to one who is in the gardens of Paradise, enjoying whatever he wishes of food, drink, clothing, dwellings, sights, marriages, and pleasures that no eye has seen, no ear has heard, and has never crossed the mind of man? Al-Hasan ibn Arafah said: Amr ibn Abd al-Rahman al-Abbar told us, Muhammad ibn Sa'd al-Ansari told us, on the authority of Abu Taybah, who said: The people of Paradise will drink from a cloud that will shade them, and it will say, **What has rained upon you?** He said: No one among the people will supplicate for anything except that it will rain upon them, to the point that one of them will say, **We have been rained upon by virgins of equal age.** Ibn Jarir narrated it on the authority of Al-Hasan bin Arafah, and that is why God Almighty said: **That is the great bounty**, meaning the great victory and the complete, comprehensive, and universal blessing.

Fath al-Qadir

His statement: 19- **God is Kind to His servants** meaning He is very kind to them and extremely compassionate towards them. Muqatil said: Kind to the righteous and the wicked, as He does not starve them to death because of their sins. Ikrimah said: Kind to them. As-Suddi said: Gentle with them, and it was also said that He is compassionate towards them. Al-Qurtubi said: Kind to them in presentation and accountability, and other statements were made. The meaning is that His kindness extends to His servants in all their affairs, and among that is the provision by which they live in this world, and this is the meaning of His statement: **He provides for whom He wills** of them however He wills, so He expands for this one and restricts for that one. **And He is the Strong** the Great, the dazzling, powerful **the Almighty** the One who overcomes all things and nothing overcomes Him.

Tafsir al-Baghawi

19. The Almighty said: **God is Kind to His servants.** Ibn Abbas **may God be pleased with him** said: He is merciful to them. Ikrimah said: He is good to them. As-Suddi said: He is gentle. Muqatil said: He is kind to the righteous and the wicked as He does not destroy them with hunger because of their sins. This is indicated by His statement: **He provides for whom He wills Al-Baqarah 2:212.** Everyone whom God provides for, whether a believer, a disbeliever, or someone with a soul, is among those whom God wills to provide for. Ja'far as-Sadiq said: Kindness in provision is from two

aspects: The first is that He made your provision from good things, and the second is that He did not give it to you all at once. **And He is the Strong, the Exalted in Might.**

Tafsir al-Baidawi

19- **God is Kind to His servants** with their Lord with kinds of goodness that are beyond the comprehension. **He provides for whom He wills** that is, He provides for him as He wills, so He distinguishes each of His servants with a kind of goodness according to what His wisdom requires. **And He is the Strong** with dazzling power. **The Mighty** with impregnable power.

Surat al-Shura 42:20

Whoever desires the harvest of the Hereafter - We increase for him in his harvest. And whoever desires the harvest of this world - We give him thereof, but there is not for him in the Hereafter any share.

Surat al-Shura 42:20

Whoever desires the harvest of the Hereafter - We increase for him in his harvest. And whoever desires the harvest of this world - We give him thereof, but there is not for him in the Hereafter any share.

Tafsir al-Jalalayn

20 - **Whoever desires** through his work **the cultivation of the Hereafter** i.e. earning it, which is the reward **We increase for him in his cultivation** by multiplying the good deed to ten or more **and whoever desires the cultivation of this world - We give him thereof** without multiplying what was allotted to him **and he has no share in the Hereafter**

Tafsir al-Suyuti

Tafsir al-Tabari

Whoever desires the harvest of the Hereafter, We increase for him in his harvest. God Almighty says: Whoever desires the Hereafter by his deeds, We increase for him in his harvest. He says: We increase for him his good deeds, so We give him ten for one, up to whatever increase our Lord wills. **And whoever desires the harvest of this world, We give him thereof.** He says: And he did not desire the world by his deeds, striving for it, not for the Hereafter. We give him thereof what We have allotted for him. **And he will have no share in the Hereafter.** He says: And whoever seeks the world by his deeds, and God does not intend by them a share in the reward of God for the people of deeds that they desired with their deeds in this world.

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

Mention of the one who said that: Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Whoever desires the harvest of the Hereafter - We will increase for him his harvest ... to and he will have no share in the Hereafter** he said: He says: Whoever only works for this world, We will give him some of it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: "Whoever desires the harvest of the Hereafter - We increase for him in his harvest. And whoever desires the harvest of this world" ... the verse, he says: Whoever prefers his worldly life over his Hereafter - We will not give him a share in the Hereafter except the Fire, and We will not increase him in anything from this world except a provision that has already been completed and allotted to him.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Whoever desires the harvest of the Hereafter - We increase for him in his harvest**, he said: Whoever desires the Hereafter and its deeds, We increase for him in his deeds. **And whoever desires the harvest of this world - We give him thereof**, ... to the end of the verse. He said: Whoever desires this world and its deeds, We give him thereof, and We do not make for him in the Hereafter a share of the harvest of deeds. Whoever works for the Hereafter, God gives him, and whoever works for this world, God gives him.

Muhammad told me, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding his statement: **Whoever desires the harvest of the Hereafter - We will increase for him his harvest**, he said: Whoever desires the work of the Hereafter - We will increase for him his work.

And his saying: **And he will have no share in the Hereafter**, he said: The disbeliever will have a painful punishment.

Tafsir al-Qurtubi

The Almighty says: **Whoever desires the tillage of the Hereafter - We increase for him his tillage.** Tillage is work and earnings. From this is the saying of Abdullah ibn Umar: **Till for your worldly life as if you were to live forever, and work for your Hereafter as if you were to die tomorrow.** From this is how a man is called a *harith*. The meaning is: Whoever seeks, with what We have provided him, tillage for his Hereafter, and fulfills the rights of God and spends in strengthening the religion, then We will only give him the reward for that, from ten to seven hundred or more. **And whoever desires the tillage of this world**, meaning whoever seeks, with the money that God has given him, leadership of this world and access to forbidden things, then We do not deprive him of provision at all, but he will have no share in the Hereafter from his money. God the Almighty says: "Whoever desires the immediate, We hasten for him therein what We will for whom We intend. Then We have made for him Hell, which he will burn, blamed and banished. But whoever desires the Hereafter and strives for it with the necessary effort while he is a believer - for those, it is they whose effort is ever appreciated." (al-Isra' 17:18-19)], and it was said: **(We will increase for him in his tillage)** We will grant him success in worship and make it easy for him. It was said: The tillage of the Hereafter is obedience, meaning whoever obeys will have the reward. It was said: **(We will increase for him in his tillage)** meaning We will give him this world along with the Hereafter. It was said: The verse is about conquest, meaning whoever intends the Hereafter by his conquest will be given the reward, and whoever intends booty by his conquest will be given some of it. Al-Qushayri said: It appears that the verse is about the disbeliever, he will be given plenty in this world, meaning he should not be

deceived by that because this world will not last. Qatada said: Indeed, God gives whatever He wills of this worldly matter based on the intention of the Hereafter, and He does not give anything based on the intention of this world except this world, what We have written for him. And whoever prefers this world over his Hereafter, We will not assign for him a share in the Hereafter except the Fire, and he will not obtain from this world anything except the provision We have allotted for him. It is inevitable that it will be given to him with or without preferring. Juwaybir narrated on the authority of Al-Dahhak on the authority of Ibn Abbas, who said: And the words of God, the Exalted, {Whoever desires the tillage of the Hereafter}, whoever is among the righteous. Whoever desires the reward of his righteous deeds for the Hereafter, **We will increase for him in his tillage**, meaning in his good deeds. And **whoever desires the tillage of this world**, meaning whoever is among the wicked desires the world through his good deeds, **We will give him thereof**. Then He abrogated that in the Glorious: **Whoever desires the immediate, We hasten for him therein what We will for whom We intend**. (al-Isra' 17:18) The correct view is that this is not abrogated, because this is a report and all things are by the will of God Almighty. Do you not see that it has been authenticated: "On the authority of the Prophet (peace and blessings of God be upon him) that he said: 'Let none of you say, 'O God, forgive me if You will, O God, have mercy on me if You will.'" Qatadah said what was mentioned above, and it shows you that there is no abrogation. We mentioned in Hud that this is from the category of absolute and qualified, and that abrogation does not enter into reports. And God is the source of help.

Question: This verse invalidates Abu Hanifa's school of thought in his statement that whoever performs ablution to cool off, it suffices for him the obligatory ablution that he is required to perform. The obligatory ablution is from the cultivation of the Hereafter and cooling off is from the cultivation of this world, so one does not enter into the other, and his intention does not suffice for it according to the apparent meaning of this verse, as Ibn al-Arabi said.

Tafsir Ibn Kathir

God Almighty says, informing us of His kindness to His creation in His provision for them, one after the other, not forgetting any of them, whether they are righteous or wicked, as in His saying, the Almighty: "And there is no creature on earth but that upon God is its provision, and He knows its place of dwelling and place of storage. All is in a clear register." And there are many similar examples. And His saying, the Almighty and Majestic: **He provides for whom He wills**, meaning He gives abundantly to whom He wills. **And He is the Strong, the Exalted in Might**, meaning nothing is beyond His power. Then God Almighty said: **Whoever desires the harvest of the Hereafter**, meaning the work of the Hereafter, **We will increase for him in his harvest**, meaning We will strengthen him and help him in what he is doing and increase his growth and reward him for the good deed ten times as much to seven hundred times as much, to whatever God wills. **And whoever**

desires the harvest of this world, We will give him thereof, and he will have no share in the Hereafter, meaning whoever only strives to obtain something from this world and has no concern for the Hereafter at all, God will deprive him of the Hereafter and this world, if He wills. He gave him from it, and if he did not want it, he would not get either of them. The one who strives with this intention wins the losing deal in this world and the hereafter. The evidence for this is that this verse here is linked to the verse in Subhan, which is the saying of God, the Most High: "Whoever desires the immediate, We hasten for him from it what We will for whom We intend. Then We have made for him Hell, which he will burn, blamed and banished. But whoever desires the Hereafter and strives for it with the necessary effort while he is a believer - it is those whose effort is ever appreciated. No, these and those We give from the gift of your Lord, and the gift of your Lord is not restricted. See how We have preferred some of them over others, and the Hereafter is greater in degrees and greater in preference."

Al-Thawri said on the authority of Mughirah on the authority of Abu al-Aaliyah on the authority of Ubayy ibn Ka'b, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Give this nation good tidings of glory, elevation, victory, and empowerment on earth. Whoever among them does the work of the Hereafter for the sake of this world will have no share in the Hereafter." And the words of God Almighty: **Or have they partners who have instituted for them a religion with which God has not given permission?** That is, they do not follow what God has instituted for you of the correct religion, rather they follow what their devils from among the jinn and mankind have instituted for them of prohibiting what they have forbidden to them of the bahirah, the sa'ibah, the wasillah, and the ham, and permitting the eating of dead meat, blood, and gambling, and other such false misguidance and ignorance that they had invented in their pre-Islamic period of permitting and prohibiting, false worship, and corrupt statements. It has been proven in the Sahih that the Messenger of God, may God bless him and grant him peace, said: **I saw Amr ibn Luhay ibn Qam'ah dragging his intestines in the Fire**, because he was the first to let the sa'ibah go free. This man was one of the kings of Khuza'ah, and he was the first to do these things, and he is the one who forced the Quraysh to worship... Idols are cursed and made ugly by God. That is why God Almighty said: **And had it not been for the decisive word, the matter would have been decided between them**. That is, they would have been hastened to receive punishment had it not been for the postponement until the Day of Resurrection. **And indeed, for the wrongdoers is a painful punishment**. That is, severe and painful in Hell, and what an evil destination.

Then God the Almighty said: **You will see the wrongdoers fearful of what they have earned** meaning in the arenas of the Resurrection **and it will inevitably befall them** meaning what they fear will inevitably befall them. This is their state on the Day of Resurrection, and they will be in this state of fear and dread. **And those who have believed and done righteous deeds will be in the gardens of Paradise, having whatever they wish with their Lord** How does

Surat al-Shura 42:20

Whoever desires the harvest of the Hereafter - We increase for him in his harvest. And whoever desires the harvest of this world - We give him thereof, but there is not for him in the Hereafter any share.

this compare to this? How does one who is in the arenas of humiliation, disgrace, and certain fear because of his wrongdoing compare to one who is in the gardens of Paradise, enjoying whatever he wishes of food, drink, clothing, dwellings, sights, marriages, and pleasures that no eye has seen, no ear has heard, and has never crossed the mind of man? Al-Hasan ibn Arafah said: Amr ibn Abd al-Rahman al-Abbar told us, Muhammad ibn Sa'd al-Ansari told us, on the authority of Abu Taybah, who said: The people of Paradise will drink from a cloud that will shade them, and it will say, **What has rained upon you?** He said: No one among the people will supplicate for anything except that it will rain upon them, to the point that one of them will say, **We have been rained upon by virgins of equal age.** Ibn Jarir narrated it on the authority of Al-Hasan bin Arafah, and that is why God Almighty said: **That is the great bounty**, meaning the great victory and the complete, comprehensive, and universal blessing.

Fath al-Qadir

20- **Whoever desires the tillage of the Hereafter - We increase for him in his tillage.** Harth in the language means earning. It is said that he plows for his family and he plows, meaning he earns. From this, a man is called Harith. The original meaning of Harth is to sow seeds in the ground, and it was applied to the fruits and benefits of deeds by way of metaphor. The meaning is: Whoever desires the reward of the Hereafter through his deeds and earnings, God will multiply that good deed for him by ten to seven hundred times. It was also said that it means He will increase his success, assistance, and facilitating the paths of good for him. **And whoever desires the tillage of this world - We will give him thereof.** That is, whoever desires the reward of this world through his deeds and earnings, We will give him thereof, which is its enjoyment, and whatever God provides for His servants from it, We will give him from it what Our will has decreed and what We have allotted for him in Our judgment. Qatadah also said: God gives whatever He wills of worldly matters based on the intention of the Hereafter, and He does not give anything based on the intention of this world except this world. Al-Qushayri said: It appears that the verse is about the disbeliever, and it is a specification without a specification. Then God Almighty made it clear that the one who seeks worldly gain through his actions will have no share in the Hereafter, saying: **And he will have no share in the Hereafter**, because he did not work for the Hereafter, so he will have no share in it. The interpretation of this verse was presented in Surat Al-Isra.

Tafsir al-Baghawi

20. **Whoever desires the harvest of the Hereafter**, harvest in the language means earning, meaning: whoever desires the Hereafter through his work, **We will increase for him his harvest**, by multiplying it by ten

to whatever increase God wills. **And whoever desires the harvest of this world**, meaning through his work this world, **We will give him thereof**, Qatada said: meaning: We will give him according to what God has allotted for him, as He said: **We hasten for him therein what We will for whom We intend Al-Isra' 17:18. And he will have no share in the Hereafter**, because he did not work for the Hereafter.

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Abu Tahir al-Ziyadi told us, Abu Hamid Ahmad ibn Muhammad ibn Yahya ibn Bilal told us, Abu al-Azhar Ahmad ibn Mani' al-Abdi told us, Muhammad ibn Yusuf al-Faryabi told us, Sufyan told us, on the authority of al-Mughira, on the authority of Abu al-Aliya, on the authority of Ubayy ibn Ka'b, who said: The Messenger of God, may God bless him and grant him peace, said: "Give this nation good tidings of glory, elevation, victory, and empowerment on earth. Whoever among them works for the Hereafter for the sake of this world will have no share in the Hereafter."

Tafsir al-Baidawi

20- **Whoever desires the cultivation of the Hereafter** its reward is likened to sowing in that it is a benefit obtained through work. That is why it is said: This world is the farm of the Hereafter. Sowing is originally sowing seeds in the ground and it is said of the sowing that results from it, **We will give him an increase in his cultivation**, so we give him ten for one to seven hundred and above. **Whoever desires the cultivation of this world, We will give him thereof** something of it according to what We have apportioned for him. **And he will have no share in the Hereafter**, because **actions are by intentions and each person will have what he intended.**

Surat al-Shura 42:21

Or do they have partners who have instituted for them a religion which God has not permitted? And were it not for the decisive word, the matter would have been decided between them. And indeed, for the wrongdoers is a painful punishment.

Tafsir al-Jalalayn

21 - *Orr* rather **do they** the disbelievers of Mecca **have partners** who are their devils **who have instituted for them** that is, the partners **of religion** for the disbelievers **that which God has not permitted** such as polytheism and denial of the resurrection **and were it not for the decisive word** that is, the previous judgment that the recompense will be on the Day of Resurrection **it would have been judged between them** and the believers by their being punished in this world **and indeed, the wrongdoers** the disbelievers **will have a painful punishment** painful

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Or do these polytheists have partners in their polytheism and misguidance? **They have instituted for them a religion which God has not permitted.** He says: They have innovated for them a religion which God has not permitted them to innovate. **And were it not for the decisive word, the judgment would have been passed between them.** God Almighty says: And were it not for God's previous command that He will not hasten their punishment in this world, and that He has already said that they will be delayed in punishment until the Day of Resurrection, the judgment between you and them would have been concluded by our hastening their punishment in this world. But for them in the Hereafter is a painful punishment, as God Almighty said: **And indeed, for the wrongdoers is a painful punishment.** He says: And indeed, for the disbelievers in God on the Day of Resurrection is a painful, agonizing punishment.

Tafsir al-Qurtubi

The Almighty said: **Or do they have partners?** That is, do they have them? The meem and hamza are for rebuke, and this is connected to His statement: **(He has ordained for you of religion what He enjoined upon Noah)** The Almighty said: **God is He who has sent down the Book in truth and the Balance** (al-Shura 42:17). They did not believe in Him, so do they have gods who have ordained for them polytheism which God did not permit?! If this is impossible, then God did not legislate polytheism, so how can they adhere to it? **And were it not for the decisive word** on the Day of Resurrection, where He said: **Rather, the Hour is their appointed time,** "it would have been decided between

them" in this world, so the wrongdoer would be punished quickly and the obedient would be rewarded. **And indeed, the wrongdoers** meaning the polytheists **will have a painful punishment** in this world: killing, capture, and subjugation, and in the Hereafter: the punishment of the Fire. Ibn Hurmuz read *and* with a fat-ha on the hamza in conjunction with **and were it not for the word** separating the conjoined and the conjoined to it with the answer to **if only** is permissible. It is also permissible for the position of *that* to be nominative, assuming: it is necessary that the wrongdoers will have a painful punishment, so it would be cut off from what preceded it, like the reading with a kasra, so be aware of it.

Tafsir Ibn Kathir

God Almighty says, informing us of His kindness to His creation in His provision for them, one after the other, not forgetting any of them, whether they are righteous or wicked, as in His saying, the Almighty: "And there is no creature on earth but that upon God is its provision, and He knows its place of dwelling and place of storage. All is in a clear register." And there are many similar examples. And His saying, the Almighty and Majestic: **He provides for whom He wills**, meaning He gives abundantly to whom He wills. **And He is the Strong, the Exalted in Might**, meaning nothing is beyond His power. Then God Almighty said: **Whoever desires the harvest of the Hereafter**, meaning the work of the Hereafter, **We will increase for him in his harvest**, meaning We will strengthen him and help him in what he is doing and increase his growth and reward him for the good deed ten times as much to seven hundred times as much, to whatever God wills. **And whoever desires the harvest of this world, We will give him thereof, and he will have no share in the Hereafter**, meaning whoever only strives to obtain something from this world and has no concern for the Hereafter at all, God will deprive him of the Hereafter and this world, if He wills. He gave him from it, and if he did not want it, he would not get either of them. The one who strives with this intention wins the losing deal in this world and the hereafter. The evidence for this is that this verse here is linked to the verse in Subhan, which is the saying of God, the Most High: "Whoever desires the immediate, We hasten for him from it what We will for whom We intend. Then We have made for him Hell, which he will burn, blamed and banished. But whoever desires the Hereafter and strives for it with the necessary effort while he is a believer - it is those whose effort is ever appreciated. No, these and those We give from the gift of your Lord, and the gift of your Lord is not restricted. See how We have preferred some of them over others, and the Hereafter is greater in degrees and greater in preference."

Al-Thawri said on the authority of Mughirah on the authority of Abu al-Aaliyah on the authority of Ubayy ibn Ka'b, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Give this nation good tidings of glory, elevation, victory, and empowerment on earth. Whoever among them does the work of the Hereafter for the sake of this world will have no share in the

Surat al-Shura 42:21

Or do they have partners who have instituted for them a religion which God has not permitted? And were it not for the decisive word, the matter would have been decided between them. And indeed, for the wrongdoers is a painful punishment.

Hereafter." And the words of God Almighty: **Or have they partners who have instituted for them a religion with which God has not given permission?** That is, they do not follow what God has instituted for you of the correct religion, rather they follow what their devils from among the jinn and mankind have instituted for them of prohibiting what they have forbidden to them of the bah'rah, the sa'ibah, the wasilah, and the ham, and permitting the eating of dead meat, blood, and gambling, and other such false misguidance and ignorance that they had invented in their pre-Islamic period of permitting and prohibiting, false worship, and corrupt statements. It has been proven in the Sahih that the Messenger of God, may God bless him and grant him peace, said: **I saw Amr ibn Luhay ibn Qam'ah dragging his intestines in the Fire**, because he was the first to let the sa'ibah go free. This man was one of the kings of Khuza'ah, and he was the first to do these things, and he is the one who forced the Quraysh to worship..." Idols are cursed and made ugly by God. That is why God Almighty said: **And had it not been for the decisive word, the matter would have been decided between them.** That is, they would have been hastened to receive punishment had it not been for the postponement until the Day of Resurrection. **And indeed, for the wrongdoers is a painful punishment.** That is, severe and painful in Hell, and what an evil destination.

Then God the Almighty said: **You will see the wrongdoers fearful of what they have earned** meaning in the arenas of the Resurrection **and it will inevitably befall them** meaning what they fear will inevitably befall them. This is their state on the Day of Resurrection, and they will be in this state of fear and dread. **And those who have believed and done righteous deeds will be in the gardens of Paradise, having whatever they wish with their Lord** How does this compare to this? How does one who is in the arenas of humiliation, disgrace, and certain fear because of his wrongdoing compare to one who is in the gardens of Paradise, enjoying whatever he wishes of food, drink, clothing, dwellings, sights, marriages, and pleasures that no eye has seen, no ear has heard, and has never crossed the mind of man? Al-Hasan ibn Arafa said: Amr ibn Abd al-Rahman al-Abbar told us, Muhammad ibn Sa'd al-Ansari told us, on the authority of Abu Taybah, who said: The people of Paradise will drink from a cloud that will shade them, and it will say, **What has rained upon you?** He said: No one among the people will supplicate for anything except that it will rain upon them, to the point that one of them will say, **We have been rained upon by virgins of equal age.** Ibn Jarir narrated it on the authority of Al-Hasan bin Arafa, and that is why God Almighty said: **That is the great bounty**, meaning the great victory and the complete, comprehensive, and universal blessing.

Fath al-Qadir

21- **Or have they partners who have instituted for them in religion that which God has not permitted?** When

God, the Almighty, explained the law in this world and the Hereafter, He followed it with an explanation of the great sin that necessitates Hellfire. The hamza is for questioning and rebuke, and the pronoun **they** **instituted** refers to the partners, and the pronoun **them** refers to the disbelievers. It was also said that the opposite is true, but the former is more appropriate. The meaning of **that which God has not permitted** is what He has not permitted of polytheism and sins. **And were it not for the decisive word** which is the delay of their punishment where He said, **Rather, the Hour is their appointed time**, "it would have been judged between them" in this world, so they would have been hastened with the punishment. The pronoun in "between them" refers to the believers and the polytheists, or to the polytheists and their partners. "And indeed, for the wrongdoers is a painful punishment" meaning, the polytheists and deniers will have a painful punishment in this world and the Hereafter. The majority of scholars read "and indeed, the wrongdoers" with a kasra over the hamza as a new sentence. Muslim, Al-A'raj, and Ibn Hurmuz read it with a fatha over it as an apposition to the decisive word.

Tafsir al-Baghawi

21. The Almighty said: **Or have they partners who have prescribed for them a religion which God has not permitted?** Meaning the infidels of Mecca. He said: Or have they gods who have prescribed for them a religion which God has not permitted?

Ibn Abbas, may God be pleased with him, said: They prescribed for them a religion other than the religion of Islam.

And had it not been for the decisive word, had it not been for God's ruling in the decisive word between creation to delay the punishment for them until the Day of Resurrection, where He said: **Rather, the Hour is their appointed time** (al-Qamar 54:46), **it would have been decided between them**, would have ended the punishment of those who deny you in this world, **and indeed, the wrongdoers**, the polytheists, **will have a painful punishment**, in the Hereafter.

Tafsir al-Baidawi

21- "Or do they have partners?" Rather, they have inspired partners. The hamza is for confirmation and rebuke. Their partners are their devils. "They have legislated for them" by embellishing. "In religion that which God has not permitted" such as polytheism, denial of resurrection, and working for the world. It was said that their partners are their idols, and they are attributed to them because they have taken them as partners, and the law is attributed to them because they are the cause of their misguidance and their temptation with what they follow, or images from their

tradition. "And were it not for the decisive word" meaning the previous decree to postpone the recompense, or the promise that the decision would be on the Day of Resurrection. "The matter would have been judged between them" between the disbelievers and the believers, or the polytheists and their partners. "And indeed, for the wrongdoers is a painful punishment. **It was read an with a fat-ha in apposition to the word** the decisive word **meaning** And were it not for the decisive word" and the estimation of the punishment of the wrongdoers in the Hereafter, it would have been judged between them in this world, for the painful punishment is predominant in the punishment of the Hereafter.

Surat al-Shura 42:22

You will see the wrongdoers fearful of what they have earned and it will befall them. But those who believe and do righteous deeds will be in the gardens of Paradise. They will have whatever they wish with their Lord. That is the great bounty.

Surat al-Shura 42:22

You will see the wrongdoers fearful of what they have earned and it will befall them. But those who believe and do righteous deeds will be in the gardens of Paradise. They will have whatever they wish with their Lord. That is the great bounty.

Tafsir al-Jalalayn

22 - **You will see the wrongdoers** on the Day of Resurrection **fearful of what they have earned** in this world of evil deeds that they will be punished for them **and it** the punishment for them **will inevitably befall them** on the Day of Resurrection **and those who believe and do righteous deeds will be in the gardens of Paradise** the purest of them in comparison to those below them (they will have whatever they wish with their Lord. That is the great bounty)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: You will see, O Muhammad, the unbelievers in God on the Day of Resurrection, **fearful of what they have earned**. He says: **fearful and afraid of God's punishment for what they have earned in this world from their evil deeds**. "Which is about to befall them." He says: **And those who are fearful of it, of God's punishment descending upon them, and they will taste it without fail**.

And His statement: **And those who believe and do righteous deeds will be in the gardens of Paradise**, meaning: And those who believe in God and obey Him in what He commands and forbids in this world will be in the gardens of orchards in the Hereafter. What is meant by *gardens* is the plural of *rawdah*, which is a place that has abundant vegetation. The Arabs do not say *gardens* for places with trees. From this is the saying of Abu al-Najm:

And the mangy one is like the one who has defiled the gardens of the meadow that have not been defiled

By *garden* is meant the plural of *garden*. What God Almighty meant by that was the report of the joy and bliss they are experiencing.

Muhammad ibn Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And those who believe and do righteous deeds will be in the gardens of Paradise** to the end of the verse. He said: in the gardens of Paradise and its delights.

And His statement: **They will have whatever they wish**

with their Lord means that those who believe and do righteous deeds will have with their Lord in the Hereafter whatever their souls desire and their eyes delight in. **That is the great bounty** means, the Most High says: This which God has given them of this bliss and this honor in the Hereafter is the great bounty from God upon them, which makes every bliss and honor in this world superior to every other.

Tafsir al-Qurtubi

The Almighty says: **You will see the wrongdoers fearful** meaning afraid **of what they have earned** meaning of the recompense for what they have earned, and the wrongdoers here are the disbelievers, as evidenced by the division between the believer and the disbeliever **and it will befall them** meaning it will descend upon them **and those who believe and do righteous deeds will be in the gardens of Paradise** "garden" is the pleasant place with much greenery, and this has already been mentioned in *ar-Rum* "for them is whatever they wish with their Lord" meaning of bliss and abundant reward, **that is the great bounty** meaning it cannot be described and minds cannot be guided to the essence of its description, because if the Truth says something great, then who can estimate its value?

Tafsir Ibn Kathir

God Almighty says, informing us of His kindness to His creation in His provision for them, one after the other, not forgetting any of them, whether they are righteous or wicked, as in His saying, the Almighty: "And there is no creature on earth but that upon God is its provision, and He knows its place of dwelling and place of storage. All is in a clear register." And there are many similar examples. And His saying, the Almighty and Majestic: **He provides for whom He wills**, meaning He gives abundantly to whom He wills. **And He is the Strong, the Exalted in Might**, meaning nothing is beyond His power. Then God Almighty said: **Whoever desires the harvest of the Hereafter**, meaning the work of the Hereafter, **We will increase for him in his harvest**, meaning We will strengthen him and help him in what he is doing and increase his growth and reward him for the good deed ten times as much to seven hundred times as much, to whatever God wills. **And whoever desires the harvest of this world, We will give him thereof, and he will have no share in the Hereafter**, meaning whoever only strives to obtain something from this world and has no concern for the Hereafter at all, God will deprive him of the Hereafter and this world, if He wills. He gave him from it, and if he did not want it, he would not get either of them. The one who strives with this intention wins the losing deal in this world and the hereafter. The evidence for this is that this verse here is linked to the verse in Subhan, which is the saying of God, the Most High: "Whoever desires the

immediate, We hasten for him from it what We will for whom We intend. Then We have made for him Hell, which he will burn, blamed and banished. But whoever desires the Hereafter and strives for it with the necessary effort while he is a believer - it is those whose effort is ever appreciated. No, these and those We give from the gift of your Lord, and the gift of your Lord is not restricted. See how We have preferred some of them over others, and the Hereafter is greater in degrees and greater in preference."

Al-Thawri said on the authority of Mughirah on the authority of Abu al-Aaliyah on the authority of Ubayy ibn Ka'b, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Give this nation good tidings of glory, elevation, victory, and empowerment on earth. Whoever among them does the work of the Hereafter for the sake of this world will have no share in the Hereafter." And the words of God Almighty: **Or have they partners who have instituted for them a religion with which God has not given permission?** That is, they do not follow what God has instituted for you of the correct religion, rather they follow what their devils from among the jinn and mankind have instituted for them of prohibiting what they have forbidden to them of the *bahīrah*, the *sa'ibah*, the *wasilah*, and the *ham*, and permitting the eating of dead meat, blood, and gambling, and other such false misguidance and ignorance that they had invented in their pre-Islamic period of permitting and prohibiting, false worship, and corrupt statements. It has been proven in the *Sahih* that the Messenger of God, may God bless him and grant him peace, said: **I saw Amr ibn Luhay ibn Qam'ah dragging his intestines in the Fire**, because he was the first to let the *sa'ibah* go free. This man was one of the kings of Khuza'ah, and he was the first to do these things, and he is the one who forced the Quraysh to worship..." Idols are cursed and made ugly by God. That is why God Almighty said: **And had it not been for the decisive word, the matter would have been decided between them.** That is, they would have been hastened to receive punishment had it not been for the postponement until the Day of Resurrection. **And indeed, for the wrongdoers is a painful punishment.** That is, severe and painful in Hell, and what an evil destination.

Then God the Almighty said: **You will see the wrongdoers fearful of what they have earned** meaning in the arenas of the Resurrection **and it will inevitably befall them** meaning what they fear will inevitably befall them. This is their state on the Day of Resurrection, and they will be in this state of fear and dread. **And those who have believed and done righteous deeds will be in the gardens of Paradise, having whatever they wish with their Lord** How does this compare to this? How does one who is in the arenas of humiliation, disgrace, and certain fear because of his wrongdoing compare to one who is in the gardens of Paradise, enjoying whatever he wishes of food, drink, clothing, dwellings, sights, marriages, and pleasures that no eye has seen, no ear has heard, and has never crossed the mind of man? Al-Hasan ibn Arafah said: Amr ibn Abd al-Rahman al-Abbar told us, Muhammad ibn Sa'd al-Ansari told us, on the authority of Abu Taybah, who said: The people of Paradise will drink from a cloud that will shade them, and it will say,

What has rained upon you? He said: No one among the people will supplicate for anything except that it will rain upon them, to the point that one of them will say, **We have been rained upon by virgins of equal age.** Ibn Jarir narrated it on the authority of Al-Hasan bin Arafah, and that is why God Almighty said: **That is the great bounty**, meaning the great victory and the complete, comprehensive, and universal blessing.

Fath al-Qadir

22- **You will see the wrongdoers fearful of what they have earned** meaning afraid and terrified of the evil deeds they have earned, and that fear and terrification will be on the Day of Resurrection **and it will befall them** The pronoun refers to what they have earned, with the assumption of an added word. Al-Zajaj said: meaning, the recompense for what they have earned will inevitably befall them, whether they fear or not. The sentence is in the accusative case as a state. And when He mentioned the state of the wrongdoers, He mentioned the state of the believers, saying, **And those who believe and do righteous deeds will be in the gardens of Paradise** Gardens is the plural of garden. Abu Hayyan said: The language of Katheer is to sukoon the waw, and the language of Hudhayl is to open it. The garden is a pleasant place with much greenery. This has been explained in Surat Ar-Rum. The garden of Paradise is the best of its dwellings, as it is the best of its places in this world. **For them is whatever they wish with their Lord** from the kinds of blessings and types of pleasures. The agent in **with their Lord** is they wish, or the agent in the gardens of Paradise is stability. The reference in His saying: *that* is to what was mentioned to the believers before it, and its predicate is the sentence mentioned after it, which is **He is the Great Bounty**, meaning that which cannot be described and minds are not guided to knowing its reality.

Tafsir al-Baghawi

22. **You will see the wrongdoers** - the polytheists - on the Day of Resurrection, *fearful* and fearful, **of what they have earned and it will befall them** - the recompense for what they have earned will befall them. "And those who believe and do righteous deeds will be in the gardens of Paradise, having whatever they wish with their Lord. That is the great bounty."

Tafsir al-Baidawi

22- **You will see the wrongdoers** on the Day of Resurrection. *fearful* afraid. **of what they have earned** of evil deeds. **And it will befall them** meaning, its consequences will overtake them, they feared. **And those who believe and do righteous deeds will be in the gardens of Paradise** in the best and most pleasant places therein. **They will have whatever they wish with their Lord** meaning, whatever they desire is established for them with their Lord. *That* refers to the believers. **That is the great bounty** compared to which what others have in this world will be insignificant.

Surat al-Shura 42:23

That is what God gives good tidings to His servants who have believed and done righteous deeds. Say, "I do not ask of you for this any reward except love for the relatives. And whoever does a good deed - We will increase for him therein [even] better. Indeed, God is Forgiving and Appreciative."

Surat al-Shura 42:23

That is what God gives good tidings to His servants who have believed and done righteous deeds. Say, "I do not ask of you for this any reward except love for the relatives. And whoever does a good deed - We will increase for him therein [even] better. Indeed, God is Forgiving and Appreciative."

Tafsir al-Jalalayn

23 - **That is the one who gives good tidings** from the good tidings, lightened and heavy with it (God is for His servants who have believed and done righteous deeds. Say, **I do not ask of you for it**) for conveying the message **any reward except love for my relatives** an interrupted exception, meaning, but I ask you to love my relatives, which are also your relatives, for He has relatives in every clan of Quraysh **and whoever commits** acquires **a good deed** of obedience **We will increase for him therein good** by multiplying it **Indeed, God is Forgiving** of sins **and Appreciative** of the little, so He multiplies it.

Tafsir al-Suyuti

At-Tabarani narrated with a weak chain of transmission on the authority of Ibn Abbas, who said: The Ansar said: If we had gathered wealth for the Messenger of God, may God bless him and grant him peace, then God revealed: "Say: I do not ask of you for it any reward except love for my relatives." Some of them said: He only said this to fight for his family and support them. Then God revealed: **Or do they say he has fabricated a lie against God?** until His saying: **And He is the One who accepts repentance from His servants.** Then He offered them repentance until His saying: **And He increases them from His bounty.**

Tafsir al-Tabari

God Almighty says: This is what I have informed you of, O people, that I have prepared for those who believe and do righteous deeds in the Hereafter of bliss and honor, the good tidings that God gives to His servants who believed in Him in this world and worked in obedience to Him therein. **Say, 'I do not ask of you for this any reward.'** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to those of your people who dispute with you about the Hour: I do not ask of you, O people, for calling you to what I call you to of the truth that I have brought you, and the advice that I advise you, any reward, recompense, or compensation from what you give me, **except love for my relatives.**

The commentators differed on the meaning of his statement: **Except for the love of kinship.** Some of them said: Its meaning is: Except that you love me for my kinship to you, and maintain the ties of kinship between me and you.

It was mentioned that he said that: Abu Kurayb and Ya'qub told us, they said: Ismail bin Ibrahim told us, on the authority of Dawud bin Abi Hind, on the authority of Al-Sha'bi, on the authority of Ibn Abbas, regarding his statement: **I do not ask of you any reward for it except love for my relatives,** he said: There was no clan of the Quraysh except that there was a kinship between them and the Messenger of God, may God bless him and grant him peace, so he said: Say: I do not ask of you any reward for it except that you love me for the kinship that is between me and you.

Abu Kurayb narrated to us, saying: Abu Usamah narrated to us, saying: Shu'bah narrated to us, on the authority of 'Abd al-Malik ibn Maysarah, on the authority of Tawus, regarding His statement: "Say: I do not ask of you for it any reward except the love of my relatives," he said: Ibn 'Abbas was asked about it, and Ibn Jubayr said: They are the relatives of the family of Muhammad. Ibn 'Abbas said: You are hasty, for the Messenger of God, may God bless him and grant him peace, did not have a clan of the Quraysh except that he had a kinship with them. He said: Then the verse: "Say: I do not ask of you for it any reward except the love of my relatives," was revealed. He said: Except for the kinship that is between me and you, that you maintain it.

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: I do not ask of you any reward for it except the love of my relatives," he said: The Messenger of God, may God bless him and grant him peace, had relatives in all of Quraysh, and when they denied him and refused to pledge allegiance to him, he said: "O my people, if you refuse to pledge allegiance to me, then preserve my kinship among you, so that no one other than you from among the Arabs will be more deserving of my protection and support than you."

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: "Say: I do not ask of you any reward for it except the love of my relatives," meaning Muhammad, may God bless him and grant him peace, said to the Quraysh 106: I do not ask of you anything from your wealth, but I ask you not to harm me because of the kinship between me and you, for you are my people and the ones who are most deserving of obeying me and responding to me.

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Ikrimah, who said: "The Prophet, may God bless him and grant him peace, was the middleman among the Quraysh. He had relatives in every clan of the Quraysh. He said: 'I do not ask of you for what I am calling you to except that you protect me in my kinship.' Say: 'I do not ask of you any reward for it except love for my kinship.'"

Yaqub told me, he said: Hisham told us, he said: Husayn told us, on the authority of Abu Malik, he said:

"The Messenger of God, may God bless him and grant him peace, was of intermediate lineage from the Quraysh. There was no tribe of the Quraysh who did not give birth to him. He said: Then God Almighty said: 'Say: I do not ask of you any reward for it except love for my relatives': except that you love me for my kinship to you and protect me."

Abu Hasin Abdullah bin Ahmad bin Yunus told us: Abthar told us: Hasin told us, on the authority of Abu Malik, regarding this verse: "Say: I do not ask of you any reward for it except the love of my relatives." He said: The Messenger of God, may God bless him and grant him peace, was from Banu Hashim, and his mother was from Banu Zuhrah, and his father's mother was from Banu Makhzum. So he said: Protect me in my relatives.

Ibn Al-Muthanna told us: Harmi told us: Shu'bah told us: 'Amara told me, on the authority of 'Ikrimah, regarding His statement: **Say, 'I do not ask of you any reward for it except love for my relatives.'** He said: You know my kinship, and you believe me in what I have brought, and you protect me.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: "Say: I do not ask of you for it any reward except love for my relatives." And God, the Blessed and Exalted, commanded Muhammad, may God bless him and grant him peace, not to ask people for this Qur'an for any reward except that they should maintain the kinship between him and them, and all the clans of Quraysh gave birth to him and there was kinship between him and them.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement: **except for the love of kinship** is if you follow me, give me charity, and maintain the ties of kinship with me.

Muhammad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding His statement: "Say: I do not ask of you any reward for it except love for my relatives," he said: There was no clan of the Quraysh except that the Messenger of God, may God bless him and grant him peace, had a child among them, so he said: Say: I do not ask of you any reward for it except that you love me for my kinship to you.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say about His statement: "Say: I do not ask of you for this any reward except love for my relatives," meaning the Quraysh. He said: I am only a man from among you, so help me against my enemy and protect my relatives. As for that which I have brought to you, I do not ask of you any reward except love for my relatives, if you love me for my relatives and help me against my enemy.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: "Say: I do not ask of you any reward for it except love for my relatives," he said: He says: Except that you love me for my relatives as you love your relatives and maintain ties of

kinship through them. What I have brought does not cut that off from me, so I do not seek for what I have brought any reward to take from you for that.

Yunus told me: Ibn Wahb told us: Saeed bin Abi Ayoub told me, on the authority of Ata bin Dinar, regarding his statement: "Say: I do not ask of you any reward for it except love for my relatives," meaning: I do not ask of you any reward for what I have brought you except that you love me for my relatives among you and protect me from the people.

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us on the authority of Muammar, on the authority of Qatada, regarding His statement: "Say: I do not ask of you for it any reward except love for my relatives," he said: All of Quraysh had kinship between them and the Messenger of God, may God bless him and grant him peace, so he said: Say: I do not ask of you for it any reward except that you love me for the sake of the kinship that is between me and you.

Others said: Rather, the meaning of this is: Say to those believers who follow you: I do not ask you for any reward for what I have brought you except that you love my relatives.

Mention of the one who said that: Muhammad bin Amara told me, he said: Ismail bin Abaan told us, he said: Al-Sabah bin Yahya Al-Mari told us, on the authority of Al-Suddi, on the authority of Abu Al-Daylam, he said: When Ali bin Al-Hussein **may God be pleased with him** was brought as a prisoner and was made to stand on the stairs of Damascus, a man from the people of Ash-Sham stood up and said: Praise be to God who killed you and uprooted you, and cut off the approach of sedition. Ali bin Al-Hussein **may God be pleased with him** said to him: Have you recited the Qur'an? He said: Yes. He said: Have you recited Al-Ha Meem? He said: I recited the Qur'an but I did not recite Al-Ha Meem! He said: I did not recite **Say, 'I do not ask of you any reward for it except love for my relatives.'** He said: And you are they? He said: Yes.

Abu Kurayb narrated to us, saying: Malik ibn Ismail narrated to us, saying: Abd al-Salam narrated to us, saying: Yazid ibn Abi Ziyad narrated to us, on the authority of Muqsim, on the authority of Ibn Abbas, who said: The Ansar said: We did this and we did this, and it was as if they were boasting. Ibn Abbas, or al-Abbas - Abd al-Salam was uncertain - said: We have the advantage over you. report of that reached the Messenger of God, may God bless him and grant him peace, so he came to them in their gatherings and said: O group of Ansar, were you not humble and then God honored you through me? They said: Yes, O Messenger of God, may God bless him and grant him peace. He said: Were you not astray and then God guided you through me? They said: Yes, O Messenger of God. He said: Why don't you answer me? They said: What should we say, O Messenger of God? He said: Why don't you say: Didn't your people expel you and we gave you shelter? Didn't they deny you and we believed you? Didn't they abandon you and we aided you? He kept saying that until they knelt on their knees and said: Our wealth and what is in our hands belong to God and His Messenger. He said: Then the verse was revealed: "Say: I do not ask of you any reward for it except love." In the vicinity

Surat al-Shura 42:23

That is what God gives good tidings to His servants who have believed and done righteous deeds. Say, "I do not ask of you for this any reward except love for the relatives. And whoever does a good deed - We will increase for him therein [even] better. Indeed, God is Forgiving and Appreciative."

Yaqub told me, he said: Marwan told us, on the authority of Yahya bin Katheer, on the authority of Abu Al-Aaliyah, on the authority of Saeed bin Jubair, regarding his statement: "Say: I do not ask of you any reward for it except love for my relatives," he said: It is the relatives of the Messenger of God, may God bless him and grant him peace.

Muhammad ibn Amara al-Asadi and Muhammad ibn Khalaf told me: Ubayd God told us: Israel told us, on the authority of Abu Ishaq, who said: I asked Amr ibn Shu'ayb about the words of God Almighty: "Say: I do not ask of you any reward for it except love for my relatives." He said: The relatives of the Prophet, may God bless him and grant him peace.

Others said: Rather, the meaning of this is: Say, **I do not ask of you, O people, any reward for what I have brought you except that you show affection to God and draw near to Him through righteous deeds and obedience.**

Mention of those who said that: Ali bin Dawud and his brother Muhammad bin Dawud also told me: Asim bin Ali told us: Qaza'ah bin Suwaid told us on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, "On the authority of the Prophet, may God bless him and grant him peace, say: I do not ask of you any reward for what I have brought you of clear proofs and guidance except that you should be affectionate towards God and draw near to Him by obeying Him."

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Mansur Ibn Zadhan, on the authority of Al-Hasan, that he said regarding this verse, **Say, 'I do not ask of you any reward for it except love for my relatives.'** He said: **Relatives to God.**

Yaqub told me, he said: Hisham told us, he said: Aouf told us, on the authority of Al-Hasan, regarding His statement: "Say: I do not ask of you any reward for it except the love of the relatives," he said: Except for drawing closer to God, and showing affection to Him through righteous deeds.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: Al-Hasan said, regarding His statement: "Say: I do not ask of you any reward for it except the love of my relatives," he said: I do not ask of you for what I have brought you, and for this book, any reward except the love of my relatives, except that you show affection to God by that which brings you closer to Him, and work in obedience to Him.

He said: Bishr said: Yazid said: Yunus told me, on the authority of Al-Hasan, Ibn Abd Al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: "Say: I do not ask of you any reward for it except love for the relatives" except that you show affection to God in that which brings you closer to Him.

Others said: Rather, the meaning of this is: unless you maintain ties with your relatives.

Mention of the one who said that: Bishr told us, he said: Abu Amer told us, he said: Qurra told us, on the authority of Abdullah bin Al-Qasim, regarding his statement: **Except for the love of relatives**, he said: You were commanded to maintain ties of kinship.

The first of the sayings on this matter is correct, and the one that most closely resembles the apparent meaning of the revelation, is the saying of the one who said: Its meaning is: Say, I do not ask you for any reward for it, O people of Quraysh, except that you love me for my kinship to you, and maintain the ties of kinship between me and you.

Rather, I said that this interpretation is more appropriate for the interpretation of the verse because of the inclusion of <in> in His statement, **except for the love of my kinship**. If the meaning of that were as stated by those who said, **except that you love my kinship, or draw near to God**, then the inclusion of <in> in the speech in this instance would not have had a known justification. The revelation would have been: **except for the love of kinship**, if what was meant by it was the command to love the kinship of the Messenger of God, may God bless him and grant him peace, or **except for the love of kinship, or except for the love of kinship**, if what was meant by it was affection and drawing near. The inclusion of <in> in the speech is the clearest evidence that its meaning is: **except for my love for my kinship to you**, and that the definite article in *affection* was inserted in place of the addition, as was said, **Indeed, Paradise is the abode** (an-Nazi'at 79:41). His statement, *except* in this instance is an interrupted exception. The meaning of the speech is: **Say, 'I do not ask of you any reward for it, but I ask you for the love of my kinship.'** Affection is in the accusative case in the sense that I mentioned. Some Basra grammarians said: It is in the accusative case because of an implied verb, meaning: unless I mention the affection of my kinship.

And His statement: **And whoever does a good deed - We will increase for him therein good**, God Almighty says: And whoever does a good deed - that is, he does an act in which he obeys God among the believers - **We will increase for him therein good**, meaning: We multiply that good deed of his, so We give him ten in place of one, or whatever reward and recompense We will.

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

Mention of the one who said that: Muhammad told me, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding the statement of God Almighty: **And whoever does a good deed**, he said: He does a good deed.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And whoever does a good deed - We will increase for him good**

therein, he said: Whoever does good - We will increase for him good. *Iqtiraaf* means *action*.

His saying: **Indeed, God is Forgiving and Appreciative** means: God is Forgiving of the sins of His servants, Appreciative of their good deeds and obedience to Him.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Indeed, God is Forgiving** of sins, *Appreciative* of good deeds, multiplying them.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Indeed, God is Forgiving and Appreciative**, he said: He forgave them their sins and thanked them for the blessings that He gave them and made them part of.

Tafsir al-Qurtubi

The Almighty says: **That is the one with whom God gives good tidings to His servants who believe.** It was read as *yabshri* from *basharahu*, "yabshri" from *absharah*, and *yabshri* from *basharahu*, and there is an omission in it, meaning that God gives good tidings to His believing servants so that they may hasten to the joy and increase their zeal in obedience.

God Almighty says: "Say: I do not ask of you any reward for it except love for my relatives." There are two issues in this:

First: The Almighty's saying: **Say, 'I do not ask of you for it any reward,'** meaning, say, O Muhammad, I do not ask of you for conveying the message any reward, **except love for my kinship.** Al-Zajjaj said: **Except love** is an exception not from the first, meaning, **except that you love me for my kinship and protect me.** The address is to the Quraysh specifically, as stated by Ibn Abbas, Ikrimah, Mujahid, Abu Malik, Al-Sha'bi and others. Al-Sha'bi said: Most people are against us in this verse, so we wrote to Ibn Abbas asking him about it, and he wrote that the Messenger of God, may God bless him and grant him peace, was the most middle-class of the Quraysh, and there was no clan among them that did not give birth to him. So God said to him: **Say, 'I do not ask of you for it any reward except love for my kinship,'** except that you love me for my kinship among you, meaning, you respect what is between me and you and believe me. *Kinship* here means kinship by blood, as if He said: Follow me for kinship if you do not follow me for prophethood. Ikrimah said: The Quraysh used to maintain kinship ties, "but when the Prophet, may God bless him and grant him peace, was sent, they severed that, and he said: Maintain kinship ties with me as you used to do." So the meaning of this is, say, I do not ask you for any reward for it, but I remind you of my kinship, as an exception that is not from the first, mentioned by the fifth, and in Al-Bukhari on the authority of Tawus on the authority of Ibn Abbas that he was asked about the Almighty's saying: **Except for the love of kinship**, so Saeed bin Jubair said: The kinship of the family of Muhammad, so Ibn Abbas said: You are hasty! There was no clan of the Quraysh except that he had a kinship with them, so he said: **Unless you maintain the**

kinship ties between you. This is a statement. It was also said: Kinship is the kinship of the Messenger, may God bless him and grant him peace, meaning I do not ask you for a reward except that you love my kin and my family, as he commanded that they be respected by those who are near of kin. This is the statement of Ali ibn Husayn, Amr ibn Shu'ayb, and al-Suddi. In the narration of Sa'id ibn Jubayr, it is narrated on the authority of Ibn Abbas: When God Almighty revealed: "Say: I do not ask of you any reward for it except the love of my relatives," they said: **O Messenger of God, who are these whom we love?** He said: **Ali, Fatima, and their children.** This is also indicated by what was narrated on the authority of Ali, may God be pleased with him, who said: "I complained to the Prophet about the people's envy of me, so he said: 'Are you not satisfied that you will be the fourth of four, the first to enter Paradise: me, you, al-Hasan, al-Husayn, and our wives on our right and left, and our offspring behind our wives.'" And on the authority of the Prophet, may God bless him and grant him peace: Paradise has been forbidden to whoever wrongs my family and harms me in my progeny, and whoever does..." **Whoever does a favor to one of the descendants of Abdul Muttalib and does not reward him for it, then I will reward him for it tomorrow when he meets me on the Day of Resurrection.** Al-Hasan and Qatada said: The meaning is that they should be affectionate towards God the Almighty and draw near to Him by obeying Him. *Qurb* in this sense means nearness. It is said: qurbah and qurbah mean the same thing, like zulfa and zulfi. Qaza'ah bin Suwaid narrated on the authority of Ibn Abi Nujayh on the authority of Mujahid on the authority of Ibn Abbas, "On the authority of the Prophet, may God bless him and grant him peace, 'Say: I do not ask of you any reward for what I have given you except that you show affection to one another and draw near to Him through obedience.'"

And Mansur and Auf narrated on the authority of Al-Hasan: "Say: I do not ask of you for it any reward except the love of my relatives." He said: They seek to be close to God Almighty and draw near to Him by obeying Him. Some people said: The verse is abrogated and was revealed for His Prophet and his kinship ties. When he migrated, the Ansar sheltered him and supported him, and God wanted to join him with his brothers among the prophets when they said: "And I do not ask of you for it any reward. My reward is only from the Lord of the worlds." (Ash-Shu'ara': 109), so God Almighty revealed: "Say: I do not ask of you any reward for it; my reward is only from God." (Saba': 47), so it was abrogated by this verse and by His saying: "Say: I do not ask of you for it any reward, and I am not of the pretenders." (Sad: 86), and His saying: **Or do you ask them for a tribute? But the tribute of your Lord is better.** (al-Mu'minin 23:72), and His saying: **Or do you ask them for a reward, so they are burdened with debt?** (al-Tur 52:40), as Ad-Dahhak said. Al-Husayn ibn al-Fadl, and it was narrated by Juwaybir on the authority of al-Dahhak on the authority of Ibn Abbas. Al-Tha'labi said: It is not strong. It is sufficient to say that whoever says that drawing closer to God through obedience to Him and loving His Prophet, may God's prayers and peace be upon him, and his family has been abrogated. The Prophet, may God's prayers and peace be upon him, said: "Whoever

Surat al-Shura 42:23

That is what God gives good tidings to His servants who have believed and done righteous deeds. Say, "I do not ask of you for this any reward except love for the relatives. And whoever does a good deed - We will increase for him therein [even] better. Indeed, God is Forgiving and Appreciative."

dies loving the family of Muhammad dies a martyr. Whoever dies loving the family of Muhammad, God will make the angels and mercy visitors to his grave. Whoever dies hating the family of Muhammad will come on the Day of Resurrection with 'despairing of God's mercy today' written between his eyes. Whoever dies hating the family of Muhammad will not smell the fragrance of Paradise. Whoever dies hating my family will have no share in my intercession."

I said: Al-Zamakhshari mentioned this hadith in his interpretation at a longer length than this, saying: "And the Messenger of God, may God bless him and grant him peace, said: 'Whoever dies loving the family of Muhammad dies a martyr. Whoever dies loving the family of Muhammad dies a believer with perfect faith. Whoever dies loving the family of Muhammad, the Angel of Death will give him good tidings of Paradise, then Munkar and Nakir. Whoever dies loving the family of Muhammad will be escorted to Paradise as a bride is escorted to her husband's house. Whoever dies loving the family of Muhammad, two doors to Paradise will be opened for him in his grave. Whoever dies loving the family of Muhammad, God will make his grave a place of visitation for the angels of mercy. Whoever dies loving the family of Muhammad according to the Sunnah and the community. Whoever dies hating the family of Muhammad will come on the Day of Resurrection with it written between his eyes 'despairing of God's mercy. Whoever dies hating the family of Muhammad dies a disbeliever. Whoever dies hating the family of Muhammad will not smell the fragrance of Paradise.'" An-Nahhas said: The doctrine of Ikrimah is not abrogated. He said: "They used to maintain ties of kinship, but when the Prophet, may God bless him and grant him peace, was sent, they severed them. He said: 'I do not ask you for any reward for it except that you love me and protect me for my kinship and not...' You are lying to me.

I said: This is the meaning of what Ibn Abbas said in Al-Bukhari and Al-Sha'bi on his authority himself, and based on that there is no abrogation. An-Nahhas said: The statement of Al-Hasan is good, and its authenticity is indicated by the hadith with a chain of transmission on the authority of the Messenger of God, may God bless him and grant him peace, as Ahmad bin Muhammad Al-Azdi told us, he said: Al-Rabi' bin Sulayman Al-Muradi told us, he said: Asad bin Musa told us, he said: Qaz'ah - who is Ibn Suwayd Al-Basri - he said: Abdullah bin Abi Nujayh told us, on the authority of Mujahid, on the authority of Ibn Abbas, "That the Messenger of God, may God bless him and grant him peace, said: 'I do not ask of you any reward for what I inform you of of clear proofs and guidance except that you love God, the Almighty, and that you draw near to Him by obeying Him.' So this one who clarifies on the authority of God, the Almighty, has said this, and the prophets, may God bless them and grant them peace, said the same before him: 'My reward is only from God.'"

Second: They differed about the reason for its

revelation. Ibn Abbas said: When the Prophet (peace and blessings of God be upon him) came to Medina, he was afflicted with calamities and rights that could not be contained in what he had in his hands. The Ansar said: This man, through whom God has guided you, is your nephew, and calamities and rights afflict him that cannot be contained in what he has in his hands. So we must gather for him. So they did, then they brought him to him and it was revealed. Al-Hasan said: It was revealed when the Ansar and the Muhajireen were boasting. The Ansar said: We did it, and the Muhajireen were proud of their kinship to the Messenger of God (peace and blessings of God be upon him). Muqsim narrated on the authority of Ibn Abbas that he said: The Messenger of God (peace and blessings of God be upon him) heard something and gave a sermon, saying to the Ansar: Were you not humiliated and God honored you through me? Were you not astray and God guided you through me? Were you not afraid and God made you secure through me? Will you not respond to me? They said: How should we respond to you? He said: You say: Did not your people expel you and we sheltered you? Did not your people deny you and we believed you?... He enumerated before them. They said: They knelt on their knees and said: Ourselves. And our wealth is yours. Then this verse was revealed: **Say, 'I do not ask of you any reward for it except love for my relatives.'** Qatada said: The polytheists said, **Perhaps Muhammad is seeking a reward for what he is given.** So this verse was revealed to urge them to love him and his relatives. Al-Tha'labi said: This is more similar to the verse, because the surah is Meccan.

God the Almighty said: **And whoever does a good deed** meaning earns. The root of *qarf* is earning. It is said: **So-and-so does qarf for his family**, meaning he earns. *Qirfah* is earning, and it is taken from their saying **a man who is qirfa**, if he is cunning. This has already been discussed in *Al-An'am*. Ibn Abbas said: **And whoever does a good deed** means affection for the family of Muhammad, may God bless him and grant him peace. **We will increase for him therein good**, meaning We will multiply the good deed by ten or more. **Indeed, God is Forgiving and Appreciative.** Qatada said: *Forgiving* is for sins, *Appreciative* is for good deeds. Al-Suddi said: *Forgiving* is for the sins of the family of Muhammad, may God bless him and grant him peace, *Appreciative* of their good deeds.

Tafsir Ibn Kathir

God the Almighty says when He mentioned the gardens of Paradise, for His servants who believed and did righteous deeds, **That is what God gives good tidings to His servants who believed and did righteous deeds.** That is, this will inevitably happen to them through God's good tidings to them. And His Almighty saying, **Say, 'I do not ask of you any reward for it except love for my relatives.'** That is, say, O Muhammad, to these polytheists from the disbelievers

of Quraysh, "I do not ask of you for this message and advice what you will not give me. Rather, I ask of you to refrain from your evil toward me and leave me to deliver the messages of my Lord. If you do not support me, then do not harm me because of the kinship between me and you." Al-Bukhari said: Muhammad ibn Bashir told us, Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of 'Abd al-Malik ibn Maisarah, who said: I heard Tawus narrating on the authority of Ibn 'Abbas **may God be pleased with them both** that he was asked about the verse, **Except for the affection of kinship**. Sa'id ibn Jubayr said: **The kinship of the family of Muhammad**. Ibn 'Abbas said: "You are hasty. The Prophet (blessings and peace of God be upon him) did not have a clan of Quraysh except that he had kinship with them." He said: **Except that you do not maintain kinship ties between me and you**.

Al-Bukhari is the only one to narrate it, and Imam Ahmad ibn Yahya al-Qattan narrated it on the authority of Shu'bah. 'Amir al-Sha'bi, al-Dahhak, 'Ali ibn Abi Talhah, al-'Awfi, Yusuf ibn Mihran, and others narrated something similar on the authority of Ibn 'Abbas **may God be pleased with them both**. Mujahid, 'Ikrimah, Qatadah, al-Suddi, Abu Malik, 'Abd al-Rahman ibn Zayd ibn Aslam, and others said the same.

Al-Hafiz Abu al-Qasim al-Tabarani said: Hashim bin al-Qasim bin Zaid al-Tabarani and Ja'far al-Qalanisi told us: Adam bin Abi Iyas told us, Sharik told us, on the authority of Khasif, on the authority of Sa'id bin Jubayr, 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 to them: **I do not ask of you any reward for it except that you love me for my sake because of my kinship to you and that you preserve the kinship that is between me and you**. Imam Ahmad narrated on the authority of Hasan bin Musa, Qaz'ah, meaning Ibn Suwayd bin Abi Hatim, told us, on the authority of his father, on the authority of Muslim bin Ibrahim, on the authority of Qaz'ah bin Suwayd, on the authority of Ibn Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, may God be pleased with them both, that the Prophet, may God bless him and grant him peace, said: **I do not ask of you any reward for what I have given you of clear proofs and guidance except that you love God and draw near to Him by obeying Him**. Qatadah narrated something similar on the authority of al-Hasan al-Basri. This is as if it is an explanation of a second statement, as if he is saying, **except for love for kinship**, meaning, that you do the acts of obedience that will bring you nearer to God. A third statement is what Al-Bukhari and others narrated on the authority of Saeed bin Jubair, meaning that he said: The meaning of this is that you should treat me kindly among your relatives, meaning that you should be good to them and be righteous towards them.

Al-Suddi said on the authority of Abu Al-Daylam who said: When Ali bin Al-Hussein **may God be pleased with him** was brought as a prisoner and was placed on the steps of Damascus, a man from the people of Ash-Sham stood up and said: **Praise be to God who killed you, uprooted you, and cut off the horn of sedition**. Ali bin Al-Hussein **may God be pleased with him** said to him: **Have you recited the Qur'an?** He said: Yes. He said: **Have you recited Al-Ha Meem?** He said: **I recited the Qur'an but I did not recite Al-Ha Meem**.

He said: "What did you recite: 'Say, 'I do not ask of you any reward for this but the love of my relatives.'" He said: **And you are they?** He said: Yes. Abu Ishaq Al-Subaie said: "I asked Amr bin Shuaib about the words of God the Most High: 'Say, 'I do not ask of you any reward for this but the love of my relatives.'" He said: "The relatives of the Prophet (blessings and peace of God be upon him)." Both were narrated by Ibn Jarir.

Then Ibn Jarir said: Abu Kurayb told us, Malik bin Ismail told us, Abd al-Salam told us, Yazid bin Abi Ziyad told me, on the authority of Muqsim, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Ansar said: We did this and that, and it was as if they were boasting. Then Ibn Abbas or al-Abbas, may God be pleased with them both - Abd al-Salam was unsure - said: We have the advantage over you. report of that reached the Messenger of God, may God bless him and grant him peace, so he came to them in their gatherings and said: **O group of Ansar, were you not humble and then God honored you through me?** They said: Yes, O Messenger of God. He, may God bless him and grant him peace, said: **Were you not astray and then God guided you through me?** They said: Yes, O Messenger of God. He said: **Will you not answer me?** They said: **What should we say, O Messenger of God?** He said: **Do you not say, 'Did not your people expel you, and we gave you shelter? Did they not deny you, and we believed you? Did they not forsake you, and we aided you?'** He said: The Prophet (peace and blessings of God be upon him) kept saying this until they knelt on their knees and said, **Our wealth is in our hands for God and His Messenger**. He said: Then the verse was revealed: **Say, 'I do not ask of you for this any reward but love for my relatives.'** This is how it was narrated by Ibn Abi Hatim on the authority of Ali ibn al-Husayn on the authority of Abd al-Mu'min ibn Ali, on the authority of Abd al-Salam, on the authority of Yazid ibn Abi Ziyad, and it is weak in its chain of transmission, similar to it or close to it. In the two Sahihs, in the section on the spoils of Hunayn, it is close to this context, but there is no mention of the revelation of this verse. The mention of its revelation in Madinah is questionable, because the surah was revealed in Makkah, and there is no apparent connection between this verse and this context. And God knows best.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, a man named him told us, Hussein Al-Ashqar told us, on the authority of Qais, on the authority of Al-A'mash, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with him, who said: When this verse was revealed, **Say, 'I do not ask of you any reward for it except love for my relatives,'** they said: O Messenger of God, who are these people whom God has commanded us to love? He said: **Fatima and her son, may God be pleased with them both**. This is a weak chain of transmission, containing an unknown person who is not known from a corrupted Shiite sheikh, namely Husayn al-Ashqar, and his report is not acceptable in this regard. It is far-fetched to mention that the verse was revealed in Medina, as it was revealed in Mecca, and Fatima, may God be pleased with her, had no children at all at that time, as she did not marry Ali, may God be pleased with him, until after Badr in the second year of the Hijra. The correct

Surat al-Shura 42:23

That is what God gives good tidings to His servants who have believed and done righteous deeds. Say, "I do not ask of you for this any reward except love for the relatives. And whoever does a good deed - We will increase for him therein [even] better. Indeed, God is Forgiving and Appreciative."

interpretation of this verse is as the scholar of the nation and interpreter of the Qur'an, Abdullah ibn Abbas, may God be pleased with them both, interpreted it, as narrated by al-Bukhari. We do not deny the recommendation regarding the people of the house and the command to be kind to them, respect them, and honor them, as they are from the pure progeny of the most honorable house on the face of the earth in pride, lineage, and lineage, especially if they follow the clear and obvious correct prophetic Sunnah, as their predecessors did, such as Abbas and his sons, Ali, and his progeny, may God be pleased with them all.

It has been proven in Sahih that the Messenger of God, may God bless him and grant him peace, said in his sermon at Ghadir Khumm: "I am leaving among you two weighty things: the Book of God and my family. They will not separate until they return to me at the Cistern." Imam Ahmad said: Yazid bin Harun told us, Ismail bin Abi Khalid told us, on the authority of Yazid bin Abi Ziyad, on the authority of Abdullah bin Al-Harith, on the authority of Al-Abbas bin Abdul Muttalib, may God be pleased with him, who said: I said: O Messenger of God, when the Quraysh meet each other, they meet them with pleasant smiles, but when they meet us, they meet us with faces we do not recognize. The Prophet, may God bless him and grant him peace, became extremely angry and said: **By the One in Whose Hand is my soul, faith will not enter a man's heart until he loves you for the sake of God and His Messenger.**

Then Ahmad said: Jarir narrated to us on the authority of Yazid bin Abi Ziyad, on the authority of Abdullah bin Al-Harith bin Abdul Muttalib bin Rabi'ah, who said: Al-Abbas, may God be pleased with him, entered upon the Messenger of God, may God bless him and grant him peace, and said: **We go out and see the Quraysh talking, but when they see us they become silent.** The Messenger of God became angry and sweat trickled down between his eyes. Then he, may God bless him and grant him peace, said: **By God, faith will not enter the heart of a Muslim until he loves you for the sake of God and for my kinship.** Al-Bukhari said: Abdullah bin Abdul Wahhab narrated to us, Khalid narrated to us, Shu'bah narrated to us on the authority of Waqid, who said: I heard my father narrating on the authority of Ibn Umar, may God be pleased with them both, on the authority of Abu Bakr - he is Al-Siddiq - may God be pleased with him, who said: "Observe Muhammad, may God bless him and grant him peace, in his family." In the Sahih, it is narrated that Abu Bakr **may God be pleased with him** said to Ali **may God be pleased with him**: "By God, the kinship of the Messenger of God (peace and blessings be upon him) is dearer to me than my own kinship." And Umar ibn al-Khattab said to al-Abbas **may God be pleased with them both**: "By God, your conversion to Islam on the day you converted was dearer to me than the conversion of al-Khattab had he converted to Islam, because your conversion to Islam was dearer to the Messenger of God (peace and blessings be upon him) than the

conversion of al-Khattab." The state of the two shaykhs **may God be pleased with them** is what everyone must be like, and for this reason they were the best of the believers after the prophets and messengers **may God be pleased with them and with all the other companions.**

Imam Ahmad, may God have mercy on him, said: Ismail bin Ibrahim narrated to us on the authority of Abu Hayyan al-Taymi, who said: Yazid bin Hayyan narrated to me: I, Husayn bin Maysarah, and Umar bin Muslim went to Zayd bin Arqam, may God be pleased with him. When we sat with him, Husayn said: O Zayd, I have experienced much good. I saw the Messenger of God, may God bless him and grant him peace, and I heard his hadith, and I fought with him and prayed with him. O Zayd, I have seen much good. Tell us, O Zayd, what you heard from the Messenger of God, may God bless him and grant him peace. He said: O my nephew, I have grown old and my time has passed and I have forgotten some of what I remembered from the Messenger of God, may God bless him and grant him peace. Whatever I have narrated to you, accept it, and whatever I have not narrated to you, do not burden me with it. Then he, may God be pleased with him, said: One day the Messenger of God, may God bless him and grant him peace, stood up to deliver a sermon to us at a watering place called Khumm between Mecca and Medina. He praised God Almighty and extolled Him, and mentioned and exhorted. Then he, may God bless him and grant him peace, said: "As for what follows, O people, I am only a human being. It is likely that the Messenger of my Lord will come to me and I will respond. I am leaving among you two weighty things, the first of which is the Book of God Almighty in which is guidance." And the light, so take the Book of God and hold fast to it." So he urged and encouraged the Book of God and said, may God's prayers and peace be upon him: **And the people of my household, I remind you of the people of my household, I remind you of God of the people of my household.** Husayn said to him: Who are the people of his household, Zayd? Aren't his women from the people of his household? He said: His women are not from the people of his household, but the people of his household are those for whom charity is forbidden after him. He said: Who are they? He said: They are the family of Ali, the family of Aqeel, the family of Ja'far, and the family of Abbas, may God be pleased with them. He said: Are all of these forbidden to receive charity? He said: Yes. And this is how Muslim and al-Nasa'i narrated it from the paths of Yazid ibn Hayyan.

Abu Isa Al-Tirmidhi said: Ali bin Al-Mundhir Al-Kufi told us, Muhammad bin Fadil told us, Al-A'mash told us, on the authority of Atiyyah, on the authority of Abu Saeed and Al-A'mash, on the authority of Habib bin Abi Thabit, on the authority of Zaid bin Arqam, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I am leaving among you that which, if you hold fast to it, you will never go astray after me: one of them is greater

than the other: the Book of God, a rope extended from the heavens to the earth, and the other is the descendants of my household, and they will not separate until they return to me at the Cistern, so see how you deal with them after me." He is the only one who narrated it, then he said: This is a good and rare hadith. Al-Tirmidhi also said: Nasr bin Abdul Rahman Al-Kufi told us, Zaid bin Al-Hasan told us, on the authority of Jaafar bin Muhammad bin Al-Hasan, on the authority of his father, on the authority of Jabir bin Abdullah, may God be pleased with them both, who said: I saw the Messenger of God, may God bless him and grant him peace, during his pilgrimage on the Day of Arafah, and he was on his she-camel Al-Qaswa', delivering a sermon. I heard him say: "O people, I have left among you that which if you adhere to, you will never go astray: the Book of God and my family, the people of my house." Al-Tirmidhi also transmitted it alone, and he said: It is good and rare. There are narrations on this topic on the authority of Abu Dharr, Abu Saeed, Zaid bin Arqam, and Hudhayfah bin Asid, may God be pleased with them.

Then Al-Tirmidhi also said: Abu Dawud Sulayman ibn Al-Ash'ath told us, Yahya ibn Ma'in told us, Hisham ibn Yusuf told us, on the authority of Abdullah ibn Sulayman Al-Nawfali, on the authority of Muhammad ibn Ali ibn Abdullah ibn Abbas, on the authority of his father, on the authority of his grandfather Abdullah ibn Abbas, may God be pleased with them, who said: The Messenger of God, may God bless him and grant him peace, said: **Love God Almighty for the blessings He has bestowed upon you, and love me for the love of God, and love my family for my love.** Then he said: It is good and rare. We only know it from this source, and we have cited other hadiths regarding the words of God Almighty: **God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification,** so there is no need to repeat them here, and praise and thanks be to God. Al-Hafiz Abu Ya'la said: Suwaid bin Saeed told us, Mufaddal bin Abdullah told us, on the authority of Abu Ishaq, on the authority of Hanash, who said: I heard Abu Dharr, may God be pleased with him, while he was holding the ring of the door, saying: O people, whoever knows me, knows me, and whoever denies me, then I am Abu Dharr. I heard the Messenger of God, may God bless him and grant him peace, say: "The example of my family among you is like the example of Noah's ship, peace be upon him. Whoever enters it will be saved, and whoever stays behind will perish." This chain of transmission is weak.

And the Almighty said: **And whoever does a good deed - We will increase for him good therein.** That is, whoever does a good deed - We will increase for him good therein, that is, a reward and recompense, like the Almighty's saying: "Indeed, God does not wrong by as much as an atom's weight. And if there is a good deed, He multiplies it and gives from Himself a great reward." Some of the early Muslims said: Among the rewards for a good deed is another good deed after it, and among the recompenses for a bad deed is another bad deed after it. And the Almighty's saying: **Indeed, God is Forgiving and Appreciative.** That is, He forgives many bad deeds and multiplies the few good deeds, so He covers, forgives, and multiplies, so He is grateful. And the Almighty's saying: **Or do they say, 'He has**

invented a lie against God?' If God wills, He will set a seal upon your heart. That is, if you were to invent a lie against Him, as these ignorant people claim, **He will set a seal upon your heart.** That is, He will imprint a seal upon your heart and take away from you what He gave you of the Qur'an, like the Almighty's saying: "And if he had invented about Us some sayings, We would have seized him by the right hand, then We would have cut from him the aorta. Then there is not one of you who could have prevented Him from it." That is, We would not have taken the most severe vengeance against him, and no one among the people would have been able to prevent Him from it.

And His statement, may He be glorified: **And God will blot out falsehood** is not conjoined with His statement, **He seals**, so it would be in the jussive mood, but rather it is in the nominative case as a subject. Ibn Jarir said: The *waw* was deleted from its writing in the Imam's Mushaf, just as it was deleted in His statement, **We will call upon the guards** and His statement, **And man invokes evil as he invokes good.** And His statement, the Exalted, **And He will establish the truth with His words** is conjoined with **And God will blot out falsehood and establish the truth**, meaning He will establish it, confirm it, clarify it and explain it with His words, that is, with His arguments and proofs. **Indeed, He is Knowing of that within the breasts**, that is, what the consciences conceal and what the secrets conceal.

Fath al-Qadir

And the reference in His statement: 23- **That is the one about whom God gives good tidings to His servants** to the great bounty: that is, He gives them good tidings of it. Then He described the servants by saying: **Those who have believed and done righteous deeds** So these are the ones who combine faith and doing what God has commanded and abstaining from what He has forbidden, they are the ones who will receive that good tidings. The majority read *yabshar* with a shaddah from basharah. Mujahid and Hamid bin Qais read it with a damma on the taa, a sukoon on the unified letter, and a kasra on the shin from abshar. Some of the seven read it with a fatha on the taa and a damma on the shin. The readings for this word have already been explained. Then, when He, the Exalted, mentioned what He had informed His Prophet (peace and blessings of God be upon him) of of these noble rulings contained in His Book, He commanded him to inform them that he would not ask them for any reward for conveying this message, so He said: **Say, 'I do not ask of you any reward for it.'** That is, say, O Muhammad: I do not ask of you any reward or benefit for conveying the message, **except love for my relatives.** This exception may be connected: that is, unless you love me for my kinship among you, or you love my relatives. Or it may be disjunctive. Al-Zajjaj said: **Except love** is an exception not from the first: that is, unless you love me for my kinship and protect me." The addressee is Quraysh. This is the opinion of Ikrimah, Mujahid, Abu Malik, and Al-Sha'bi. So, the meaning, based on the disjunctive, is: I do not ask of you any reward at all, but I ask you for love for the kinship that is between me and you. Watch over me in it and do not rush to me, and leave me and the people.

Surat al-Shura 42:23

That is what God gives good tidings to His servants who have believed and done righteous deeds. Say, "I do not ask of you for this any reward except love for the relatives. And whoever does a good deed - We will increase for him therein [even] better. Indeed, God is Forgiving and Appreciative."

Qatadah, Muqatil, Al-Suddi, Al-Dahhak, Ibn Zayd, and others said the same. It is also proven from Ibn Abbas, as will be mentioned. Saeed bin Jubair and others said: They are the family of Muhammad, and the evidence used by those who say this will come later. Al-Hasan and others said: The meaning of the verse is: Except for being friendly to God Almighty and drawing closer to Him by obeying Him. Al-Hasan bin Al-Fadl said: Ibn Jarir narrated from Ad-Dahhak that this verse was abrogated, and it was revealed in Mecca, and the polytheists were harming the Messenger of God (peace and blessings of God be upon him), so God commanded them to be friendly to him. When he migrated, the Ansar came to him and supported him, so God revealed to him: {And I do not ask you for it any reward. My reward is only from the Lord of the worlds.} And He revealed to him: {Say, "What I have asked of you for it is yours. My reward is only from God."} And what will become clear at the end of this research will clarify the reward and make clear the meaning of the verse, God willing: {And whoever does a good deed - We will increase for him good therein.} The root of qaf is earning. It is said to someone for his family: meaning he earns. Al-iqtiraf is earning, taken from their saying a man of division: if he is a swindler. The meaning is: Whoever does a good deed - We will increase for him good by doubling its reward. Muqatil said: The meaning is, **Whoever earns a single good deed, We will increase for him [in reward] another good deed, multiplying it by ten or more.** It was said that what is meant by this good deed is the love of relatives, but interpreting it generally is more appropriate, and the love of relatives is primarily included under it. **Indeed, God is Oft-Forgiving, Most Appreciative**, meaning, He forgives sinners greatly and is most appreciative of the obedient. Qatadah said: Forgiving of sins, grateful for good deeds. As-Suddi said: Forgiving of the sins of the family of Muhammad.

Tafsir al-Baghawi

23. **That is what**, I mentioned of the delights of Paradise, **God gives good tidings to His servants who have believed and done righteous deeds**, for they are its people. **Say, 'I do not ask of you any reward for it except love for my relatives.'**

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, Muhammad bin Bashar told us, Muhammad bin Jaafar told us, Shu'bah told us, on the authority of Abdul Malik bin Maisarah, who said: I heard Tawus on the authority of Ibn Abbas, may God be pleased with them both, that he was asked about His statement: **Except for the love of kinship**, Saeed bin Jubair said: The kinship of the family of Muhammad, may God bless him and grant him peace. Ibn Abbas, may God be pleased with them both, said: You are hasty. The Prophet, may God bless him and grant him peace, did not have a clan of Quraysh except that there was kinship among them.

So he said: Except that you maintain the kinship between me and you.

Likewise, Al-Sha'bi and Tawus narrated on the authority of Ibn Abbas, may God be pleased with them both, **Except for the love of kinship**, meaning: that you should preserve my kinship, show me affection, and maintain the ties of kinship. This is the view held by Mujahid, Qatadah, Ikrimah, Muqatil, Al-Suddi, and Ad-Dahhak, may God be pleased with them.

Ikrimah said: I do not ask you for any reward for what I call you to, except that you protect my kinship between me and you, and it is not as the liars say.

Ibn Abi Nujayh narrated on the authority of Mujahid on the authority of Ibn Abbas regarding the meaning of the verse: **Except that you love God and draw near to Him by obeying Him**. This is the statement of Al-Hasan, who said: **It is drawing near to God**, meaning: **Except drawing near to God and drawing near to Him by obedience and righteous deeds**.

Some of them said: Its meaning is unless you love my relatives and my family and protect me among them, and this is the saying of Saeed bin Jubair and Amr bin Shuaib.

They differed about his kinship. It was said: They are Fatima, Ali, and their children, and it was revealed about them: **God only desires to remove from you the impurity, O people of the House** (al-Ahzab 33:33).

It was narrated on the authority of Yazid ibn Hayyan, on the authority of Zaid ibn Arqam, on the authority of the Prophet, may God bless him and grant him peace, who said: "I am leaving among you two weighty things: the Book of God and my family. I remind you of God regarding my family." It was said to Zaid ibn Arqam: Who are the people of his family? He said: They are the family of Ali, the family of Aqeel, the family of Ja'far, and the family of Abbas.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abdullah bin Abdul Wahhab told us, Khalid told us, Shu'bah told us on the authority of Waqid, who said: I heard my father narrating on the authority of Ibn Umar on the authority of Abu Bakr, who said: Watch Muhammad in his family.

It was said: They are those from among his relatives who are forbidden from receiving charity and the fifth is divided among them, and they are Banu Hashim and Banu al-Muttalib, who did not disperse in the pre-Islamic period or in Islam.

Some people said: This verse is abrogated and was revealed in Mecca, and the polytheists were harming the Messenger of God (peace and blessings of God be upon him), so God revealed this verse and commanded them to love the Messenger of God (peace and blessings of God be upon him) and maintain kinship ties. When he migrated to Medina

and the Ansar sheltered him and supported him, God Almighty wanted to join him with his brothers among the prophets (peace be upon them), as they said: "And I do not ask you for any reward for it. My reward is only from the Lord of the worlds." (Ash-Shu'ara': 109). So God, the Most High, revealed: "Say: 'No reward do I ask of you for it. It is only from God.'" So it was abrogated by this verse and by His statement: "Say: 'I do not ask you for it any reward, and I am not of the pretenders.'" (al-Zumar 39:86), and other verses. This is the view of Ad-Dahhak ibn Muzahim and Al-Husayn ibn Al-Fadl.

This is an unacceptable statement, because loving the Prophet, may God bless him and grant him peace, refraining from harming him, loving his relatives, drawing closer to God through obedience, and doing good deeds are among the obligations of religion. These are the statements of the early Muslims regarding the meaning of the verse, so it is not permissible to resort to abrogating any of these things.

His saying: **(Except for the love of kinship)** is not an exception connected to the beginning so that it would be a reward in return for carrying out the message, rather it is discontinuous, and its meaning is: But I remind you of the love of kinship and I remind you of my kinship to you, as we narrated in the hadith of Zayd ibn Arqam: **(I remind you of God in my family)**.

The Almighty said: **And whoever does a good deed - We will increase for him good therein**, meaning: whoever increases his obedience, We will increase for him good therein by doubling it. **Indeed, God is Forgiving**, of sins, *Appreciative*, of even a little, until He multiplies it.

Tafsir al-Baidawi

23- That is what God gives good tidings of to His servants who have believed and done righteous deeds.

That is the reward with which God gives them good tidings. So the preposition and the pronoun were omitted, or that is the good tidings with which God gives good tidings to His servants. Ibn Kathir, Abu Amr, Hamza, and Al-Kisa'i read **yubashir min basharahu** and it was read **yubashir min absharahu**. "Say, 'I do not ask of you for it,'" for what I do of conveying the message and giving good tidings. "Any benefit from you, except love for my kinship." That is, love my kinship. It was said that the exception is disjunctive and the meaning is: I do not ask of you any reward at all, but I ask of you love. "For my kinship **is a state of it, that is, except love is established for those relatives, established in its people, or in the right of kinship and for its sake, as came in the hadith**, Love for the sake of God and hatred for the sake of God." It was narrated that when this verse was revealed, it was said: O Messenger of God, who are these your relatives whose love is obligatory upon us? He said: Ali, Fatima, and their two sons. It was also said that *relatives* means drawing closer to God, meaning that you should love God and His Messenger by drawing closer to Him through obedience and righteous deeds. It was also read as **except for love in kinship**. "And whoever does a good deed" means whoever is recorded as

doing an act of obedience, especially loving the family of the Messenger of God (blessings and peace of God be upon him). It was also said that it was revealed about Abu Bakr al-Siddiq **may God be pleased with him** and his love for them. **We will increase for him therein good** means doubling the reward. It was also read as **He will increase** meaning God will increase in goodness. **Indeed, God is Oft-Forgiving** to those who sin. *Appreciative* to those who obey by giving them the full reward and favoring them with an increase.

Surat al-Shura 42:24

Or do they say, "He has invented a lie against God?" But if God wills, He will set a seal upon your heart. And God will erase falsehood and establish the truth with His words. Indeed, He is Knowing of that within the breasts.

Surat al-Shura 42:24

Or do they say, **He has invented a lie against God?** But if God wills, He will set a seal upon your heart. And God will erase falsehood and establish the truth with His words. Indeed, He is Knowing of that within the breasts.

Tafsir al-Jalalayn

24 - *Or rather they say, He has fabricated a lie against God* by attributing the Qur'an to God Almighty. **If God wills, He will seal** connect **upon your heart** by being patient with their harm with this saying and others, and He has done so. **And God will erase the falsehood** that they said **and establish the truth** He will confirm it **with His words** revealed to His Prophet. **Indeed, He is Knowing of that within the breasts** of what is in the hearts.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Or do these polytheists say, **Muhammad has fabricated a lie against God**, and brought what he recites to us as an invention of his own? And His saying, **If God wills**, O Muhammad, He will seal your heart, so that you will forget this Qur'an that was revealed to you.

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

Mention of the one who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Or do they say, 'He has invented a lie against God?' But if God wills, He will seal your heart**, and He will make you forget the Qur'an.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement: **If God wills, He will seal your heart**, he said: If God wills, He will make you forget what He has given you.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding the statement of God Almighty: **If God wills, He will seal your heart**, he said: He will imprint.

And His statement: **And God erases falsehood** means: And God removes falsehood and obliterates it, **and establishes the truth with His words** that He revealed to you, O Muhammad, and establishes it.

His saying: **And God erases falsehood** is in the nominative case as a subject, but the *waw* was deleted from it in the Qur'an, just as it was deleted in His saying: **We will call the guards** (al-Alaq 96:18), and in His saying: **And He calls man to evil** (al-Isra' 17:11). It

is not in the jussive mood in conjunction with **He seals**.

And His statement: **Indeed, He is Knowing of that within the breasts**, meaning that God Almighty says: Indeed, God is All-Knowing of what is in the breasts of His creation and what their hearts conceal. Nothing of their affairs is hidden from Him. He says to His Prophet, may God bless him and grant him peace: If you were to invent a lie against God, I would seal your heart and take away what I have given you of My revelation, because I erase falsehood and eliminate it, and establish the truth. This is only God informing the disbelievers in Him, who claim that Muhammad invented this Qur'an on his own. So He informed them that if he did, He would do to him what He informed about in this verse.

Tafsir al-Qurtubi

The Almighty's saying: **Or do they say, 'He has invented a lie against God?'** The *mim* is a connective, and the meaning is, **Do they say, 'He has invented a lie?'** The statement is connected to what came before, because when God the Almighty said: **And say, 'I have believed in what God has revealed of the Book'** (al-Shura 42:15) and said: **God is He who has sent down the Book with the truth** (al-Shura 42:17), He said, completing the al-Sharh 94: **Or do they say, 'He has invented a lie against God?'** meaning the infidels of Quraysh said: Muhammad invented a lie against God. **If God wills, He will seal** is a condition and its answer, **upon your heart**. Qatadah said: He will seal your heart so that the Qur'an will be attributed to you. So God informed them that He had invented a lie against him so that he would do to Muhammad what He informed them of in this verse. Mujahid and Muqatil said: **If God wills**, He will strengthen your heart with patience in the face of their harm so that your heart will not be burdened by their words. It was said that the meaning is, **If He wills, your discernment will slip**. It was said that the meaning is, **If God wills, He will seal the hearts of the infidels**. And on their tongues and hasten their punishment, so the address is to him and what is meant is the disbelievers. Al-Qushayri mentioned: Then he began and said: **And God erases falsehood**. Ibn al-Anbari said: **He seals your heart** is complete. Al-Kisa'i said: There is an advancement and a delay in it, its meaning is: And God erases falsehood, so the *waw* was deleted from it in the Mushaf, and it is in the nominative case, just as it was deleted from His statement: **We will call the guards** (al-Alaq 96:18), and **He will call man** (al-Isra' 17:11), and because it is in apposition to His statement: **He will seal your heart** (al-al-Shura 42:24), is complete. His statement: **And God erases falsehood** is an argument against those who deny what the Prophet (peace and blessings of God be upon him) brought, meaning if what he brought was falsehood, He would have erased it as is His custom with those who fabricate falsehoods. **And He establishes the truth** meaning Islam, so He confirms it **with His words** meaning what He revealed of the

Qur'an, **He is All-Knowing**. "In the hearts of the servants" is general, meaning what is in the hearts of the servants, and it was said that it is specific, and the meaning is that if you were to tell a lie about God, He would know it and it would be imprinted in your heart.

Tafsir Ibn Kathir

God the Almighty says when He mentioned the gardens of Paradise, for His servants who believed and did righteous deeds, **That is what God gives good tidings to His servants who believed and did righteous deeds**. That is, this will inevitably happen to them through God's good tidings to them. And His Almighty saying, **Say, 'I do not ask of you any reward for it except love for my relatives.'** That is, say, O Muhammad, to these polytheists from the disbelievers of Quraysh, "I do not ask of you for this message and advice what you will not give me. Rather, I ask of you to refrain from your evil toward me and leave me to deliver the messages of my Lord. If you do not support me, then do not harm me because of the kinship between me and you." Al-Bukhari said: Muhammad ibn Bashir told us, Muhammad ibn Ja'far told us, Shu'bah told us, on the authority of 'Abd al-Malik ibn Maisarah, who said: I heard Tawus narrating on the authority of Ibn 'Abbas **may God be pleased with them both** that he was asked about the verse, **Except for the affection of kinship**. Sa'id ibn Jubayr said: **The kinship of the family of Muhammad**. Ibn 'Abbas said: "You are hasty. The Prophet (blessings and peace of God be upon him) did not have a clan of Quraysh except that he had kinship with them." He said: **Except that you do not maintain kinship ties between me and you**.

Al-Bukhari is the only one to narrate it, and Imam Ahmad ibn Yahya al-Qattan narrated it on the authority of Shu'bah. 'Amir al-Sha'bi, al-Dahhak, 'Ali ibn Abi Talhah, al-'Awfi, Yusuf ibn Mihran, and others narrated something similar on the authority of Ibn 'Abbas **may God be pleased with them both**. Mujahid, 'Ikrimah, Qatadah, al-Suddi, Abu Malik, 'Abd al-Rahman ibn Zayd ibn Aslam, and others said the same.

Al-Hafiz Abu al-Qasim al-Tabarani said: Hashim bin al-Qasim bin Zaid al-Tabarani and Ja'far al-Qalanisi told us: Adam bin Abi Iyas told us, Sharik told us, on the authority of Khasif, on the authority of Sa'id bin Jubayr, 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 to them: **I do not ask of you any reward for it except that you love me for my sake because of my kinship to you and that you preserve the kinship that is between me and you**. Imam Ahmad narrated on the authority of Hasan bin Musa, Qaz'ah, meaning Ibn Suwayd bin Abi Hatim, told us, on the authority of his father, on the authority of Muslim bin Ibrahim, on the authority of Qaz'ah bin Suwayd, on the authority of Ibn Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, may God be pleased with them both, that the Prophet, may God bless him and grant him peace, said: **I do not ask of you any reward for what I have given you of clear proofs and guidance except that you love God and draw near to Him by obeying Him**. Qatadah narrated something similar on the authority of

al-Hasan al-Basri. This is as if it is an explanation of a second statement, as if he is saying, **except for love for kinship**, meaning, that you do the acts of obedience that will bring you nearer to God. A third statement is what Al-Bukhari and others narrated on the authority of Saeed bin Jubair, meaning that he said: The meaning of this is that you should treat me kindly among your relatives, meaning that you should be good to them and be righteous towards them.

Al-Suddi said on the authority of Abu Al-Daylam who said: When Ali bin Al-Hussein **may God be pleased with him** was brought as a prisoner and was placed on the steps of Damascus, a man from the people of Ash-Sham stood up and said: **Praise be to God who killed you, uprooted you, and cut off the horn of sedition**. Ali bin Al-Hussein **may God be pleased with him** said to him: **Have you recited the Qur'an?** He said: **Yes**. He said: **Have you recited Al-Ha Meem?** He said: **I recited the Qur'an but I did not recite Al-Ha Meem**. He said: "What did you recite: 'Say, 'I do not ask of you any reward for this but the love of my relatives.'" He said: **And you are they?** He said: **Yes**. Abu Ishaq Al-Subaie said: "I asked Amr bin Shuaib about the words of God the Most High: 'Say, 'I do not ask of you any reward for this but the love of my relatives.'" He said: "The relatives of the Prophet (blessings and peace of God be upon him)." Both were narrated by Ibn Jarir.

Then Ibn Jarir said: Abu Kurayb told us, Malik bin Ismail told us, Abd al-Salam told us, Yazid bin Abi Ziyad told me, on the authority of Muqsim, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Ansar said: We did this and that, and it was as if they were boasting. Then Ibn Abbas or al-Abbas, may God be pleased with them both - Abd al-Salam was unsure - said: We have the advantage over you. report of that reached the Messenger of God, may God bless him and grant him peace, so he came to them in their gatherings and said: **O group of Ansar, were you not humble and then God honored you through me?** They said: **Yes, O Messenger of God**. He, may God bless him and grant him peace, said: **Were you not astray and then God guided you through me?** They said: **Yes, O Messenger of God**. He said: **Will you not answer me?** They said: **What should we say, O Messenger of God?** He said: **Do you not say, 'Did not your people expel you, and we gave you shelter? Did they not deny you, and we believed you? Did they not forsake you, and we aided you?'** He said: The Prophet (peace and blessings of God be upon him) kept saying this until they knelt on their knees and said, **Our wealth is in our hands for God and His Messenger**. He said: Then the verse was revealed: **Say, 'I do not ask of you for this any reward but love for my relatives.'** This is how it was narrated by Ibn Abi Hatim on the authority of Ali ibn al-Husayn on the authority of Abd al-Mu'min ibn Ali, on the authority of Abd al-Salam, on the authority of Yazid ibn Abi Ziyad, and it is weak in its chain of transmission, similar to it or close to it. In the two Sahihs, in the section on the spoils of Hunayn, it is close to this context, but there is no mention of the revelation of this verse. The mention of its revelation in Madinah is questionable, because the surah was revealed in Makkah, and there is no apparent connection between this verse and this context. And God knows best.

Or do they say, "He has invented a lie against God?" But if God wills, He will set a seal upon your heart. And God will erase falsehood and establish the truth with His words. Indeed, He is Knowing of that within the breasts.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, a man named him told us, Hussein Al-Ashqar told us, on the authority of Qais, on the authority of Al-A'mash, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with him, who said: When this verse was revealed, **Say, 'I do not ask of you any reward for it except love for my relatives,'** they said: O Messenger of God, who are these people whom God has commanded us to love? He said: **Fatima and her son, may God be pleased with them both.** This is a weak chain of transmission, containing an unknown person who is not known from a corrupted Shiite sheikh, namely Husayn al-Ashqar, and his report is not acceptable in this regard. It is far-fetched to mention that the verse was revealed in Medina, as it was revealed in Mecca, and Fatima, may God be pleased with her, had no children at all at that time, as she did not marry Ali, may God be pleased with him, until after Badr in the second year of the Hijra. The correct interpretation of this verse is as the scholar of the nation and interpreter of the Qur'an, Abdullah ibn Abbas, may God be pleased with them both, interpreted it, as narrated by al-Bukhari. We do not deny the recommendation regarding the people of the house and the command to be kind to them, respect them, and honor them, as they are from the pure progeny of the most honorable house on the face of the earth in pride, lineage, and lineage, especially if they follow the clear and obvious correct prophetic Sunnah, as their predecessors did, such as Abbas and his sons, Ali, and his progeny, may God be pleased with them all.

It has been proven in Sahih that the Messenger of God, may God bless him and grant him peace, said in his sermon at Ghadir Khumm: "I am leaving among you two weighty things: the Book of God and my family. They will not separate until they return to me at the Cistern." Imam Ahmad said: Yazid bin Harun told us, Ismail bin Abi Khalid told us, on the authority of Yazid bin Abi Ziyad, on the authority of Abdullah bin Al-Harith, on the authority of Al-Abbas bin Abdul Muttalib, may God be pleased with him, who said: I said: O Messenger of God, when the Quraysh meet each other, they meet them with pleasant smiles, but when they meet us, they meet us with faces we do not recognize. The Prophet, may God bless him and grant him peace, became extremely angry and said: **By the One in Whose Hand is my soul, faith will not enter a man's heart until he loves you for the sake of God and His Messenger.**

Then Ahmad said: Jarir narrated to us on the authority of Yazid bin Abi Ziyad, on the authority of Abdullah bin Al-Harith bin Abdul Muttalib bin Rabi'ah, who said: Al-Abbas, may God be pleased with him, entered upon the Messenger of God, may God bless him and grant him peace, and said: **We go out and see the Quraysh talking, but when they see us they become silent.** The Messenger of God became angry and sweat trickled down between his eyes. Then he, may God bless him and grant him peace, said: **By God, faith will not enter the heart of a Muslim until he loves you for the sake of**

God and for my kinship. Al-Bukhari said: Abdullah bin Abdul Wahhab narrated to us, Khalid narrated to us, Shu'bah narrated to us on the authority of Waqid, who said: I heard my father narrating on the authority of Ibn Umar, may God be pleased with them both, on the authority of Abu Bakr - he is Al-Siddiq - may God be pleased with him, who said: "Observe Muhammad, may God bless him and grant him peace, in his family." In the Sahih, it is narrated that Abu Bakr **may God be pleased with him** said to Ali **may God be pleased with him**: "By God, the kinship of the Messenger of God (peace and blessings be upon him) is dearer to me than my own kinship." And Umar ibn al-Khattab said to al-Abbas **may God be pleased with them both**: "By God, your conversion to Islam on the day you converted was dearer to me than the conversion of al-Khattab had he converted to Islam, because your conversion to Islam was dearer to the Messenger of God (peace and blessings be upon him) than the conversion of al-Khattab." The state of the two shaykhs **may God be pleased with them** is what everyone must be like, and for this reason they were the best of the believers after the prophets and messengers **may God be pleased with them and with all the other companions.**

Imam Ahmad, may God have mercy on him, said: Ismail bin Ibrahim narrated to us on the authority of Abu Hayyan al-Taymi, who said: Yazid bin Hayyan narrated to me: I, Husayn bin Maysarah, and Umar bin Muslim went to Zayd bin Arqam, may God be pleased with him. When we sat with him, Husayn said: O Zayd, I have experienced much good. I saw the Messenger of God, may God bless him and grant him peace, and I heard his hadith, and I fought with him and prayed with him. O Zayd, I have seen much good. Tell us, O Zayd, what you heard from the Messenger of God, may God bless him and grant him peace. He said: O my nephew, I have grown old and my time has passed and I have forgotten some of what I remembered from the Messenger of God, may God bless him and grant him peace. Whatever I have narrated to you, accept it, and whatever I have not narrated to you, do not burden me with it. Then he, may God be pleased with him, said: One day the Messenger of God, may God bless him and grant him peace, stood up to deliver a sermon to us at a watering place called Khumm between Mecca and Medina. He praised God Almighty and extolled Him, and mentioned and exhorted. Then he, may God bless him and grant him peace, said: "As for what follows, O people, I am only a human being. It is likely that the Messenger of my Lord will come to me and I will respond. I am leaving among you two weighty things, the first of which is the Book of God Almighty in which is guidance." And the light, so take the Book of God and hold fast to it." So he urged and encouraged the Book of God and said, may God's prayers and peace be upon him: **And the people of my household, I remind you of the people of my household, I remind you of God of the people of my household.** Husayn said to him: Who are the people of his household, Zayd? Aren't his women from the people of his household? He said: His women are not from the

people of his household, but the people of his household are those for whom charity is forbidden after him. He said: Who are they? He said: They are the family of Ali, the family of Aqeel, the family of Ja'far, and the family of Abbas, may God be pleased with them. He said: Are all of these forbidden to receive charity? He said: Yes. And this is how Muslim and al-Nasa'i narrated it from the paths of Yazid ibn Hayyan.

Abu Isa Al-Tirmidhi said: Ali bin Al-Mundhir Al-Kufi told us, Muhammad bin Fadil told us, Al-A'mash told us, on the authority of Atiyah, on the authority of Abu Saeed and Al-A'mash, on the authority of Habib bin Abi Thabit, on the authority of Zaid bin Arqam, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "I am leaving among you that which, if you hold fast to it, you will never go astray after me: one of them is greater than the other: the Book of God, a rope extended from the heavens to the earth, and the other is the descendants of my household, and they will not separate until they return to me at the Cistern, so see how you deal with them after me." He is the only one who narrated it, then he said: This is a good and rare hadith. Al-Tirmidhi also said: Nasr bin Abdul Rahman Al-Kufi told us, Zaid bin Al-Hasan told us, on the authority of Jaafar bin Muhammad bin Al-Hasan, on the authority of his father, on the authority of Jabir bin Abdullah, may God be pleased with them both, who said: I saw the Messenger of God, may God bless him and grant him peace, during his pilgrimage on the Day of Arafah, and he was on his she-camel Al-Qaswa', delivering a sermon. I heard him say: "O people, I have left among you that which if you adhere to, you will never go astray: the Book of God and my family, the people of my house." Al-Tirmidhi also transmitted it alone, and he said: It is good and rare. There are narrations on this topic on the authority of Abu Dharr, Abu Saeed, Zaid bin Arqam, and Hudhayfah bin Asid, may God be pleased with them.

Then Al-Tirmidhi also said: Abu Dawud Sulayman ibn Al-Ash'ath told us, Yahya ibn Ma'in told us, Hisham ibn Yusuf told us, on the authority of Abdullah ibn Sulayman Al-Nawfali, on the authority of Muhammad ibn Ali ibn Abdullah ibn Abbas, on the authority of his father, on the authority of his grandfather Abdullah ibn Abbas, may God be pleased with them, who said: The Messenger of God, may God bless him and grant him peace, said: **Love God Almighty for the blessings He has bestowed upon you, and love me for the love of God, and love my family for my love.** Then he said: It is good and rare. We only know it from this source, and we have cited other hadiths regarding the words of God Almighty: **God only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification,** so there is no need to repeat them here, and praise and thanks be to God. Al-Hafiz Abu Ya'la said: Suwaid bin Saeed told us, Mufaddal bin Abdullah told us, on the authority of Abu Ishaq, on the authority of Hanash, who said: I heard Abu Dharr, may God be pleased with him, while he was holding the ring of the door, saying: O people, whoever knows me, knows me, and whoever denies me, then I am Abu Dharr. I heard the Messenger of God, may God bless him and grant him peace, say: "The example of my family among you is like the

example of Noah's ship, peace be upon him. Whoever enters it will be saved, and whoever stays behind will perish." This chain of transmission is weak.

And the Almighty said: **And whoever does a good deed - We will increase for him good therein.** That is, whoever does a good deed - We will increase for him good therein, that is, a reward and recompense, like the Almighty's saying: "Indeed, God does not wrong by as much as an atom's weight. And if there is a good deed, He multiplies it and gives from Himself a great reward." Some of the early Muslims said: Among the rewards for a good deed is another good deed after it, and among the recompenses for a bad deed is another bad deed after it. And the Almighty's saying: **Indeed, God is Forgiving and Appreciative.** That is, He forgives many bad deeds and multiplies the few good deeds, so He covers, forgives, and multiplies, so He is grateful. And the Almighty's saying: **Or do they say, 'He has invented a lie against God?' If God wills, He will set a seal upon your heart.** That is, if you were to invent a lie against Him, as these ignorant people claim, **He will set a seal upon your heart.** That is, He will imprint a seal upon your heart and take away from you what He gave you of the Qur'an, like the Almighty's saying: "And if he had invented about Us some sayings, We would have seized him by the right hand, then We would have cut from him the aorta. Then there is not one of you who could have prevented Him from it." That is, We would not have taken the most severe vengeance against him, and no one among the people would have been able to prevent Him from it.

And His statement, may He be glorified: **And God will blot out falsehood** is not conjoined with His statement, **He seals**, so it would be in the jussive mood, but rather it is in the nominative case as a subject. Ibn Jarir said: The *waw* was deleted from its writing in the Imam's Mushaf, just as it was deleted in His statement, **We will call upon the guards** and His statement, **And man invokes evil as he invokes good.** And His statement, the Exalted, **And He will establish the truth with His words** is conjoined with **And God will blot out falsehood and establish the truth**, meaning He will establish it, confirm it, clarify it and explain it with His words, that is, with His arguments and proofs. **Indeed, He is Knowing of that within the breasts**, that is, what the consciences conceal and what the secrets conceal.

Fath al-Qadir

24- **Or do they say, 'He has fabricated a lie against God?'** Or is it the disconnected version: meaning, do they say, **Muhammad fabricated a lie against God by claiming prophethood and denying the rebuke?** The meaning of fabricating a lie is to invent it. Then the Almighty responded to their claim by saying, **If God wills, He can seal your heart.** Meaning, if he fabricated a lie against God, He would have willed that it would not come from him and would have sealed his heart so that nothing he lied about would ever cross his mind, as you claim. Qatada said, **He will seal your heart and make you forget the Quran.** So He informed them that if he fabricated a lie against Him, He would have done to him what He informed them of in this verse. Mujahid and Muqatil said, **If He wills, He will strengthen your**

Surat al-Shura 42:24

Or do they say, "He has invented a lie against God?" But if God wills, He will set a seal upon your heart. And God will erase falsehood and establish the truth with His words. Indeed, He is Knowing of that within the breasts.

heart by making you patient with their harm so that your heart will not feel hardship because of what they say. It was also said that the addressee is him, and what is meant by the disbelievers is, if He wills, He will seal the hearts of the disbelievers and hasten their punishment. Al-Qushayri mentioned this. It was said that the meaning is: If your soul tempted you to invent a lie against God, He would seal your heart, for no one would dare to lie except one whose heart is sealed, and the former is more appropriate. His statement, **And God blots out falsehood** is a resumption confirming what preceded it of negating the fabrication. Ibn al-Anbari said: **He will seal your heart completely**, meaning that what follows is a new verse. Al-Kisa'i said: There is an inversion: that is, God blots out falsehood. Al-Zajaj said: Or do they say, **He has fabricated a complete lie against God?** His statement, **And God blots out falsehood** is an argument against those who deny what the Prophet (peace and blessings of God be upon him) brought: that is, if what the Prophet (peace and blessings of God be upon him) brought was false, He would have blotted it out, as is His custom with those who fabricate falsehoods. **And establishes the truth**, that is, Islam, and makes it clear. **With His words**, that is, with what He revealed of the Quran. **Indeed, He is Knowing of that within the breasts**, that is, Knowing what is in the hearts of His servants. The *waw* was omitted from **and blots out** in some copies of the Qur'an, as Al-Kisa'i related.

Tafsir al-Baghawi

24. **Or do they say**, or rather they say, meaning the disbelievers of Mecca, "He has fabricated a lie against God. If God wills, He will seal your heart." Mujahid said: He will bind your heart with patience so that you will not be burdened by their harm, and their saying that he is a fabricator, Qatadah said: He will seal your heart so that you will forget the Qur'an and what He has given you. So he informed them that if he had fabricated a lie against God, He would have done to him what He informed about in this verse. Then he began by saying: **And God erases falsehood**. Al-Kisa'i said: There is an inversion of the meaning: And God erases falsehood. It is in the nominative case, but the *waw* was deleted from it in the Qur'an according to the wording, just as it was deleted from His statement: **And man will call Al-Isra' 11 and We will call the guards Al-Alaq 18**. He informed that what they say is falsehood, and that God will erase it, **and establish the truth with His words**, meaning Islam, through what He revealed in His Book. God did that, so He erased their falsehood and elevated the word of Islam, **He is Knowing of that within the breasts**. Ibn Abbas said: When the verse: **Say, 'I do not ask of you any reward for it except love for the relatives'** was revealed, something of it occurred in the hearts of some people, and they said that he wants to urge us against his relatives after him. Then Gabriel came down and informed him that they had accused him, and he revealed this verse. The

people said: O Messenger of God, we testify that you are truthful. So he revealed:

Tafsir al-Baidawi

24- **Or do they say**, rather, do they say, **He has fabricated a lie against God**, Muhammad fabricated a lie by claiming prophethood or the Quran. **If God wills, He will seal your heart**, to exclude such a fabrication by indicating that only someone whose heart is sealed and ignorant of his Lord would dare to do it. As for someone who has insight and knowledge, no. It is as if he said: If God wills to abandon you, He will seal your heart so that you would dare to fabricate against Him. It was said that He will seal your heart by withholding the Quran or the revelation from it, or by tying it down with patience so that their harm will not be difficult for you. "And God effaces falsehood and establishes the truth with His words. Indeed, He is Knowing of that within the breasts." This is a resumption of the denial of the fabrication of what he says, that if it were fabricated, He would have effaced it, since it is His habit, the Most High, to efface falsehood and establish the truth with His revelation, or His judgment, or His promise, by effacement of their falsehood and establishing His truth with the Qur'an, or with His judgment that cannot be reversed. The *waw* is omitted from *efface* in some copies of the Qur'an to follow the wording, as in the saying of the Most High: **And He calls man to evil**.

Surat al-Shura 42:25

And it is He who accepts repentance from His servants and pardons misdeeds, and He knows what you do.

Tafsir al-Jalalayn

25 - **And it is He who accepts repentance from His servants** from them **and pardons the misdeeds** for which repentance is due **and He knows what you do** with the letter ya and the letter ta

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And God is the One who accepts the servant's repentance when he returns to the Oneness of God and His obedience after his disbelief. **And pardons the misdeeds.** He says: And pardons that He punish him for his misdeeds and his sins from which he repented. **And He knows what you do.** The reciters differed in their recitation of this. The majority of the reciters of Medina and Basra recited it as **they do** with a *ya*, meaning: And He knows what His servants do. The majority of the reciters of Kufa recited it as **you do** with a *ta*, as a direct address.

The correct thing to say about this, in my opinion, is that they are two well-known readings in the readings of the regions, and they are close in meaning, so whichever of them the reader reads, he is correct. However, I like the *ya* more, because the speech before that was based on the report, and that is His statement, **And it is He who accepts repentance from His servants**, and what He, may He be glorified, means by His statement, **And He knows what you do**, is that your Lord knows, O people, what you do of good and evil, nothing of that is hidden from Him, and He will reward you for all of that with His reward, so fear God in yourselves, and beware of doing that for which you will deserve punishment from Him.

Tamim bin Al-Muntasir narrated to us, he said: Ishaq bin Yusuf informed us, on the authority of Sharik, on the authority of Ibrahim bin Muhajir, on the authority of Ibrahim Al-Nakha'i, on the authority of Hammam bin Al-Harith, he said: We came to Abdullah to ask him about this verse: **And it is He who accepts repentance from His servants and pardons misdeeds and knows what you do.** He said: So we found some people with him asking him about a man who had unlawfully committed adultery with a woman, then married her. So he recited this verse: **And it is He who accepts repentance from His servants and pardons misdeeds and knows what you do.**

Tafsir al-Qurtubi

The Almighty said: **And it is He who accepts repentance from His servants.** Ibn Abbas said: When the Almighty's saying, **Say, 'I do not ask of you any**

reward for it except love for my relatives,' was revealed, some people said to themselves: He only wants to urge us to treat his relatives after him. Gabriel informed the Prophet, peace and blessings be upon him, and that they had accused him, so He revealed: **Or do they say, 'He has invented a lie against God?'** The verse. The people said: O Messenger of God, we testify that you are truthful and we repent. So the verse was revealed: **And it is He who accepts repentance from His servants.** Ibn Abbas said: That is, from His friends and those who obey Him. The verse is general, and the discussion of the meaning of repentance and its rulings has already passed, and this wording has passed in *Bara'ah*. **And He pardons misdeeds**, that is, polytheism before Islam. **And He knows what you do**, that is, of good and evil. Hamzah, Al-Kisa'i, Hafs, and Khalaf read it with a *ta* as an address, which is the reading of Ibn Mas'ud and his companions, and the rest with a *ya* as a statement. Abu Ubaid and Abu Hatim chose it because it is between two pieces of report: the first: **And He is the One who accepts repentance from His servants** and the second: **And He responds to those who believe and do righteous deeds.**

Tafsir Ibn Kathir

God Almighty says, thanking His servants for accepting their repentance to Him if they repent and return to Him, that it is from His generosity and forbearance that He pardons, overlooks, conceals, and forgives, as He Almighty says: **And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful.** It has been proven in Sahih Muslim, may God have mercy on him, where he said: Muhammad bin Al-Sabah and Zuhair bin Harb told us: Omar bin Yunus told us, Ikrimah bin Ammar told us, Ishaq bin Abi Talhah told us, Anas bin Malik told me, and he is his uncle, may God be pleased with him. He said: The Messenger of God, may God bless him and grant him peace, said: "God is more pleased with the repentance of His servant when he repents to Him than one of you whose mount was in a desert and it slipped away from him with his food and drink on it. He despaired of finding it, so he went to a tree and lay down in its shade, having despaired of finding his mount. While he was like that, suddenly it was standing next to him. He took hold of its reins and said, out of intense joy: 'O God, You are my servant and I am your Lord.' He made a mistake out of intense joy." It has also been proven in Sahih from the narration of Abdullah ibn Mas'ud, may God be pleased with him, something similar.

Abdul Razzaq said on the authority of Muammar, on the authority of Az-Zuhri, regarding the verse: **And it is He who accepts repentance from His servants**, that Abu Hurairah may God be pleased with him said: The Messenger of God (blessings and peace of God be upon him) said: **God rejoices more over the repentance of His servant than one of you who finds his lost animal in a place where he fears that thirst may kill him.** Hammam bin Al-Harith said: Ibn Masoud may God be pleased with him was asked about a man who commits adultery with a woman and then marries her.

And it is He who accepts repentance from His servants and pardons misdeeds, and He knows what you do.

He said: **There is nothing wrong with it.** Then he recited: **And it is He who accepts repentance from His servants,** the verse. Narrated by Ibn Jarir and Ibn Abi Hatim on the authority of Shuraih Al-Qadi on the authority of Ibrahim bin Muhajir on the authority of Ibrahim Al-Nakha'i on the authority of Hammam, and he mentioned it. The verse: **And pardons misdeeds,** meaning He accepts repentance in the future and pardons misdeeds in the past. **And He knows what you do,** meaning He knows everything you have done, made, and said, and despite this He accepts the repentance of whoever repents to Him.

And the Almighty's saying: **And He responds to those who believe and do righteous deeds.** Al-Suddi said: He means He responds to them. Ibn Jarir said the same: Its meaning is He responds to their supplications for themselves, their companions and their brothers. He narrated it from some grammarians, and that he made it like the Almighty's saying: **And their Lord responded to them.** Then he and Ibn Abi Hatim narrated from the hadith of Al-A'mash from Shaiq ibn Salamah, from Salamah ibn Sabra, who said: Muadh, may God be pleased with him, delivered a sermon to us in Syria, and he said: You are the believers and you are the people of Paradise. By God, I hope that God Almighty will admit those whom you curse from among the Persians and Romans into Paradise, and that is because if one of you does a deed for Him - meaning one of them - he says: You have done well, may God have mercy on you, you have done well, may God bless you. Then he recited: **And He responds to those who believe and do righteous deeds and increases them from His bounty.**

Ibn Jarir narrated on the authority of some of the Arab scholars that he made his statement, **Those who listen to the word,** meaning those who respond to the truth and follow it, like the statement of God, the Most High, **Only those who listen respond, and God will raise the dead.** The first meaning is more evident for His statement, **and will increase them from His bounty,** meaning He will answer their supplications beyond that. For this reason, Ibn Abi Hatim said: Ali ibn al-Husayn told us, Muhammad ibn al-Musaffa told us, Baqiyyah told us, Ismail ibn Abdullah al-Kindi told us, al-A'mash told us, on the authority of Shaiq, on the authority of Abdullah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said regarding His statement, the Most High, **and will increase them from His bounty,** that he said, **Intercession is for those who are entitled to Hellfire, from among those who did them good in this world.** Qatadah said on the authority of Ibrahim al-Nakha'i al-Lakhmi regarding His statement, the Most High, **and will increase them from His bounty,** that he said, **They will intercede for their brothers.** And the Almighty said, **And for the disbelievers is a severe punishment.** When He mentioned the believers and their great reward, He mentioned the disbelievers and their severe, painful punishment on the Day of Resurrection, the day of their return and reckoning.

God Almighty says: **And if God were to expand the provision for His servants, they would transgress upon**

the earth. That is, if He were to give them more provision than they needed, it would lead them to transgress and tyranny, some of them against others, out of evil and arrogance.

Qatada said: It was said that the best life is that which does not distract you nor make you arrogant. Qatada mentioned, **I only fear for you what God Almighty brings forth from the splendor of worldly life.** The questioner's question is: Does good bring evil? The hadith. And the Almighty's saying: "But He sends down in due measure as He wills. Indeed, He is aware of His servants and seeing them." That is, but He provides them with provision that He chooses from what is best for them, and He knows best about that. He enriches those who deserve to be rich and impoverishes those who deserve to be poor, as came in the narrated hadith: "Among My servants is he who is not righteous except by wealth, and if I were to impoverish him, I would corrupt his religion. And among My servants is he who is not righteous except by poverty, and if I were to make him rich, I would corrupt his religion."

God the Almighty says: {And it is He who sends down rain after they have despaired} meaning, after people have given up hope of rain, He sends it down upon them at a time of their need and poverty, as God the Almighty says: {And although they were, before it sent down upon them, in despair}. And God the Almighty says: {And spreads His mercy} meaning, He makes it widespread among the people of that region and that area. Qatada said: It was mentioned to us that a man said to Umar ibn al-Khattab **may God be pleased with him:** O Commander of the Faithful, the rain has dried up and the people have despaired. Umar **may God be pleased with him** said: You have been given rain, then he recited: {And it is He who sends down rain after they have despaired and spreads His mercy. And He is the Protector, the Praiseworthy} meaning, He is the One who disposes of His creation in a way that benefits them in this world and the hereafter, and He is the One whose outcome is praiseworthy in all that He decrees and does.

Fath al-Qadir

25- And it is He who accepts repentance from His servants meaning He accepts the repentance of the sinners among His servants for the sins they have committed and the evil deeds they have perpetrated. Repentance is regret for the sin and the resolve not to repeat it. It was also said that He accepts the repentance of His allies and those who obey Him. The former is more appropriate, because repentance is accepted from all servants, Muslims and disbelievers, if it is sincere and stems from a pure intention and correct resolve. **And He pardons misdeeds** in general for those who repent from their misdeeds. **And He knows what you do** of good and evil, so He rewards each one according to what he deserves. Hamzah, Al-Kisa'i, Hafs, and Khalaf read *ta-fa'alun* with the superlative as an address. The rest read it with the subjunctive as a predicate. Abu Ubaid and Abu Hatim preferred the second reading because this verb occurs

between two predicates.

Tafsir al-Baghawi

25. And it is He who accepts repentance from His servants, Ibn Abbas may God be pleased with him said: He means His friends and those who obey Him. It was said that repentance is abandoning sins in intention and action, and turning to obedience in intention and action. Sahl ibn Abdullah said: Repentance is moving from reprehensible states to praiseworthy actions. **And He pardons misdeeds**, if they repent.

Abdul Wahid Al-Malihi told us, Abu Mansur Muhammad bin Sam'an told us, Abu Ja'far Muhammad bin Ahmad bin Abdul Jabbar Al-Rayyani told us, Hamid bin Zanjawayh told us, Yahya bin Hammad told us, Abu Awana told us, on the authority of Sulayman, on the authority of Al-A'mash, on the authority of Amara bin Umair, on the authority of Al-Harith bin Suwaid, who said: I entered upon Abdullah to visit him, and he said: I heard the Messenger of God, may God bless him and grant him peace, say: "God is more pleased with the repentance of His servant than a man - I think he said: [in a] deadly wilderness with his mount, on which is his food and drink. He got off and slept, then woke up and found his mount lost, so he walked around on it until he was overcome by thirst, then he said: I will return to where my mount was so I can die on it. So he went back and dozed off, then woke up and found it next to him, on which was his food and drink."

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Muhammad bin Al-Sabah and Zuhair bin Harb told us: Umar bin Yunus told us, Ikrimah bin Ammar told us, Ishaq bin Abi Talhah told us, Anas bin Malik, his uncle, told me: The Messenger of God, may God bless him and grant him peace, said: "God is more pleased with the repentance of His servant when he repents to Him than one of you who was on his mount in a desert and it slipped away from him with his food and drink on it. He despaired of finding it and went to a tree and lay down in its shade, having despaired of finding his mount. While he was like that, it was standing next to him. He took hold of its reins and said out of intense joy: 'O God, You are my servant and I am your Lord.' He made a mistake out of intense joy."

And He pardons misdeeds He erases them if they repent. **And He knows what you do**, Hamzah, Al-Kisa'i, and Hafs read *ta-fa'alun* with a ta', and they said: It is addressed to the polytheists. The others read it with a ya' because it is between two reports about a people, so He said: Before it about His servants, and after it, and He increases them from His bounty.

Tafsir al-Baidawi

25- And it is He who accepts repentance from His

servants by overlooking what they have repented from. Acceptance is transitive with a second object with *min* and *an* to include the meaning of taking and clarifying. You have already known the reality of repentance. On the authority of Ali, may God be pleased with him: It is a noun that has six meanings: regret for past sins, repetition for neglecting obligatory duties, returning wrongs, dissolving the soul in obedience as you raised it in disobedience, making it taste the bitterness of obedience as you made it taste the sweetness of disobedience, and crying instead of every laughter. **And He pardons misdeeds**, small and great, for whomever He wills. **And He knows what you do**, so He rewards and overlooks with perfection and wisdom. The Kufians other than Abu Bakr read **what you do** with a ta'.

Surat al-Shura 42:26

And He will respond to those who believe and do righteous deeds and increase them from His bounty. But as for the disbelievers, they will have a severe punishment.

Surat al-Shura 42:26

And He will respond to those who believe and do righteous deeds and increase them from His bounty. But as for the disbelievers, they will have a severe punishment.

Tafsir al-Jalalayn

26 - **And those who believe and do righteous deeds will respond** He will respond to what they ask **and will increase them** God (of His bounty. And for the disbelievers is a severe punishment)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Those who believe in God and His Messenger, and do what God has commanded them to do, and refrain from what He has forbidden them, will respond to one another's call.

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

It was mentioned that he said that: Abu Kurayb told us, he said: Uthman told us, he said: Al-A'mash told us, on the authority of Shaqiq bin Salamah, on the authority of Salamah bin Sabra, he said: Muadh addressed us and said: You are the believers, and you are the people of Paradise. By God, I hope that those whom you kill from among the Persians and Romans will enter Paradise, because if one of them does a deed for one of you, he says: You did well, may God have mercy on you. You did well, may God forgive you. Then he recited: **And He responds to those who believe and do righteous deeds and increases them from His bounty.**

And His statement: **And He will increase them from His bounty** means, the Most High says: And He will increase those who believe and do righteous deeds, along with His answering their supplications and granting them what they ask for from His bounty over their asking of Him, by giving them what they did not ask for. And it was said: That bounty which the Most High has guaranteed that He will increase them is that He will allow them to intercede for their brothers' brothers if they intercede for Him on behalf of their brothers, and they intercede for them.

It was mentioned that he said that: Ubaidullah bin Muhammad Al-Faryabi told us, he said: Amr bin Abi Salamah told us, on the authority of Saeed bin Bashir, on the authority of Qatada, on the authority of Ibrahim Al-Nakha'i, regarding the statement of God Almighty: **And those who believe and do righteous deeds will be answered**, he said: They will intercede for their brothers, **and He will increase them from His bounty**, he said: They will intercede for the brothers of their

brothers.

And His saying: **And for the disbelievers is a severe punishment.** God Almighty says: And for the disbelievers in God, on the Day of Resurrection, is a severe punishment for their disbelief in Him.

The Arab scholars differed over the meaning of His statement, **And those who believe respond.** Some of them said: It means that He responded, making them the doers. Thus, *those* in His statement is in the nominative case, and the action belongs to them. The interpretation of the statement according to this school of thought is: And those who believe and do righteous deeds responded to their Lord by believing in Him and working in obedience to Him when He called them to that.

Another of them said: Rather, the meaning of this is: And He answers those who believe. This statement has two possible interpretations: One is the nominative case, meaning: And God answers those who believe. The other is what was said by the one who said the statement we mentioned.

Some of the grammarians of Kufa said, **And those who believe respond**, the word **those who** would be in the accusative case meaning, **And God responds to those who believe.** It was stated in the Qur'an, **So their Lord responded to them 3:195**, meaning, **So their Lord responded to them.** However, when you say *responded*, you insert the lam into the object, and when you say *answered*, you delete the lam, and **responded to them** would mean, **He responded to them**, as God, the Most High, said, **And when they measure to them or weigh to them Al-Mutaffifin 73:3.** The meaning, and God knows best, is, **And when they measure to them or weigh to them, they lose.** **Al-Mutaffifin 73:3.** He said, **And the word** those who" would be in the nominative case, so that the action is made for them, meaning, those who believe respond to God, and He increases their response, and belief in Him is from His grace. We have already explained the correct interpretation of this statement based on what Mu'adh and those we have mentioned have said about it.

Tafsir al-Qurtubi

God Almighty says: "And He responds to those who believe and do righteous deeds and increases them from His bounty. But for the disbelievers is a severe punishment."

(*those*) is in the accusative case, meaning that God will answer those who believe, that is, He will accept the worship of whoever is sincere to Him with his heart and obeys with his body. It was also said that He will give them what they ask for when they call upon Him. It was also said that He will answer the prayers of the believers, some of them to others. It is said that He answered and answered with the same meaning. This has already been mentioned in (*Al-Baqarah*), and Ibn

Abbas said: **And He will answer those who believe and do righteous deeds** He will intercede for them on behalf of their brothers, **and increase them from His bounty** He said: He will intercede for them on behalf of their brothers' brothers. Al-Mubarrad said: The meaning of **(And He will answer those who believe)** is that those who believe will call for an answer. This is the true meaning of istaf'ala. *(those)* is in the nominative case, **and for the disbelievers is a severe punishment.**

Tafsir Ibn Kathir

God Almighty says, thanking His servants for accepting their repentance to Him if they repent and return to Him, that it is from His generosity and forbearance that He pardons, overlooks, conceals, and forgives, as He Almighty says: **And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful.** It has been proven in Sahih Muslim, may God have mercy on him, where he said: Muhammad bin Al-Sabah and Zuhair bin Harb told us: Omar bin Yunus told us, Ikrimah bin Ammar told us, Ishaq bin Abi Talhah told us, Anas bin Malik told me, and he is his uncle, may God be pleased with him. He said: The Messenger of God, may God bless him and grant him peace, said: "God is more pleased with the repentance of His servant when he repents to Him than one of you whose mount was in a desert and it slipped away from him with his food and drink on it. He despaired of finding it, so he went to a tree and lay down in its shade, having despaired of finding his mount. While he was like that, suddenly it was standing next to him. He took hold of its reins and said, out of intense joy: 'O God, You are my servant and I am your Lord.' He made a mistake out of intense joy." It has also been proven in Sahih from the narration of Abdullah ibn Mas'ud, may God be pleased with him, something similar.

Abdul Razzaq said on the authority of Muammar, on the authority of Az-Zuhri, regarding the verse: **And it is He who accepts repentance from His servants,** that Abu Hurairah may God be pleased with him said: The Messenger of God (blessings and peace of God be upon him) said: **God rejoices more over the repentance of His servant than one of you who finds his lost animal in a place where he fears that thirst may kill him.** Hammam bin Al-Harith said: Ibn Masoud may God be pleased with him was asked about a man who commits adultery with a woman and then marries her. He said: **There is nothing wrong with it.** Then he recited: **And it is He who accepts repentance from His servants,** the verse. Narrated by Ibn Jarir and Ibn Abi Hatim on the authority of Shuraih Al-Qadi on the authority of Ibrahim bin Muhajir on the authority of Ibrahim Al-Nakha'i on the authority of Hammam, and he mentioned it. The verse: **And pardons misdeeds,** meaning He accepts repentance in the future and pardons misdeeds in the past. **And He knows what you do,** meaning He knows everything you have done, made, and said, and despite this He accepts the repentance of whoever repents to Him.

And the Almighty's saying: **And He responds to those who believe and do righteous deeds.** Al-Suddi said: He

means He responds to them. Ibn Jarir said the same: Its meaning is He responds to their supplications for themselves, their companions and their brothers. He narrated it from some grammarians, and that he made it like the Almighty's saying: **And their Lord responded to them.** Then he and Ibn Abi Hatim narrated from the hadith of Al-A'mash from Shaiq ibn Salamah, from Salamah ibn Sabra, who said: Muadh, may God be pleased with him, delivered a sermon to us in Syria, and he said: You are the believers and you are the people of Paradise. By God, I hope that God Almighty will admit those whom you curse from among the Persians and Romans into Paradise, and that is because if one of you does a deed for Him - meaning one of them - he says: You have done well, may God have mercy on you, you have done well, may God bless you. Then he recited: **And He responds to those who believe and do righteous deeds and increases them from His bounty.**

Ibn Jarir narrated on the authority of some of the Arab scholars that he made his statement, **Those who listen to the word,** meaning those who respond to the truth and follow it, like the statement of God, the Most High, **Only those who listen respond, and God will raise the dead.** The first meaning is more evident for His statement, **and will increase them from His bounty,** meaning He will answer their supplications beyond that. For this reason, Ibn Abi Hatim said: Ali ibn al-Husayn told us, Muhammad ibn al-Musaffa told us, Baqiyyah told us, Ismail ibn Abdullah al-Kindi told us, al-A'mash told us, on the authority of Shaiq, on the authority of Abdullah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said regarding His statement, the Most High, **and will increase them from His bounty,** that he said, **Intercession is for those who are entitled to Hellfire, from among those who did them good in this world.** Qatadah said on the authority of Ibrahim al-Nakha'i al-Lakhmi regarding His statement, the Most High, **and will increase them from His bounty,** that he said, **They will intercede for their brothers.** And the Almighty said, **And for the disbelievers is a severe punishment.** When He mentioned the believers and their great reward, He mentioned the disbelievers and their severe, painful punishment on the Day of Resurrection, the day of their return and reckoning.

God Almighty says: **And if God were to expand the provision for His servants, they would transgress upon the earth.** That is, if He were to give them more provision than they needed, it would lead them to transgress and tyranny, some of them against others, out of evil and arrogance.

Qatada said: It was said that the best life is that which does not distract you nor make you arrogant. Qatada mentioned, **I only fear for you what God Almighty brings forth from the splendor of worldly life.** The questioner's question is: Does good bring evil? The hadith. And the Almighty's saying: "But He sends down in due measure as He wills. Indeed, He is aware of His servants and seeing them." That is, but He provides them with provision that He chooses from what is best for them, and He knows best about that. He enriches those who deserve to be rich and impoverishes those who deserve to be poor, as came in the narrated hadith: "Among My servants is he who is not righteous

Surat al-Shura 42:26

And He will respond to those who believe and do righteous deeds and increase them from His bounty. But as for the disbelievers, they will have a severe punishment.

except by wealth, and if I were to impoverish him, I would corrupt his religion. And among My servants is he who is not righteous except by poverty, and if I were to make him rich, I would corrupt his religion."

God the Almighty says: {And it is He who sends down rain after they have despaired} meaning, after people have given up hope of rain, He sends it down upon them at a time of their need and poverty, as God the Almighty says: {And although they were, before it sent down upon them, in despair}. And God the Almighty says: {And spreads His mercy} meaning, He makes it widespread among the people of that region and that area. Qatada said: It was mentioned to us that a man said to Umar ibn al-Khattab **may God be pleased with him**: O Commander of the Faithful, the rain has dried up and the people have despaired. Umar **may God be pleased with him** said: You have been given rain, then he recited: {And it is He who sends down rain after they have despaired and spreads His mercy. And He is the Protector, the Praiseworthy} meaning, He is the One who disposes of His creation in a way that benefits them in this world and the hereafter, and He is the One whose outcome is praiseworthy in all that He decrees and does.

Fath al-Qadir

26- "And those who believe and do righteous deeds will respond." The relative pronoun is in the accusative case: meaning, God responds to those who believe and gives them what they ask of Him. It is said that He responded and responded to means the same. It was also said that the meaning is He accepts the worship of the sincere ones. It was also said that the estimate is He responds to them, so the statement was omitted as was omitted in His statement, "And when they measure out to them," meaning they measure out to them. It was also said that the relative pronoun is in the nominative case: meaning, they respond to their Lord when He calls them, like His statement, "Respond to God and to the Messenger when he calls you." Al-Mubarrad said: The meaning of "And those who believe will respond" is that those who believe demand an answer. This is the true meaning of "istaf'ala," so those is in the nominative case, and the former is more appropriate. "And increase them from His bounty," meaning He will increase them over what they asked of Him, or over what they deserve of reward as a favor from Him. It was also said that He will allow them to intercede for their brothers. "And for the disbelievers is a severe punishment." This is for the disbelievers, in contrast to what He mentioned for the believers previously.

Tafsir al-Baghawi

26. **And He responds to those who believe** [i.e., He answers those who believe], **and does righteous deeds**, when they call upon Him. Ata' said on the authority of Ibn Abbas: "And He rewards those who believe. "And increases them from His bounty," in

addition to the reward for their deeds, as a favor from Him. Abu Salih said on his authority: He allows them to intercede for their brothers, and increases them from His bounty. He said: **In the brothers of their brothers.** "And for the disbelievers is a severe punishment."

Tafsir al-Baidawi

26- "And those who believe and do righteous deeds will respond **meaning that God will respond to them, so the lam was omitted as it was omitted in** and when they measure them", and what is meant is the response to the supplication or the reward for obedience, as it is like a supplication and a request for what results from it. And from this is his saying, peace and blessings be upon him, "The best supplication is praise be to God", or they respond to God with obedience if He calls them to it. "And He will increase them from His bounty" over what they asked for and deserved and were entitled to from Him by the response. "And for the disbelievers is a severe punishment" instead of what the believers have of reward and bounty.

Surat al-Shura 42:27

And if God were to extend provision to His servants, they would surely transgress upon the earth, but He sends down in due measure what He wills. Indeed, He is, of His servants, Acquainted and Seeing.

Tafsir al-Jalalayn

27 - **And if God were to expand the provision for His servants** all of them **they would transgress** all of them or rebel **in the land, but He sends down** with the alleviation and its opposite of provisions **in measure as He wills** so He expands it for some of His servants and not for others, and transgression arises from the expansion **He is, of His servants, Knowing and Seeing**

Tafsir al-Suyuti

Al-Hakim narrated and authenticated it on the authority of Ali, who said: This verse was revealed about the people of the Suffa, and if God were to expand the provision for His servants, they would transgress on the earth. This is because they said: If only we had it, then they would desire the world. Al-Tabarani narrated something similar on the authority of Amr bin Harith.

Tafsir al-Tabari

It was mentioned that this verse was revealed for the sake of a group of needy Muslims who wished for the spaciousness of this world and wealth. So God Almighty said: And if God were to expand the provision for His servants, and make it abundant and plentiful with Him, they would transgress and exceed the limit that God has set for them to something other than what He has set for them in His lands by riding on the earth what He has forbidden them. But He sends down their provision in an amount to suffice them as He wills from it.

Mention of those who said that: Yunus told me, he said: Ibn Wahb told us, he said: Abu Hani' said: I heard Amr ibn Harith and others saying: This verse was revealed about the people of the Suffa, **And if God were to extend provision to His servants, they would transgress upon the earth, but He sends down in due measure as He wills.** That is because they said: If only we had, so they wished.

Muhammad bin Sinan Al-Qazzaz told us: Abu Abd Al-Rahman Al-Maqri told us: Haywa told us: Abu Hani' told me that he heard Amr bin Harith say: This verse was revealed, and then he mentioned something similar.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And if God were to expand the provision for His servants, they would transgress upon the earth** the verse... He said: It was said: The best provision is that which does not make you arrogant or distract you.

"It was mentioned to us that the Prophet of God, may God bless him and grant him peace, said: 'What I fear most for my nation is the splendor and abundance of this world.' Someone said to him: 'O Prophet of God,

does good bring evil?' The Prophet, may God bless him and grant him peace, said: 'Does good bring evil?' Then God revealed a verse to him, and whenever a verse was revealed to him, he would be distressed by it and his face would turn red. When the Prophet of God, may God bless him and grant him peace, felt better, he said: 'Does good bring evil?' He would say it three times: 'Good only brings good.' He would say it three times. The Prophet, may God bless him and grant him peace, would speak oddly, but by God, he never spoke except that he was frustrated or hurt. As for a servant whom God has given wealth, and he spends it in the way of God, which He has made obligatory and which He is pleased with, that is a servant for whom good is intended and for whom he has resolved to do good. As for a servant whom God has given wealth, and he spends it in his desires and pleasures, and turns away from the right of God over him, that is a servant for whom evil is intended and for whom evil is resolved."

And His saying: **He is All-Knowing and All-Seeing of His servants.** God Almighty says: God is All-Knowing and All-Seeing of what is good for His servants and what is bad for them, whether they are rich or poor, wealthy or poor, and other things that are good for them or bad for them. He is All-Knowing and All-Seeing of their management and their disposal of what is good for them.

Tafsir al-Qurtubi

There are two issues:

First: In its revelation. It was said that it was revealed about a group of people from the west bank who wished for abundant sustenance. Khabbab bin Al-Arat said: It was revealed about us. We looked at the wealth of Banu Nadir, Qurayzah and Banu Qaynuqa and we wished for it, so it was revealed: **And if He had spread out** means to expand. To spread something out means to spread it out. Also with the letter *sad*, **they would have transgressed in the land** in transgression and disobedience. Ibn Abbas said: Their transgression is their seeking of one status after another, one animal after another, one mount after another, and one garment after another. It was said: He meant if He had given them much, they would have sought more than that, because of His saying: **If the son of Adam had two valleys full of gold, he would seek a third**, which is transgression, and it is the meaning of Ibn Abbas's saying. It was said: If We made them equal in the water, they would not have submitted to one another, and crafts would have been neglected. It was said: He meant by provision the rain, which is the cause of provision, meaning if He continued to rain, they would be distracted by it from supplication, so He would withhold it sometimes so that they would be humble and He would extend it at other times so that they would be grateful. It was said: When they were fertile, they would raid each other, so it is not far-fetched to interpret transgression as this. Al-Zamakhshari: (*labaghaw*) comes from bagh, which means injustice, meaning this one oppressed that one and that one oppressed this one, because wealth is a source of arrogance and greed, and Qarun is enough as a

Surat al-Shura 42:27

And if God were to extend provision to His servants, they would surely transgress upon the earth, but He sends down in due measure what He wills. Indeed, He is, of His servants, Acquainted and Seeing.

lesson, and from this is his saying, peace be upon him: **What I fear most for my nation is the adornment of this world and its abundance**, and some Arabs say:

Al-Wasmi made a spring and a vine grow between us and the Banu Dudan.

Meaning that they revived and spoke to themselves about transgression and arrogance, or from transgression, which is extravagance and pride, meaning that they would become arrogant on earth and do what follows arrogance of superiority and corruption in it, **but He sends down according to what He wills** meaning He sends down their provisions according to what He wills to suffice them. Muqatil said: **He sends down according to what He wills** He makes whomever He wills rich and whomever He wills poor.

Second: Our scholars said: The actions of the Lord, glory be to Him, are not devoid of benefits, even if it is not obligatory upon God to reform. He may know from the condition of a servant that if He expanded it upon him, it would lead him to corruption, so He removes the world from him, as a benefit for him. So, a narrow livelihood is not humiliation, nor is ample livelihood a virtue. He gave to people, knowing that they would use it for corruption. If He had done to them something other than what He did, they would have been closer to reform. The matter is generally entrusted to His will, and it is not possible to adhere to the doctrine of reform in every action of God Almighty. Anas narrated from the Prophet, may God bless him and grant him peace, in what he narrated from his Lord, may He be blessed and exalted, that he said: "Whoever humiliates a friend of Mine has waged war against Me. I am the quickest thing to support My friends, and I become angry for them as a fierce lion becomes angry. I do not hesitate about anything I do as I hesitate about taking the soul of My believing servant. He hates death, and I hate to harm him, but it is inevitable for him. My believing servant does not draw near to Me by doing what I have made obligatory upon him. My believing servant continues to draw near to Me with voluntary acts until I love him, and when I love him, I am..." He has hearing, sight, a tongue, a hand, and a supporter. If he asks Me, I give to him, and if he calls upon Me, I answer him. And among My believing servants is he who asks Me for a door of worship, and I know that if I were to give it to him, torment would enter him and corrupt him. And among My believing servants is he who is not reformed except by wealth, and if I were to make him poor, poverty would corrupt him. And among My believing servants is he who is not reformed except by poverty, and if I were to make him rich, wealth would corrupt him. And I manage My servants because of My knowledge of their hearts, for I am All-Knowing, All-Aware. Then Anas said: O God, I am among Your believing servants who are not reformed except by wealth, so do not impoverish me by Your mercy.

Tafsir Ibn Kathir

God Almighty says, thanking His servants for accepting their repentance to Him if they repent and return to Him, that it is from His generosity and forbearance that He pardons, overlooks, conceals, and forgives, as He Almighty says: **And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful**. It has been proven in Sahih Muslim, may God have mercy on him, where he said: Muhammad bin Al-Sabah and Zuhair bin Harb told us: Omar bin Yunus told us, Ikrimah bin Ammar told us, Ishaq bin Abi Talhah told us, Anas bin Malik told me, and he is his uncle, may God be pleased with him. He said: The Messenger of God, may God bless him and grant him peace, said: "God is more pleased with the repentance of His servant when he repents to Him than one of you whose mount was in a desert and it slipped away from him with his food and drink on it. He despaired of finding it, so he went to a tree and lay down in its shade, having despaired of finding his mount. While he was like that, suddenly it was standing next to him. He took hold of its reins and said, out of intense joy: 'O God, You are my servant and I am your Lord.' He made a mistake out of intense joy." It has also been proven in Sahih from the narration of Abdullah ibn Mas'ud, may God be pleased with him, something similar.

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And the Almighty's saying: **And He responds to those who believe and do righteous deeds**. Al-Suddi said: He means He responds to them. Ibn Jarir said the same: Its meaning is He responds to their supplications for themselves, their companions and their brothers. He narrated it from some grammarians, and that he made it like the Almighty's saying: **And their Lord responded to them**. Then he and Ibn Abi Hatim narrated from the hadith of Al-A'mash from Shaiq ibn Salamah, from Salamah ibn Sabra, who said: Muadh, may God be

pleased with him, delivered a sermon to us in Syria, and he said: You are the believers and you are the people of Paradise. By God, I hope that God Almighty will admit those whom you curse from among the Persians and Romans into Paradise, and that is because if one of you does a deed for Him - meaning one of them - he says: You have done well, may God have mercy on you, you have done well, may God bless you. Then he recited: **And He responds to those who believe and do righteous deeds and increases them from His bounty.**

Ibn Jarir narrated on the authority of some of the Arab scholars that he made his statement, **Those who listen to the word**, meaning those who respond to the truth and follow it, like the statement of God, the Most High, **Only those who listen respond, and God will raise the dead.** The first meaning is more evident for His statement, **and will increase them from His bounty**, meaning He will answer their supplications beyond that. For this reason, Ibn Abi Hatim said: Ali ibn al-Husayn told us, Muhammad ibn al-Musaffa told us, Baqiyah told us, Ismail ibn Abdullah al-Kindi told us, al-A'mash told us, on the authority of Shaiq, on the authority of Abdullah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said regarding His statement, the Most High, **and will increase them from His bounty**, that he said, **Intercession is for those who are entitled to Hellfire, from among those who did them good in this world.** Qatadah said on the authority of Ibrahim al-Nakha'i al-Lakhmi regarding His statement, the Most High, **and will increase them from His bounty**, that he said, **They will intercede for their brothers.** And the Almighty said, **And for the disbelievers is a severe punishment.** When He mentioned the believers and their great reward, He mentioned the disbelievers and their severe, painful punishment on the Day of Resurrection, the day of their return and reckoning.

God Almighty says: **And if God were to expand the provision for His servants, they would transgress upon the earth.** That is, if He were to give them more provision than they needed, it would lead them to transgress and tyranny, some of them against others, out of evil and arrogance.

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God the Almighty says: {And it is He who sends down rain after they have despaired} meaning, after people have given up hope of rain, He sends it down upon

them at a time of their need and poverty, as God the Almighty says: {And although they were, before it sent down upon them, in despair}. And God the Almighty says: {And spreads His mercy} meaning, He makes it widespread among the people of that region and that area. Qatada said: It was mentioned to us that a man said to Umar ibn al-Khattab **may God be pleased with him**: O Commander of the Faithful, the rain has dried up and the people have despaired. Umar **may God be pleased with him** said: You have been given rain, then he recited: {And it is He who sends down rain after they have despaired and spreads His mercy. And He is the Protector, the Praiseworthy} meaning, He is the One who disposes of His creation in a way that benefits them in this world and the hereafter, and He is the One whose outcome is praiseworthy in all that He decrees and does.

Fath al-Qadir

27- And if God were to expand the provision for His servants, they would surely rebel upon the earth. That is, if God were to expand their provision for them, they would rebel upon the earth, they would disobey therein, be insolent and arrogant, and seek what they have no right to seek. It was also said that the meaning is: If He made them equal in provision, they would not submit to one another, and they would strive for what is not theirs. The former is more appropriate. What appears to be the generality of the types of provision, and it was said that it refers specifically to rain. **But He sends down in due measure as He wills.** That is, He sends down from the provision to His servants by measure according to His will and what His perfect wisdom dictates. **Indeed, He is All-Aware of His servants** of their conditions. *All-Seeing* of what is best for them in terms of expanding or restricting provision. So He measures for each one of them what is best for him and prevents him from spreading corruption through transgression upon the earth.

Tafsir al-Baghawi

27. And if God were to expand the provision for His servants, Khabbab bin Al-Arat said: This verse was revealed about us, and that is because we looked at the wealth of Banu Qurayzah, Banu Nadir, and Banu Qaynuqa' and desired it, so God, the Almighty, revealed this verse: **And if God were to expand the provision** God expanded the provision **for His servants**, "they would transgress," they would transgress and act insolently, **in the land.**

Ibn Abbas said: Their transgression is their seeking of one position after another, one mount after another, and one garment after another.

But He sends down, their provisions, **in measure as He wills**, as He wills with regard to His servants, **for He is, of His servants, Knowing and Seeing.**

Ahmad bin Abdullah Al-Salihi told us, Abu Omar Bakr bin Muhammad Al-Muzni told us, Abu Bakr Muhammad bin Abdullah, the grandson of Al-Abbas bin Hamza, told us, Al-Hussein bin Al-Fadl Al-Bajali told us, Abu Hafs Omar bin Saeed Al-Dimashqi told us,

Surat al-Shura 42:27

And if God were to extend provision to His servants, they would surely transgress upon the earth, but He sends down in due measure what He wills. Indeed, He is, of His servants, Acquainted and Seeing.

Sadaqah told us, on the authority of Abdullah, Hisham Al-Kinani told us, on the authority of Anas bin Malik, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, on the authority of Gabriel, on the authority of God Almighty, who said: ((God Almighty says: Whoever humiliates a friend of Mine has declared war on Me. I become angry on behalf of My friends as a fierce lion becomes angry. My believing servant does not draw near to Me by doing what I have made obligatory upon him. My believing servant continues to draw near to Me by performing voluntary acts until I love him. When I love him, I become his hearing, sight, tongue, hand, and supporter. If he calls upon Me, I answer him, and if he asks Me, I give him. I do not hesitate about anything I do as I hesitate in taking the soul of My believing servant. He hates death, and I hate to offend him, but he cannot do without it. And among My believing servants is he who asks Me for a door of worship, so I restrain him from it until "No self-admiration will enter him and spoil it. And among My believing servants is he whose faith is not sound except by wealth, and if I were to impoverish him, that would spoil him. And among My believing servants is he whose faith is not sound except by poverty, and if I were to enrich him, that would spoil him. And among My believing servants is he whose faith is not sound except by health, and if I were to make him sick, that would spoil him. And among My believing servants is he whose faith is not sound except by sickness, and if I were to make him healthy, that would spoil him. Indeed, I manage the affairs of My servants with My knowledge of their hearts. Indeed, I am Knowing and Acquainted."

Tafsir al-Baidawi

27- And if God were to expand the provision for His servants, they would surely rebel upon the earth They would have become arrogant and spread corruption therein out of insolence, or some of them would have rebelled against others out of dominance and haughtiness. This is most likely the case, and the root of rebellion is to seek to exceed the measure in what one seeks in quantity or quality. **But He sends down in measure** by estimation. **What He wills** as His will requires. **Indeed, He is All-Knowing and All-Seeing of His servants** He knows the hidden aspects of their affair and the apparent aspects of their condition, so He decrees for them what suits their condition. It was narrated that the people of the Suffa wished for wealth, so this was revealed. It was said that the Arabs used to fight each other when their land was fertile, and they used to migrate when it was barren.

Surat al-Shura 42:28

And it is He who sends down rain after they have despaired and spreads His mercy. And He is the Protector, the Praiseworthy.

Tafsir al-Jalalayn

28 - **And it is He who sends down the rain** after they have despaired) lost hope of its descent **and spreads His mercy** extends His rain **and He is the Protector** the Benefactor to the believers **the Praiseworthy** the One praised by them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And it is God who sends down rain from the sky and helps you with it, O people, **after they have despaired** meaning: after they have despaired of its descent and coming **and spreads His mercy** meaning: and spreads His mercy among His creation, and by mercy He means the rain that He sends down from the sky.

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

Mention of those who said that: Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, that it was said to Umar ibn al-Khattab, may God be pleased with him: The land has become barren, and the people have despaired. He said: Then they will have rain.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, he said: 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: **After they had despaired**, he said: They had lost hope.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: It was mentioned to us that a man came to Umar ibn al-Khattab, may God be pleased with him, and said: O Commander of the Faithful, the rain has been scarce and the people have despaired. He said: You have been given rain. **And it is He who sends down the rain after they have despaired and spreads His mercy.**

And His statement: **And He is the Guardian, the Praiseworthy**, meaning: He is the One who is with you through His goodness and grace, the Praiseworthy for His favor to you and His blessings upon you in His creation.

Tafsir al-Qurtubi

God Almighty says: "And it is He who sends down rain after they have despaired and spreads His mercy. And He is the Protector, the Praiseworthy."

Ibn Kathir, Ibn Muhaisin, Hamid, Mujahid, Abu Amr, Yaqub, Ibn Wathab, Al-A'mash and others, and Al-Kisa'i read (*yanzul*) without a fat-ha, the rest with a shaddah. Ibn Wathab also, Al-A'mash and others read (*qantu*) with a kasra on the noon. All of this has been mentioned before. Al-Ghayth is the rain, and Al-Ghayth is called Ghayth because it provides relief to the creation. Al-Ghayth al-Ard means it befalls it. God provides the land with a ghayth, and the land receives a ghayth, so it is a land of ghayth and ghaythun. Al-Asma'i said: I passed by some Arab tribes and they had had rain, so I asked an old woman among them: Did the rain come to you? She said: We were given whatever we wanted with ghayth, meaning we were given rain. Dhu al-Rumma said: May God kill the nation of Banu so-and-so, how eloquent she is! I said to her: How was the rain with you? She said: Give us as much rain as we want. The first was mentioned by Al-Tha'labi and the second by Al-Jawhari. Sometimes he called the clouds and plants rain, and despair is called qanūt, as Qatada and others said. Qatada said: It was mentioned that a man said to Umar ibn al-Khattab: O Commander of the Faithful, the rain has been scarce, the rain has become scarce and the people have despaired? He said, **It will rain, God willing**. Then he recited, **And it is He who sends down rain after they have despaired**. Rain is that which is beneficial in its time, and rain may be beneficial or harmful in its time or out of its time. Al-Mawardi said this. **And spreads His mercy**. It was said that it means rain, and this is what Al-Suddi said. It was also said that it means the sun after the rain, as Al-Mahdawi mentioned. Muqatil said: It was revealed regarding the withholding of rain from the people of Mecca for seven years until they despaired, then God sent down rain. It was also said that it was revealed regarding the Bedouin who asked the Messenger of God, may God bless him and grant him peace, about rain on Friday in the story of the prayer for rain, as Al-Qushayri mentioned. And God knows best. **And He is the Protector, the Praiseworthy**. "The Protector" is the one who supports His protectors, **The Praiseworthy** is the one praised in every tongue.

Tafsir Ibn Kathir

God Almighty says, thanking His servants for accepting their repentance to Him if they repent and return to Him, that it is from His generosity and forbearance that He pardons, overlooks, conceals, and forgives, as He Almighty says: **And whoever does evil or wrongs himself but then seeks forgiveness from God will find God Forgiving and Merciful**. It has been proven in Sahih Muslim, may God have mercy on him, where he said: Muhammad bin Al-Sabah and Zuhair bin Harb told us: Omar bin Yunus told us, Ikrimah bin Ammar told us, Ishaq bin Abi Talhah told us, Anas bin Malik told me, and he is his uncle, may God be pleased with him. He said: The Messenger of God, may God bless him and grant him peace, said: "God is more pleased with the repentance of His servant when he repents to Him than one of you whose mount was in a desert and it slipped away from him with his food and drink on it. He despaired of finding it, so he went to a tree and lay down in its shade, having despaired of

And it is He who sends down rain after they have despaired and spreads His mercy. And He is the Protector, the Praiseworthy.

finding his mount. While he was like that, suddenly it was standing next to him. He took hold of its reins and said, out of intense joy: 'O God, You are my servant and I am your Lord.' He made a mistake out of intense joy." It has also been proven in Sahih from the narration of Abdullah ibn Mas'ud, may God be pleased with him, something similar.

Abdul Razzaq said on the authority of Muammar, on the authority of Az-Zuhri, regarding the verse: **And it is He who accepts repentance from His servants**, that Abu Hurairah may God be pleased with him said: The Messenger of God (blessings and peace of God be upon him) said: **God rejoices more over the repentance of His servant than one of you who finds his lost animal in a place where he fears that thirst may kill him.** Hammam bin Al-Harith said: Ibn Masoud may God be pleased with him was asked about a man who commits adultery with a woman and then marries her. He said: **There is nothing wrong with it.** Then he recited: **And it is He who accepts repentance from His servants**, the verse. Narrated by Ibn Jarir and Ibn Abi Hatim on the authority of Shuraih Al-Qadi on the authority of Ibrahim bin Muhajir on the authority of Ibrahim Al-Nakha'i on the authority of Hammam, and he mentioned it. The verse: **And pardons misdeeds**, meaning He accepts repentance in the future and pardons misdeeds in the past. **And He knows what you do**, meaning He knows everything you have done, made, and said, and despite this He accepts the repentance of whoever repents to Him.

And the Almighty's saying: **And He responds to those who believe and do righteous deeds.** Al-Suddi said: He means He responds to them. Ibn Jarir said the same: Its meaning is He responds to their supplications for themselves, their companions and their brothers. He narrated it from some grammarians, and that he made it like the Almighty's saying: **And their Lord responded to them.** Then he and Ibn Abi Hatim narrated from the hadith of Al-A'mash from Shaiq ibn Salamah, from Salamah ibn Sabra, who said: Muadh, may God be pleased with him, delivered a sermon to us in Syria, and he said: You are the believers and you are the people of Paradise. By God, I hope that God Almighty will admit those whom you curse from among the Persians and Romans into Paradise, and that is because if one of you does a deed for Him - meaning one of them - he says: You have done well, may God have mercy on you, you have done well, may God bless you. Then he recited: **And He responds to those who believe and do righteous deeds and increases them from His bounty.**

Ibn Jarir narrated on the authority of some of the Arab scholars that he made his statement, **Those who listen to the word**, meaning those who respond to the truth and follow it, like the statement of God, the Most High, **Only those who listen respond, and God will raise the dead.** The first meaning is more evident for His statement, **and will increase them from His bounty**, meaning He will answer their supplications beyond that. For this reason, Ibn Abi Hatim said: Ali ibn al-Husayn told us, Muhammad ibn al-Musaffa told us, Baqiyyah told us, Ismail ibn Abdullah al-Kindi told us,

al-A'mash told us, on the authority of Shaiq, on the authority of Abdullah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said regarding His statement, the Most High, **and will increase them from His bounty**, that he said, **Intercession is for those who are entitled to Hellfire, from among those who did them good in this world.** Qatadah said on the authority of Ibrahim al-Nakha'i al-Lakhmi regarding His statement, the Most High, **and will increase them from His bounty**, that he said, **They will intercede for their brothers.** And the Almighty said, **And for the disbelievers is a severe punishment.** When He mentioned the believers and their great reward, He mentioned the disbelievers and their severe, painful punishment on the Day of Resurrection, the day of their return and reckoning.

God Almighty says: **And if God were to expand the provision for His servants, they would transgress upon the earth.** That is, if He were to give them more provision than they needed, it would lead them to transgress and tyranny, some of them against others, out of evil and arrogance.

Qatada said: It was said that the best life is that which does not distract you nor make you arrogant. Qatada mentioned, **I only fear for you what God Almighty brings forth from the splendor of worldly life.** The questioner's question is: Does good bring evil? The hadith. And the Almighty's saying: "But He sends down in due measure as He wills. Indeed, He is aware of His servants and seeing them." That is, but He provides them with provision that He chooses from what is best for them, and He knows best about that. He enriches those who deserve to be rich and impoverishes those who deserve to be poor, as came in the narrated hadith: "Among My servants is he who is not righteous except by wealth, and if I were to impoverish him, I would corrupt his religion. And among My servants is he who is not righteous except by poverty, and if I were to make him rich, I would corrupt his religion."

God the Almighty says: {And it is He who sends down rain after they have despaired} meaning, after people have given up hope of rain, He sends it down upon them at a time of their need and poverty, as God the Almighty says: {And although they were, before it sent down upon them, in despair}. And God the Almighty says: {And spreads His mercy} meaning, He makes it widespread among the people of that region and that area. Qatada said: It was mentioned to us that a man said to Umar ibn al-Khattab **may God be pleased with him**: O Commander of the Faithful, the rain has dried up and the people have despaired. Umar **may God be pleased with him** said: You have been given rain, then he recited: {And it is He who sends down rain after they have despaired and spreads His mercy. And He is the Protector, the Praiseworthy} meaning, He is the One who disposes of His creation in a way that benefits them in this world and the hereafter, and He is the One whose outcome is praiseworthy in all that He decrees and does.

Fath al-Qadir

28- **And it is He who sends down the rain** meaning rain, which is the most beneficial and useful type of provision, **after they have despaired** meaning after they have lost hope of that. Thus, by sending down the rain after despairing, they know the extent of His mercy towards them, and they thank Him as they should be thanked. **And He is the Protector** of the righteous among His servants by being kind to them, bringing them benefits, and warding off evil from them. **The Praiseworthy** is the One deserving of praise from them for His blessings in particular and in general.

Ibn al-Mundhir narrated from Ibn Abbas, regarding the statement of God, **Whoever desires the harvest of the Hereafter**, he said: "The life of the Hereafter. We increase for him in his harvest. And whoever desires the harvest of this world, We give him thereof," [al-Bayhaqi in al-Shu'ab] said: Whoever gives priority to his worldly life over his Hereafter, God will not grant him any share in the Hereafter except the Fire, and he will not gain anything from this world except provision that has been allocated to him. Ahmad, al-Hakim **who authenticated it**, Ibn Mardawayh and Ibn Hibban narrated from Ubayy ibn Ka'b that the Messenger of God (blessings and peace of God be upon him) said: "Give this nation good tidings of glory, elevation, victory and empowerment on earth, as long as they do not seek this world by working for the Hereafter. Whoever works for the Hereafter for the sake of this world will have no share in the Hereafter." Al-Hakim **who authenticated it** and al-Bayhaqi in al-Shu'ab narrated from Abu Hurayrah that the Messenger of God (blessings and peace of God be upon him) recited the verse, **Whoever desires the harvest of the Hereafter**, then said: "God says: Son of Adam, devote yourself to My worship and I will fill your chest with contentment and satisfy your poverty. But if you do not, I will fill your chest with preoccupation and will not satisfy your poverty." Ibn Abi Al-Dunya and Ibn Asakir narrated on the authority of Ali who said: "Cultivation is of two types. The cultivation of this world is wealth and children, and the cultivation of the Hereafter is the lasting righteous deeds." Ahmad, Abd bin Hamid, Al-Bukhari, Muslim, Al-Tirmidhi, Ibn Jarir, Ibn al-Mundhir and Ibn Mardawayh narrated on the authority of Tawus on the authority of Ibn Abbas that he was asked about the statement of God, **Except for the love of kinship**, Saeed bin Jubair said: The kinship of the family of Muhammad. Ibn Abbas said: "I was hasty in saying that the Prophet (peace and blessings of God be upon him) had no clan of Quraysh except that he had kinship among them." He said: **Except that you maintain the kinship that is between me and you**. Ibn Abi Hatim, Al-Tabarani and Ibn Mardawayh narrated on the authority of Saeed bin Jubair that he said: The Messenger of God (peace and blessings of God be upon him) said to them: **I do not ask you for any reward for it except that you love me for my sake because of my kinship and preserve the kinship that is between me and you**. Sa'id ibn Mansur, Ibn Sa'd, 'Abd ibn Humayd, al-Hakim **who authenticated it**, Ibn Mardawayh and al-Bayhaqi in al-Dala'il narrated on the authority of al-Sha'bi who said: Most people are against us regarding this verse, **Say, 'I do not ask of you for it any reward except love for my relatives.'** So

we wrote to Ibn 'Abbas asking him about that, and he said: The Messenger of God (peace and blessings of God be upon him) was of intermediate lineage among the Quraysh, and there was no clan among them that did not have a kinship with him. So God said, **Say, 'I do not ask of you for it any reward'** for what I call you to, **except love for my relatives**, that you love me for my kinship to you and protect me for it. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani and Ibn Mardawayh narrated on the authority of 'Ali ibn Abi Talhah on the authority of Ibn 'Abbas regarding the verse, he said: "The Messenger of God (peace and blessings of God be upon him) had kinship from among the Quraysh, and when they denied him..."

And they refused to pledge allegiance to him. He said: O my people, if you refuse to pledge allegiance to me, then preserve my kinship to you, and no one else from the Arabs is more deserving of my protection and support than you. Abd ibn Hamid and Ibn Mardawayh narrated something similar from him. Ibn Jarir and Ibn Mardawayh also narrated something similar from him. Ibn Mardawayh also narrated something similar from him from another chain of transmission. Ibn Jarir, Ibn Abi Hatim and Ibn Mardawayh narrated from Muqsim from Ibn Abbas, who said: The Ansar said: We did this and that, and it was as if they were boasting. Al-Abbas said: We have the advantage over you. report of that reached the Messenger of God (peace and blessings of God be upon him), so he came to them in their gatherings and said: O group of Ansar, were you not humble and then God honored you? They said: Yes, O Messenger of God. He said: Will you not answer? They said: What should we say, O Messenger of God? He said: Will you not say: Didn't your people expel you and we gave you shelter? Didn't they deny you and we believed you? Didn't they abandon you and we gave you support? He kept saying this until they knelt on their knees and said: Our wealth and what is in our hands belong to God and His Messenger. Then the verse was revealed: "Say: I do not ask of you for it any reward but love for the relatives." In its chain of transmission is Yazid ibn Abi Ziyad, and he is weak. It is better that the verse is Meccan, not Medinan. We have pointed out at the beginning of the surah the statement of those who said that this verse and what follows it are Medinan, and this is their basis. Abu Nu'aym and al-Daylami transmitted through the path of

Mujahid narrated on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Say: I do not ask of you for this any reward but love for my relatives,' meaning that you should protect me in my family and love them through me." Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani and Ibn Mardawayh also narrated it. Al-Suyuti said: With a weak chain of transmission on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: "When this verse was revealed: 'Say: I do not ask of you for this any reward but love for my relatives,' they said: O Messenger of God, who are these relatives of yours whose love is obligatory upon us? He said: Ali, Fatima and her children." Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ad-Dahhak on the authority of Ibn Abbas, who said: This verse was revealed in Mecca, and the polytheists loved the

Surat al-Shura 42:28

And it is He who sends down rain after they have despaired and spreads His mercy. And He is the Protector, the Praiseworthy.

Messenger of God, may God bless him and grant him peace. So God revealed: 'Say to them, O Muhammad: 'I do not ask of you for it' meaning for what I call you to, 'any reward' in this world, 'except love for my relatives' except for the protection of my kinship among you.' So when he migrated to Medina, he wanted to join his brothers among the prophets, so he said: 'Say: "I have not asked you for any reward - it is yours. My reward is only from God" meaning His reward and honor in the Hereafter, just as Noah said: 'And I do not ask of you for it any reward. My reward is only from the Lord of the worlds' and just as Hud, Salih, and Shuaib said: They did not except a reward, as the Prophet, may God bless him and grant him peace, did, so he returned it to them. And it is abrogated. Ahmad narrated

Ibn Abi Hatim, Al-Tabarani, Al-Hakim **who authenticated it**, and Ibn Mardawayh, through Mujahid, from Ibn Abbas, from the Prophet (peace and blessings of God be upon him), regarding the verse: "Say, 'I do not ask of you any reward for what I have brought you of clear proofs and guidance, except that you love God and draw near to Him by obeying Him.'" This is the gist of what was narrated from the scholar of this nation, Ibn Abbas **may God be pleased with him**, in his interpretation of this verse. The first meaning is what is authentically reported from him, and was narrated from him by a large group of his students and those who came after them. It is not contradicted by what has been reported from him of abrogation. There is nothing to prevent the Qur'an from being revealed in Mecca, so that the infidels of Quraysh would love it because of the kinship between them and him, and they would memorize it there. Then that would be abrogated and this exception would be removed from its origin, as is indicated by what we have mentioned, which indicates that he did not ask for a reward for conveying it at all. What has been reported about it being attributed to the family of Muhammad, may God bless him and grant him peace, cannot be used to oppose what has been authentically reported from Ibn Abbas through those many chains of transmission. God has made the family of Muhammad independent of this because of their great virtues and beautiful merits. We have explained some of that when we interpreted his statement: **God only desires to remove from you the uncleanness, O people of the House.**

Just as this cannot be used to oppose it, so too does what has been reported from him that what is meant by love for kinship is that they love God and draw near to Him by obeying Him, but what strengthens this is that he said:

An explanation traced back to the Messenger of God (peace and blessings of God be upon him), and its chain of transmission is found in Ahmad's Musnad as follows: Hasan ibn Musa narrated to us, Qaz'ah ibn Suwayd narrated to us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, that the Prophet (peace and blessings of God be upon him) mentioned it. Ibn Abi Hatim narrated it on the authority of his father, on the authority of Muslim ibn Ibrahim, on the authority of Qaz'ah, on his

authority. Ibn al-Mubarak, Sa'id ibn Mansur, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, Ibn Mardawayh, Abu Nu'aym in al-Hilyah, and al-Bayhaqi in al-Shu'ab also narrated it. Al-Suyuti said with a sahih chain of transmission on the authority of Abu Hani' al-Khawlani, who said: I heard 'Umar ibn Harith and others say: This verse was revealed about the people of the Suffa: **And if God were to extend provision to His servants, they would transgress upon the earth.** That is because they said, **If only we had it**, and they desired this world. Al-Hakim narrated a similar verse, which he authenticated, and al-Bayhaqi in al-Shu'ab narrated it on the authority of 'Ali.

Tafsir al-Baghawi

28. The Almighty's statement: **And it is He who sends down the rain**, meaning the rain, **after they have despaired**, meaning: after people have lost hope in it, and that is more likely to make them feel grateful. Muqatil said: God withheld rain from the people of Mecca for seven years until they despaired, then God sent down the rain and reminded them of His blessings, **and spreads His mercy**, extends His rain, as He said: **And it is He who sends the winds as good tidings before His mercy.** (al-A'raf 7:75) **And He is the Protector**, for those who obey Him, **the Praiseworthy**, with His creation.

Tafsir al-Baidawi

28- **And it is He who sends down the rain** the rain that relieves them from drought, and that is why it is specifically used to mean beneficial. Nafi' and Ibn 'Amir read it with emphasis. **After they despaired** they lost hope in it, and it was also read with a kasra on the noon. **And spreads His mercy** in everything, from plains and mountains, plants and animals. **And He is the Protector** the One who takes care of His servants with His kindness and spreading His mercy. **The Praiseworthy** the One who is deserving of praise for that.

Surat al-Shura 42:29

And among His signs is the creation of the heavens and the earth and what He has dispersed throughout them of creatures. And He is able to gather them together when He wills.

Tafsir al-Jalalayn

29 - **And among His signs is the creation of the heavens and the earth** He created **and what He dispersed** separated and spread **through them of living creatures** which are what creeps on the earth from people and others **and He is Able to gather them** for the gathering **when He wills** in the pronoun is the predominance of rational beings over others

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And among His proofs against you, O people, is that He is able to revive you after your annihilation, and raise you from your graves after your affliction, **He created the heavens and the earth and whatever creatures He dispersed throughout them** meaning whatever creatures He dispersed throughout the heavens and the earth.

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 what He has dispersed throughout them of creatures**, he said: people and angels. **And He is Able to gather them together if He wills**, he said: And He is Able to gather what He has dispersed throughout them of creatures if He wills to gather them. He has power that is not difficult for Him, just as it was not difficult for Him to create and disperse them. God Almighty says: Thus He is Able to gather His creation by gathering them on the Day of Resurrection after their parts have been scattered in the graves.

Tafsir al-Qurtubi

The Almighty's statement: **And among His signs is the creation of the heavens and the earth** meaning His signs indicating His power **and what He has dispersed throughout them of living creatures** Mujahid said: This includes the angels and people, and the Almighty has said: **And He creates what you do not know** (al-Nahl 16:8). Al-Farra' said: He meant what He has dispersed throughout the earth, not the heavens, like His statement: **From them come forth pearls and coral** (al-Rahman 55:22). Rather, it comes forth from salt, not fresh water. Abu Ali said: Its meaning is what He has dispersed in one of them, so the complement was omitted. His statement: **From them come forth** meaning from one of them, **And He is able to gather them** meaning on the Day of al-Qiyamah 75: **If He wills**.

Tafsir Ibn Kathir

God Almighty says: **And among His signs** which indicate His greatness, tremendous power and overwhelming authority **is the creation of the heavens and the earth and what He has dispersed throughout them** meaning He has scattered throughout them in the heavens and the earth **of living creatures** This includes the angels, mankind, the jinn and all other animals with their different shapes, colors, languages, natures, kinds and types. He has dispersed them throughout the regions of the heavens and the earth. **And He** with all of this **is able to gather them together if He wills** meaning on the Day of Resurrection He will gather the first and the last and all other creatures on one plain where the caller will hear them and their sight will penetrate them, and He will judge them with His just and true judgment.

And the Almighty said: **And whatever strikes you of disaster - it is for what your hands have earned** meaning, whatever disasters befall you, O people, it is only because of sins that have gone before you. **But He pardons much** meaning, of the sins, so He does not punish you for them, rather He pardons them. **And if God were to punish people for what they have earned, He would not leave a creature on the earth's surface.** And in the authentic hadith: "By the One in Whose hand is my soul, no fatigue, illness, anxiety, or grief befalls a believer except that God expiates for him some of his sins because of it, even the prick he receives from a thorn." Ibn Jarir said: Ya'qub ibn Ibrahim told us, Ibn 'Ulayyah told us, Ayyub told us: I read in the book of Abu Qilabah that the verse, **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it** was revealed while Abu Bakr **may God be pleased with him** was eating. He stopped and said: O Messenger of God, I see what I have done of good and evil. He said: **What you have seen that you dislike is from the weight of an atom of evil, and the weight of good is saved up until it is given to you on the Day of Resurrection.** He said: Abu Idris said: I see its proof in the Book of God the Most High: "And whatever strikes you of disaster - it is for what your hands have earned. But He pardons much." Then he narrated it from another chain of transmission on the authority of Abu Qilabah on the authority of Anas **may God be pleased with him**. He said: The first is more correct.

Ibn Abi Hatim said: My father told us, Muhammad ibn Isa ibn al-Tabba' told us, Marwan ibn Mu'awiyah al-Fazari told us, al-Azhar ibn Rashid al-Kahili told us, on the authority of al-Khidr ibn al-Qawwas al-Bajali, on the authority of Abu Sakhila, on the authority of Ali, may God be pleased with him, who said: Shall I not tell you of the best verse in the Book of God Almighty, and the Messenger of God, may God bless him and grant him peace, told us about it? He said: "Whatever strikes you of disaster - it is for what your hands have earned. But He pardons much." And I will explain it to you, Ali: Whatever strikes you of illness, punishment, or affliction in this world - it is for what your hands have earned. And God is too forbearing to repeat the punishment in the Hereafter. And whatever God

Surat al-Shura 42:29

And among His signs is the creation of the heavens and the earth and what He has dispersed throughout them of creatures. And He is able to gather them together when He wills.

pardons in this world - God is too generous to return after His pardon. Imam Ahmad also narrated it on the authority of Marwan ibn Mu'awiyah and Abdah, on the authority of Abu Sakhila, who said: Ali, may God be pleased with him, said, and he mentioned something similar with a chain of transmission traceable to the Prophet, may God bless him and grant him peace.

Then Ibn Abi Hatim narrated something similar from another chain of transmission, without a chain of transmission ending with the Prophet, may God bless him and grant him peace, saying: My father told us, Mansur ibn Abi Muzahim told us, Abu Saeed ibn Abi al-Waddah told us, on the authority of Abu al-Hasan, on the authority of Abu Juhaifa, who said: I entered upon Ali ibn Abi Talib, may God be pleased with him, and he said: Shall I not tell you a hadith that every believer should remember? So we asked him, and he recited this verse: "And whatever strikes you of disaster - it is for what your hands have earned. But He pardons much." He said: Whatever God punishes in this world, God is too forbearing to praise it with punishment on the Day of Resurrection. And whatever God pardons in this world, God is too generous to repeat His pardon on the Day of Resurrection. Imam Ahmad said: Ya'la ibn 'Ubayd told us, Talha, meaning Ibn Yahya, told us, on the authority of Abu Burdah, on the authority of Mu'awiyah, who is Ibn Abi Sufyan, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **There is nothing that befalls a believer in his body that harms him, except that God Almighty expiates some of his sins because of it.** Imam Ahmad also said: Husayn told us, on the authority of Za'idah, on the authority of Layth, on the authority of Mujahid, on the authority of 'Aishah, may God be pleased with her, who said: The Messenger of God, may God bless him and grant him peace, said: **If the sins of a servant increase and he does not have anything with which to expiate them, God Almighty will afflict him with sadness in order to expiate them.**

Ibn Abi Hatim said: Amr ibn Abdullah al-Awdi told us, Abu Usamah told us, on the authority of Ismail ibn Muslim, on the authority of al-Hasan, who is al-Basri, who said about the words of God, the Most High: {And whatever strikes you of disaster - it is for what your hands have earned. But He pardons much.} He said: When this was revealed, the Messenger of God, may God bless him and grant him peace, said: {By the One in Whose Hand is the soul of Muhammad, there is no scratch of a stick, no twitching of a vein, and no stumble except for a sin. But what God pardons is more.} He also said: My father told us, Umar ibn Ali told us, Hisham told us, on the authority of Mansur, on the authority of al-Hasan, on the authority of Imran ibn Husayn, may God be pleased with him, who said: Some of his companions came to him and he had been afflicted with a physical ailment. Some of them said to him: We are saddened by what we see in you. He said: Do not be sad about what you see, for what you see is due to a sin, and what God pardons is more. Then he recited this verse: {And whatever strikes you of disaster - it is for what your hands have earned. But

He pardons much.}

My father told us, Yahya bin Al-Hamid Al-Hammani told us, Jarir told us, on the authority of Abi Al-Bilad, who said: I said to Al-Ala bin Badr, **Whatever strikes you of disaster - it is for what your hands have earned,** and I lost my sight when I was a boy. He said, **Then it is for the sins of your parents.** My father told us, Ali bin Muhammad Al-Tanafisi told us, Wakee' told us, on the authority of Abdul-Aziz bin Abi Dawud, on the authority of Ad-Dahhak, who said: We do not know of anyone who memorized the Qur'an and then forgot it except for a sin. Then Ad-Dahhak recited, "Whatever strikes you of disaster - it is for what your hands have earned. But He pardons much," and Ad-Dahhak said: What disaster is greater than forgetting the Qur'an?

Fath al-Qadir

The Almighty mentioned some of His signs that indicate the perfection of His power, which necessitates His Oneness and the truth of His promise of resurrection. He said: 29- **And among His signs is the creation of the heavens and the earth** meaning He created them in this wondrous manner and strange craftsmanship. **And what He has dispersed throughout them of living creatures** It is permissible to connect it to creation, or it is permissible to connect it to the heavens. The creature is the name for everything that moves. Al-Farra' said: He meant what He dispersed throughout the earth, not the heavens, like His statement: **From them come forth pearls and coral.** Rather, it comes forth from the salt, not from the torment. Abu Ali Al-Farisi said: Its meaning is what He dispersed throughout one of them, so the complement was deleted. Mujahid said: This includes the angels and people, and the Almighty said: **And He creates what you do not know.** "And He is Able to gather them" meaning to gather them on the Day of Resurrection. **When He wills, He is Able.** The adverbial phrase is related to gathering them, not to *Able*. Abu Al-Baqa' said: This is because that conveys, and He is Able to gather them when He wills, so the ability is related to the will, which is impossible. Shihab al-Din said: I do not know why it is impossible according to the doctrine of the Sunnis. If he says what the Mu'tazila say, which is that power is related to what God does not will, then his words are valid, but it is a bad doctrine that it is not permissible to believe.

Tafsir al-Baghawi

29. "And among His signs is the creation of the heavens and the earth and what He has dispersed throughout them of creatures. And He is able to gather them together when He wills." Meaning: the Day of Resurrection.

Tafsir al-Baidawi

29- **And among His signs is the creation of the heavens and the earth** for they, in themselves and their attributes, indicate the existence of a Creator, capable and wise. **And what He has dispersed throughout them** is in apposition to the heavens, **the creation**. "Of the moving creature" is of the living, by applying the name of the effect to the cause, or of what creeps on the earth and whatever is in one of the two things, it is true that it is in it in the sentence. **And He has power to gather them when He wills** meaning at any time He wills. *Able* is able to do it, and *if* as it is used with the past tense, it is used with the present tense.

Surat al-Shura 42:30

And whatever strikes you of disaster - it is for what your hands have earned. And He pardons much.

Surat al-Shura 42:30

And whatever strikes you of disaster - it is for what your hands have earned. And He pardons much.

Tafsir al-Jalalayn

30 - **And whatever strikes you** addressing the believers **of disaster** affliction and hardship **is for what your hands have earned** you have earned of sins. He used the word *hands* because most actions are carried out with them. **And He pardons much** of it, so He does not punish for it. He, the Most High, is too generous to double the punishment in the Hereafter. As for the non-sinners, what strikes them in this world is to raise their degrees in the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Whatever misfortune befalls you, O people, in this world in yourselves, your families, or your wealth, **is because of what your hands have earned**. He says: This only befalls you as a punishment from God for the sins you committed between you and your Lord. Your Lord forgives you for many of your crimes, so He does not punish you for them.

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

Mention of those who said that: Yaqub bin Ibrahim told me, he said: Ibn Ulayyah told us, he said: Ayoub told us, he said: I read in the book of Abu Qilabah, he said: "The verse, 'So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it' was revealed while Abu Bakr **may God be pleased with him** was eating, so he stopped and said: 'O Messenger of God (blessings and peace of God be upon him), will I see what I have done of good or evil?' He said: 'Do you think that what you have seen that you dislike is from the atom's weight of evil, and the atom's weight of good is stored up for you to be given on the Day of Resurrection?'" Abu Idris said: "I see its proof in the Book of God, He said: 'And whatever strikes you of disaster - it is for what your hands have earned. But He pardons much.'"

Abu Ja'far said: This hadith was narrated by Al-Haytham bin Al-Rabi', and Ayoub said in it on the authority of Abu Qilabah, on the authority of Anas, that Abu Bakr, may God be pleased with him, was sitting with the Prophet, may God bless him and grant him peace, and he mentioned the hadith, which is a mistake. The correct version is on the authority of Abu Idris.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **Whatever strikes you of disaster - it is for what your hands have earned...** the verse. It was mentioned to us that the Prophet of

God, may God bless him and grant him peace, used to say: **No son of Adam is afflicted with the scratch of a stick, nor a stumble, nor a twitch of a vein except for a sin, and what is forgiven is greater.**

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 whatever strikes you of disaster - it is for what your hands have earned...** the verse, he said: The punishment of the believers for their sins is hastened, and they will not be held accountable for them in the Hereafter.

Others said: Rather, what he meant by that is: And what you were punished with in this world as a punishment with a fixed limit that you determined for a sin that you deserved for what your hands earned: He says: So because of what you did of disobedience to God, **and He pardons much**, then He does not require a fixed limit for it upon you.

Mention of those who said that: Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Mu'awmar, on the authority of al-Hasan, **And whatever strikes you of disaster...** the verse, he said: This is regarding the limits. Qatada said: It has reached us that no man is afflicted with a stumble or a scratch from a stick or such and such except for a sin, or he forgives, and what is forgiven is more.

Tafsir al-Qurtubi

The Almighty's saying: **And whatever strikes you of disaster - it is for what your hands have earned**. Nafi' and Ibn 'Amir read (*bima kasabtu*) without fa', the rest read (*fabma*) with fa', and Abu 'Ubaid and Abu 'Ubaid chose it for the increase in the letter and the reward. Al-Mahdawi said: If you consider that (*ma*) is a relative, it is permissible to delete the fa' or to keep it, and keeping it is better. If you consider it to be for the condition, deletion is not permissible according to Sibawayh, and al-Akhfash permitted it and provided evidence with the Almighty's saying: **And if you obey them, indeed, you would be polytheists** (al-An'am 6:121). The disaster here is the limits for sins, said al-Hasan. Ad-Dahhak said: A man did not learn the Qur'an and then forget it except for a sin. God Almighty said: **And whatever strikes you of disaster - it is for what your hands have earned**. Then he said: What disaster is greater than forgetting the Qur'an? Ibn al-Mubarak mentioned it on the authority of 'Abd al-'Aziz ibn Abi Rawad. Abu 'Ubaid said: This is only for leaving it, but as for what..." He is persistent in reciting it and keen on memorizing it, but forgetfulness overcomes him, so that is not the case. What confirms that is that the Prophet, may God bless him and grant him peace, would forget something from the Qur'an until he remembered it. An example of that is the hadith of Aisha, "On the authority of the Prophet, may God bless him and grant him peace: He heard a man reciting in the mosque and said: What is wrong with him, may God have mercy on him! He reminded me of verses I had forgotten from such-and-such Surah." It

was said that *what* means *who*, and the meaning is that which afflicted you in the past because of what your hands have earned. Ali, may God be pleased with him, said: This verse is the most hopeful verse in the Book of God Almighty. If He expiates for me calamities and pardons many, then what remains after His expiation and pardon! This meaning was narrated from him, may God be pleased with him, who said: Ali ibn Abi Talib, may God be pleased with him, said: Shall I not tell you of the best verse in the Book of God, which the Prophet, may God bless him and grant him peace, told us: **And whatever strikes you of disaster - it is for what your hands have earned.** The verse: ((O Ali, whatever illness, punishment, or affliction befalls you in this world - it is for what your hands have earned. And God is too generous to punish you twice in the Hereafter. And whatever He pardons in this world - God is too forbearing to punish with it after His pardon.)) Al-Hasan said: When this verse was revealed, the Prophet, may God bless him and grant him peace, said: There is no twitching of a vein, no scratch from a stick, and no blow from a stone except for a sin, and what God pardons is greater.)) Al-Hasan said: We entered upon Imran ibn Husayn and a man said: I must ask you about the pain I see in you. Imran said: O my brother, do not do that! By God, I love pain, and whoever loves pain is the most beloved of people to God. God the Almighty said: {And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much.} This is what my hands have earned, and my Lord's pardon of what remains is more. Al-Hamdani once said: I saw a sore on the back of Shureih's palm, so I said: O Abu Umayyah, what is this? He said: This is for what your hands have earned, and He pardons much. Ibn Awn said: When Muhammad ibn Sirin was burdened with debt, he was distressed by it, so he said: I know this distress; it is for a sin I committed forty years ago. Ahmad ibn Abi Al-Hawari said: Abu Sulayman Al-Darani was asked: Why do wise people remove blame from those who wrong them? He said: Because they knew that God, the Most High, tested them for their sins. God, the Most High, said: "And whatever strikes you of disaster - it is for what your hands have earned. But He pardons much." Ikrimah said: There is no calamity that befalls a servant or anything greater than it except for a sin that God would not have forgiven him except for it, or to attain a degree that He would not have reached except for it. It was narrated that a man said to Moses: O Moses, ask God for me about a need that He may fulfill for me, for He is most knowing of it. So Moses did so, and when he came down, he saw the man whose flesh had been torn apart by a wild animal and killed him. Moses said: What is wrong with this, O Lord? Then God, the Most High, said to him: O Moses, he asked Me for a degree that I knew he would not attain through his deeds, so I afflicted him with what you see in order to make it a means for him to attain that degree. When Abu Sulayman al-Darani mentioned this hadith, he would say: Glory be to He who was able to grant him that degree without trial! But He does what He wills.

I said: Similar in meaning to this verse is the statement of God the Most High: **Whoever does evil will be recompensed for it** (An-Nisa' 4:123). This has already been discussed. Our scholars said: This is in the case

of the believers. As for the disbeliever, his punishment is postponed until the Hereafter. It was also said that this is addressed to the disbelievers, and whenever evil befell them, they would say: This is due to the bad luck of Muhammad. He responded to them and said: Rather, it is due to the bad luck of your disbelief. The first is more common, more apparent, and more well-known. Thabit Al-Bunani said: It was said that the hours of harm eliminate the hours of sin. Then there are two opinions: One of them is that it is specific to adults, as a punishment for them, and in children, as a reward for them. The second is that it is a general punishment for adults in themselves and for children in others, such as parents. **And He pardons many** means that many sins are not subject to punishment, and this is what Al-Hasan said. It was also said that it means that He pardons many of the sinners and does not hasten to punish them.

Tafsir Ibn Kathir

God Almighty says: **And among His signs** which indicate His greatness, tremendous power and overwhelming authority **is the creation of the heavens and the earth and what He has dispersed throughout them** meaning He has scattered throughout them in the heavens and the earth **of living creatures** This includes the angels, mankind, the jinn and all other animals with their different shapes, colors, languages, natures, kinds and types. He has dispersed them throughout the regions of the heavens and the earth. **And He** with all of this **is able to gather them together if He wills** meaning on the Day of Resurrection He will gather the first and the last and all other creatures on one plain where the caller will hear them and their sight will penetrate them, and He will judge them with His just and true judgment.

And the Almighty said: **And whatever strikes you of disaster - it is for what your hands have earned** meaning, whatever disasters befall you, O people, it is only because of sins that have gone before you. **But He pardons much** meaning, of the sins, so He does not punish you for them, rather He pardons them. **And if God were to punish people for what they have earned, He would not leave a creature on the earth's surface.** And in the authentic hadith: "By the One in Whose hand is my soul, no fatigue, illness, anxiety, or grief befalls a believer except that God expiates for him some of his sins because of it, even the prick he receives from a thorn." Ibn Jarir said: Ya'qub ibn Ibrahim told us, Ibn 'Ulayyah told us, Ayyub told us: I read in the book of Abu Qilabah that the verse, **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it** was revealed while Abu Bakr may God be pleased with him was eating. He stopped and said: O Messenger of God, I see what I have done of good and evil. He said: **What you have seen that you dislike is from the weight of an atom of evil, and the weight of good is saved up until it is given to you on the Day of Resurrection.** He said: Abu Idris said: I see its proof in the Book of God the Most High: "And whatever strikes you of disaster - it is for what your hands have earned. But He pardons much." Then he narrated it from another chain of

And whatever strikes you of disaster - it is for what your hands have earned. And He pardons much.

transmission on the authority of Abu Qilabah on the authority of Anas **may God be pleased with him**. He said: The first is more correct.

Ibn Abi Hatim said: My father told us, Muhammad ibn Isa ibn al-Tabba' told us, Marwan ibn Mu'awiyah al-Fazari told us, al-Azhar ibn Rashid al-Kahili told us, on the authority of al-Khidr ibn al-Qawwas al-Bajali, on the authority of Abu Sakhila, on the authority of Ali, may God be pleased with him, who said: Shall I not tell you of the best verse in the Book of God Almighty, and the Messenger of God, may God bless him and grant him peace, told us about it? He said: "Whatever strikes you of disaster - it is for what your hands have earned. But He pardons much." And I will explain it to you, Ali: Whatever strikes you of illness, punishment, or affliction in this world - it is for what your hands have earned. And God is too forbearing to repeat the punishment in the Hereafter. And whatever God pardons in this world - God is too generous to return after His pardon. Imam Ahmad also narrated it on the authority of Marwan ibn Mu'awiyah and Abdah, on the authority of Abu Sakhila, who said: Ali, may God be pleased with him, said, and he mentioned something similar with a chain of transmission traceable to the Prophet, may God bless him and grant him peace.

Then Ibn Abi Hatim narrated something similar from another chain of transmission, without a chain of transmission ending with the Prophet, may God bless him and grant him peace, saying: My father told us, Mansur ibn Abi Muzahim told us, Abu Saeed ibn Abi al-Waddah told us, on the authority of Abu al-Hasan, on the authority of Abu Juhaifa, who said: I entered upon Ali ibn Abi Talib, may God be pleased with him, and he said: Shall I not tell you a hadith that every believer should remember? So we asked him, and he recited this verse: "And whatever strikes you of disaster - it is for what your hands have earned. But He pardons much." He said: Whatever God punishes in this world, God is too forbearing to praise it with punishment on the Day of Resurrection. And whatever God pardons in this world, God is too generous to repeat His pardon on the Day of Resurrection. Imam Ahmad said: Ya'la ibn 'Ubayd told us, Talha, meaning Ibn Yahya, told us, on the authority of Abu Burdah, on the authority of Mu'awiyah, who is Ibn Abi Sufyan, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **There is nothing that befalls a believer in his body that harms him, except that God Almighty expiates some of his sins because of it**. Imam Ahmad also said: Husayn told us, on the authority of Za'idah, on the authority of Layth, on the authority of Mujahid, on the authority of 'Aishah, may God be pleased with her, who said: The Messenger of God, may God bless him and grant him peace, said: **If the sins of a servant increase and he does not have anything with which to expiate them, God Almighty will afflict him with sadness in order to expiate them**.

Ibn Abi Hatim said: Amr ibn Abdullah al-Awdi told us, Abu Usamah told us, on the authority of Ismail ibn Muslim, on the authority of al-Hasan, who is al-Basri, who said about the words of God, the Most High: {And whatever strikes you of disaster - it is for what your

hands have earned. But He pardons much.} He said: When this was revealed, the Messenger of God, may God bless him and grant him peace, said: {By the One in Whose Hand is the soul of Muhammad, there is no scratch of a stick, no twitching of a vein, and no stumble except for a sin. But what God pardons is more.} He also said: My father told us, Umar ibn Ali told us, Hisham told us, on the authority of Mansur, on the authority of al-Hasan, on the authority of Imran ibn Husayn, may God be pleased with him, who said: Some of his companions came to him and he had been afflicted with a physical ailment. Some of them said to him: We are saddened by what we see in you. He said: Do not be sad about what you see, for what you see is due to a sin, and what God pardons is more. Then he recited this verse: {And whatever strikes you of disaster - it is for what your hands have earned. But He pardons much.}

My father told us, Yahya bin Al-Hamid Al-Hammani told us, Jarir told us, on the authority of Abi Al-Bilad, who said: I said to Al-Ala bin Badr, **Whatever strikes you of disaster - it is for what your hands have earned**, and I lost my sight when I was a boy. He said, **Then it is for the sins of your parents**. My father told us, Ali bin Muhammad Al-Tanafisi told us, Wakee' told us, on the authority of Abdul-Aziz bin Abi Dawud, on the authority of Ad-Dahhak, who said: We do not know of anyone who memorized the Qur'an and then forgot it except for a sin. Then Ad-Dahhak recited, "Whatever strikes you of disaster - it is for what your hands have earned. But He pardons much," and Ad-Dahhak said: What disaster is greater than forgetting the Qur'an?

Fath al-Qadir

30- **And whatever strikes you of disaster - it is for what your hands have earned** meaning whatever disasters befall you, whatever they may be, it is because of what your hands have earned of sins. Nafi' and Ibn 'Amir read **for what you have earned** without *fa*, while the rest read it with *fa*. *Ma* in **what you have earned** is the conditional particle, and for this reason *fa* was included in its answer according to the reading of the majority, and it is not permissible to delete it according to Sibawayh and the majority. Al-Akhfash permitted deletion as in his saying: **And if you obey them, then indeed, you are polytheists** and the saying of the poet:

Whoever does good deeds, God will reward them, and evil is recompensed for evil in the sight of God.

It was said that it is the relative pronoun, so deletion or confirmation are both permissible, but the former is better. Al-Zajaj said: Proving the *fa*' is better because *fa*' is a reward for the answer to the condition, and whoever deletes *fa*' does so because *ma* has the meaning of alluding to, and the meaning is: What befell you befell what your hands have earned. Al-Hasan said: The calamity here is the hudud **set limits** for sins, and it is better to take it in general terms, as is indicated by the occurrence of the indefinite noun in the context of negation and the inclusion of the comprehensive *man* in it. **And He pardons many** of the sins that people commit, so He does not punish them for them. So the meaning of the verse is that He

expiates for the servant for the calamities that befall him and pardons many sins. Authentic evidence has proven that everything that befalls a person in this world, he will be rewarded for it or his sins will be expiated. It was said that this verse is specific to what befalls a person in this world, he will be rewarded for it or his sins will be expiated. It has been said that this verse is specific to the disbelievers, meaning that what they suffer because of their sins, without that being an expiation for their sin or a result of righteousness, and by leaving their punishment for many of their sins, He does not hasten them in this world, but rather gives them respite until the Hereafter. It is better to interpret the verse in a general sense, and forgiveness applies to delaying punishment, just as it applies to erasing sin and removing the address due to it. Al-Wahidi said: This is the most hopeful verse in the Book of God, because He divided the sins of the believers into two categories: a category that He expiated for them through calamities, and a category that He pardoned in this world, and He is Generous and does not go back on His pardon. This is God's way with the believers. As for the disbeliever, He will not hasten his punishment for his sin until he meets it on the Day of Resurrection.

Tafsir al-Baghawi

30. And whatever strikes you of disaster - it is for what your hands have earned. The people of Medina and Ash-Sham read **bi ma kasabtu** without the *fa*, and this is how it is in their copies of the Qur'an. Whoever deletes the *fa* makes the *ma* at the beginning of the verse mean **what struck you** because of what your hands have earned. **And He pardons much.** Al-Hasan said: When this verse was revealed, the Messenger of God (peace and blessings of God be upon him) said: "By the One in whose hand is the soul of Muhammad, no stick scratches you, no foot stumbles, and no vein twitches except for a sin. And what God pardons is more."

Abu Saeed Al-Sharafi told us, Abu Ishaq Al-Tha'labi narrated to us, Abu Abdullah bin Fanjuwayh told me, Abu Bakr bin Malik Al-Qat'i told us, Bishr bin Musa Al-Asadi told us, Khalaf bin Al-Walid told us, Marwan bin Mu'awiyah told us, Al-Azhar bin Rashid Al-Bahili told me, on the authority of Al-Khidr bin Al-Qawwas Al-Bajali, on the authority of Abu Sakhila, who said: Ali bin Abi Talib said: Shall I not tell you of the best verse in the Book of God, the Almighty, that the Messenger of God, may God bless him and grant him peace, told us? "And whatever strikes you of disaster - it is for what your hands have earned. But He pardons much." He said: I will explain it to you, Ali: "Whatever strikes you of illness, punishment, or affliction in this world is for what your hands have earned. God is too Generous to repeat the punishment for them in the Hereafter. And whatever He pardons you in this world - God is too Forbearing to return after His pardon."

Ikrimah said: There is no calamity that befalls a servant except for a sin that God would not have forgiven him except for it, or a degree that God would not have reached except for it.

Tafsir al-Baidawi

30- And whatever strikes you of disaster is for what your hands have earned is because of your sins, and the *fa* is because *ma* is conditional or includes its meaning, and Nafi' and Ibn 'Amir did not mention it because of the meaning of causation in the *ba'*. **And He pardons many** of the sins and does not punish for them. The verse is specific to the criminals, as what befalls others is for other reasons, including exposing them to a great reward for being patient with it.

Surat al-Shura 42:31

And you will not cause failure on earth, and you will not have besides God any protector or helper.

Surat al-Shura 42:31

And you will not cause failure on earth, and you will not have besides God any protector or helper.

Tafsir al-Jalalayn

31 - **And you** O polytheists **will not be able to frustrate** God by fleeing **on the earth** so that you escape Him **and you have no protector or helper besides God** other than Him **to repel His punishment from you**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And you will not escape on earth** means: And you, O people, will not escape your Lord by yourselves when He wants to punish you for the sins that you have committed, and your disobedience to Him that you have committed in order to flee on earth, so you will not escape Him, so that He will not be able to overpower you. But wherever you are, you are under His authority and control, and His will is running through you. **And you have no protector besides God** who will defend you if He wants to punish you for your disobedience to Him. **And no helper** means: You have no supporter besides Him who will aid you when He punishes you, and who will take revenge on you against Him. So, O people, beware of His disobedience, and fear Him lest you disobey Him in what He has commanded you or forbidden you, for there is no one who can avert His punishment from the one upon whom He has brought it.

Tafsir al-Qurtubi

And you will not escape on earth meaning you will not escape God, meaning you will not escape Him and you will not miss Him. **And you have besides God no protector or helper** has been mentioned in more than one place.

Tafsir Ibn Kathir

God Almighty says: **And among His signs** which indicate His greatness, tremendous power and overwhelming authority **is the creation of the heavens and the earth and what He has dispersed throughout them** meaning He has scattered throughout them in the heavens and the earth **of living creatures** This includes the angels, mankind, the jinn and all other animals with their different shapes, colors, languages, natures, kinds and types. He has dispersed them throughout the regions of the heavens and the earth. **And He** with all of this **is able to gather them together if He wills** meaning on the Day of Resurrection He will gather the first and the last and all other creatures on

one plain where the caller will hear them and their sight will penetrate them, and He will judge them with His just and true judgment.

And the Almighty said: **And whatever strikes you of disaster - it is for what your hands have earned** meaning, whatever disasters befall you, O people, it is only because of sins that have gone before you. **But He pardons much** meaning, of the sins, so He does not punish you for them, rather He pardons them. **And if God were to punish people for what they have earned, He would not leave a creature on the earth's surface.** And in the authentic hadith: "By the One in Whose hand is my soul, no fatigue, illness, anxiety, or grief befalls a believer except that God expiates for him some of his sins because of it, even the prick he receives from a thorn." Ibn Jarir said: Ya'qub ibn Ibrahim told us, Ibn 'Ulayyah told us, Ayyub told us: I read in the book of Abu Qilabah that the verse, **So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it** was revealed while Abu Bakr **may God be pleased with him** was eating. He stopped and said: O Messenger of God, I see what I have done of good and evil. He said: **What you have seen that you dislike is from the weight of an atom of evil, and the weight of good is saved up until it is given to you on the Day of Resurrection.** He said: Abu Idris said: I see its proof in the Book of God the Most High: "And whatever strikes you of disaster - it is for what your hands have earned. But He pardons much." Then he narrated it from another chain of transmission on the authority of Abu Qilabah on the authority of Anas **may God be pleased with him.** He said: The first is more correct.

Ibn Abi Hatim said: My father told us, Muhammad ibn Isa ibn al-Tabba' told us, Marwan ibn Mu'awiyah al-Fazari told us, al-Azhar ibn Rashid al-Kahili told us, on the authority of al-Khidr ibn al-Qawwas al-Bajali, on the authority of Abu Sakhila, on the authority of Ali, **may God be pleased with him**, who said: Shall I not tell you of the best verse in the Book of God Almighty, and the Messenger of God, **may God bless him and grant him peace**, told us about it? He said: "Whatever strikes you of disaster - it is for what your hands have earned. But He pardons much." And I will explain it to you, Ali: Whatever strikes you of illness, punishment, or affliction in this world - it is for what your hands have earned. And God is too forbearing to repeat the punishment in the Hereafter. And whatever God pardons in this world - God is too generous to return after His pardon. Imam Ahmad also narrated it on the authority of Marwan ibn Mu'awiyah and Abdah, on the authority of Abu Sakhila, who said: Ali, **may God be pleased with him**, said, and he mentioned something similar with a chain of transmission traceable to the Prophet, **may God bless him and grant him peace.**

Then Ibn Abi Hatim narrated something similar from another chain of transmission, without a chain of transmission ending with the Prophet, **may God bless him and grant him peace**, saying: My father told us, Mansur ibn Abi Muzahim told us, Abu Saeed ibn Abi al-Waddah told us, on the authority of Abu al-Hasan, on the authority of Abu Juhaifa, who said: I entered upon Ali ibn Abi Talib, **may God be pleased with him**,

and he said: Shall I not tell you a hadith that every believer should remember? So we asked him, and he recited this verse: "And whatever strikes you of disaster - it is for what your hands have earned. But He pardons much." He said: Whatever God punishes in this world, God is too forbearing to praise it with punishment on the Day of Resurrection. And whatever God pardons in this world, God is too generous to repeat His pardon on the Day of Resurrection. Imam Ahmad said: Ya'la ibn 'Ubayd told us, Talha, meaning Ibn Yahya, told us, on the authority of Abu Burdah, on the authority of Mu'awiyah, who is Ibn Abi Sufyan, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **There is nothing that befalls a believer in his body that harms him, except that God Almighty expiates some of his sins because of it.** Imam Ahmad also said: Husayn told us, on the authority of Za'idah, on the authority of Layth, on the authority of Mujahid, on the authority of 'Aishah, may God be pleased with her, who said: The Messenger of God, may God bless him and grant him peace, said: **If the sins of a servant increase and he does not have anything with which to expiate them, God Almighty will afflict him with sadness in order to expiate them.**

Ibn Abi Hatim said: Amr ibn Abdullah al-Awdi told us, Abu Usamah told us, on the authority of Ismail ibn Muslim, on the authority of al-Hasan, who is al-Basri, who said about the words of God, the Most High: {And whatever strikes you of disaster - it is for what your hands have earned. But He pardons much.} He said: When this was revealed, the Messenger of God, may God bless him and grant him peace, said: {By the One in Whose Hand is the soul of Muhammad, there is no scratch of a stick, no twitching of a vein, and no stumble except for a sin. But what God pardons is more.} He also said: My father told us, Umar ibn Ali told us, Hisham told us, on the authority of Mansur, on the authority of al-Hasan, on the authority of Imran ibn Husayn, may God be pleased with him, who said: Some of his companions came to him and he had been afflicted with a physical ailment. Some of them said to him: We are saddened by what we see in you. He said: Do not be sad about what you see, for what you see is due to a sin, and what God pardons is more. Then he recited this verse: {And whatever strikes you of disaster - it is for what your hands have earned. But He pardons much.}

My father told us, Yahya bin Al-Hamid Al-Hammani told us, Jarir told us, on the authority of Abi Al-Bilad, who said: I said to Al-Ala bin Badr, **Whatever strikes you of disaster - it is for what your hands have earned,** and I lost my sight when I was a boy. He said, **Then it is for the sins of your parents.** My father told us, Ali bin Muhammad Al-Tanafisi told us, Wakee' told us, on the authority of Abdul-Aziz bin Abi Dawud, on the authority of Ad-Dahhak, who said: We do not know of anyone who memorized the Qur'an and then forgot it except for a sin. Then Ad-Dahhak recited, "Whatever strikes you of disaster - it is for what your hands have earned. But He pardons much," and Ad-Dahhak said: What disaster is greater than forgetting the Qur'an?

Fath al-Qadir

31- **And you will not escape Him on the earth** meaning you will not escape Him by escaping on the earth or in the heavens if they were in it, rather what He has decreed for them of calamities will befall them. **And you have besides God no protector** who will befriend you and prevent from you what God has decreed **nor helper** who will help you from God's punishment in this world or in the Hereafter.

Tafsir al-Baghawi

31. **And you will not cause failure**, that is, you will not be able to tempt, **on earth**, that is, you will not cause failure to Me wherever you are, nor will you outrun Me, **and you will have besides God no protector or helper.**

Tafsir al-Baidawi

31- **And you will not escape on earth** and will escape the calamities that have been decreed for you. **And you will not have besides God any protector** to protect you from them. **And no helper** to ward them off from you.

Surat al-Shura 42:32

And among His signs are ships sailing on the sea like mountains.

Surat al-Shura 42:32

And among His signs are ships sailing on the sea like mountains.

Tafsir al-Jalalayn

32 - **And among His signs are the ships that sail on the sea like mountains in size.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And among God's proofs to you, O people, that He is able to do whatever He wills and that nothing He wills is impossible for Him to do, are the ships sailing in the sea. And **sailing ships** means ships that travel in the sea.

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: **The ships in the sea**, he said: the ships.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **And among His signs are the ships in the sea.** He said: The ships are the ships.

His saying: **Like flags** means like mountains, the singular of which is *alam*, and from this is the poet's saying:

It's like a flag with fire on its head

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

Mention of those who said that: Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, 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, **like the flags**, he said: like the mountains.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, he said: The flags are the mountains.

Tafsir al-Qurtubi

The Almighty said: **And among His signs are the ships sailing in the sea like mountains.** That is, among His signs indicating His power are the ships sailing in the sea as if they were mountains due to their size. The mountains are the mountains, and the singular of the ships is sail. God Almighty said: **Indeed, when the water rose, We carried you in the ships.** (al-Haqqah 69:11) It was called a ship because it sails in the water,

and a ship is a young woman, called that because the water of youth runs through her. Mujahid said: The ships are palaces, and the singular of it is a flag. Al-Tha'labi mentioned it, and Al-Mawardi mentioned that they are mountains. Al-Khalil said that everything that is high among the Arabs is a flag. Al-Khansa' said, mourning her brother Sakhr:

And Sakhr is the one whom the guides follow, as if he were a flag with fire on its head.

(If He wills, He can still the winds) This is how the people of Medina read it (**the winds**) in the plural.

Tafsir Ibn Kathir

God Almighty says: And among His signs that indicate His dazzling power and authority is His subjecting the sea so that ships may sail through it by His command. These are the ships in the sea like flags, that is, like mountains. Mujahid, Al-Hasan, Al-Suddi, and Al-Dahhak said: That is, these in the sea are like mountains on land. **If He wills, He can still the wind**, that is, the wind that moves the ships in the sea. If He willed, He could still it so that it would not move the ships, but would remain still, neither coming nor going, but standing on its back, that is, on the surface of the water. **Indeed in that are signs for everyone who is patient**, that is, in times of hardship, *grateful*. That is, in His subjecting the sea and causing it to run as much as they need for their navigation, there are indications of His blessings upon His creation for everyone who is patient, that is, in times of hardship, grateful, in times of ease. And the Almighty's saying, **Or destroy them for what they have earned**, meaning, if He had willed, He could have destroyed the ships and sunk them for the sins of their people who were riding in them. **And pardon many**, meaning of their sins. And if He had taken them to task for all their sins, He would have destroyed everyone who traveled the sea.

Some scholars of interpretation said that the meaning of the Almighty's statement, **Or destroy them for what they have earned**, is that if He willed, He could have sent a strong, violent wind that would have taken the ships and diverted them from their straight course, turning them to the right or to the left, running away, not traveling on a path or in a direction they intended. This statement includes their destruction, and it is appropriate for the first, which is that if He willed, He could have made the wind stop and they would have stopped, or He could have made it strong and they would have been scattered, run away and perished. However, from His kindness and mercy, He sends it according to need, just as He sends rain in sufficient quantities, and if He sent down a very large amount, it would have demolished buildings, or a small amount, it would not have produced crops and fruits, to the point that He sends to a land like Egypt a flood from another land, because they do not need rain, and if He sent it down upon them, it would have demolished their buildings and brought down their walls. The Almighty said, **And those who dispute concerning Our verses know that there is no escape for them**, meaning there

is no escape for them from Our punishment and vengeance, for they are overcome by Our power.

Fath al-Qadir

Then He, the Most High, mentioned another of His great signs indicating His Oneness and the truth of His promise, saying: 32- **And among His signs are the ships.** Nafi' and Abu Amr read the word *al-jawari* with the ya' in the connected form, but in the pause, it is proven according to the original and deleted for the sake of alleviation. They are ships, the singular of which is *jariya*: meaning moving. **In the sea like the flags** meaning the mountains, the plural of *alam* which is the mountain. From this is the saying of al-Khansa':

And Sakhr is the one whom the guides follow, as if he were a flag with fire on its head.

Al-Khalil said: Everything that is elevated among the Arabs is a flag. Mujahid said: Flags are palaces, the singular of which is flag.

Tafsir al-Baghawi

32. 31. The Almighty said: **And among His signs are the ships**, meaning: the ships, the singular of which is *jāriyyah*, which is moving, **in the sea like mountains**, meaning: the mountains, [Mujahid said: palaces, and the most beautiful of them is a flag], and Al-Khalil bin Ahmad said: Everything that is high is a flag among the Arabs.

Tafsir al-Baidawi

32- **And among His signs are the ships that sail** the ships. **in the sea like mountains** like mountains. Al-Khansa' said:

And Sakhr is the one whom the guides follow, as if he were a flag with fire on its head.

Surat al-Shura 42:33

If He wills, He can still the wind, and they remain motionless on its back. Indeed in that are signs for everyone patient and grateful.

Surat al-Shura 42:33

If He wills, He can still the wind, and they remain motionless on its back. Indeed in that are signs for everyone patient and grateful.

Tafsir al-Jalalayn

33 - (If He wills, He can still the wind, and it will remain motionless on his back. Indeed in that are signs for everyone patient and grateful.) He is the believer who is patient in hardship and grateful in prosperity.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **If He wills, He can still the wind, and they will remain motionless on its back.** God Almighty says: If God, who has made these ships sail through the sea, wills that they not sail through it, He will still the wind that sails them through it, and they will remain stationary in one place, and they will stand on the surface of the water, not sailing, advancing or falling back.

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

Mention of the one who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: "And among His signs are the ships on the sea like mountains. If He wills, He can still the wind, and they remain motionless on its back." The ships of this sea sail with the wind, but if the wind stops, they become motionless. God Almighty said: **Indeed in that are signs for everyone patient and grateful.**

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **If He wills, He can still the wind, and they will remain motionless on its back,** not moving.

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us on the authority of Ali, on the authority of Ibn Abbas, his statement: **and they will remain motionless on its back** means: standing.

And His statement: **Indeed in that are signs for everyone patient and grateful.** He says: Indeed in the sailing of these ships in the sea by the power of God there is a lesson, a warning, and a clear proof of God's power over whatever He wills, for everyone who is patient in obeying God and grateful for His blessings and favors.

Tafsir al-Qurtubi

And they will remain motionless on its back meaning

the ships will remain motionless on the back of the sea, not moving. The water is motionless, and so is the wind and the ship, and the sun when it is at its zenith at noon, and everything that is fixed in a place is motionless, and the scale is motionless, and the people are motionless, and the motionless are the places where people and others are motionless. Qatada read (**and they will remain motionless**) with a kasra on the first lam as if it is a language, like taslidala adhal, and with a fatha on the lam, which is the well-known language: **Indeed in that are signs** meaning indications and indications, **for every patient and grateful person** meaning patient in the face of adversity and grateful for blessings. Qutrub said: What a patient and grateful servant is, who is grateful when given something and is patient when afflicted. Awn ibn Abdullah said: How many a person is blessed but is not grateful, and how many afflicted but are not patient.

Tafsir Ibn Kathir

God Almighty says: And among His signs that indicate His dazzling power and authority is His subjecting the sea so that ships may sail through it by His command. These are the ships in the sea like flags, that is, like mountains. Mujahid, Al-Hasan, Al-Suddi, and Al-Dahhak said: That is, these in the sea are like mountains on land. **If He wills, He can still the wind,** that is, the wind that moves the ships in the sea. If He willed, He could still it so that it would not move the ships, but would remain still, neither coming nor going, but standing on its back, that is, on the surface of the water. **Indeed in that are signs for everyone who is patient,** that is, in times of hardship, *grateful*. That is, in His subjecting the sea and causing it to run as much as they need for their navigation, there are indications of His blessings upon His creation for everyone who is patient, that is, in times of hardship, grateful, in times of ease. And the Almighty's saying, **Or destroy them for what they have earned,** meaning, if He had willed, He could have destroyed the ships and sunk them for the sins of their people who were riding in them. **And pardon many,** meaning of their sins. And if He had taken them to task for all their sins, He would have destroyed everyone who traveled the sea.

Some scholars of interpretation said that the meaning of the Almighty's statement, **Or destroy them for what they have earned,** is that if He willed, He could have sent a strong, violent wind that would have taken the ships and diverted them from their straight course, turning them to the right or to the left, running away, not traveling on a path or in a direction they intended. This statement includes their destruction, and it is appropriate for the first, which is that if He willed, He could have made the wind stop and they would have stopped, or He could have made it strong and they would have been scattered, run away and perished. However, from His kindness and mercy, He sends it according to need, just as He sends rain in sufficient quantities, and if He sent down a very large amount, it

would have demolished buildings, or a small amount, it would not have produced crops and fruits, to the point that He sends to a land like Egypt a flood from another land, because they do not need rain, and if He sent it down upon them, it would have demolished their buildings and brought down their walls. The Almighty said, **And those who dispute concerning Our verses know that there is no escape for them**, meaning there is no escape for them from Our punishment and vengeance, for they are overcome by Our power.

Fath al-Qadir

33- **If He wills, He stills the wind**. The majority read it with a hamza for *yasha*, and Warsh read it from Nafi' without a hamza. The majority read *al-rih* in the singular, and Nafi' read *al-riyyah* in the plural: meaning He stills the wind that carries the ships. *fayzillan* meaning the ships *rawaakid* meaning stationary and fixed **on his back** the sea. It is said that water became stagnant: it became still, and likewise the wind became stagnant and the ship became stagnant, and everything that is fixed in a place is stagnant. The majority read *fayzillan* with a fatha on the first lam, and Qatada read it with a kasra, which is a rare language. **Indeed in that what was mentioned about the ships are signs great indications for every patient, grateful** meaning for every one who is very patient in the face of affliction and very grateful for blessings. Qatrab said: The patient, grateful person is the one who is grateful when given something and is patient when tested. Awn ibn Abdullah said:

How many are blessed but not grateful, and how many are afflicted but not patient.

Tafsir al-Baghawi

33. **If He wills, He can still the wind**, which it blows, **so they will remain**, meaning: the ships, *still*, fixed, **on its back**, meaning on the back of the sea that does not flow, **Indeed in that are signs for every patient, grateful person**, meaning: for every believer, because the characteristic of the believer is patience in hardship and gratitude in prosperity.

Tafsir al-Baidawi

33- **If He wills, He can still the wind**. And it was read as **the winds**. "So they remain motionless on its back." So they remain fixed on the back of the sea. "Indeed in that are signs for every patient and grateful person." For everyone who devotes his efforts and confines himself to contemplating the signs of God and reflecting on His blessings, or for every believer who has complete faith, for faith is two halves: half patience and half gratitude.

Surat al-Shura 42:34

Or He may destroy them for what they have earned and pardon many.

Surat al-Shura 42:34

Or He may destroy them for what they have earned and pardon many.

Tafsir al-Jalalayn

34 - **or destroy them** in apposition to *inhabit*, meaning drown them with the blowing of the wind upon their families **for what they have earned** meaning their families of sins **and pardon many** of them, so He does not drown His family

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Or He destroys these slave girls in the sea for what their riders have earned of sins and the crimes they have committed. He made **He destroys them** subjunctive in apposition to **He stills the wind**. The meaning of the statement is that if He wills, He can still the wind so that they remain motionless on His back, **or He destroys them**. What He means by His statement, **He destroys them** is or He destroys them by drowning.

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

Mention of the one 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: **or destroys them** means: ruins them.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement: **or destroys them** means: or ruins them.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **Or He destroys them** he said: He drowns them for what they have earned.

And in a manner similar to what we said about His statement: **for what they have earned**, the people of interpretation said.

Mention of who said that: Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Or He will destroy them for what they have earned**: meaning for the sins of its people.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Or He will destroy them for what they have earned**. He said: For the sins of their people.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Or He will destroy them for what they have earned**, he said: He will

destroy them for what their companions have earned.

And His saying: **And He pardons many**, means: God Almighty pardons many of your sins and does not punish you for them.

Tafsir al-Qurtubi

The Almighty's saying: **Or destroy them for what they have earned**. That is, if He wills, He can make the winds storms and destroy the ships, that is, He can drown them for the sins of their people. It was also said: He can destroy the people of the ships. **And pardons many** of their people, so He does not drown them with them. Al-Mawardi narrated it. It was also said: **And pardons many**, that is, He overlooks many sins, so God saves them from destruction. Al-Qushayri said: The common reading is **and pardons** in the jussive mood, and there is a problem with it, because the meaning is: if He wills, He can still the wind, so those ships remain stationary, and He destroys them for the sins of their people. It is not appropriate to connect **and pardons** to this, because the meaning becomes: if He wills, He pardons. This is not the meaning, rather the meaning is to inform about the pardon without the condition of will. So it is connected to the jussive mood in terms of wording, not in terms of meaning. Some people read **and pardons** in the nominative case, and it is good in meaning.

Tafsir Ibn Kathir

God Almighty says: And among His signs that indicate His dazzling power and authority is His subjecting the sea so that ships may sail through it by His command. These are the ships in the sea like flags, that is, like mountains. Mujahid, Al-Hasan, Al-Suddi, and Al-Dahhak said: That is, these in the sea are like mountains on land. **If He wills, He can still the wind**, that is, the wind that moves the ships in the sea. If He willed, He could still it so that it would not move the ships, but would remain still, neither coming nor going, but standing on its back, that is, on the surface of the water. **Indeed in that are signs for everyone who is patient**, that is, in times of hardship, *grateful*. That is, in His subjecting the sea and causing it to run as much as they need for their navigation, there are indications of His blessings upon His creation for everyone who is patient, that is, in times of hardship, grateful, in times of ease. And the Almighty's saying, **Or destroy them for what they have earned**, meaning, if He had willed, He could have destroyed the ships and sunk them for the sins of their people who were riding in them. **And pardon many**, meaning of their sins. And if He had taken them to task for all their sins, He would have destroyed everyone who traveled the sea.

Some scholars of interpretation said that the meaning of the Almighty's statement, **Or destroy them for what they have earned**, is that if He willed, He could have sent a strong, violent wind that would have taken the ships and diverted them from their straight course,

turning them to the right or to the left, running away, not traveling on a path or in a direction they intended. This statement includes their destruction, and it is appropriate for the first, which is that if He willed, He could have made the wind stop and they would have stopped, or He could have made it strong and they would have been scattered, run away and perished. However, from His kindness and mercy, He sends it according to need, just as He sends rain in sufficient quantities, and if He sent down a very large amount, it would have demolished buildings, or a small amount, it would not have produced crops and fruits, to the point that He sends to a land like Egypt a flood from another land, because they do not need rain, and if He sent it down upon them, it would have demolished their buildings and brought down their walls. The Almighty said, **And those who dispute concerning Our verses know that there is no escape for them**, meaning there is no escape for them from Our punishment and vengeance, for they are overcome by Our power.

Fath al-Qadir

34- **Or He destroys them for what they have earned** is in apposition to **He inhabits**: meaning He destroys them by drowning, and what is meant is their people for what they have earned of sins. It was also said: **For what they associated with God**. The former is more appropriate, because both polytheists and non-polytheists perish at sea. It is said: **He destroyed him**: meaning He destroyed him. **And He pardons many** of its people by overlooking their sins and saving them from drowning. The majority of scholars read **He pardons** in the jussive mood as an apposition to the answer to the condition. Al-Qushayri said: There is a problem with this reading because the meaning is: If He wills, He can still the wind so those ships remain motionless, or He can destroy them for the sins of their people. It is not appropriate to connect **He pardons** to this, because the meaning becomes: If He wills, He pardons, and that is not the meaning. Rather, the meaning is to inform about the pardon without the condition of will. So it is in apposition to the jussive mood in terms of wording, not meaning. Some people read **He pardons** in the nominative case, and it is good in meaning. Abu Hayyan said: What he said is not good, because the meaning of the construction was not understood, and the meaning is: except that the Almighty destroyed some people and saved others by way of forgiving them. Al-A'mash read **wa ya'fu** in the nominative case, and some of the people of Medina read it in the accusative case, implying *an* after the *waw* as in the saying of Al-Nabigha:

If Abu Qaboos perishes, the spring of the people and the sacred month will perish.

And then you take the tail of a life that has no hump

Install and take.

Tafsir al-Baghawi

34. **Or He destroys them**, that is, He ruins them and drowns them, **for what they have earned**, that is, for what its riders have earned of sins, **and pardons many**,

of their sins [so He does not punish them for them].

Tafsir al-Baidawi

34- **Or He destroys them** or He ruins them by sending a violent, overwhelming wind. What is meant is the destruction of its people, as God Almighty says: **Because of what they have earned**. Its root is **or He sends it and destroys them** because it is a definite noun that calms down, so it was restricted to what is intended, as in God Almighty's saying: **And pardons many**. The meaning is, **Or He sends it and destroys people for their sins and saves people because of His pardoning them**. It was read **and He pardons** as a new reading.

Surat al-Shura 42:35

And those who dispute about Our verses will know that there is no escape for them.

Surat al-Shura 42:35

And those who dispute about Our verses will know that there is no escape for them.

Tafsir al-Jalalayn

35 - **And He knows** in the nominative case, a resumption, and in the accusative case, it is connected to an implied reason, i.e. He drowns them in order to take revenge on them, and He knows **those who dispute about Our verses, for them there is no escape** an escape from the punishment, and the negative sentence replaces the two objects of He knows, and the negation is suspended from the action.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And He knows those who dispute about Our verses**, meaning that He, the Most High, says: And He knows those who dispute with His Messenger Muhammad, may God bless him and grant him peace, among the polytheists, about His verses, His lessons, and His proofs of His Oneness.

The reciters differed in their recitation of this. The majority of the reciters of Medina recited it <and He knows those>in the nominative case as a resumption, as He said in Surat Bara'ah (verse: 15) **And God accepts the repentance of whom He wills**. The reciters of Kufa and Basra recited it **and He knows those** in the accusative case as He said in Surat Al Imran (verse: 142) **and He knows the patient ones** in the declinable case, and as Al Nabighah said:

If Abu Qaboos perishes, the spring of the people and the sacred month will perish.

And we hold on to the tail of a life that has no hump.

The correct thing to say about this is that they are two famous readings and two known languages, with similar meanings, so whichever one the reader recites, he is correct.

And His statement: **They have no escape** means that God Almighty says: They have no escape from God's punishment when He punishes them for their sins and disbelief in Him, nor do they have any refuge from Him.

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

It was mentioned that he said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, his statement: **They have no escape** means they have no refuge.

Tafsir al-Qurtubi

And those who dispute about Our verses know that they have no escape meaning the disbelievers, that is, if they are in the middle of the sea and the winds cover them from every direction or the ships remain stationary, they know that they have no refuge except God, and no one can protect them if God wants to destroy them, so they devote their worship to Him. This meaning has been mentioned in more than one place, and the discussion of seafaring has been mentioned in (*Al-Baqarah*) and other places in a way that makes it unnecessary to repeat it. Nafi' and Ibn 'Amir read (**and He knows**) in the nominative case, while the rest read it in the accusative case. The nominative case is a resumption after the condition and consequence, like His statement in Surat At-Tawbah, **And He will disgrace them and give you victory over them** (al-Tawbah 9:14), then He said, **And God turns in mercy to whom He wills** (al-Tawbah 9:15), in the nominative case. Its equivalent in speech is, **If you come to me, I will come to you** and Abdullah departs, or that it is the report of a deleted subject, and the accusative case is for declension, like His statement, the Most High: "And God has not yet known those among you who strive and He has not yet known **The patient ones** (Al Imran 3:142) It was changed from the jussive mood to the accusative mood out of disdain for the successive jussive moods, like the saying of Al Nabigha:

If Abu Qaboos perishes, the spring of the people and the sacred month will perish.

And he holds on to the tail of a snake with a long back and no hump.

This is the meaning of what Al-Farra' said: If (**and he knows**) were made jussive, it would be permissible. Al-Zajaj said: It is in the accusative case because (*that*) is omitted because before it is jussive. You say: What you do, I will do the same and I will honor you. If you wish, you can say: And I will honor you in the jussive case. In some copies of the Qur'an, (**and he knows**), this indicates that the accusative means: and he knows or because he knows. Abu Ali and Al-Mubarrad said: The accusative case with the omission of (*that*) is to make the first in the estimation of the source, meaning that it is from it that forgiveness and that he knows. So when he made it into a noun, he omitted that, just as you say: If you come to me and give me, I will honor you. So you put the word **you give me** in the accusative case, meaning if you come and that you give me. The meaning of **from refuge** is from flight and escape, as Qatrab said. Al-Suddi said: From refuge, and it is taken from their saying: The camel surrounded him with a haysa if it threw it, and from it is their saying: So-and-so deviates from the truth, meaning he turns away from it.

Tafsir Ibn Kathir

God Almighty says: And among His signs that indicate His dazzling power and authority is His subjecting the

sea so that ships may sail through it by His command. These are the ships in the sea like flags, that is, like mountains. Mujahid, Al-Hasan, Al-Suddi, and Al-Dahhak said: That is, these in the sea are like mountains on land. **If He wills, He can still the wind**, that is, the wind that moves the ships in the sea. If He willed, He could still it so that it would not move the ships, but would remain still, neither coming nor going, but standing on its back, that is, on the surface of the water. **Indeed in that are signs for everyone who is patient**, that is, in times of hardship, *grateful*. That is, in His subjecting the sea and causing it to run as much as they need for their navigation, there are indications of His blessings upon His creation for everyone who is patient, that is, in times of hardship, grateful, in times of ease. And the Almighty's saying, **Or destroy them for what they have earned**, meaning, if He had willed, He could have destroyed the ships and sunk them for the sins of their people who were riding in them. **And pardon many**, meaning of their sins. And if He had taken them to task for all their sins, He would have destroyed everyone who traveled the sea.

Some scholars of interpretation said that the meaning of the Almighty's statement, **Or destroy them for what they have earned**, is that if He willed, He could have sent a strong, violent wind that would have taken the ships and diverted them from their straight course, turning them to the right or to the left, running away, not traveling on a path or in a direction they intended. This statement includes their destruction, and it is appropriate for the first, which is that if He willed, He could have made the wind stop and they would have stopped, or He could have made it strong and they would have been scattered, run away and perished. However, from His kindness and mercy, He sends it according to need, just as He sends rain in sufficient quantities, and if He sent down a very large amount, it would have demolished buildings, or a small amount, it would not have produced crops and fruits, to the point that He sends to a land like Egypt a flood from another land, because they do not need rain, and if He sent it down upon them, it would have demolished their buildings and brought down their walls. The Almighty said, **And those who dispute concerning Our verses know that there is no escape for them**, meaning there is no escape for them from Our punishment and vengeance, for they are overcome by Our power.

Fath al-Qadir

35- "And those who dispute about Our verses know that they have no escape. **The majority of reciters read ya'lam**" in the accusative case. Al-Zajaj said: It is a derivation. He said: The meaning of derivation is to change the conjunction of the word to the meaning. He said: This is because when it is not appropriate to conjoin "wa'lam" in the jussive mood with what precedes it, since the meaning would be: if He wills with knowledge, He shifted to conjoining the verbal noun of the verb that precedes it. This is only possible by implying "an" so that it is with the verb in the interpretation of a noun. From this are the two couplets of Al-Nabigha mentioned earlier. As Al-Zajaj said: Al-Mubarrad and Abu Ali Al-Farisi said: This interpretation was objected to with something that is pointless. It was said that the accusative is in

conjunction with an omitted explanation, and the meaning is: so that He may take revenge on them and he may know. Abu Hayyan objected to it by saying that it is an arrangement based on the condition of the destruction of a people and the salvation of a people, so it is not appropriate to estimate "so that He may take revenge on them. **Nafi' and Ibn 'Amir read ya'lam**" in the nominative case as a resumption, and this is a reading that is clear in meaning and clear in wording. It was read in the jussive mood in apposition to the jussive mood before it, meaning: And if He wills, He can bring together destruction, salvation, and warning. The meaning of **there is no escape for them** is that they have no escape or escaping, as stated by Qatrub. Al-Suddi said: they have no refuge, and it is taken from their saying **the camel threw it hasa bihi haysa**, meaning that it was thrown at him. And from this is their saying **so-and-so turns away from the truth**, meaning he deviates from it.

Tafsir al-Baghawi

35. **And He knows**. The people of Medina and Ash-Sham read: **And He knows** with the *mim* raised as a new sentence, like the Almighty's statement in Surat Bara'ah: **And God turns in mercy to whom He wills**. (al-Tawbah 9:15). The others read it with the *nasb* as a declension, and the jussive mood when something conjoined is diverted from it is the accusative mood, and it is like the Almighty's statement: **And He knows the patient**. (Al Imran 3:142). He diverted the jussive mood to the accusative mood, belittling and disliking the succession of the jussive moods. **Those who dispute about Our verses will have no escape**. That is, those who deny the Qur'an will know when they turn to God after the resurrection that they will have no escape from God's punishment.

Tafsir al-Baidawi

35- "And He knows those who dispute about Our verses **is in apposition to an implied cause such as** to take revenge on them **and** to know", or to the reward. The accusative case is the accusative of the real object in proximity to the six things because it is also not obligatory. Nafi' and Ibn Amir read it in the nominative case as a resumption, and it was read in the jussive case in apposition to "he forgives" so the meaning is that He combines the destruction of a people and the salvation of a people and the warning of others. "For them is a refuge" is a refuge from the punishment and the verb is suspended from the sentence.

Surat al-Shura 42:36

Whatever you have been given is but the enjoyment of worldly life. But what is with God is better and more lasting for those who have believed and upon their Lord rely.

Surat al-Shura 42:36

Whatever you have been given is but the enjoyment of worldly life. But what is with God is better and more lasting for those who have believed and upon their Lord rely.

Tafsir al-Jalalayn

36 - **So whatever you have been given** is addressed to the believers and others **of anything** of the furnishings of this world **is but the enjoyment of worldly life** which is enjoyed in it and then disappears **and what is with God** of reward **is better and more lasting for those who have believed and upon their Lord rely** and it is connected to it

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Whatever you have been given is but the enjoyment of worldly life**. God Almighty says: Whatever you have been given, O people, of the luxury of this world, such as wealth and children, is but the enjoyment of worldly life. God Almighty says: It is a enjoyment for you that you enjoy in this worldly life, and it is not from the abode of the Hereafter, nor is it of what will benefit you in your afterlife. **And what is with God is better and more lasting**. God Almighty says: What is with God for those who obey Him and believe in Him in the Hereafter is better and more lasting than what you have been given in this world of its enjoyment and is more lasting, because what you have been given in this world is perishable, and what is with God of bliss in His Paradise for those who obey Him is perpetual and not perishable. **For those who believe**. He says: What is with God, in which they believe, and upon which they rely in their affairs, and to which they base their causes, and in which they put their trust, is better and more lasting than what you have been given of worldly life.

Tafsir al-Qurtubi

The Almighty says: **Whatever you have been given of anything** meaning of wealth and abundance in this world. **It is but enjoyment** meaning it is only enjoyment for a few days that will pass and go, so one should not boast about it. The address is to the polytheists. **And what is with God is better and more lasting** meaning of the reward for obedience **for those who have believed** "truthful and monotheistic and upon their Lord rely" was revealed about Abu Bakr Al-Siddiq when he spent all his wealth in obedience to God and the people blamed him. It was mentioned in the hadith that he spent eighty thousand.

Tafsir Ibn Kathir

God Almighty says, belittling the importance of this worldly life, its adornments, and the fleeting pleasures and delights it contains, by His statement: **Whatever you have been given is but the enjoyment of worldly life**. That is, whatever you have acquired and accumulated, do not be deceived by it, for it is only the enjoyment of this worldly life, which is a lowly, fleeting abode that will inevitably vanish. **And what is with God is better and more lasting**. That is, the reward of God Almighty is better than this world, and it is everlasting and eternal, so do not prioritize the fleeting over the lasting. For this reason, God Almighty said: **For those who have believed**, that is, for those who were patient in abandoning the pleasures of this world. **And upon their Lord they rely**. That is, so that He may help them to be patient in performing their duties and abandoning the forbidden.

Then God the Almighty said: **And those who avoid the major sins and immoralities** We have already discussed sin and immoralities in Surat Al-A'raf. **And when they become angry, they forgive** meaning their nature dictates forgiveness and pardoning people, their nature is not to take revenge on people. It has been proven in Sahih that the Messenger of God (blessings and peace of God be upon him) never took revenge for himself unless the sacred limits of God were violated. In another hadith, he would say to one of us when he was offended: **May his forehead be covered with dust**. Ibn Abi Hatim said: My father told us, Ibn Abi Umar told us, Sufyan told us, on the authority of Za'idah, on the authority of Mansur, on the authority of Ibrahim, who said: The believers hated to be humiliated, but when they were able, they would pardon.

And the Almighty said: **And those who responded to their Lord** meaning they sought out His messengers, obeyed His command, and avoided His warnings, **and established prayer** which is the greatest form of worship to God the Almighty, **and whose affair is [determined by] consultation among themselves** meaning they do not decide on a matter until they consult about it, so that they can assist one another with their opinions in matters such as wars and similar situations, as God the Almighty said: **and consult them in the matter** *verse*. For this reason, the Prophet (blessings and peace of God be upon him) used to consult them in wars and the like, in order to make their hearts content. Likewise, when death approached Umar ibn al-Khattab **may God be pleased with him** when he was stabbed, he made the affair after him a consultation among six men, namely Uthman, Ali, Talhah, al-Zubayr, Sa'd, and Abd al-Rahman ibn Awf **may God be pleased with them**. The opinion of all the Companions **may God be pleased with them** was unanimous in giving precedence to Uthman over them **may God be pleased with them**. **And from what We have provided them they spend** by doing good to God's creation, the closest to them, then the closest.

And the Almighty said: **And those who, when they are wronged, defend themselves**. That is, they have the

power to defend themselves against those who wronged and assaulted them. They are not helpless or humiliated, but rather they are able to take revenge against those who wronged them. However, if they are able, they pardon, as Joseph, peace be upon him, said to his brothers: "No blame will there be upon you today. God will forgive you," despite his ability to hold them accountable and punish them for what they did to him. And as the Messenger of God, peace and blessings be upon him, pardoned those eighty men who intended to attack him in the year of Hudaybiyyah and came down from Mount Tan'im, but when he was able to overpower them, he pardoned them despite his ability to take revenge. Likewise, his pardon, peace and blessings be upon him, of Ghawth ibn al-Harith, who wanted to kill him when he drew his sword while he was asleep. The Messenger of God, peace and blessings be upon him, woke up with it drawn in his hand, so he rebuked him and put it down. The Messenger of God, peace and blessings be upon him, took the sword in his hand and called his companions. Then he informed them of what had happened to him and to this man, and he pardoned him. Likewise, the Messenger of God, peace and blessings be upon him, pardoned Labid ibn al-A'sam, who had bewitched him, peace be upon him. Despite this, he did not attack him or reproach him. Although he was able to do so, and also his pardon, may God's prayers and peace be upon him, of the Jewish woman - she was Zainab, the sister of Marhab, the Khaybarite Jew who was killed by Mahmud ibn Maslama - who poisoned Adh-Dhara' on the day of Khaybar - Adh-Dhara' told him about that, so he called her and she confessed. Then the Prophet, may God's prayers and peace be upon him, said: **What made you do that?** She said: **I meant that if you were a prophet it would not harm you, and if you were not a prophet we would be rid of you.** So he, may God's prayers and peace be upon him, divorced her, but when Bishr ibn Al-Baraa, may God be pleased with him, died from him, he killed her because of him. There are many hadiths and narrations about this, and God, the Most High, knows best.

Fath al-Qadir

36- Whatever you have been given is but the enjoyment of worldly life. When God, the Almighty, mentioned the proofs of monotheism, He mentioned the aversion to this world: that is, whatever you have been given of wealth and abundance in provision is only a brief enjoyment lasting a few days, which will pass and vanish. Then He encouraged them to seek the reward of the Hereafter and the everlasting bliss that is with God, saying: **And what is with God is better and more lasting.** That is, what is with God of reward for acts of obedience and the recompense for them in Paradise is better and more lasting than the enjoyment of this world, because it is permanent and never ends, while the enjoyment of this world quickly ends. Then God, the Almighty, explained to whom this is for, saying: **For those who have believed,** that is, who were truthful and did what faith requires. **And upon their Lord they rely.** That is, they entrust their affairs to Him and rely on Him in all their affairs, and not on anyone else.

Tafsir al-Baghawi

36. Whatever you have been given of anything, [of the worldly luxuries], **is but the enjoyment of worldly life,** not the provisions of the Hereafter, **and what is with God,** [of the reward], **is better and more lasting for those who have believed and put their trust in their Lord,** in which it is clear that the believer and the disbeliever are equal in that this world is but a brief enjoyment for them to enjoy, but when they reach the Hereafter, what is with God is better for the believer.

Tafsir al-Baidawi

36- Whatever you have been given is but the enjoyment of worldly life You will enjoy it for the duration of your life. **And what is with God** of the reward of the Hereafter **is better and more lasting for those who have believed and upon their Lord rely** because of its pure benefit and permanence. The first *ma* is a relative pronoun that includes the meaning of a condition in that giving what they have been given is a reason for enjoying it in worldly life, so the *fa* came as its answer, unlike the second. On the authority of Ali, may God be pleased with him: Abu Bakr, may God be pleased with him, gave all of his money in charity, so he blamed him for gathering it, so the verse was revealed.

Surat al-Shura 42:37

And those who avoid the major sins and immoralities, and when they become angry, they forgive.

Surat al-Shura 42:37

And those who avoid the major sins and immoralities, and when they become angry, they forgive.

Tafsir al-Jalalayn

37 - **And those who avoid the major sins and immoralities** the reasons for the prescribed punishments by linking some to all **and when they become angry, they forgive** they overlook.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And what is with God is for those who believe** "and those who avoid the major sins," and the major indecencies of sin. We have already explained the differences of opinion among the people of interpretation regarding them and explained the correct opinion in our view regarding them in Surat An-Nisa, so that makes it unnecessary to repeat them here. **And the indecencies** it was said that it refers to adultery.

Mention of who said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **And the indecencies**. He said: The indecencies are adultery.

The reciters differed in their reading of the statement: **Major sins**. The majority of the reciters of Medina read it unanimously in this way in An-Najm. The majority of the reciters of Kufa read it as **major sin** with the singular in both of them. It seems that whoever read it in this way meant by **major sin**: polytheism, as Al-Farra' used to say: **It seems that I recommend for whoever reads major sins to lower the indecencies, so that the major sins are added to a group if they are a group**. He said: **I did not hear any of the reciters lower the indecencies**.

The correct thing to say about this, in our view, is that they are two readings, each of which has been recited by scholars among the reciters, with their meanings being close, so whichever of them the reciter recites is correct.

And His statement: **When they become angry, they forgive**. God Almighty says: And when they become angry with someone who has committed a crime against them, they forgive the one who committed his sin, and they pardon him for the punishment of his sin.

Tafsir al-Qurtubi

There are two issues:

The first: The Almighty's saying: **And those who avoid** "those" is in the accusative case, in apposition to His

saying: **is better and more lasting for those who believe** (al-Shura 42:36), meaning it is for those who avoid **major sins**. The discussion of major sins has already been mentioned in *An-Nisa'*. Hamzah and Al-Kisa'i read **major sin**. The singular may mean the plural when it is added, like the Almighty's saying: **And if you should count the favors of God, you could not enumerate them**. (Ibrahim 14:34), and as came in the hadith: **Iraq withheld its dirham and its bushel**. The rest use the plural here and in *An-Najm*. "And immoralities" Al-Suddi said: He means adultery. Ibn Abbas said: He said: Major sin is polytheism. Some people said: Major sins are those that fall on minor sins that are forgiven when they are avoided. Immoralities are included in major sins, but they are more heinous and more heinous, like murder in relation to wounding, and adultery in relation to solicitation. It was said: Immoralities and major sins have one meaning, so it was repeated because of the multiplicity of the word. That is, they avoid sins because they are major and obscene. Muqatil said: Obscene acts are punishable by the prescribed punishments.

The second: The Almighty's saying: **And when they become angry, they forgive**. That is, they overlook and are patient with those who wrong them. It was said: It was revealed about Umar when he was insulted in Mecca. It was also said: It was revealed about Abu Bakr when people blamed him for spending all his money and when he was insulted, so he was patient. And on the authority of Ali, may God be pleased with him, he said: Abu Bakr had accumulated wealth once, so he gave it all in charity for the sake of goodness, so the Muslims blamed him and the disbelievers blamed him, so the verse was revealed: "Whatever you have been given is but the enjoyment of worldly life. But what is with God is better and more lasting for those who have believed and upon their Lord rely," until His saying: **And when they become angry, they forgive**. (al-Shura 42:37). Ibn Abbas said: A polytheist insulted Abu Bakr, but he did not respond to him, so the verse was revealed. This is from the good morals. They have compassion for their oppressor and pardon those who have wronged them. They seek thereby the reward and forgiveness of God, the Almighty, because God, the Almighty, said in Al Imran 3: **And those who restrain anger and pardon the people**. (AAI Imran 3:134), which is when a man attacks you. So suppress your anger towards him, and some of them recited:

I forgave my oppressor for his oppression and gave him that right, knowingly.

He still wrongs me and I feel sorry for him until I cry for him because of the injustice

Tafsir Ibn Kathir

God Almighty says, belittling the importance of this worldly life, its adornments, and the fleeting pleasures and delights it contains, by His statement: **Whatever you have been given is but the enjoyment of worldly life**. That is, whatever you have acquired and accumulated, do not be deceived by it, for it is only the

enjoyment of this worldly life, which is a lowly, fleeting abode that will inevitably vanish. **And what is with God is better and more lasting.** That is, the reward of God Almighty is better than this world, and it is everlasting and eternal, so do not prioritize the fleeting over the lasting. For this reason, God Almighty said: **For those who have believed**, that is, for those who were patient in abandoning the pleasures of this world. **And upon their Lord they rely.** That is, so that He may help them to be patient in performing their duties and abandoning the forbidden.

Then God the Almighty said: **And those who avoid the major sins and immoralities** We have already discussed sin and immoralities in Surat Al-A'raf. **And when they become angry, they forgive** meaning their nature dictates forgiveness and pardoning people, their nature is not to take revenge on people. It has been proven in Sahih that the Messenger of God (blessings and peace of God be upon him) never took revenge for himself unless the sacred limits of God were violated. In another hadith, he would say to one of us when he was offended: **May his forehead be covered with dust.** Ibn Abi Hatim said: My father told us, Ibn Abi Umar told us, Sufyan told us, on the authority of Za'idah, on the authority of Mansur, on the authority of Ibrahim, who said: The believers hated to be humiliated, but when they were able, they would pardon.

And the Almighty said: **And those who responded to their Lord** meaning they sought out His messengers, obeyed His command, and avoided His warnings, **and established prayer** which is the greatest form of worship to God the Almighty, **and whose affair is [determined by] consultation among themselves** meaning they do not decide on a matter until they consult about it, so that they can assist one another with their opinions in matters such as wars and similar situations, as God the Almighty said: **and consult them in the matter** *verse*. For this reason, the Prophet (blessings and peace of God be upon him) used to consult them in wars and the like, in order to make their hearts content. Likewise, when death approached Umar ibn al-Khattab **may God be pleased with him** when he was stabbed, he made the affair after him a consultation among six men, namely Uthman, Ali, Talhah, al-Zubayr, Sa'd, and Abd al-Rahman ibn Awf **may God be pleased with them**. The opinion of all the Companions **may God be pleased with them** was unanimous in giving precedence to Uthman over them **may God be pleased with them**. **And from what We have provided them they spend** by doing good to God's creation, the closest to them, then the closest.

And the Almighty said: **And those who, when they are wronged, defend themselves.** That is, they have the power to defend themselves against those who wronged and assaulted them. They are not helpless or humiliated, but rather they are able to take revenge against those who wronged them. However, if they are able, they pardon, as Joseph, peace be upon him, said to his brothers: "No blame will there be upon you today. God will forgive you," despite his ability to hold them accountable and punish them for what they did to him. And as the Messenger of God, peace and blessings be upon him, pardoned those eighty men who intended to attack him in the year of Hudaibiyyah and came down

from Mount Tan'im, but when he was able to overpower them, he pardoned them despite his ability to take revenge. Likewise, his pardon, peace and blessings be upon him, of Ghawth ibn al-Harith, who wanted to kill him when he drew his sword while he was asleep. The Messenger of God, peace and blessings be upon him, woke up with it drawn in his hand, so he rebuked him and put it down. The Messenger of God, peace and blessings be upon him, took the sword in his hand and called his companions. Then he informed them of what had happened to him and to this man, and he pardoned him. Likewise, the Messenger of God, peace and blessings be upon him, pardoned Labid ibn al-A'sam, who had bewitched him, peace be upon him. Despite this, he did not attack him or reproach him. Although he was able to do so, and also his pardon, may God's prayers and peace be upon him, of the Jewish woman - she was Zainab, the sister of Marhab, the Khaybarite Jew who was killed by Mahmud ibn Maslama - who poisoned Adh-Dhara' on the day of Khaybar - Adh-Dhara' told him about that, so he called her and she confessed. Then the Prophet, may God's prayers and peace be upon him, said: **What made you do that?** She said: **I meant that if you were a prophet it would not harm you, and if you were not a prophet we would be rid of you.** So he, may God's prayers and peace be upon him, divorced her, but when Bishr ibn Al-Baraa, may God be pleased with him, died from him, he killed her because of him. There are many hadiths and narrations about this, and God, the Most High, knows best.

Fath al-Qadir

37- And those who avoid the major sins and immoralities The relative pronoun is in the genitive case in apposition to those who believe or in place of it or in the accusative case with the omission: I mean, and the first is more deserving, and the meaning is: What is with God is better and more lasting for those who believe and for those who avoid it. What is meant by major sins are the major sins, and we have already explained its explanation in Surat An-Nisa. The majority of scholars read **major sins** in the plural, while Hamzah and Al-Kisa'i read *major* in the singular, which conveys the meaning of major sins, because the addition to the genus is like the lam. Immoralities are among the major sins, but despite being described as immoral, it is as if they are above them, such as murder, adultery, and the like. Muqatil said: Immoralities are those that warrant the prescribed punishments. Al-Suddi said: It is adultery. **And when they become angry, they forgive.** That is, they overlook the sin that angered them, and they suppress their anger and attack the one who wronged them. Anger is singled out for forgiveness because its control over a person's nature and its dominance over him is strong. According to Surat Al-Ghasb, no one forgives except the one whose breast God has expanded and whom He has singled out with the virtue of patience. For this reason, God, the Exalted, praised them by saying in Al Imran 3: **And those who restrain anger.** Ibn Zayd said: God divided the believers into two types: a type that forgives their oppressor, so He began by mentioning them, and a type that takes revenge on their oppressor, and they are the ones who will be mentioned.

Surat al-Shura 42:37

And those who avoid the major sins and immoralities, and when they become angry, they forgive.

Tafsir al-Baghawi

37. **And those who avoid the major sins**, Hamzah and Al-Kisa'i read: **(major sin)** in the singular form here and in Surat An-Najm. The others read: **(major sins)** in the plural form. We have already mentioned the meaning of major sins in Surat An-Nisa. **And immoralities**, As-Suddi said: It means adultery. Mujahid and Muqatil said: What warrants the prescribed punishment. **And when they become angry, they forgive**, they are patient, suppress their anger, and overlook.

Tafsir al-Baidawi

37- **And those who avoid major sins and immoralities, and when they become angry, they forgive.** "And those with what follows is in apposition to those who believe or praise in the accusative or nominative case, and the construction of forgive on their pronoun as report to indicate that they are the ones who are specifically forgiven in the accusative case, and Hamza and Al-Kisa'i read major sin."

Surat al-Shura 42:38

And those who have responded to their Lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend.

Tafsir al-Jalalayn

38 - **And those who responded to their Lord** responded to what He called them to of monotheism and worship **and established prayer** they maintained it **and their affair** that which appears to them **is a matter of consultation among themselves** they consult each other in it and do not rush **and from what We have provided them** We gave them **they spend** of obedience to God and from the mentioned category

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And those who responded to their Lord and established prayer** God Almighty says: And those who responded to their Lord when He called them to His Oneness, and to acknowledge His Oneness and to disavow the worship of everything worshipped besides Him, **and established prayer** the obligatory prayer within its limits and at its appointed times, **and their affair is [determined by] consultation among themselves** He says: And if a matter divides them, they consult among themselves, **and from what We have provided them they spend** He says: And from the wealth We have provided them they spend in the way of God, and they fulfill the rights imposed upon them for its people of zakat and spending on those whose expenses they are obligated to spend. Ibn Zayd used to say: What is meant by His statement **And those who responded to their Lord...** the verse is the Ansar.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said and he recited: **And those who avoid major sins and immoralities, and when they are angry, they forgive.** He said: So he began with them, **And those who responded to their Lord** the Ansar **and established prayer** and there was no Messenger of God, may God bless him and grant him peace, among them, **and their affair is by consultation among them** and there was no Messenger of God, may God bless him and grant him peace, among them either.

Tafsir al-Qurtubi

There are three issues:

First: The Almighty's saying: **And those who responded to their Lord and established prayer.** Abd al-Rahman ibn Zayd said that they are the Ansar in Medina. They responded to the belief in the Messenger when he sent twelve leaders from among them to them before the migration. **And established**

prayer, meaning they performed it at its appointed times with its conditions and forms.

The second: The Almighty's saying: **And their affair is by consultation among them.** That is, they consult each other in matters. Shura is the source of shura *consultation*, like glad tidings, remembrance, and the like. So, before the Prophet (peace and blessings of God be upon him) came to them, if the Ansar wanted to do something, they would consult each other about it and then act upon it, so God praised them for it. Al-Naqqash said this. Al-Hasan said: That is, because they were obedient to the opinion in their affairs, they agreed and did not differ, so they were praised for their unanimous word. Al-Hasan said: No people ever consulted except that they were guided to the most correct of their matters. Al-Dahhak said: It is their consultation when they heard of the appearance of the Messenger of God (peace and blessings of God be upon him) and the arrival of the leaders to them until their opinion was unanimous in the house of Abu Ayyub on belief in him and support for him. It was said: Their consultation regarding what was presented to them, so that some of them would not monopolize report without others. Ibn al-Arabi said: Shura is a bond for the group, a probe of the minds, and a cause of correctness. No people ever consulted except that they were guided. Al-Hakim said:

If the opinion reaches the point of advice, then seek the opinion of a wise person or the advice of a firm person.

Do not let consultation be a source of embarrassment to you, for the hidden things are a source of strength for the future.

So God praised consultation in matters by praising the people who complied with that. The Prophet, may God bless him and grant him peace, used to consult his companions in opinions related to the interests of wars, and that is in many opinions. He did not consult them in rulings, because they are revealed from God on all sections of obligation, recommendation, disliked, permissible, and forbidden from the Qur'an and Sunnah. The first thing the companions consulted about was the caliphate, for the Prophet, may God bless him and grant him peace, did not specify it until what was previously explained between Abu Bakr and the Ansar happened. Umar, may God be pleased with him, said: "We are satisfied for our worldly life with whom the Messenger of God, may God bless him and grant him peace, was satisfied for our religion." They consulted about the apostates, and Abu Bakr's opinion settled on fighting. They consulted about the grandfather and his inheritance, and about the punishment for wine and its number. They consulted after the Messenger of God, may God bless him and grant him peace, in wars, until Umar consulted al-Hurmuzan when he came to him as a Muslim in the battles. Al-Hurmuzan said to him: "Its example and the example of the people in it from the enemies of the Muslims is like a bird with feathers and two wings and two legs. If one of the wings is broken, the two legs stand with a wing and the head. If the wing is broken, the two legs stand with a wing and the head." The other: The two men and the head rose, and if the head is smashed, the two men and the two wings are lost,

Surat al-Shura 42:38

And those who have responded to their Lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend.

and the head is Khosrau, and one wing is Caesar and the other is a knight, so order the Muslims to march to Khosrau... And he mentioned the hadith, and some of the wise men said: I have never made a mistake! If a matter concerned me, I consult my people and do what they see fit. If I am right, they are the right ones, and if I am wrong, they are the wrong ones.

Third: It has been mentioned in **Al Imran** what Shura included in terms of rulings when God the Almighty said: **And consult them in the matter** (Al Imran 3:159). Consultation is a blessing, and consultation is consultation, and so is consultation **with a damma on the shin**, you say from it: I consulted him in the matter and I consulted him with the same meaning. Al-Tirmidhi narrated on the authority of Abu Hurayrah who said: "The Messenger of God, may God bless him and grant him peace, said: If your leaders are the best of you and your rich are generous, and your affairs are decided by consultation among you, then the surface of the earth is better for you than its interior. But if your leaders are the worst of you and your rich are misers, and your affairs are in the hands of your women, then the interior of the earth is better for you than its surface." He said: It is a strange hadith. **And from what We have provided them they spend** meaning, and from what We have given them they give in charity, and it has been mentioned in *Al-Baqarah*.

Tafsir Ibn Kathir

God Almighty says, belittling the importance of this worldly life, its adornments, and the fleeting pleasures and delights it contains, by His statement: **Whatever you have been given is but the enjoyment of worldly life**. That is, whatever you have acquired and accumulated, do not be deceived by it, for it is only the enjoyment of this worldly life, which is a lowly, fleeting abode that will inevitably vanish. **And what is with God is better and more lasting**. That is, the reward of God Almighty is better than this world, and it is everlasting and eternal, so do not prioritize the fleeting over the lasting. For this reason, God Almighty said: **For those who have believed**, that is, for those who were patient in abandoning the pleasures of this world. **And upon their Lord they rely**. That is, so that He may help them to be patient in performing their duties and abandoning the forbidden.

Then God the Almighty said: **And those who avoid the major sins and immoralities** We have already discussed sin and immoralities in Surat Al-A'raf. **And when they become angry, they forgive** meaning their nature dictates forgiveness and pardoning people, their nature is not to take revenge on people. It has been proven in Sahih that the Messenger of God (blessings and peace of God be upon him) never took revenge for himself unless the sacred limits of God were violated. In another hadith, he would say to one of us when he was offended: **May his forehead be covered with dust**. Ibn Abi Hatim said: My father told

us, Ibn Abi Umar told us, Sufyan told us, on the authority of Za'idah, on the authority of Mansur, on the authority of Ibrahim, who said: The believers hated to be humiliated, but when they were able, they would pardon.

And the Almighty said: **And those who responded to their Lord** meaning they sought out His messengers, obeyed His command, and avoided His warnings, **and established prayer** which is the greatest form of worship to God the Almighty, **and whose affair is [determined by] consultation among themselves** meaning they do not decide on a matter until they consult about it, so that they can assist one another with their opinions in matters such as wars and similar situations, as God the Almighty said: **and consult them in the matter** *verse*. For this reason, the Prophet (blessings and peace of God be upon him) used to consult them in wars and the like, in order to make their hearts content. Likewise, when death approached Umar ibn al-Khattab **may God be pleased with him** when he was stabbed, he made the affair after him a consultation among six men, namely Uthman, Ali, Talhah, al-Zubayr, Sa'd, and Abd al-Rahman ibn Awf **may God be pleased with them**. The opinion of all the Companions **may God be pleased with them** was unanimous in giving precedence to Uthman over them **may God be pleased with them**. **And from what We have provided them they spend** by doing good to God's creation, the closest to them, then the closest.

And the Almighty said: **And those who, when they are wronged, defend themselves**. That is, they have the power to defend themselves against those who wronged and assaulted them. They are not helpless or humiliated, but rather they are able to take revenge against those who wronged them. However, if they are able, they pardon, as Joseph, peace be upon him, said to his brothers: "No blame will there be upon you today. God will forgive you," despite his ability to hold them accountable and punish them for what they did to him. And as the Messenger of God, peace and blessings be upon him, pardoned those eighty men who intended to attack him in the year of Hudaybiyyah and came down from Mount Tan'im, but when he was able to overpower them, he pardoned them despite his ability to take revenge. Likewise, his pardon, peace and blessings be upon him, of Ghawth ibn al-Harith, who wanted to kill him when he drew his sword while he was asleep. The Messenger of God, peace and blessings be upon him, woke up with it drawn in his hand, so he rebuked him and put it down. The Messenger of God, peace and blessings be upon him, took the sword in his hand and called his companions. Then he informed them of what had happened to him and to this man, and he pardoned him. Likewise, the Messenger of God, peace and blessings be upon him, pardoned Labid ibn al-A'sam, who had bewitched him, peace be upon him. Despite this, he did not attack him or reproach him. Although he was able to do so, and also his pardon, may God's prayers and peace be upon him, of the Jewish woman - she was Zainab, the sister of Marhab, the Khaybarite Jew who was killed by

Mahmud ibn Maslama - who poisoned Adh-Dhara' on the day of Khaybar - Adh-Dhara' told him about that, so he called her and she confessed. Then the Prophet, may God's prayers and peace be upon him, said: **What made you do that?** She said: **I meant that if you were a prophet it would not harm you, and if you were not a prophet we would be rid of you.** So he, may God's prayers and peace be upon him, divorced her, but when Bishr ibn Al-Baraa, may God be pleased with him, died from him, he killed her because of him. There are many hadiths and narrations about this, and God, the Most High, knows best.

Fath al-Qadir

38- **And those who responded to their Lord and established prayer** meaning they responded to what He called them to and performed the obligatory prayer that He enjoined upon them. Ibn Zayd said: They are the Ansar in Medina who responded to the belief in the Messenger when he sent twelve leaders from among them before the migration, and they performed the prayer at its appointed times with its conditions and procedures. **And their affair is by consultation among themselves** meaning they consult among themselves and do not rush or take sides in their affairs. Shura is the source of **consulting him** like **good report** and *remembrance*. Ad-Dahhak said: It is their consultation when they heard of the appearance of the Messenger of God (peace and blessings of God be upon him) and the arrival of the leaders to them when they agreed in the house of Abu Ayyub on belief in him and support for him. It was said that what is meant is their consultation in every matter that arises to them, so that none of them monopolizes an opinion over the other. How beautiful is what Bashir ibn Burd said:

If the opinion reaches the level of advice, then seek the opinion of a sincere advisor or the advice of a firm person.

Do not let consultation be a source of shame for you. The freshness of the edges is a source of strength for the coming ones.

The Messenger of God, may God bless him and grant him peace, used to consult his companions in his affairs, and God Almighty commanded him to do so, saying, **And consult them in the matter.** We have already discussed consultation in Al Imran. **And from what We have provided them they spend.** That is, they spend it in the way of goodness and give it in charity to the needy.

Tafsir al-Baghawi

38. **And those who responded to their Lord,** responded to what He called them to of obedience, **and established prayer and their affair is [determined by] consultation among themselves,** they consult about what seems best to them and do not rush, **and spend from what We have provided them.**

Tafsir al-Baidawi

38- **And those who responded to their Lord** was revealed about the Ansar. The Messenger of God, may God bless him and grant him peace, called them to faith and they responded to him. **And they establish prayer and their affairs are conducted by consultation among themselves** Those who consult among themselves do not have a single opinion until they consult each other and agree upon it, and that is due to their extreme deliberation and vigilance in matters. It is a verbal noun like fatwa meaning consultation. **And from what We have provided them they spend** in the way of God, the good.

Surat al-Shura 42:39

And those who, when they are wronged, defend themselves.

Surat al-Shura 42:39

And those who, when they are wronged, defend themselves.

Tafsir al-Jalalayn

39 - **And those who, when injustice befalls them, take revenge** a category, meaning they take revenge on those who wronged them in proportion to their wrongdoing, as God Almighty said:

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And those who, when they are wronged and assaulted, they defend themselves.

Then the people of interpretation differed about the aggressor whom God Almighty praised as the victor after his aggressing against him. Some of them said: He is the polytheist if he aggressed against the Muslim.

Who said that: Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: He mentioned the emigrants as two types, a type that forgave, and a type that retaliated, and he recited: **And those who avoid the major sins and immoralities, and when they are angry, they forgive.** He said: So he began with them: **And those who responded to their Lord...** until His saying: **And from what We have provided them, they spend.** They are the Ansar. Then he mentioned the third type and said: **And those who, when they are wronged, defend themselves.** From the polytheists. Others said: Rather, it is every wrongdoer, so he praised the one who defended himself from him.

Mention of those 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 those who, when injustice befalls them, take revenge}, he said: They take revenge on those who have wronged them without having transgressed. This second statement is more correct in that, because God did not specify one meaning over another, but rather praised everyone who rightfully takes revenge on those who have wronged them. If someone were to say: What is there in taking revenge of praise? It would be said: Indeed, in establishing the oppressor on the path of truth and punishing him with what he deserves is a correction of him, and in that is the greatest praise.

Tafsir al-Qurtubi

First: The Almighty's saying: **And those who, when they are wronged** meaning, the polytheists' wrongdoing afflicts them. Ibn Abbas said: This is because the polytheists wronged the Messenger of God, may God bless him and grant him peace, and his

companions, and harmed them and expelled them from Mecca, so God gave them permission to leave and established them in the land and gave them victory over those who wronged them. This is His saying in Surat al-Hajj 22: "Permission is given to those who are being fought against because they were wronged. And indeed, God is competent to give them victory. * Those who were expelled" (al-Hajj 22:39-40) all the verses. It was said: It is general in the wrongdoing of every wrongdoer, whether a disbeliever or otherwise, meaning, if they are wronged by an oppressor, they do not surrender to his oppression. This is an allusion to enjoining what is right and forbidding what is wrong and implementing the prescribed punishments. Ibn Al-Arabi said: God mentioned victory in the case of wrongdoing in the context of praise, and He mentioned forgiveness for the crime in another place in the context of praise, so it is possible that one of them is a justification for the other, and it is possible that this is related to two situations, one of which is that The aggressor is openly immoral, rude to the public, and harmful to young and old, so taking revenge on him is better. In a similar case, Ibrahim al-Nakha'i said: They hated to humiliate themselves, so the immoral ones would punish them. The second: That it was a slip, or that it happened from someone who admits the slip and asks for forgiveness, so forgiveness here is better. In a similar case, the following was revealed: **And to pardon is closer to righteousness** (al-Baqarah 2:237), and His saying: **But whoever gives charity therein, it is an expiation for him** (al-Ma'idah 5:45), and His saying: "And let them pardon and overlook. Would you not like that God should forgive you?" (al-Nur: 22).

I said, this is good, and this is what Al-Kaya Al-Tabari mentioned in his Ahkam, he said: The Almighty's statement: **And those who, when injustice befalls them, take revenge** indicates on its surface that taking revenge in this context is better. Do you not see that he linked it to the mention of responding to God Almighty and establishing prayer? It is based on what Ibrahim Al-Nakha'i mentioned, that they hated for the believers to humiliate themselves, so that the wicked would dare to attack them. This is for those who transgressed and persisted in that, and the context in which forgiveness is commanded is if the offender is remorseful and desists. And he said after this verse: **And whoever takes revenge after being wronged - against those there is no blame.** This requires the permissibility of taking revenge, not the command to do so. And he followed it with his statement: **And whoever is patient and forgives - indeed, that is of the matters [worthy] of determination.** It is based on forgiveness for someone who is not persistent. As for someone who persists in aggression and injustice, it is better to take revenge on him, based on the indication of the one before it. And it was said: That is, if injustice befalls them, they help each other against it until they remove it from them and repel it. Ibn Bahr said this, and it goes back to Generally speaking, as we mentioned.

Tafsir Ibn Kathir

God Almighty says, belittling the importance of this worldly life, its adornments, and the fleeting pleasures and delights it contains, by His statement: **Whatever you have been given is but the enjoyment of worldly life.** That is, whatever you have acquired and accumulated, do not be deceived by it, for it is only the enjoyment of this worldly life, which is a lowly, fleeting abode that will inevitably vanish. **And what is with God is better and more lasting.** That is, the reward of God Almighty is better than this world, and it is everlasting and eternal, so do not prioritize the fleeting over the lasting. For this reason, God Almighty said: **For those who have believed,** that is, for those who were patient in abandoning the pleasures of this world. **And upon their Lord they rely.** That is, so that He may help them to be patient in performing their duties and abandoning the forbidden.

Then God the Almighty said: **And those who avoid the major sins and immoralities** We have already discussed sin and immoralities in Surat Al-A'raf. **And when they become angry, they forgive** meaning their nature dictates forgiveness and pardoning people, their nature is not to take revenge on people. It has been proven in Sahih that the Messenger of God (blessings and peace of God be upon him) never took revenge for himself unless the sacred limits of God were violated. In another hadith, he would say to one of us when he was offended: **May his forehead be covered with dust.** Ibn Abi Hatim said: My father told us, Ibn Abi Umar told us, Sufyan told us, on the authority of Za'idah, on the authority of Mansur, on the authority of Ibrahim, who said: The believers hated to be humiliated, but when they were able, they would pardon.

And the Almighty said: **And those who responded to their Lord** meaning they sought out His messengers, obeyed His command, and avoided His warnings, **and established prayer** which is the greatest form of worship to God the Almighty, **and whose affair is [determined by] consultation among themselves** meaning they do not decide on a matter until they consult about it, so that they can assist one another with their opinions in matters such as wars and similar situations, as God the Almighty said: **and consult them in the matter** *verse*. For this reason, the Prophet (blessings and peace of God be upon him) used to consult them in wars and the like, in order to make their hearts content. Likewise, when death approached Umar ibn al-Khattab **may God be pleased with him** when he was stabbed, he made the affair after him a consultation among six men, namely Uthman, Ali, Talhah, al-Zubayr, Sa'd, and Abd al-Rahman ibn Awf **may God be pleased with them.** The opinion of all the Companions **may God be pleased with them** was unanimous in giving precedence to Uthman over them **may God be pleased with them.** **And from what We have provided them they spend** by doing good to God's creation, the closest to them, then the closest.

And the Almighty said: **And those who, when they are wronged, defend themselves.** That is, they have the power to defend themselves against those who wronged and assaulted them. They are not helpless or humiliated, but rather they are able to take revenge

against those who wronged them. However, if they are able, they pardon, as Joseph, peace be upon him, said to his brothers: "No blame will there be upon you today. God will forgive you," despite his ability to hold them accountable and punish them for what they did to him. And as the Messenger of God, peace and blessings be upon him, pardoned those eighty men who intended to attack him in the year of Hudaybiyyah and came down from Mount Tan'im, but when he was able to overpower them, he pardoned them despite his ability to take revenge. Likewise, his pardon, peace and blessings be upon him, of Ghawth ibn al-Harith, who wanted to kill him when he drew his sword while he was asleep. The Messenger of God, peace and blessings be upon him, woke up with it drawn in his hand, so he rebuked him and put it down. The Messenger of God, peace and blessings be upon him, took the sword in his hand and called his companions. Then he informed them of what had happened to him and to this man, and he pardoned him. Likewise, the Messenger of God, peace and blessings be upon him, pardoned Labid ibn al-A'sam, who had bewitched him, peace be upon him. Despite this, he did not attack him or reproach him. Although he was able to do so, and also his pardon, may God's prayers and peace be upon him, of the Jewish woman - she was Zainab, the sister of Marhab, the Khaybarite Jew who was killed by Mahmud ibn Maslama - who poisoned Adh-Dhara' on the day of Khaybar - Adh-Dhara' told him about that, so he called her and she confessed. Then the Prophet, may God's prayers and peace be upon him, said: **What made you do that?** She said: **I meant that if you were a prophet it would not harm you, and if you were not a prophet we would be rid of you.** So he, may God's prayers and peace be upon him, divorced her, but when Bishr ibn Al-Baraa, may God be pleased with him, died from him, he killed her because of him. There are many hadiths and narrations about this, and God, the Most High, knows best.

Fath al-Qadir

Then the Almighty mentioned the group that takes revenge on those who wronged them, saying: **39- And those who, when they are wronged, defend themselves.** That is, they are wronged by those who wronged them unjustly. The Almighty mentioned these victorious ones in a context of praise, just as He mentioned forgiveness in times of anger in a context of praise, because humiliation to those who wrong is not among the characteristics of those to whom God has given honor, as He said: **To God belongs honor and to His Messenger and to the believers.** So, taking revenge in times of wrong is a virtue, just as forgiveness in times of anger is a virtue. Al-Nakha'i said: They hated to humiliate themselves, lest the foolish ones become bold toward them.

Tafsir al-Baghawi

39. And those who, when they are wronged, injustice and aggression, **take revenge,** they take revenge on their oppressors without transgressing. Ibn Zayd said: God divided the believers into two categories: One category pardons their oppressors, so He began by

Surat al-Shura 42:39

And those who, when they are wronged, defend themselves.

mentioning them, which is His statement: **(And when they become angry, they forgive)**, and one category takes revenge on their oppressors, and they are the ones mentioned in this verse.

Ibrahim said in this verse: They hated to be humiliated, but when they were able, they pardoned.

Ata' said: They are the believers whom the infidels expelled from Mecca and oppressed them, then God empowered them on earth until they were victorious over those who oppressed them. Then God mentioned the victory and said:

Tafsir al-Baidawi

39- **And those who, when they are wronged, defend themselves** based on what God has made for them, the hatred of humiliation, and it is their description of the inability of the forgiven with all the mothers of virtues, and it does not contradict their description of forgiveness, as it indicates the inability of the forgiven and the victorious to resist the opponent, and patience with the helpless is praiseworthy and with the victorious is blameworthy because it is a procedure and an enticement to the wrong, then after their description of victory to prevent the aggression.

Surat al-Shura 42:40

The recompense for an evil act is an evil act like it, but whoever pardons and makes reconciliation - his reward is due from God. Indeed, He does not like wrongdoers.

Tafsir al-Jalalayn

40 - **And the recompense for an evil act is an evil act like it** The second is called an evil act because of its similarity to the first in form, and this is clear in what is retribution for in terms of wounds. Some of them said: And if someone says to him, **May God disgrace you**, he will reply, **May God disgrace you. But whoever pardons his wrongdoer and restores the friendship between him and the one pardoned then his reward is due from God** meaning that God will inevitably reward him. **Indeed, He does not like the wrongdoers** meaning those who initiate the wrongdoing, so He will ordain His punishment for them.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And the recompense for an evil deed is an evil like it**. We have previously explained the meaning of that, and that it means: The recompense for the evil deed of the wrongdoer is his punishment with what God has made obligatory upon him. Even though it is a punishment from God that He has made obligatory upon him, it is still an offense to him. And evil is the evil deed, and that is similar to the statement of God, the Exalted, the Majestic, **And whoever brings evil will not be recompensed except with the like thereof**. (Al-An'am: 160) It has been said that the meaning of that is that the speaker makes the evil word obligatory with the like thereof.

It was mentioned that he said that: Yaqub told us that Abu Bishr told me: I heard Ibn Abi Nujayh say regarding His statement: **And the recompense for an evil act is an evil act like it**, he said: He says, **May God disgrace him**, and he says, **May God disgrace him**.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding His statement, **And the recompense for an evil is an evil like it**, he said: If someone insults you with an insult, insult him back with the same, without transgressing. Ibn Zayd used to say something about that: Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding **And those who, when they are wronged, take revenge** from the polytheists, "And the recompense for an evil is an evil like it. But whoever pardons and makes amends"... the verse, he did not command you to pardon them because he loved them. **And whoever retaliates after having been wronged - against those there is no blame**, then all of this was abrogated and he commanded him to wage jihad. So according to what Ibn Zayd said, the interpretation of the statement is: And the recompense for an evil from the polytheists to you is an evil like it

from you to them, if you pardon and make amends in the pardon, then your reward for your pardoning them is with God, for He does not like the disbelievers. This is based on his statement, like the statement of God, the Exalted, "But whoever has transgressed against you, transgress against him in proportion to his transgression against you. And fear God" **Al-Baqarah 2:194**. The one who said this has a point. However, what is correct in our view is that the verse should be taken literally unless it is transferred to the inner meaning, which must be accepted. And a ruling in a verse should not be ruled to have been abrogated except by a report that eliminates the excuse, or by an argument that must be accepted. His argument in his statement, **And the recompense for an evil act is an evil act like it**, has not been proven, that it refers to the polytheists and not the Muslims, nor that this verse was abrogated, so we accept it as such. And His statement: **But whoever pardons and makes reconciliation, his reward is due from God**. God, the Most High, says: Whoever pardons someone who has wronged him, and forgives him for it, and does not punish him for it, while he is able to punish him, seeking the pleasure of God, then his reward for pardoning him is due from God, and God will reward him according to His reward. **Indeed, He does not like the wrongdoers**. God, the Most High, says: God does not like the people of injustice who transgress against people and wrong them in ways other than what God has given them permission to do.

Tafsir al-Qurtubi

Second: The Almighty's saying: **And the recompense for an evil is an evil like it**. The scholars said: God divided the believers into two categories: a category that pardons the oppressor, so He began by mentioning them in His saying: **And when they become angry, they forgive**. And a category that takes revenge on their oppressor, then He explained the limit of taking revenge by saying: **And the recompense for an evil is an evil like it**. So he takes revenge on the one who wronged him without transgressing. Muqatil and Hisham ibn Hujayr said: This is for the one who has been wounded, so he takes revenge on the one who wounded him by retaliation, not by other insults or cursing. Al-Shafi'i, Abu Hanifa, and Sufyan said this. Sufyan said: Ibn Shubramah used to say: There is no one in Mecca like Hisham. Al-Shafi'i interpreted this verse to mean that a person can take from the wealth of the one who betrayed him the same as he betrayed him without his knowledge, and he cited as evidence for that "the saying of the Prophet, may God bless him and grant him peace, to Hind, the wife of Abu Sufyan: Take from his wealth what is sufficient for you and your children." So he permitted her to take that without his permission, and it has been mentioned. The discussion of this is completed in *Al-Baqarah*. Ibn Abi Nujayh said: It is based on the response to wounds. If he says: **May God disgrace him** or **May God curse him**, he should not say the same. He should not respond to slander with slander or to a lie with a lie. Al-Suddi said: God only praised the one who took revenge on someone who wronged him without aggression exceeding the amount that was done to him, meaning

Surat al-Shura 42:40

The recompense for an evil act is an evil act like it, but whoever pardons and makes reconciliation - his reward is due from God. Indeed, He does not like wrongdoers.

as the Arabs used to do. The retribution was called *evil* because it is in response to it. The first was evil in money or body, and this retaliation makes him feel bad with the same as well. All of this has already been completed in *Al-Baqarah*.

Third: The Almighty's saying: **But whoever pardons and makes reconciliation**, Ibn Abbas said: Whoever abandons retaliation and reconciles between himself and the oppressor by forgiving, **his reward is with God**, meaning that God will reward him for that. Muqatil said: So forgiveness is one of the righteous deeds, and sufficient has been mentioned in **Al Imran**, and praise be to God. Abu Nu'aym al-Hafiz narrated on the authority of Ali ibn al-Husayn **may God be pleased with them** who said: When the Day of Resurrection comes, a caller will call out, **Which of you is the best?** Some people will stand and it will be said, **Go to Paradise**. The angels will meet them and say, **Where are you going?** They will say, **To Paradise**. They will say, **Before the reckoning?** They will say, **Yes**. They will say, **Who are you?** They will say, **The best of you**. They will say, **And what was your best?** They will say, **When we were treated ignorantly, we were patient, when we were wronged, we pardoned**. They will say, **Enter Paradise, for excellent is the reward of the doers**. He mentioned the hadith, **Indeed, He does not like the wrongdoers**, meaning the one who initiates the wrongdoing. This was said by Sa'id ibn Jubayr. It was also said that He does not like the one who transgresses in retaliation and oversteps the bounds. This was said by Ibn 'Isa.

Tafsir Ibn Kathir

The Most High said: **And the recompense for an evil is an evil like it** like His Most High's saying: **But whoever has transgressed against you, transgress against him in proportion to his transgression against you** and His saying: **And if you punish, then punish with the equivalent of that with which you were afflicted** *verse*. So He legislated justice, which is retaliation, and encouraged excellence, which is forgiveness, like His Most High's saying: **And for wounds, there is retaliation; but whoever gives it in charity, it is an expiation for him** *verse*. For this reason He said here: **But whoever pardons and makes reconciliation, his reward is with God** meaning that it will not be lost with God, as is confirmed in the hadith: **And God does not increase a servant by forgiveness except in honor** *verse*. And His Most High said: **Indeed, He does not like the wrongdoers** meaning the aggressors, who are the ones who initiate the evil.

Then the Almighty said: **But whoever retaliates after being wronged - against them there is no blame**. That is, there is no blame upon them for retaliating against those who wronged them. Ibn Jarir said: Muhammad ibn Abdullah ibn Buzay' told us, Mu'adh ibn Mu'adh told us, Ibn 'Aun told us: I was asked about the vindication in the words of God Almighty: **And whoever retaliates after being wronged - against them there is**

no blame. Then 'Ali ibn Zayd ibn Jud'an told me on the authority of Umm Muhammad, his father's wife. Ibn 'Aun said: They claimed that she used to enter upon the Mother of the Believers, 'Aisha, may God be pleased with her. She said: The Mother of the Believers, may God be pleased with her, said: The Messenger of God, may God bless him and grant him peace, entered upon us and Zaynab bint Jahsh, may God be pleased with her, was with us. The Prophet, may God bless him and grant him peace, was doing something with his hand but did not notice her, so I moved his hand until I made him notice her and he stopped. Zaynab, may God be pleased with her, came and pushed Aisha, may God be pleased with her, so he forbade her, but she refused to stop. So he said to 'Aisha, may God be pleased with her, **Capture her**. So she cursed her and overpowered her. Zaynab, may God be pleased with her, went and came to 'Ali, may God be pleased with him, and said: Aisha is attacking you and doing things to you. Then Fatima, may God be pleased with her, came and the Prophet, may God bless him and grant him peace, said to her: *She..* "By the Lord of the Kaaba, your father's love." So she turned away and said to Ali **may God be pleased with him**: "I said to him (peace and blessings of God be upon him) such and such, and he said to me such and such." He said: "Ali came to the Prophet (peace and blessings of God be upon him) and spoke to him about that." This is how this chain of narration was reported. Ali ibn Zayd ibn Jud'an often mentions objectionable things in his narrations, and this is objectionable. The correct version is contrary to this chain of narration, as narrated by al-Nasa'i and Ibn Majah from the hadith of Khalid ibn Salamah al-Fafa', from Abdullah al-Bahi, from Urwah, who said: "Aisha **may God be pleased with her** said: I did not know until Zainab entered upon me without permission and she was angry, then she said to the Messenger of God (peace and blessings of God be upon him): 'It is enough for you that the daughter of Abu Bakr has turned her armor over for you, then she turned to me and I turned away from her, until the Prophet (peace and blessings of God be upon him) said: 'Go ahead and take revenge.' So I turned to her until I saw her saliva dry in her mouth and she was not responding to me at all. Then I saw the face of the Prophet (peace and blessings of God be upon him) beaming." This is the wording of al-Nasa'i.

Al-Bazzar said: Yusuf bin Musa told us, Abu Ghassan told us, Abu Al-Ahwas told us, on the authority of Abu Hamza, on the authority of Ibrahim, on the authority of Al-Aswad, on the authority of Aisha **may God be pleased with her**, who said: The Messenger of God (blessings and peace of God be upon him) said: **Whoever supplicates against the one who has wronged him has taken revenge**. At-Tirmidhi narrated it on the authority of Abu Al-Ahwas, on the authority of Abu Hamza, whose name is Maymun. Then he said: We do not know it except from his hadith, and he has spoken about it because of his memory. And the Almighty's statement: **The way means that hardship and suffering is only upon those who oppress people and transgress upon the earth without right** meaning that they initiate injustice against people, as it came in

the authentic hadith: **The two who slander each other shall not be blamed for what they say, but upon the aggressor is he who has not retaliated.** "For those is a painful punishment" meaning severe and painful.

Abu Bakr bin Abi Shaybah said: Al-Hasan bin Musa told us, Saeed bin Zaid, the brother of Hammad bin Zaid, told us, Uthman Al-Shaham told us, Muhammad bin Was' told us: I arrived in Mecca and there was a view of the Trench, so I took what I needed and he took me to Marwan bin Al-Muhallab, who was the governor of Basra. He said: What is your need, O Abu Abdullah? I said: My need is if I can be as the brother of Banu Adi was. He said: Who is the brother of Banu Adi? Al-Ala' ibn Ziyad said: He once appointed a friend of his to a job, so he wrote to him: As for what follows, if you are able to not spend the night unless your back is light, your stomach is empty, and your hands are clean of the blood and wealth of Muslims, then if you do that, then there will be no blame upon you: "The blame is only against those who wrong people and transgress upon the earth without right. Those will have a painful punishment." Marwan said: By God, he spoke the truth and advised. Then he said: What is your need, O Abu Abdullah? I said: My need is for you to join my family. He said: Yes. Narrated by Ibn Abi Hatim. Then when God Almighty condemned injustice and its people and prescribed retaliation, He said, urging people to pardon and forgive: **And for whoever is patient and forgives, meaning who is patient in the face of harm and conceals the bad, Indeed, that is of the matters worthy of determination.** Sa'id ibn Jubayr said: Meaning, it is of the matters that God has commanded, meaning it is of the matters that are to be praised and the praiseworthy deeds for which there is a great reward and beautiful praise.

Ibn Abi Hatim said: My father told us, Imran bin Musa al-Tarsusi told us, Musmad bin Yazid, the servant of al-Fudayl bin Ayyad, told us: I heard al-Fudayl bin Ayyad say: If a man comes to you complaining about another man, say: O my brother, forgive him, for forgiveness is closer to piety. If he says: My heart cannot bear forgiveness, but I will vindicate myself as God the Almighty has commanded me, then say to him: If you are good at vindicating yourself, then fine, otherwise return to the door of forgiveness, for it is a wide door. For whoever forgives and makes peace, his reward is with God. The one who forgives sleeps in his bed at night, and the one who vindicates turns things around.

Imam Ahmad said: Yahya, meaning Ibn Saeed Al-Qattan, narrated to us on the authority of Ibn Ajlan, Saeed narrated to us on the authority of Abu Hurairah, may God be pleased with him, who said: "A man insulted Abu Bakr, may God be pleased with him, while the Prophet, may God bless him and grant him peace, was sitting. The Prophet, may God bless him and grant him peace, began to admire and smile. When he repeated the insult, he responded to some of what he said, so the Prophet became angry and stood up. Abu Bakr, may God be pleased with him, caught up with him and said: 'O Messenger of God, he was insulting me while you were sitting, and when you responded to some of what he said, you became angry and stood up.' He said: 'There was an angel with you responding on your behalf, but when you responded to

some of what he said, Satan came, so I would not sit with Satan.' Then he said: 'O Abu Bakr, three things are all true: No servant is wronged and God overlooks it, except that God Almighty will honor him and grant him victory because of it. No man opens the door of giving, intending thereby to be kind, except that God will increase it for him in abundance. No man opens the door of asking, intending thereby to be kind, except that God Almighty will increase it for him in scarcity.'" Abu Dawud also narrated it on the authority of Abd Al-A'la Ibn Hammad on the authority of Sufyan Ibn Uyaynah. He said: Sufyan Ibn Isa narrated it. Both of them are on the authority of Muhammad ibn Ajlan, and he narrated it on the authority of Al-Layth on the authority of Saeed Al-Maqburi on the authority of Bashir ibn Al-Muharrir on the authority of Saeed ibn Al-Musayyab, with no chain of transmission. This hadith is extremely good in meaning, and it is appropriate for Al-Siddiq, may God be pleased with him.

Fath al-Qadir

But this waiting is conditional upon limiting oneself to what God has made for him and not exceeding it, as God the Almighty explained after this by saying: **40- And the recompense for an evil act is an evil act like it.** Thus God the Almighty explained that justice in revenge is limiting oneself to equality, and this appears to be general. Muqatil, Al-Shafi'i, Abu Hanifa, and Sufyan said: This is specific to the one who has been wounded, who takes revenge on the one who wounded him by means of retaliation, and no one else. Mujahid and Al-Suddi said: It is the response to the ugly one, if someone says, **May God disgrace you**, he says, **May God disgrace you**, without transgressing. Calling the recompense an evil act is either because it harms the one it befalls or by way of similarity due to their similarity in form. Then, when God, the Almighty, made clear that the recompense for evil is a just and permissible reward, He explained the virtue of forgiveness, saying: **But whoever pardons and makes reconciliation - his reward is due from God.** That is, whoever pardons the one who wronged him and reconciles between him and his oppressor through forgiveness, that is, God, the Almighty, will reward him for that. He left the reward vague to magnify His status and draw attention to His majesty. Muqatil said: **So pardon is one of the righteous deeds, and we have already explained this in Surah Al Imran.** Then God, the Almighty, mentioned the oppressors' abandonment of His love, which is the reason for victory and salvation, saying: **Indeed, He does not like the wrongdoers,** that is, those who initiate injustice. Muqatil said: "He means the one who initiates injustice, and Sa'id ibn Jubayr said the same. It was also said that He does not like the one who transgresses in retaliation and oversteps the bounds, because overstepping the bounds is injustice."

Tafsir al-Baghawi

40. And the recompense for an evil act is an evil act like it: [The recompense is called an evil act] even if it is not evil because they are similar in form.

Surat al-Shura 42:40

The recompense for an evil act is an evil act like it, but whoever pardons and makes reconciliation - his reward is due from God. Indeed, He does not like wrongdoers.

Muqatil said: It means retaliation for wounds and blood.

Mujahed and Al-Suddi said: It is the response to the ugly person. If he says: May God disgrace you, you say: May God disgrace you. And if he insults you, insult him in the same way without transgressing.

Sufyan ibn Uyaynah said: I asked Sufyan al-Thawri, "What is the meaning of the Almighty's saying: 'The recompense for an evil act is an evil act like it'?" He said: **That a man insults you and you insult him, or that he does something to you and you do something to him.** But I did not find anything in his statement, so I asked Hisham ibn Hujairah about this verse. He said: **If someone injures you, retaliation is due from him, but it does not mean that he insults you and you insult him.**

Then he mentioned forgiveness, saying: **But whoever pardons**, the one who wronged him, "and makes peace," by forgiving between himself and his wrongdoer, **his reward is due from God.** Al-Hasan said: When the Day of Resurrection comes, a caller will call out: **Whoever has a reward from God, let him stand.** No one will stand except the one who pardoned. Then he recited this verse: **Indeed, He does not like the wrongdoers.** Ibn Abbas said: Those who initiate wrongdoing.

Tafsir al-Baidawi

40- **And the recompense for an evil act is an evil act like it.** He called the second *evil* because of the duality, or because it harms the one who suffers from it. "But whoever pardons and makes peace" between himself and his enemy. **His reward is due from God** is a vague phrase indicating the enormity of the promise. **Indeed, He does not like the wrongdoers** who initiate evil and transgress in taking revenge.

Surat al-Shura 42:41

And whoever retaliates after being wronged - against them there is no way.

Tafsir al-Jalalayn

41 - **And whoever retaliates after being wronged** the wrong of the wrongdoer to him **there is no blame upon them** for them.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: **And whoever retaliates against those who wronged him after he was wronged, "against those there is no blame.** He says: Those who retaliate against them have no blame or harm against them, because they retaliated against them justly. And whoever takes his right from someone who is entitled to it, and does not transgress, is not wronged and will not be blamed. The people of interpretation differed regarding the meaning of this. Some of them said: It refers to everyone who retaliates against someone who wronged him, whether the wrongdoer is a Muslim or a disbeliever.

It was mentioned that he said that: Muhammad ibn Abdullah ibn Buzay' told me, he said: Mu'adh told us, he said: Ibn 'Aun told us, he said: I was asking about the verse **And for him who vindicates himself after being wronged...**, then 'Ali ibn Zayd ibn Jud'an told me, on the authority of Umm Muhammad, his father's wife. Ibn 'Aun said: They claimed that she used to enter upon the Mother of the Believers. She said: The Mother of the Believers said: "The Messenger of God, may God bless him and grant him peace, entered, and Zaynab bint Jahsh was with us. He started doing something with his hands, but did not notice her. I moved his hand until I made him notice her, so he stopped. Zaynab came and pushed Aisha away, but he forbade her, by my father, to stop. He said to Aisha: 'Captivate her.' So she cursed her and overpowered her. Zaynab went and came to 'Ali and said: 'Aisha is attacking you and doing things to you.' Then Fatimah came, and he said to her: 'By the Lord of the Ka'ba, she is the love of your father.' She turned away and said to 'Ali: 'I said such and such to him.' He said: 'And 'Ali came to the Prophet, may God bless him and grant him peace.'" So talk to him about it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **And for he who retaliates after being wronged...** the verse, he said: This is about scratching that occurs between people.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding the statement of God, **But whoever retaliates after being wronged - against them there is no blame,** he said: This is regarding what happens between people in terms of retaliation. If a man wrongs you, it is

not permissible for you to wrong him. Others said: Rather, it means retaliating against the polytheists, and he said: This is abrogated.

It was mentioned that he said that: Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement: **But whoever retaliates after being wronged - against them there is no blame,** he said: For whoever retaliates after being wronged among the believers, he has retaliated against the polytheists. This has been abrogated, and this is not in the case of the people of Islam, but in the case of the people of Islam about whom God Almighty said: **Repel evil with that which is better, then he between whom and you there was enmity will become as though he was a devoted friend.** (Fussilat 41:34) The correct statement is to say that it refers to everyone who retaliates against his oppressor, and the verse is decisive and not abrogated for the reason that was explained in the verse before it.

Tafsir al-Qurtubi

Fourth: The Almighty's saying: **And whoever retaliates after being wronged - against them there is no blame.** This is evidence that he has the right to exact it himself. This is divided into three categories: One: That it be retaliation for a body that a human being deserves, so there is no blame on him if he exacts it without aggression and his right is proven before the judges, but the imam reprimands him for ignoring it by retaliation because of the boldness in shedding blood. If his right is not proven before the judge, then there is no blame on him between him and God, and he is apparently required to do so and is held accountable and punished for his action. The second category: That it be the punishment of God Almighty in which no human being has a right, such as the punishment for adultery and cutting off the hand for theft. If that is not proven before a judge, then it is taken and he is punished for it. If it is proven before a judge, then he is examined. If it is cutting off for theft, then the punishment is dropped because of the loss of the limb that deserves amputation, and he is not required to do so because the discretionary punishment is discipline. If it is flogging, then the punishment is not dropped because of his transgression while its location remains, so he is taken by its ruling. The third category: That it is a right. If he has money, it is permissible for its owner to prevail over his right until he reaches it if he is someone who is knowledgeable about it. If he is not knowledgeable, then he should look into it. If he is able to reach it when demanding it, then he does not have the right to take it secretly. If he cannot reach it when demanding it because the one who has it denies it and does not have evidence to testify for him, then there are two schools of thought regarding the permissibility of him taking it secretly. One of them is that it is permissible, which is the opinion of Malik and al-Shafi'i. The second is that it is prohibited, which is the opinion of Abu Hanifa.

Tafsir Ibn Kathir

The Most High said: **And the recompense for an evil is**

And whoever retaliates after being wronged - against them there is no way.

an evil like it like His Most High's saying: **But whoever has transgressed against you, transgress against him in proportion to his transgression against you** and His saying: **And if you punish, then punish with the equivalent of that with which you were afflicted** *verse*. So He legislated justice, which is retaliation, and encouraged excellence, which is forgiveness, like His Most High's saying: **And for wounds, there is retaliation; but whoever gives it in charity, it is an expiation for him** *verse*. For this reason He said here: **But whoever pardons and makes reconciliation, his reward is with God** meaning that it will not be lost with God, as is confirmed in the hadith: **And God does not increase a servant by forgiveness except in honor** *verse*. And His Most High said: **Indeed, He does not like the wrongdoers** meaning the aggressors, who are the ones who initiate the evil.

Then the Almighty said: **But whoever retaliates after being wronged - against them there is no blame**. That is, there is no blame upon them for retaliating against those who wronged them. Ibn Jarir said: Muhammad ibn Abdullah ibn Buzay' told us, Mu'adh ibn Mu'adh told us, Ibn 'Aun told us: I was asked about the vindication in the words of God Almighty: **And whoever retaliates after being wronged - against them there is no blame**. Then 'Ali ibn Zayd ibn Jud'an told me on the authority of Umm Muhammad, his father's wife. Ibn 'Aun said: They claimed that she used to enter upon the Mother of the Believers, 'Aisha, may God be pleased with her. She said: The Mother of the Believers, may God be pleased with her, said: The Messenger of God, may God bless him and grant him peace, entered upon us and Zaynab bint Jahsh, may God be pleased with her, was with us. The Prophet, may God bless him and grant him peace, was doing something with his hand but did not notice her, so I moved his hand until I made him notice her and he stopped. Zaynab, may God be pleased with her, came and pushed Aisha, may God be pleased with her, so he forbade her, but she refused to stop. So he said to 'Aisha, may God be pleased with her, **Capture her**. So she cursed her and overpowered her. Zaynab, may God be pleased with her, went and came to 'Ali, may God be pleased with him, and said: Aisha is attacking you and doing things to you. Then Fatima, may God be pleased with her, came and the Prophet, may God bless him and grant him peace, said to her: *She*... "By the Lord of the Kaaba, your father's love." So she turned away and said to Ali **may God be pleased with him**: "I said to him (peace and blessings of God be upon him) such and such, and he said to me such and such." He said: "Ali came to the Prophet (peace and blessings of God be upon him) and spoke to him about that." This is how this chain of narration was reported. Ali ibn Zayd ibn Jud'an often mentions objectionable things in his narrations, and this is objectionable. The correct version is contrary to this chain of narration, as narrated by al-Nasa'i and Ibn Majah from the hadith of Khalid ibn Salamah al-Fafa', from Abdullah al-Bahi, from Urwah, who said: "Aisha **may God be pleased with her** said: I did not know until Zainab entered upon me without permission and she was angry, then she said to the Messenger of God (peace and blessings of God be upon him): 'It is enough for you that the

daughter of Abu Bakr has turned her armor over for you, then she turned to me and I turned away from her, until the Prophet (peace and blessings of God be upon him) said: 'Go ahead and take revenge.' So I turned to her until I saw her saliva dry in her mouth and she was not responding to me at all. Then I saw the face of the Prophet (peace and blessings of God be upon him) beaming." This is the wording of al-Nasa'i.

Al-Bazzar said: Yusuf bin Musa told us, Abu Ghassan told us, Abu Al-Ahwas told us, on the authority of Abu Hamza, on the authority of Ibrahim, on the authority of Al-Aswad, on the authority of Aisha **may God be pleased with her**, who said: The Messenger of God (blessings and peace of God be upon him) said: **Whoever supplicates against the one who has wronged him has taken revenge**. At-Tirmidhi narrated it on the authority of Abu Al-Ahwas, on the authority of Abu Hamza, whose name is Maymun. Then he said: We do not know it except from his hadith, and he has spoken about it because of his memory. And the Almighty's statement: **The way means that hardship and suffering is only upon those who oppress people and transgress upon the earth without right** meaning that they initiate injustice against people, as it came in the authentic hadith: **The two who slander each other shall not be blamed for what they say, but upon the aggressor is he who has not retaliated**. "For those is a painful punishment" meaning severe and painful.

Abu Bakr bin Abi Shaybah said: Al-Hasan bin Musa told us, Saeed bin Zaid, the brother of Hammad bin Zaid, told us, Uthman Al-Shaham told us, Muhammad bin Was' told us: I arrived in Mecca and there was a view of the Trench, so I took what I needed and he took me to Marwan bin Al-Muhallab, who was the governor of Basra. He said: What is your need, O Abu Abdullah? I said: My need is if I can be as the brother of Banu Adi was. He said: Who is the brother of Banu Adi? Al-Ala' ibn Ziyad said: He once appointed a friend of his to a job, so he wrote to him: As for what follows, if you are able to not spend the night unless your back is light, your stomach is empty, and your hands are clean of the blood and wealth of Muslims, then if you do that, then there will be no blame upon you: "The blame is only against those who wrong people and transgress upon the earth without right. Those will have a painful punishment." Marwan said: By God, he spoke the truth and advised. Then he said: What is your need, O Abu Abdullah? I said: My need is for you to join my family. He said: Yes. Narrated by Ibn Abi Hatim. Then when God Almighty condemned injustice and its people and prescribed retaliation, He said, urging people to pardon and forgive: **And for whoever is patient and forgives**, meaning who is patient in the face of harm and conceals the bad, **Indeed, that is of the matters worthy of determination**. Sa'id ibn Jubayr said: Meaning, it is of the matters that God has commanded, meaning it is of the matters that are to be praised and the praiseworthy deeds for which there is a great reward and beautiful praise.

Ibn Abi Hatim said: My father told us, Imran bin Musa al-Tarsusi told us, Musmad bin Yazid, the servant of al-Fudayl bin Ayyad, told us: I heard al-Fudayl bin Ayyad say: If a man comes to you complaining about

another man, say: O my brother, forgive him, for forgiveness is closer to piety. If he says: My heart cannot bear forgiveness, but I will vindicate myself as God the Almighty has commanded me, then say to him: If you are good at vindicating yourself, then fine, otherwise return to the door of forgiveness, for it is a wide door. For whoever forgives and makes peace, his reward is with God. The one who forgives sleeps in his bed at night, and the one who vindicates turns things around.

Imam Ahmad said: Yahya, meaning Ibn Saeed Al-Qattan, narrated to us on the authority of Ibn Ajan, Saeed narrated to us on the authority of Abu Hurairah, may God be pleased with him, who said: "A man insulted Abu Bakr, may God be pleased with him, while the Prophet, may God bless him and grant him peace, was sitting. The Prophet, may God bless him and grant him peace, began to admire and smile. When he repeated the insult, he responded to some of what he said, so the Prophet became angry and stood up. Abu Bakr, may God be pleased with him, caught up with him and said: 'O Messenger of God, he was insulting me while you were sitting, and when you responded to some of what he said, you became angry and stood up.' He said: 'There was an angel with you responding on your behalf, but when you responded to some of what he said, Satan came, so I would not sit with Satan.' Then he said: 'O Abu Bakr, three things are all true: No servant is wronged and God overlooks it, except that God Almighty will honor him and grant him victory because of it. No man opens the door of giving, intending thereby to be kind, except that God will increase it for him in abundance. No man opens the door of asking, intending thereby to be kind, except that God Almighty will increase it for him in scarcity.'" Abu Dawud also narrated it on the authority of Abd Al-A'la Ibn Hammad on the authority of Sufyan Ibn Uyaynah. He said: Sufyan Ibn Isa narrated it. Both of them are on the authority of Muhammad ibn Ajan, and he narrated it on the authority of Al-Layth on the authority of Saeed Al-Maqburi on the authority of Bashir ibn Al-Muharrir on the authority of Saeed ibn Al-Musayyab, with no chain of transmission. This hadith is extremely good in meaning, and it is appropriate for Al-Siddiq, may God be pleased with him.

Fath al-Qadir

41- **And for him who retaliates after being wronged** is a verbal noun added to the object: meaning after the oppressor has wronged him, and the lam is the lam of initiation. Ibn Atiyyah said: It is the lam of the oath, and the first is more appropriate. And *min* is the conditional and its answer **for those there is no way** with regard to accountability and punishment, and it is permissible for *min* to be the relative and the fa' entered into its answer to liken the relative to the conditional, and the first is more appropriate.

Tafsir al-Baghawi

41. **And whoever retaliates after being wronged**, meaning after the wrongdoer has wronged him, *they*,

meaning the victorious ones, **will have no blame upon them**, with regard to punishment or accountability.

Tafsir al-Baidawi

41- **And for he who retaliates after being wronged** after he was wronged, and it was read as such. **There is no way against them** with reprimand and punishment.

Surat al-Shura 42:42

The way is only against those who oppress people and commit injustice upon the earth without right. Those will have a painful punishment.

Surat al-Shura 42:42

The way is only against those who oppress people and commit injustice upon the earth without right. Those will have a painful punishment.

Tafsir al-Jalalayn

42 - **The path is only against those who oppress people and transgress** they work in the land without right with sins **for those there is a painful punishment** painful

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **The path is only against those who wrong people.** God Almighty says: The path for you, O people, is only against those who transgress against people unjustly and aggressively, by punishing them for their injustice, not against those who take revenge on those who wronged them and take their right from them.

And His statement: **And they transgress upon the earth without right** means: And they transgress upon the earth the limit that their Lord has permitted them to do, to what He has not permitted them to do, and they spread corruption therein without right. **Those will have a painful punishment** means: So those who oppress people and transgress upon the earth without right will have a painful punishment from God on the Day of Resurrection in Hell.

Tafsir al-Qurtubi

Sixth: The Almighty's statement: **The way is only against those who wrong people** meaning by their aggression against them, according to the majority of scholars. Ibn Jurayj said: meaning they wrong them by polytheism that is contrary to their religion, **and transgress upon the earth without right** meaning in lives and wealth, according to the majority. Muqatil said: Their transgression is their work of sins. Abu Malik said: It is what the infidels of Quraysh hope will be in Mecca a religion other than Islam. On this basis, Ibn Zayd said: All of this was abrogated by jihad, and this is specifically for the polytheists. Qatadah said: It is general, and this is what the apparent meaning of the statement indicates, and we have explained it, and praise be to God.

Seventh: Ibn al-Arabi said: This verse is in contrast to the previous verse in *Bara'ah*, which is His statement, **There is no way against the doers of good** (al-Tawbah 9:91). Just as God denied the way for those who do good, so too He denied it for those who do wrong, and He has completed the explanation of the two sections.

Eighth: Our scholars differed regarding the ruler who imposes a certain sum of money on the people of a country and takes it from them and they pay it according to their wealth. Is it permissible for someone who is able to free himself from that to do so, and if he is freed, then the rest of the people of the country are to take the full amount imposed on them? It was said: No, and this is the opinion of Sahnun, one of our scholars. It was also said: Yes, he is entitled to that if he is able to free himself, and this is what Abu Ja'far Ahmad ibn Nasr al-Dawudi and then al-Maliki held. He said: This is indicated by Malik's statement regarding the one who collects a sheep from the sheep of one of his companions, and there is not a minimum amount in all of them, that it is an injustice to the one for whom it is taken and he has no claim against his companions for anything. He said: I do not accept what was narrated from Sahnun, because there is no example in injustice, and no one is obligated to involve himself in injustice for fear of doubling the injustice to others, and God Almighty says: **The path is only against those who wrong people.**

Ninth, the scholars differed regarding the analysis. Ibn al-Musayyab did not permit anyone to take possession of his honor or wealth. Sulayman ibn Yasar and Muhammad ibn Sirin permitted possession of his honor and wealth. Malik saw the permissibility of wealth but not his honor. Ibn al-Qasim and Ibn Wahb narrated from Malik that he was asked about the statement of Saeed ibn al-Musayyab, **I do not permit anyone**, and he said, **That varies.** So I said to him, **O Abu Abdullah, what if a man gives another a loan and he perishes and cannot repay it?** He said, **I think he should permit it, and that is better in my opinion, because God the Most High says, 'Those who listen to speech and follow the best of it.'** (al-Zumar 39:18) So it was said to him, **Does a man wrong another?** He said: I do not see that. In my opinion, it contradicts the first. God Almighty says: **The way is only against those who wrong people** (al-Tawbah 9:91), and He Almighty says: **There is no way against the doers of good.** So I do not see that He should absolve him of his injustice. Ibn al-Arabi said: So there are three opinions on the issue: One of them is that he does not make it permissible under any circumstances, said by Saeed bin al-Musayyab. The second is that he makes it permissible, said by Muhammad bin Sirin. The third is that if it is money, he makes it permissible, and if it is oppression, he does not make it permissible, and this is the opinion of Malik. The first view is that he does not make permissible what God has forbidden, so it is like changing the ruling of God. The second view is that it is his right, so he can drop it just as his blood and honor are dropped. The third view, which Malik chose, is that if a man is overcome by his refusal to pay your right, it is kind to him to release him, and if he is an oppressor, it is right not to leave him lest the oppressors be deceived and indulge in their ugly actions. In Sahih Muslim, the long hadith of Abu al-Yusr is in which he said to his creditor: Come out to me, for I know where you are. So he came out, and he said: What made you You hid from me? He said: By God, I will tell you something and not lie to you. I fear,

by God, that I will tell you something and lie to you, and that I will make a promise and then break it. I was a companion of the Messenger of God, may God bless him and grant him peace, and by God, I was in financial difficulty. I said: By God? He said: God. He said: So a piece of paper was brought to me and he erased it and said: If you find something to pay, then pay it, otherwise you are absolved. He mentioned the hadith. Ibn al-Arabi said: This applies to a living person who is expected to pay due to the integrity of the pledge and the hope of being forgiven, so how about a dead person who has no absolution or pledge with him?

Tenth: Some scholars said: If someone commits an injustice and his money is taken, he only gets the reward for what was withheld from him until his death, then the reward goes to his heirs, and so on to the last of them, because the money goes to the heir after him. Abu Ja'far al-Dawudi al-Maliki said: This is correct in terms of consideration. According to this statement, if the oppressor dies before the one he oppressed and does not leave anything, or leaves something in which his heirs do not know of any injustice, then the claim of the oppressed does not pass to the heirs of the oppressor, because the oppressor does not have anything left that the heirs of the oppressed are entitled to.

Tafsir Ibn Kathir

The Most High said: **And the recompense for an evil is an evil like it** like His Most High's saying: **But whoever has transgressed against you, transgress against him in proportion to his transgression against you** and His saying: **And if you punish, then punish with the equivalent of that with which you were afflicted** *verse*. So He legislated justice, which is retaliation, and encouraged excellence, which is forgiveness, like His Most High's saying: **And for wounds, there is retaliation; but whoever gives it in charity, it is an expiation for him** *verse*. For this reason He said here: **But whoever pardons and makes reconciliation, his reward is with God** meaning that it will not be lost with God, as is confirmed in the hadith: **And God does not increase a servant by forgiveness except in honor** *verse*. And His Most High said: **Indeed, He does not like the wrongdoers** meaning the aggressors, who are the ones who initiate the evil.

Then the Almighty said: **But whoever retaliates after being wronged - against them there is no blame**. That is, there is no blame upon them for retaliating against those who wronged them. Ibn Jarir said: Muhammad ibn Abdullah ibn Buzay' told us, Mu'adh ibn Mu'adh told us, Ibn 'Aun told us: I was asked about the vindication in the words of God Almighty: **And whoever retaliates after being wronged - against them there is no blame**. Then 'Ali ibn Zayd ibn Jud'an told me on the authority of Umm Muhammad, his father's wife. Ibn 'Aun said: They claimed that she used to enter upon the Mother of the Believers, 'Aisha, may God be pleased with her. She said: The Mother of the Believers, may God be pleased with her, said: The Messenger of God, may God bless him and grant him peace, entered upon us and Zaynab bint Jahsh, may

God be pleased with her, was with us. The Prophet, may God bless him and grant him peace, was doing something with his hand but did not notice her, so I moved his hand until I made him notice her and he stopped. Zaynab, may God be pleased with her, came and pushed Aisha, may God be pleased with her, so he forbade her, but she refused to stop. So he said to 'Aisha, may God be pleased with her, **Capture her**. So she cursed her and overpowered her. Zaynab, may God be pleased with her, went and came to 'Ali, may God be pleased with him, and said: Aisha is attacking you and doing things to you. Then Fatima, may God be pleased with her, came and the Prophet, may God bless him and grant him peace, said to her: *She...* "By the Lord of the Kaaba, your father's love." So she turned away and said to Ali **may God be pleased with him**: "I said to him (peace and blessings of God be upon him) such and such, and he said to me such and such." He said: "Ali came to the Prophet (peace and blessings of God be upon him) and spoke to him about that." This is how this chain of narration was reported. Ali ibn Zayd ibn Jud'an often mentions objectionable things in his narrations, and this is objectionable. The correct version is contrary to this chain of narration, as narrated by al-Nasa'i and Ibn Majah from the hadith of Khalid ibn Salamah al-Fafa', from Abdullah al-Bahi, from Urwah, who said: "Aisha **may God be pleased with her** said: I did not know until Zainab entered upon me without permission and she was angry, then she said to the Messenger of God (peace and blessings of God be upon him): 'It is enough for you that the daughter of Abu Bakr has turned her armor over for you, then she turned to me and I turned away from her, until the Prophet (peace and blessings of God be upon him) said: 'Go ahead and take revenge.' So I turned to her until I saw her saliva dry in her mouth and she was not responding to me at all. Then I saw the face of the Prophet (peace and blessings of God be upon him) beaming." This is the wording of al-Nasa'i.

Al-Bazzar said: Yusuf bin Musa told us, Abu Ghassan told us, Abu Al-Ahwas told us, on the authority of Abu Hamza, on the authority of Ibrahim, on the authority of Al-Aswad, on the authority of Aisha **may God be pleased with her**, who said: The Messenger of God (blessings and peace of God be upon him) said: **Whoever supplicates against the one who has wronged him has taken revenge**. At-Tirmidhi narrated it on the authority of Abu Al-Ahwas, on the authority of Abu Hamza, whose name is Maymun. Then he said: We do not know it except from his hadith, and he has spoken about it because of his memory. And the Almighty's statement: **The way means that hardship and suffering is only upon those who oppress people and transgress upon the earth without right** meaning that they initiate injustice against people, as it came in the authentic hadith: **The two who slander each other shall not be blamed for what they say, but upon the aggressor is he who has not retaliated**. "For those is a painful punishment" meaning severe and painful.

Abu Bakr bin Abi Shaybah said: Al-Hasan bin Musa told us, Saeed bin Zaid, the brother of Hammad bin Zaid, told us, Uthman Al-Shaham told us, Muhammad bin Was' told us: I arrived in Mecca and there was a view of the Trench, so I took what I needed and he took me to Marwan bin Al-Muhallab, who was the governor of Basra. He said: What is your need, O Abu

Surat al-Shura 42:42

The way is only against those who oppress people and commit injustice upon the earth without right. Those will have a painful punishment.

Abdullah? I said: My need is if I can be as the brother of Banu Adi was. He said: Who is the brother of Banu Adi? Al-Ala' ibn Ziyad said: He once appointed a friend of his to a job, so he wrote to him: As for what follows, if you are able to not spend the night unless your back is light, your stomach is empty, and your hands are clean of the blood and wealth of Muslims, then if you do that, then there will be no blame upon you: "The blame is only against those who wrong people and transgress upon the earth without right. Those will have a painful punishment." Marwan said: By God, he spoke the truth and advised. Then he said: What is your need, O Abu Abdullah? I said: My need is for you to join my family. He said: Yes. Narrated by Ibn Abi Hatim. Then when God Almighty condemned injustice and its people and prescribed retaliation, He said, urging people to pardon and forgive: **And for whoever is patient and forgives**, meaning who is patient in the face of harm and conceals the bad, **Indeed, that is of the matters worthy of determination**. Sa'id ibn Jubayr said: Meaning, it is of the matters that God has commanded, meaning it is of the matters that are to be praised and the praiseworthy deeds for which there is a great reward and beautiful praise.

Ibn Abi Hatim said: My father told us, Imran bin Musa al-Tarsusi told us, Musmad bin Yazid, the servant of al-Fudayl bin Ayyad, told us: I heard al-Fudayl bin Ayyad say: If a man comes to you complaining about another man, say: O my brother, forgive him, for forgiveness is closer to piety. If he says: My heart cannot bear forgiveness, but I will vindicate myself as God the Almighty has commanded me, then say to him: If you are good at vindicating yourself, then fine, otherwise return to the door of forgiveness, for it is a wide door. For whoever forgives and makes peace, his reward is with God. The one who forgives sleeps in his bed at night, and the one who vindicates turns things around.

Imam Ahmad said: Yahya, meaning Ibn Saeed Al-Qattan, narrated to us on the authority of Ibn Ajjan, Saeed narrated to us on the authority of Abu Hurairah, may God be pleased with him, who said: "A man insulted Abu Bakr, may God be pleased with him, while the Prophet, may God bless him and grant him peace, was sitting. The Prophet, may God bless him and grant him peace, began to admire and smile. When he repeated the insult, he responded to some of what he said, so the Prophet became angry and stood up. Abu Bakr, may God be pleased with him, caught up with him and said: 'O Messenger of God, he was insulting me while you were sitting, and when you responded to some of what he said, you became angry and stood up.' He said: 'There was an angel with you responding on your behalf, but when you responded to some of what he said, Satan came, so I would not sit with Satan.' Then he said: 'O Abu Bakr, three things are all true: No servant is wronged and God overlooks it, except that God Almighty will honor him and grant him victory because of it. No man opens the door of giving, intending thereby to be kind, except that God will increase it for him in abundance. No man opens the door of asking, intending thereby to be kind, except

that God Almighty will increase it for him in scarcity.'" Abu Dawud also narrated it on the authority of Abd Al-A'la Ibn Hammad on the authority of Sufyan Ibn Uyaynah. He said: Sufyan Ibn Isa narrated it. Both of them are on the authority of Muhammad ibn Ajjan, and he narrated it on the authority of Al-Layth on the authority of Saeed Al-Maqburi on the authority of Bashir ibn Al-Muharrir on the authority of Saeed ibn Al-Musayyab, with no chain of transmission. This hadith is extremely good in meaning, and it is appropriate for Al-Siddiq, may God be pleased with him.

Fath al-Qadir

When God, the Almighty, denied the path to those who retaliated after being wronged, He explained who the path is against, saying: 42- **The path is only against those who wrong people** meaning, they transgress against them from the beginning. This is what most people said. Ibn Jurayj said: This is what they wrong them with polytheism that is contrary to their religion. **And commit transgressions upon the earth without right** meaning, they act with people and wealth without right. This is what most people said. Muqatil said: Their work with sins has made them miserable. It was also said that they act arrogantly and tyrannically. Abu Malik said: It is what the people of Mecca hope will be in Mecca other than Islam as a religion. The reference in His statement: *Those* is to those who wrong people, and it is the subject, and its predicate is **For them is a painful punishment** meaning, for them because of this, they will have a very painful punishment.

Tafsir al-Baghawi

42. **The path is only against those who wrong people** - they begin with injustice, **and transgress upon the earth without right** - they commit sins therein. **For them is a painful punishment**.

Tafsir al-Baidawi

42- **The path is only against those who wrong people** who begin by harming them and demanding what they do not deserve out of force against them. "And transgress upon the earth without right. Those will have a painful punishment" for their injustice and transgression.

Surat al-Shura 42:43

And whoever is patient and forgives - indeed, that is of the matters [worthy] of determination.

Tafsir al-Jalalayn

43 - **And for him who is patient** how will he be victorious **and forgives** transgresses **indeed, that** patience and transgression **is for him who has determined matters** their determinations in the sense of the requirements of the Sharia.

Tafsir al-Suyuti

Tafsir al-Tabari

And God Almighty says: But whoever is patient in the face of the wrong done to him, and forgives the wrongdoer for his crime against him, and does not take revenge on him while he is able to take revenge, seeking the pleasure of God and His great reward - **Indeed, that is of the matters [worthy of] determination.** He says: His patience in that and His forgiveness of the sin of the wrongdoer is of the matters worthy of determination that He has urged His servants to do, and He has determined for them to act upon.

Tafsir al-Qurtubi

Eleventh: The Almighty's saying: **And for him who is patient and forgives**, meaning is patient in the face of harm, and *forgives* means abandons seeking revenge for the sake of God Almighty. This is what Muslim was wronged about. It is narrated that a man insulted another man in the assembly of Al-Hassan, may God have mercy on him. The one who was insulted would hold back his anger and sweat, so he would wipe away the sweat. Then he stood up and recited this verse, and Al-Hassan said: **By God, he understood it and understood it, for the ignorant have wasted it.** In short, forgiveness is recommended, but the matter may be reversed in some cases, and abandoning forgiveness becomes recommended, as mentioned above, when there is a need to stop the increase of aggression and cut off the source of harm. "There is something from the Prophet, may God's prayers and peace be upon him, which indicates this, which is that Zainab made Aisha, may God be pleased with them both, hear it in his presence, and he used to forbid her, but she would not stop. So he said to Aisha: "Go ahead and seek revenge." Muslim included it in his Sahih with the same meaning. It was said: (*Patience*) from sins and concealing faults **Indeed, that is of the matters of resolve** meaning of the resolve of God that He commanded, and it was said of the resolve of the right that He was guided to. Al-Kalbi and Al-Farra' mentioned that this verse was revealed about Abu Bakr Al-Siddiq, may God be pleased with him, along with three verses before it. Some of the Ansar had insulted him, so he responded to him and then stopped. These are the Medinan verses of this surah. It was

said: These verses are about the polytheists, and this was at the beginning of Islam before the command to fight, then the verse of fighting abrogated it. This is the saying of Ibn Zayd, and it was mentioned before. In the interpretation of Ibn Abbas: **(And whoever retaliates after being wronged)** meaning Hamza bin Abdul Muttalib, Ubaidah, Ali, and all the Muhajireen, may God be pleased with them. **For those there is no blame** meaning Hamza bin Abdul Muttalib, Ubaidah, and Ali, may God be pleased with them all. **The blame is only against those who wrong people** meaning Utbah bin Rabi'ah, Shaibah bin Rabi'ah, Al-Walid bin Utbah, Abu Jahl, Al-Aswad, and all of the polytheists who fought on the day of Badr. **And they seek...** On the earth, **meaning injustice and disbelief**, "those will have a painful punishment," **and whoever is patient and forgives**, meaning Abu Bakr, Umar, Abu Ubaidah ibn al-Jarrah, Mus'ab ibn Umair, and all the people of Badr, may God be pleased with them all, **that is of the matters [worthy of] determination**, as they accepted the ransom and were patient in the face of the harm.

Tafsir Ibn Kathir

The Most High said: **And the recompense for an evil is an evil like it** like His Most High's saying: **But whoever has transgressed against you, transgress against him in proportion to his transgression against you** and His saying: **And if you punish, then punish with the equivalent of that with which you were afflicted** *verse*. So He legislated justice, which is retaliation, and encouraged excellence, which is forgiveness, like His Most High's saying: **And for wounds, there is retaliation; but whoever gives it in charity, it is an expiation for him** *verse*. For this reason He said here: **But whoever pardons and makes reconciliation, his reward is with God** meaning that it will not be lost with God, as is confirmed in the hadith: **And God does not increase a servant by forgiveness except in honor** *verse*. And His Most High said: **Indeed, He does not like the wrongdoers** meaning the aggressors, who are the ones who initiate the evil.

Then the Almighty said: **But whoever retaliates after being wronged - against them there is no blame.** That is, there is no blame upon them for retaliating against those who wronged them. Ibn Jarir said: Muhammad ibn Abdullah ibn Buzay' told us, Mu'adh ibn Mu'adh told us, Ibn 'Aun told us: I was asked about the vindication in the words of God Almighty: **And whoever retaliates after being wronged - against them there is no blame.** Then 'Ali ibn Zayd ibn Jud'an told me on the authority of Umm Muhammad, his father's wife. Ibn 'Aun said: They claimed that she used to enter upon the Mother of the Believers, 'Aisha, may God be pleased with her. She said: The Mother of the Believers, may God be pleased with her, said: The Messenger of God, may God bless him and grant him peace, entered upon us and Zaynab bint Jahsh, may God be pleased with her, was with us. The Prophet, may God bless him and grant him peace, was doing something with his hand but did not notice her, so I moved his hand until I made him notice her and he stopped. Zaynab, may God be pleased with her, came and pushed Aisha, may God be pleased with her, so

And whoever is patient and forgives - indeed, that is of the matters [worthy] of determination.

he forbade her, but she refused to stop. So he said to 'Aisha, may God be pleased with her, **Capture her**. So she cursed her and overpowered her. Zaynab, may God be pleased with her, went and came to 'Ali, may God be pleased with him, and said: Aisha is attacking you and doing things to you. Then Fatima, may God be pleased with her, came and the Prophet, may God bless him and grant him peace, said to her: *She...* "By the Lord of the Kaaba, your father's love." So she turned away and said to Ali **may God be pleased with him**: "I said to him (peace and blessings of God be upon him) such and such, and he said to me such and such." He said: "Ali came to the Prophet (peace and blessings of God be upon him) and spoke to him about that." This is how this chain of narration was reported. Ali ibn Zayd ibn Jud'an often mentions objectionable things in his narrations, and this is objectionable. The correct version is contrary to this chain of narration, as narrated by al-Nasa'i and Ibn Majah from the hadith of Khalid ibn Salamah al-Fafa', from Abdullah al-Bahi, from Urwah, who said: "Aisha **may God be pleased with her** said: I did not know until Zainab entered upon me without permission and she was angry, then she said to the Messenger of God (peace and blessings of God be upon him): 'It is enough for you that the daughter of Abu Bakr has turned her armor over for you, then she turned to me and I turned away from her, until the Prophet (peace and blessings of God be upon him) said: 'Go ahead and take revenge.' So I turned to her until I saw her saliva dry in her mouth and she was not responding to me at all. Then I saw the face of the Prophet (peace and blessings of God be upon him) beaming." This is the wording of al-Nasa'i.

Al-Bazzar said: Yusuf bin Musa told us, Abu Ghassan told us, Abu Al-Ahwas told us, on the authority of Abu Hamza, on the authority of Ibrahim, on the authority of Al-Aswad, on the authority of Aisha **may God be pleased with her**, who said: The Messenger of God (blessings and peace of God be upon him) said: **Whoever supplicates against the one who has wronged him has taken revenge**. At-Tirmidhi narrated it on the authority of Abu Al-Ahwas, on the authority of Abu Hamza, whose name is Maymun. Then he said: We do not know it except from his hadith, and he has spoken about it because of his memory. And the Almighty's statement: **The way means that hardship and suffering is only upon those who oppress people and transgress upon the earth without right** meaning that they initiate injustice against people, as it came in the authentic hadith: **The two who slander each other shall not be blamed for what they say, but upon the aggressor is he who has not retaliated**. "For those is a painful punishment" meaning severe and painful.

Abu Bakr bin Abi Shaybah said: Al-Hasan bin Musa told us, Saeed bin Zaid, the brother of Hammad bin Zaid, told us, Uthman Al-Shaham told us, Muhammad bin Was' told us: I arrived in Mecca and there was a view of the Trench, so I took what I needed and he took me to Marwan bin Al-Muhallab, who was the governor of Basra. He said: What is your need, O Abu Abdullah? I said: My need is if I can be as the brother of Banu Adi was. He said: Who is the brother of Banu Adi? Al-Ala' ibn Ziyad said: He once appointed a friend of his to a job, so he wrote to him: As for what follows,

if you are able to not spend the night unless your back is light, your stomach is empty, and your hands are clean of the blood and wealth of Muslims, then if you do that, then there will be no blame upon you: "The blame is only against those who wrong people and transgress upon the earth without right. Those will have a painful punishment." Marwan said: By God, he spoke the truth and advised. Then he said: What is your need, O Abu Abdullah? I said: My need is for you to join my family. He said: Yes. Narrated by Ibn Abi Hatim. Then when God Almighty condemned injustice and its people and prescribed retaliation, He said, urging people to pardon and forgive: **And for whoever is patient and forgives**, meaning who is patient in the face of harm and conceals the bad, **Indeed, that is of the matters worthy of determination**. Sa'id ibn Jubayr said: Meaning, it is of the matters that God has commanded, meaning it is of the matters that are to be praised and the praiseworthy deeds for which there is a great reward and beautiful praise.

Ibn Abi Hatim said: My father told us, Imran bin Musa al-Tarsusi told us, Musmad bin Yazid, the servant of al-Fudayl bin Ayyad, told us: I heard al-Fudayl bin Ayyad say: If a man comes to you complaining about another man, say: O my brother, forgive him, for forgiveness is closer to piety. If he says: My heart cannot bear forgiveness, but I will vindicate myself as God the Almighty has commanded me, then say to him: If you are good at vindicating yourself, then fine, otherwise return to the door of forgiveness, for it is a wide door. For whoever forgives and makes peace, his reward is with God. The one who forgives sleeps in his bed at night, and the one who vindicates turns things around.

Imam Ahmad said: Yahya, meaning Ibn Saeed Al-Qattan, narrated to us on the authority of Ibn Ajjan, Saeed narrated to us on the authority of Abu Hurairah, may God be pleased with him, who said: "A man insulted Abu Bakr, may God be pleased with him, while the Prophet, may God bless him and grant him peace, was sitting. The Prophet, may God bless him and grant him peace, began to admire and smile. When he repeated the insult, he responded to some of what he said, so the Prophet became angry and stood up. Abu Bakr, may God be pleased with him, caught up with him and said: 'O Messenger of God, he was insulting me while you were sitting, and when you responded to some of what he said, you became angry and stood up.' He said: 'There was an angel with you responding on your behalf, but when you responded to some of what he said, Satan came, so I would not sit with Satan.' Then he said: 'O Abu Bakr, three things are all true: No servant is wronged and God overlooks it, except that God Almighty will honor him and grant him victory because of it. No man opens the door of giving, intending thereby to be kind, except that God will increase it for him in abundance. No man opens the door of asking, intending thereby to be kind, except that God Almighty will increase it for him in scarcity.'" Abu Dawud also narrated it on the authority of Abd Al-A'la Ibn Hammad on the authority of Sufyan Ibn Uyaynah. He said: Sufyan Ibn Isa narrated it. Both of them are on the authority of Muhammad ibn Ajjan, and he narrated it on the authority of Al-Layth on the

authority of Saeed Al-Maqburi on the authority of Bashir ibn Al-Muharrir on the authority of Saeed ibn Al-Musayyab, with no chain of transmission. This hadith is extremely good in meaning, and it is appropriate for Al-Siddiq, may God be pleased with him.

Fath al-Qadir

Then the Almighty encouraged patience and forgiveness, saying: 43- **And for him who is patient and forgives** meaning he is patient with the harm and forgives the one who wronged him and does not retaliate. The discussion of this lam and min is like the discussion of **and for him who retaliates**, *that* patience and forgiveness **is for him who has resolved upon matters** meaning that that is from him, so it was deleted because it is clear, as in their saying:

Butter is one dirham

Muqatil said: It is one of the things that God has commanded. Al-Zajjaj said: The patient will be rewarded for his patience, so the desire for reward is a more perfect resolve. Ibn Zayd said: All of this was abrogated by jihad and that it is specific to the polytheists. Qatada said: It is general, and it is apparent from the Qur'anic structure: **And he whom God sends astray - for him there is no protector after Him** meaning, he has no one to follow his guidance and support him. The apparent meaning of the verse is general. It was said that it is specific to the one who turned away from the Prophet (peace and blessings of God be upon him) and did not act upon what he called him to of belief in God and acting upon what he legislated, but the first is more appropriate.

Ahmad, Ibn Rahawayh, Ibn Mani', Abd ibn Humayd, Al-Hakim At-Tirmidhi, Abu Ya'la, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh and Al-Hakim narrated on the authority of Ali ibn Abi Talib who said: Shall I not tell you of the best verse in the Book of God, which the Messenger of God (peace and blessings of God be upon him) narrated to us: "And whatever strikes you of disaster - it is for what your hands have earned. But He pardons much." And I will explain it to you, Ali: Whatever strikes you of sickness, punishment or affliction in this world - it is for what your hands have earned. And God is too generous to repeat the punishment upon you in the Hereafter. And whatever God pardons in this world - God is too generous to return it after His pardon. Abd ibn Humayd and At-Tirmidhi narrated on the authority of Abu Musa that the Messenger of God (peace and blessings of God be upon him) said: "No servant is afflicted with a calamity, or something greater or lesser than that, except due to a sin. And what God pardons is more." And he recited: **And whatever strikes you the verse**. Abd ibn Humayd, Ibn Abi al-Dunya in al-Kafarat, Ibn Abi Hatim, al-Hakim **who authenticated it**, and al-Bayhaqi in al-Shu'ab narrated on the authority of Imran ibn Husayn that some of his companions came to him and he had been afflicted with some physical ailment. He said, **We are saddened by what we see in you**. He said, **Do not be sad about what you see, for what you see is a sin, and what God pardons is greater**. Then he recited this verse, **And whatever strikes you of disaster** until the end. Ahmad narrated on the authority of Mu'awiyah

ibn Abi Sufyan that he heard the Messenger of God (peace and blessings of God be upon him) say, **Nothing befalls a believer in his body that harms him but that God expiates his misdeeds because of it**. Ibn Mardawayh narrated on the authority of al-Bara' that the Messenger of God (peace and blessings of God be upon him) said, **There is no stumble of the foot, no twitching of a vein, and no scratch of a stick except for what your hands have put forth, and what God pardons is greater**. Ibn al-Mundhir narrated on the authority of Ata' on the authority of Ibn Abbas regarding the statement, **and they will remain motionless on its back**, he said, **They will move and not flow in the sea**. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority, regarding his statement: {stagnant}, he said: standing, **or destroys them** he said: destroys them. An-Nasa'i, Ibn Majah and Ibn Mardawayh narrated on the authority of Aisha, who said: "Zainab entered upon me while the Messenger of God (peace and blessings be upon him) was with me. She came to me and cursed me, but the Prophet (peace and blessings be upon him) stopped her, but she did not stop. He said to me: Curse her. So I cursed her until her saliva dried in her mouth, and the face of the Messenger of God (peace and blessings be upon him) beamed with joy." Ahmad, Muslim, Abu Dawud, al-Tirmidhi and Ibn Mardawayh narrated on the authority of Abu Hurayrah that the Messenger of God (peace and blessings be upon him) said: **The two who curse each other, whatever they say, is at fault until the one who started it transgresses**. Then he recited: **And the recompense for an evil is an evil like it**. Ibn Mardawayh narrated on the authority of Ibn Abbas that the Messenger of God (peace and blessings be upon him) said: "When it is the Day of Resurrection, God will command a crier to call out: 'Let those who have a reward from God stand up.' None will stand up except those who pardoned in this world." This is His statement: **But whoever pardons and makes reconciliation, his reward is due from God**. Al-Bayhaqi narrated on the authority of Anas that the Prophet, may God bless him and grant him peace, said: "A crier will call out, 'Whoever has a reward from God, let him enter Paradise' twice. Then the one who pardoned his brother will stand up and God will say, 'But whoever pardons and makes reconciliation, his reward is due from God.'"

Tafsir al-Baghawi

43. **But whoever is patient and forgives**, but does not retaliate, *that*, patience and forgiveness, **is for him who is determined in matters**, their right and firmness. Muqatil said: It is among the matters that God has commanded. Al-Zajjaj said: The patient will be rewarded for his patience, so the desire for reward is more complete in determination.

Tafsir al-Baidawi

43- **And for he who is patient** in the face of harm. **And forgives** and does not retaliate. **Indeed, that is of the matters of determination**. That is, that is from him, so it was deleted as it was deleted in their saying: **Butter is worth two dirhams**, because of knowledge of it.

Surat al-Shura 42:44

And he whom God sends astray - for him there is no protector after Him. And you will see the wrongdoers, when they see the punishment, saying, "Is there any way back?"

Surat al-Shura 42:44

And he whom God sends astray - for him there is no protector after Him. And you will see the wrongdoers, when they see the punishment, saying, **Is there any way back?**

Tafsir al-Jalalayn

44 - **And he whom God sends astray - for him there is no protector after Him** anyone to guide him after God has led him astray **And you will see the wrongdoers, when they see the punishment, saying, Is there any way back?** to this world ?(a path?)

Tafsir al-Suyuti

Tafsir al-Tabari

And he whom God sends astray - for him there is no protector after Him. He says: And he whom God lets down from guidance, there is no protector to follow him, guide him to the right path, and direct him after God has led him astray. **And you will see the wrongdoers when they see the punishment.** God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: "And you will see the disbelievers in God, O Muhammad, on the Day of Resurrection when they witness the punishment of God, saying to their Lord: "Is there any way back for us, O Lord?" ... This is like His saying: "And if you could but see when the criminals hang their heads before their Lord, [saying], 'Our Lord, we have seen and we have heard.'" (al-Sajdah 32:12) ... the verse, the poor seek forgiveness at a time other than the time for seeking forgiveness.

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

Mention of the one 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, **Is there a way back?** He means to the world.

The Arabists differed about the reason for the introduction of <in> in His statement: **Indeed, that is of the matters of determination** with the introduction of the lam in His statement: **And for whoever is patient and forgives.** The grammarian of Basra used to say about that: As for the lam in His statement: **And for whoever is patient and forgives,** it is the lam of initiation. As for **that is that,** its meaning, and God knows best, is that that is of it of the determination of matters. He said: You might say: I passed by the house the cubit of a dirham, meaning a cubit of it is worth a dirham, and I passed by a barley qafiz of it is worth a dirham. He said: As for the introduction of <in> in this place, it is like "Say: Verily, the death from which you flee—it will surely meet you" (al-Jumu'ah 48:8). It is permissible to begin a statement, and this is

if the statement is long in this place.

Some of them found this statement wrong and said: When the Arabs insert the lam at the beginning of the conditional sentence, they respond with the responses of faith with ma, la, and if and the lam. He said: This is from that, as He said: **If they are expelled, they will not go out with them** (al-Hashr 59:12) and **And if they are fought, they will not aid them; and if they aid them, they will turn their backs and then will not be aided** (al-Hashr 59:12). So la and lam came as an answer to the first lam. He said: If he had said: **If I stand, I will surely stand,** it would have been permissible and there would be no need for a pronoun, because the answer to an oath may or may not have a pronoun. Don't you see that you say: **If I stand, I will surely stand and not stand,** and **I will surely stand,** and you do not bring a pronoun. He said: As for their saying: **I passed by Dar al-Dhira' for a dirham and by a qafiz's wheat for a dirham,** the pronoun must be connected to the first, and the pronoun is only omitted in it because the second is a division of the first: I passed by wheat, some of it for a dirham and some of it for a dirham. So since the meaning is a division, the pronoun was omitted. He said: As for starting with *in* in every place if the speech is long, it is not permissible to start with anything except the meaning: Say, **Indeed, the death that you are escaping from,** then it is a response to a recompense, and it is as if he said: What you fled from of death, it will meet you.

This second statement is more correct in my opinion for the reasons we mentioned.

Tafsir al-Qurtubi

God Almighty says, **And he whom God leaves astray** meaning, abandons him, **will have no protector after Him.** This is about the one who turned away from the Prophet, may God bless him and grant him peace, in what he called him to of belief in God and love for the kin, and did not believe him in the resurrection and that the enjoyment of this world is little, meaning, whoever God leaves astray from these things, no guide will guide him.

God Almighty says: **And you will see the wrongdoers,** meaning the disbelievers, **when they see the punishment,** meaning Hell. It was also said that they saw the punishment at death, **saying, 'Is there any way back?'** They ask to be returned to this world so that they may work in obedience to God, but they are not granted that.

Tafsir Ibn Kathir

God Almighty says, informing about His noble self that whatever He wills happens and there is no one to prevent it, and whatever He does not will does not happen and there is no one to create it, and that whoever God guides cannot be led astray, and

whoever God leads astray cannot be guided, as God Almighty says: **And whomsoever He leads astray, you will never find for him a protector to guide him.** Then God Almighty says, informing about the wrongdoers, who are the polytheists: **When they see the punishment,** meaning the Day of Resurrection, they will wish to return to this world, **they will say, 'Is there any way back?'** as God Almighty says: "And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers.' Rather, what they concealed before will become apparent to them, and if they were sent back, they would return to what they were forbidden, and indeed, they are liars." God the Almighty says: "And you will see them exposed to it **meaning the Fire** humbled by humiliation" meaning that which has befallen them because of their past disobedience to God the Almighty. "Looking from a hidden corner" Mujahid said: meaning humiliated, meaning they look at it stealthily out of fear of it, and that which they are wary of will inevitably befall them, and what is greater than what is in their souls, may God protect us from that. "And those who believe will say **meaning they will say on the Day of Resurrection** Indeed, the losers **meaning the greatest loss** are those who have lost themselves and their families on the Day of Resurrection" meaning they are taken to the Fire and lost their pleasure in the eternal home and lost themselves, and they are separated from their loved ones, companions, families and relatives, so they lose them. "Unquestionably, the wrongdoers will be in an enduring punishment" meaning, perpetual and everlasting, from which they will have no escape or way out. God the Almighty says: "And they will have no protectors to aid them other than God" meaning, to rescue them from the torment and humiliation they are in. "And he whom God sends astray - for him there is no way" meaning, there is no escape.

Fath al-Qadir

His statement: 44- **And you will see the wrongdoers** meaning the polytheists who denied the resurrection **when they see the punishment** meaning when they see the fire, and it was said that they see what God has prepared for them at death **saying, 'Is there any way to return?'** meaning is there a way to return to the world?

Tafsir al-Baghawi

44. **And he whom God sends astray - for him there is no protector after Him,** meaning he has no one to guide him after God has sent him astray and protect him from God's punishment. **And you will see the wrongdoers, when they see the punishment,** on the Day of Resurrection, **saying, 'Is there any way back?'** They ask to return to this world.

Tafsir al-Baidawi

44- "And he whom God sends astray - for him there is

no protector after Him." No helper to take care of him after God has abandoned him. "And you will see the wrongdoers, when they see the punishment," when they see it, so it was mentioned in the past tense for emphasis. "They will say, 'Is there any way back?'" Is there any way back to this world?

Surat al-Shura 42:45

And you will see them presented to it, humbled by humiliation, looking from a hidden side. And those who believe will say, "Indeed, the losers are those who will lose themselves and their families on the Day of Resurrection. Unquestionably, the wrongdoers will be in an enduring punishment."

Surat al-Shura 42:45

And you will see them presented to it, humbled by humiliation, looking from a hidden side. And those who believe will say, "Indeed, the losers are those who will lose themselves and their families on the Day of Resurrection. Unquestionably, the wrongdoers will be in an enduring punishment."

Tafsir al-Jalalayn

45 - **And you will see them exposed to it** the Fire in **humility** fearful and humble **from humiliation, looking at it from a hidden angle** weak sight, a path of tenderness, and *min* is an introductory particle or in the sense of *ba* and **those who believe will say, Indeed, the losers are those who will lose themselves and their families on the Day of Resurrection** by their eternal abode in the Fire and their not reaching the houris prepared for them in Paradise if they had believed. The relative pronoun is the predicate of *indeed* **Indeed, the wrongdoers** the disbelievers **will be in a lasting punishment** is from the statement of God Almighty.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And you will see, O Muhammad, the wrongdoers turning away from the Fire, **humbled by humiliation**. He says: submissive and humbled.

Yunus told us, saying: Ibn Wahb told us, saying: Ibn Zayd said: Khushu' is fear and awe of God Almighty. And he recited the words of God Almighty, **When they saw the punishment**.. to His saying, **Humbled by humiliation**. He said: The fear that descended upon them humiliated them and they were humbled by it.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding His statement, *humbled*, he said: submissive due to humiliation. And His statement, **looking from a hidden corner**, he said: These wrongdoers will look at the Fire when they are presented to it from a hidden corner. The people of interpretation differed over the meaning of His statement, **from a hidden corner**. Some of them said: It means: from a humiliated corner. It is as if the meaning of the statement is: from a hidden corner due to humiliation.

Mention of the one who said that: Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement: **And you will see them presented to it, humiliated by humiliation**... to his statement: **from a hidden side** meaning by hidden: humiliated.

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 the words of God Almighty, **from a hidden glance**, he said, *humiliated*. Others said: Rather, the meaning of this is that they steal glances.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **They look from a hidden corner**, he said: They steal glances.

Muhammad told us, he said: Ahmad told us, Asbat said, on the authority of Al-Suddi, **From a hidden corner**, he said: They steal glances.

The Arab scholars differed on this. Some of the grammarians of Basra said: He made the eye the eye, as if he said: And their sight is from a weak eye, and God knows best. He said: And Yunus said: **From the end** is like the end, just as the Arabs say: I hit him with the sword, and I hit him with the sword.

Another of them said: It was said **from the hidden side** because he does not open his eyes, but rather sees with some of them.

Others among them said: It was said **from a hidden side** because they look at the fire with their hearts, because they will be gathered blind.

The correct statement about this is the statement we mentioned from Ibn Abbas and Mujahid, which is that its meaning is: They look at the Fire from a humiliated perspective, and God's description, may He be glorified and exalted, is to conceal the humiliation that has overwhelmed them, until their eyes almost sunk and disappeared. And His statement, **And those who believed said, 'Indeed, the losers are those who will lose themselves and their families on the Day of Resurrection,'** God, the Exalted, says: And those who believed in God and His Messenger said, **Indeed, the deceived are those who will lose themselves and their families on the Day of Resurrection in Paradise**, as Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of al-Suddi, regarding His statement, **Those who will lose themselves and their families on the Day of Resurrection**, he said: They will lose themselves and their families in Paradise.

And His statement: **Indeed, the wrongdoers will be in a lasting punishment**. God Almighty says: Indeed, the disbelievers on the Day of Resurrection will be in a lasting punishment from God, fixed upon them, that will not be removed from them, will not be destroyed, and will not be lightened.

Tafsir al-Qurtubi

The Almighty said: **And you will see them exposed to it** meaning to the Fire because it is their torment. So He referred to the torment mentioned with the feminine particle, because that torment is the Fire, or if you wish,

Hell. And if he had taken into account the wording, he would have said upon it. Then it was said: They are all the polytheists exposed to Hell when they go to it. This was said by the majority. And it was said: The family of Pharaoh in particular, their souls are trapped in the bodies of birds that fly to Hell and come back, so it is their exposure to it. This was said by Ibn Mas'ud. And it was said: They are all the polytheists, their sins are exposed to them in their graves, and they are exposed to the torment in their graves. This is the meaning of what Abu al-Hajjaj said, **Humbled from humiliation**. Some of the reciters stopped at (*humbled*), and His saying (**from humiliation**) is connected to (**they look**), and it was said: It is connected to (*humble*), and humility is submission and humility, and the meaning of (**they look from a hidden corner**) is They will not raise their eyes to look completely, because they have lowered their heads. The Arabs describe the humiliated as lowering their gaze, just as they use the opposite of a sharp gaze if he is not accused of any suspicion, in which case it would be considered humiliation. Mujahid said: **From a hidden eye** means evidence. He said: They will look with their hearts because they will be gathered blind, and the eye of the heart is a hidden eye. Qatada, Al-Suddi, Al-Qurazi, and Saeed bin Jubayr said: They will steal glances from the intensity of fear. It was also said: The meaning is they will look from an eye with weak sight. Yunus said: *From* has the meaning of the preposition *with*, meaning they will look with a hidden eye, meaning weak from humiliation and fear. Al-Akhfash said something similar. Ibn Abbas said: With a withered, humiliated eye. It was also said: They will be terrified to look at it with all their eyes because of what they will see of the various types of torment.

"And those who believed will say, 'Indeed, the losers are those who have lost themselves and their families on the Day of Resurrection.' " That is, the believers in Paradise will say, when they witnessed what happened to the disbelievers, that the loss in reality is what happened to these people. They have lost themselves because they are in eternal torment, and they have lost their families because if the family is in Hell, there is no benefit from them, and if they are in Paradise, then they will be prevented from reaching them. It was said that the loss of the family is that if they had believed, they would have had family in Paradise from among the houris. In Sunan Ibn Majah, on the authority of Abu Hurayrah, he said: "The Messenger of God, may God bless him and grant him peace, said: 'There is not one of you but has two homes, a home in Paradise and a home in Hell. When he dies and enters Hell, the people of Paradise inherit his home. This is what God says: 'Those are the inheritors.' " (al-Mu'minun 23:10), and it has been mentioned previously. In Al-Musnad Al-Darimi, on the authority of Abu Umamah, he said: "The Messenger of God, may God bless him and grant him peace, said: 'There is not one whom God admits to Paradise except that he has seventy-two wives from among the houris and seventy from his inheritance from the people of Hell. There is not one of them but has a wife before.' " **He is delicious and has a penis that does not sag.** Hisham bin Khalid said about his inheritance from the people of Hellfire, meaning men who entered Hellfire and the people of Paradise inherited their women as

Pharaoh's wife inherited: **Indeed, the wrongdoers will be in a lasting punishment**, meaning permanent and never ending. Then it is possible that this is from the words of the believers, and it is possible that it was initiated by God Almighty.

Tafsir Ibn Kathir

God Almighty says, informing about His noble self that whatever He wills happens and there is no one to prevent it, and whatever He does not will does not happen and there is no one to create it, and that whoever God guides cannot be led astray, and whoever God leads astray cannot be guided, as God Almighty says: **And whosoever He leads astray, you will never find for him a protector to guide him.** Then God Almighty says, informing about the wrongdoers, who are the polytheists: **When they see the punishment**, meaning the Day of Resurrection, they will wish to return to this world, **they will say, 'Is there any way back?'** as God Almighty says: "And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers.' Rather, what they concealed before will become apparent to them, and if they were sent back, they would return to what they were forbidden, and indeed, they are liars." God the Almighty says: **And you will see them exposed to it** meaning the Fire **humbled by humiliation** meaning that which has befallen them because of their past disobedience to God the Almighty. **Looking from a hidden corner** Mujahid said: meaning humiliated, meaning they look at it stealthily out of fear of it, and that which they are wary of will inevitably befall them, and what is greater than what is in their souls, may God protect us from that. **And those who believe will say** meaning they will say on the Day of Resurrection **Indeed, the losers** meaning the greatest loss **are those who have lost themselves and their families on the Day of Resurrection** meaning they are taken to the Fire and lost their pleasure in the eternal home and lost themselves, and they are separated from their loved ones, companions, families and relatives, so they lose them. **Unquestionably, the wrongdoers will be in an enduring punishment** meaning, perpetual and everlasting, from which they will have no escape or way out. God the Almighty says: **And they will have no protectors to aid them other than God** meaning, to rescue them from the torment and humiliation they are in. **And he whom God sends astray - for him there is no way** meaning, there is no escape.

Fath al-Qadir

45- **And you will see them presented before it, humiliated by humiliation.** That is, they are calm and humble when they are presented before the Fire because of the humiliation and disgrace that has befallen them. The pronoun in **upon** it refers to the torment and makes it feminine because the torment is the Fire. His statement **they are presented** is in the accusative case as a state because seeing is visual, and so is *humiliated*. "From humiliation" is related to *humiliated*, that is, because of it. **They look from a**

Surat al-Shura 42:45

And you will see them presented to it, humbled by humiliation, looking from a hidden side. And those who believe will say, "Indeed, the losers are those who will lose themselves and their families on the Day of Resurrection. Unquestionably, the wrongdoers will be in an enduring punishment."

hidden corner. "From" is the word that indicates the beginning of the goal: that is, their gaze will begin at the Fire. It is permissible for it to be a partial, and the hidden corner that hides its gaze is like the one who is patiently looking at a sword because of the humiliation, fear, and dread that have befallen them. Mujahid said: **From a hidden corner** means humbled. He said: They only look with their hearts because they will be gathered blind, and the eye of the heart is a hidden corner. Qatadah, Sa'id ibn Jubayr, As-Suddi, and Al-Qurazi said: They steal glances from the intensity of fear. Yunus said: "The word 'min' in 'min taraf' has the same meaning as the preposition 'ba', meaning they look with a weak eye out of humiliation and fear. Al-Akhfash said the same: "And those who have believed will say, 'Indeed, the losers are those who will have lost themselves and their families on the Day of Resurrection.'" That is, those who are complete in loss are those who have combined the loss of themselves and their families on the Day of Resurrection. As for their loss of themselves, it is because they will be in the Fire, tormented by it. As for their loss of their families, it is because if they are with them in the Fire, they will not benefit from them, and if they are in Paradise, a barrier will separate them from them. It was said that the loss of families is that if they had believed, they would have family in Paradise from the wide-eyed houris. **Unquestionably, the wrongdoers will be in a lasting punishment.** This may be part of the words of the believers, or it may be part of the words of God, the Most High, meaning they will be in a permanent punishment that will not cease.

befall them. **They will look from the corner of their eyes** meaning their gaze will begin at the Fire with the movement of their eyelids, weak like someone who is patient looking at a sword. **And those who believed will say, 'Indeed, the losers are those who have lost themselves and their families'** by exposing them to eternal punishment. **On the Day of Resurrection** is an adverbial phrase for *lost* and the statement is in this world, or he would have said, meaning they would say when they saw them in that state. **Indeed, the wrongdoers will be in a lasting punishment** is the completion of their statement or a confirmation from God for them.

Tafsir al-Baghawi

45. **And you will see them exposed to it**, meaning, the Fire, *humbled*, humbled, **from humiliation, looking from a hidden corner**, hidden because of the humiliation upon them. They steal glances at the Fire out of fear of it and humiliation in themselves. It was said that *from* means *with*, meaning with a hidden, weak corner out of humiliation. It was also said that He said **from a hidden corner** because he does not open his eye, but rather looks with part of it. It was also said that its meaning is that they look at the Fire with their hearts because they will be gathered blind, and looking with the heart is hidden. **And those who believed will say, 'Indeed, the losers are those who will lose themselves and their families on the Day of Resurrection,'** It was said that they lost themselves by going to the Fire, and their families by going to someone else in Paradise. **Unquestionably, the wrongdoers will be in an enduring punishment.**

Tafsir al-Baidawi

45- **And you will see them exposed to it** the Fire, and the *punishment* indicates it. **Humbled by humiliation** submissive and shrinking from the humiliation that will

Surat al-Shura 42:46

And they had no protectors to aid them other than God. And he whom God sends astray - for him there is no way.

Tafsir al-Jalalayn

46 - **And they had no protectors to help them other than God** meaning other than Him to ward off His punishment from them **and he whom God sends astray - for him there is no way** a way to the truth in this world and to Paradise in the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And when God punishes these disbelievers on the Day of Resurrection, there will be no protectors to protect them from God's punishment, nor to take revenge for them from their Lord for the punishment He has inflicted upon them, other than God. **And he whom God sends astray, for him there is no way.** He says: And he whom He lets down from the path of truth, for him there is no way to reach it, because guidance and misguidance are in His hand, not anyone else's.

Tafsir al-Qurtubi

God Almighty says: **And they had no protectors** meaning helpers and supporters **to support them other than God** meaning from His punishment **and he whom God sends astray - for him there is no way** meaning a path that would lead him to the truth in this world and Paradise in the Hereafter, because the path to salvation has been closed to him.

Tafsir Ibn Kathir

God Almighty says, informing about His noble self that whatever He wills happens and there is no one to prevent it, and whatever He does not will does not happen and there is no one to create it, and that whoever God guides cannot be led astray, and whoever God leads astray cannot be guided, as God Almighty says: **And whomsoever He leads astray, you will never find for him a protector to guide him.** Then God Almighty says, informing about the wrongdoers, who are the polytheists: **When they see the punishment,** meaning the Day of Resurrection, they will wish to return to this world, **they will say, 'Is there any way back?'** as God Almighty says: "And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers.' Rather, what they concealed before will become apparent to them, and if they were sent back, they would return to what they were forbidden, and

indeed, they are liars." God the Almighty says: **And you will see them exposed to it** meaning the Fire **humbled by humiliation** meaning that which has befallen them because of their past disobedience to God the Almighty. **Looking from a hidden corner** Mujahid said: meaning humiliated, meaning they look at it stealthily out of fear of it, and that which they are wary of will inevitably befall them, and what is greater than what is in their souls, may God protect us from that. **And those who believe will say** meaning they will say on the Day of Resurrection **Indeed, the losers** meaning the greatest loss **are those who have lost themselves and their families on the Day of Resurrection** meaning they are taken to the Fire and lost their pleasure in the eternal home and lost themselves, and they are separated from their loved ones, companions, families and relatives, so they lose them. **Unquestionably, the wrongdoers will be in an enduring punishment** meaning, perpetual and everlasting, from which they will have no escape or way out. God the Almighty says: **And they will have no protectors to aid them other than God** meaning, to rescue them from the torment and humiliation they are in. **And he whom God sends astray - for him there is no way** meaning, there is no escape.

Fath al-Qadir

46- **And they had no protectors to aid them other than God** meaning they had no helpers to ward off punishment from them, nor supporters to aid them in that situation other than God. Rather, He is the One who disposes of whatever He wills, and whatever He does not will, does not happen. **And he whom God sends astray has no way** meaning no path to take to salvation.

Tafsir al-Baghawi

46. "And they had no protectors to help them other than God. And he whom God sends astray has no way." A path to the truth and to attaining the truth in this world and Paradise in the Hereafter. The path to goodness has been closed to them.

Tafsir al-Baidawi

46- "And they had no protectors to help them other than God. And he whom God sends astray has no way" to guidance or salvation.

Surat al-Shura 42:47

Respond to your Lord before there comes from God a Day for which there is no averting. That Day you will have no refuge, and no one will deny you.

Surat al-Shura 42:47

Respond to your Lord before there comes from God a Day for which there is no averting. That Day you will have no refuge, and no one will deny you.

Tafsir al-Jalalayn

47 - **Respond to your Lord** Respond to Him with monotheism and worship **before a Day comes** which is the Day of Resurrection **that cannot be repelled by God** meaning that if He brings it, He will not reject it **you will have no refuge** to which you can resort **on that Day, and you will have no denial** denial of your sins.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Respond to your Lord**, God Almighty says to those who disbelieve in Him: Respond, O people, to the caller of God, and believe in him and follow him in what he has brought to you from your Lord, **before there comes a Day from God of which there is no repelling**. He says: Nothing can repel its coming when God brings it, and that is the Day of Resurrection. **You will have no refuge that Day**. God Almighty says: You will have no fortress, O people, in which to take refuge, or to which to seek protection from the punishment of God that will descend upon you because of your disbelief in Him, which was in this world. **And you will have no denial**. He says: Nor will you be able to change what will befall you on that Day, nor will you be able to take revenge from Him if He punishes you with what He punishes you with.

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

Those 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: **You have no refuge** he said: from a protector. And his statement: **from Nakir** he said: a supporter who will support you.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **You will have no refuge that Day** to which you will resort, **and you will have no denier** meaning: from glory you will be proud.

Tafsir al-Qurtubi

The Almighty says: **Respond to your Lord** meaning, respond to Him in what He has called you to of belief in Him and obedience. He responded and responded

have the same meaning, and it has been mentioned before. **Before there comes a Day from God that there is no repelling** meaning the Day of Resurrection, meaning no one will repel it after God has decreed it and set a term and time for it. **You will have no refuge** meaning no refuge that will save you from the punishment. **And you will have no denier** meaning no helper that will support you. This was said by Mujahid. It was also said that *nakeer* means *denier*, just as *alaim* means *painful*, meaning that on that day you will not find anyone to deny the punishment that will befall you. This was narrated by Ibn Abi Hatim, and Al-Kalbi Al-Zajaj said this. Its meaning is that they will not be able to deny the sins that they are accused of. It was also said that **of denier** means denial of the one who will befall you of punishment, and *nakeer* and *denier* mean changing the reprehensible.

Tafsir Ibn Kathir

When God Almighty mentioned the horrors and terrible things that will happen on the Day of Resurrection, He warned against them and commanded people to prepare for them, saying: **Respond to your Lord before there comes a Day from God for which there is no repelling**. That is, if He commands it to happen, it will happen in the blink of an eye, and there is no repelling or preventing it. And the Almighty said: **For you there will be no refuge that Day, nor will you be any denier**. That is, you will have no fortress in which to protect yourself, nor a place to conceal yourself in which to hide, so that you will be hidden from His sight, the Blessed and Exalted. Rather, He encompasses you with His knowledge, sight, and power, so there is no refuge from Him except to Him. "On that Day, man will say, 'Where is the refuge?' No! There is no blame. To your Lord, that Day, is the final settlement." And the Almighty said: **But if they turn away**, meaning the polytheists, **then We have not sent you over them as a guardian**, meaning you have no control over them. And the Almighty said: **It is not upon you to guide them, but God guides whom He wills**. And the Almighty said: **Upon you is only the conveyance, and upon Us is the account**. And the Almighty said here: **Upon you is only the conveyance**, meaning We have only charged you with conveying God's message to them.

Then He, the Blessed and Exalted, said: **And indeed, when We let man taste mercy from Us, he rejoices in it**. That is, if ease and blessings befall him, he rejoices in it. **But if evil befalls them**, that is, the people, **then indeed, man is ungrateful**. That is, he denies the blessings that came before him and does not know anything except the present moment. If a blessing befalls him, he becomes wicked and arrogant, and if a trial befalls him, he despairs and loses hope, as the Messenger of God, may God bless him and grant him peace, said to the women: **O group of women, give charity, for I have seen that you are the majority of the people of Hellfire**. A woman said: **Why, O Messenger of God?** The Prophet (peace and blessings of God be upon him) said: "Because you complain a lot and are

ungrateful to your husbands. If you treat one of them well for a lifetime, then leave her one day, she will say: 'I have never seen any good from you.'" This is the case with most women, except for those whom God Almighty guides and inspires with His right path, and who are among those who believe and do righteous deeds. The believer is as the Prophet (peace and blessings of God be upon him) said: "If something good happens to him, he is thankful and that is good for him. If something bad happens to him, he is patient and that is good for him. This is not the case for anyone except the believer."

Fath al-Qadir

Then God, the Almighty, commanded His servants to respond to Him and warned them, saying: 47-

Respond to your Lord before there comes a Day from God which no one can repel. That is, respond to His call to you to believe in Him, His books, and His messengers before a day comes which no one can repel or repel. This means: before a day comes from God which no one can repel, or God does not repel it after He has decreed it for His servants and promised it to them. What is meant by this is the Day of Resurrection, or the Day of Death. **You will have no refuge that Day** to which you can resort, **and you will have no denial**, meaning denial. The meaning is: you will have no denial that Day, rather you will confess your sins. Mujahid said: **And you will have no denier**, meaning a supporter who will aid you. It was said that denier means denier, like pain means painful: that is, you will not find on that Day anyone to denounce the torment that will befall you. This was said by Al-Kalbi and others, but the first is more appropriate. Al-Zajjaj said: It means that they are not able to deny the sins that they are accused of.

Tafsir al-Baghawi

47. **Respond to your Lord**, respond to the caller of God, meaning Muhammad, may God bless him and grant him peace, **before there comes a Day from God that no one can repel**, which no one will be able to repel, and that is the Day of Resurrection. **You will have no refuge**, to which you can resort, **that Day, and you will have no denier**, from anyone who can denounce you.

Tafsir al-Baidawi

47- **Respond to your Lord before there comes a Day from God that cannot be repelled.** God will not repel it after He has decreed it. *Min* is a conjunction to *ma*. It was said that it is a conjunction to *ya'ti* meaning before a Day comes from God that cannot be repelled. **You will have no refuge** is an escape. **On that Day, you will have no denunciation** is a denunciation of what you have done because it is recorded in your books of deeds, your tongues will bear witness to it, and your judgment will prevail.

Surat al-Shura 42:48

But if they turn away, then We have not sent you over them as a guardian. Upon you is only the conveyance. And indeed, when We let man taste mercy from Us, he rejoices in it. But if evil befalls them for what their hands have put forth, then indeed, mankind is ungrateful.

Surat al-Shura 42:48

But if they turn away, then We have not sent you over them as a guardian. Upon you is only the conveyance. And indeed, when We let man taste mercy from Us, he rejoices in it. But if evil befalls them for what their hands have put forth, then indeed, mankind is ungrateful.

Tafsir al-Jalalayn

48 - **But if they turn away** from answering **then We have not sent you over them as a guardian** to guard their actions so that they are in accordance with what is required of them **Your only responsibility is to convey [the message]** and this is before the command to fight **and indeed, when We let man taste mercy from Us** a blessing such as wealth and health (he rejoices in it. But if evil befalls them) the pronoun refers to man in terms of gender **an affliction** (for what their hands have put forth) that is, what they have put forth. And He used the word *hands* because most actions are performed with them **then indeed, man is ungrateful** for blessings.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: If these polytheists, O Muhammad, turn away from the truth you have brought them and the guidance you have called them to, and they do not respond to you and refuse to accept it from you, then leave them, for We will not send you to them as a watcher over them, to record and count their deeds. **Upon you is only the conveyance** means: You are only required, O Muhammad, to convey to them the message with which We sent you. If you convey that to them, then you have fulfilled your duty. **And indeed, when We let man taste mercy from Us, he rejoices in it** means: If We enrich the son of Adam and give him plenty from Us, and that is the mercy that He, the Most High, mentioned, he rejoices in it: He says: He rejoices in what We have given him of wealth and what We have provided him of wealth and abundance of money. **And if misfortune befalls them** means: If poverty, hardship, and hardship befall them, **because of what their hands have put forth** means: Because of what they have put forth of disobedience to God as punishment for his disobedience to Him, his denial of God's blessing. And despair of the report, **Indeed, man is ungrateful**. God Almighty says: Indeed, man is ungrateful for the blessings of his Lord, he enumerates the calamities, and denies the blessings. Rather, He said, **And if a misfortune befalls them**, so He brought out the ha' and the mim as a metaphor for the plural of males. And man was mentioned before that in the sense of one, because it is in the sense of the plural.

Tafsir al-Qurtubi

God Almighty says: **But if they turn away** meaning from faith **then We have not sent you over them as a guardian** meaning a guardian of their deeds so that you may hold them accountable for them. It was also said: entrusted with them so that you do not leave them until they believe, meaning you cannot compel them to believe. **Your responsibility is only to convey [the message]** It was also said that this was abrogated by the verse on fighting. **And indeed, when We let man the disbeliever taste mercy from Us** ease and health, **he rejoices therein** with its delight. **And if evil befalls them** affliction and hardship **for what their hands have put forth, then indeed, man is ungrateful** meaning for what came before of blessings, so he enumerates the misfortunes and forgets the blessings.

Tafsir Ibn Kathir

When God Almighty mentioned the horrors and terrible things that will happen on the Day of Resurrection, He warned against them and commanded people to prepare for them, saying: **Respond to your Lord before there comes a Day from God for which there is no repelling**. That is, if He commands it to happen, it will happen in the blink of an eye, and there is no repelling or preventing it. And the Almighty said: **For you there will be no refuge that Day, nor will you be any denier**. That is, you will have no fortress in which to protect yourself, nor a place to conceal yourself in which to hide, so that you will be hidden from His sight, the Blessed and Exalted. Rather, He encompasses you with His knowledge, sight, and power, so there is no refuge from Him except to Him. "On that Day, man will say, 'Where is the refuge?' No! There is no blame. To your Lord, that Day, is the final settlement." And the Almighty said: **But if they turn away**, meaning the polytheists, **then We have not sent you over them as a guardian**, meaning you have no control over them. And the Almighty said: **It is not upon you to guide them, but God guides whom He wills**. And the Almighty said: **Upon you is only the conveyance, and upon Us is the account**. And the Almighty said here: **Upon you is only the conveyance**, meaning We have only charged you with conveying God's message to them.

Then He, the Blessed and Exalted, said: **And indeed, when We let man taste mercy from Us, he rejoices in it**. That is, if ease and blessings befall him, he rejoices in that. **But if evil befalls them**, that is, the people, **then indeed, man is ungrateful**. That is, he denies the blessings that came before him and does not know anything except the present moment. If a blessing befalls him, he becomes wicked and arrogant, and if a trial befalls him, he desponds and loses hope, as the Messenger of God, may God bless him and grant him peace, said to the women: **O group of women, give charity, for I have seen that you are the majority of the**

people of Hellfire. A woman said: **Why, O Messenger of God?** The Prophet (peace and blessings of God be upon him) said: "Because you complain a lot and are ungrateful to your husbands. If you treat one of them well for a lifetime, then leave her one day, she will say: 'I have never seen any good from you.'" This is the case with most women, except for those whom God Almighty guides and inspires with His right path, and who are among those who believe and do righteous deeds. The believer is as the Prophet (peace and blessings of God be upon him) said: "If something good happens to him, he is thankful and that is good for him. If something bad happens to him, he is patient and that is good for him. This is not the case for anyone except the believer."

Fath al-Qadir

48- **But if they turn away, then We have not sent you over them as a guardian** meaning as a guardian who records their deeds until you hold them accountable for them, nor as an overseer over them. **Upon you is only the conveyance** meaning you are only responsible for conveying what you were commanded to convey, and nothing else is upon you. This was abrogated by the verse of the sword. **And indeed, when We let man taste mercy from Us, he rejoices in it** meaning if We give him ease, health, and wealth and he rejoices in it out of arrogance. What is meant by *mankind* is the human race. For this reason, He said: **And if evil befalls them** meaning affliction, hardship, or sickness **for what their hands have put forth of sins then indeed, man is ungrateful** meaning he is very ungrateful for the blessings He bestowed upon him, not thankful for them. This is in consideration of the majority of the human race.

Tafsir al-Baghawi

48. **But if they turn away**, from answering, "then We have not sent you over them as a guardian. Upon you," upon you is nothing but the notification. **And indeed, when We let a person taste mercy from Us**, Ibn Abbas said: meaning wealth and health, "he rejoices in it. But if evil befalls them," meaning drought, **for what their hands have put forth, then indeed, man is ungrateful**, meaning: when God bestows upon him a blessing, he forgets and denies all the blessings that came before him at the first hardship.

Tafsir al-Baidawi

48- **But if they turn away, then We have not sent you over them as a guardian** an observer or an accountant. **Your responsibility is only to convey the message** and I have conveyed it. **And indeed, when We let man taste mercy from Us, he rejoices in it** He meant by man the entire species, as He said: **And if evil befalls them for what their hands have put forth, then indeed, man is ungrateful** He is extremely ungrateful, forgetting the blessing completely, remembering the calamity and magnifying it, without considering its cause. Although this is specific to criminals, it is permissible to attribute

it to the entire species due to their prevalence and inclusion in it. The first conditional clause is prefaced with *if* and the second with *in* because tasting the blessing is certain in that it is a habit inherently required, unlike the occurrence of a calamity. The cause of the recompense is established in its place and the apparent is placed in the place of the implicit in the second to indicate that this species is characterized by ingratitude.

Surat al-Shura 42:49

To God belongs the dominion of the heavens and the earth. He creates what He wills. He gives to whom He wills female [children], and He gives to whom He wills males.

Surat al-Shura 42:49

To God belongs the dominion of the heavens and the earth. He creates what He wills. He gives to whom He wills female [children], and He gives to whom He wills males.

Tafsir al-Jalalayn

49 - (To God belongs the dominion of the heavens and the earth. He creates what He wills. He gives to whom He wills female children, and He gives to whom He wills male children.)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: To God belongs the dominion of the seven heavens and the earths. He does with His dominion what He wills, and creates what He loves for His creation. He grants to whomever He wills of His creation female children without males, by making every pregnancy his wife bears from him female. **And He grants to whomever He wills males** means: He grants to whomever He wills males among them, by making every pregnancy his wife bears male, with no female among them.

Tafsir al-Qurtubi

The Almighty's saying: **To God belongs the dominion of the heavens and the earth** is a beginning and a predicate. **He creates what He wills** of creation. **He gives to whom He wills females and He gives to whom He wills males.** Abu Ubaidah, Abu Malik, Mujahid, Al-Hasan, and Ad-Dahhak said: He gives to whom He wills females with no males alongside them, and He gives to whom He wills males with no females alongside them. He inserted the definite article for males but not for females because they are more honorable, so He distinguished them with the definite article. Wathilah ibn Al-Asqa' said: One of the blessings of a woman is her giving birth to a female before a male. That is because God Almighty said: **He gives to whom He wills females and He gives to whom He wills males**, so He began with females. **Or He pairs them [with] males and females.** Mujahid said: It is for a woman to give birth to a boy, then to a girl, then to a boy, then to a girl. Muhammad ibn Al-Hanafiyyah said: It is for her to give birth to twins, a boy and a girl, or He pairs them with males and females. He said: Al-Qatabi: Marriage here means combining sons and daughters. The Arabs say: **He has paired my camels** if they combine the old and the young. **And He makes whom He wills barren**, meaning that he will not have children. It is said: a barren man, and a barren woman. The woman is barren, she is barren, barrenness, like *Hamd*

praise and *Aqmat sterility*, like *Azam greatness*, and its root is *cutting*, and from it comes the barren king, meaning that the wombs are cut off by killing and disobedience for fear of the king, and a barren wind, meaning that it does not fertilize clouds or trees, and the Day of Resurrection is a barren day, because it fills the day after it. It is said: barren women and barrenness. The poet said:

Women are barren, and they do not give birth to anything similar to it. Women are barren like it.

Al-Naqqash narrated that this verse was revealed specifically about the prophets, although its ruling was general. He gave Lot female children, not a male, and gave Abraham male children, not a female, and gave Ishmael and Isaac males and females, and made Jesus and John barren. Something similar was narrated by Ibn Abbas and Ishaq ibn Bishr. Ishaq said: It was revealed about the prophets, then it became general. **He gives to whom He wills female children** means Lot, peace be upon him, no male was born to him, but he had two daughters. **And He gives to whom He wills male children** means Abraham, peace be upon him, no female was born to him, but he had eight male children.

Tafsir Ibn Kathir

God the Almighty informs us that He is the Creator of the heavens and the earth, their Owner and Disposer of them, and that whatever He wills happens and whatever He does not will does not happen, and that He gives to whomever He wills and withholds from whomever He wills, and there is no one who can withhold what He gives nor give what He withholds, and that He creates what He wills. **He gives to whomever He wills female [children]** meaning He only grants him daughters. Al-Baghawi said: Among them was Lot, peace be upon him. **And He gives to whomever He wills males** meaning He only grants him sons. Al-Baghawi said: Like Abraham, peace be upon him, who did not have a female child. **Or He pairs them [with children], male and female** meaning He gives to whomever He wills among the people two mates, a male and a female, meaning this and that. Al-Baghawi said: Like Muhammad, peace be upon him. **And He makes whomever He wills barren** meaning he does not have children. Al-Baghawi said: "Like Yahya and Jesus, peace be upon them, so He divided people into four categories: some He gives daughters, some He gives sons, some He gives both males and females, and some He denies both, making them sterile, with no offspring or children. "He is All-Knowing" means who deserves each of these categories. *Powerful* means over whomever He wills, of the differences between people in that. This situation is similar to what God, the Most High, said about Jesus, peace be upon him: **And We will make him a sign to the people**, meaning an indication of His Almighty and Holy Power, as He created creation into four categories. Adam, peace be upon him, was created from dust, not from a male and

a female. Eve, peace be upon her, was created from a male without a female. All creation except Jesus, peace be upon him, was from a male and a female, and Jesus, peace be upon him, was created from a female without a male. Thus, the indication was completed by creating Jesus, son of Mary, peace be upon them. For this reason, God, the Most High, said: **And We will make him a sign to the people.** This situation is about fathers and the first situation is about children, and each of them has four categories. So glory be to the All-Knowing, the All-Powerful.

Fath al-Qadir

Then the Almighty mentioned the vastness of His kingdom and the effectiveness of His control, saying: **49- To God belongs the dominion of the heavens and the earth.** That is, He has the right to dispose of them as He wills. There is none who can prevent what He gives, nor give what He prevents. **He creates what He wills.** "He gives to whom He wills female [children], and He gives to whom He wills males." Mujahid, Al-Hasan, Ad-Dahhak, Abu Malik, and Abu Ubaidah said: He gives to whom He wills females, but not males, and He gives to whom He wills males, but not females. It has been said that the definite article *males* is used to indicate their superiority over females. It could also be said that the precedence of females contradicts this, so the verse does not indicate any preference, but rather it is intended for another meaning. The honor of males is indicated by the Almighty's saying: **Men are in charge of women by [right of] what God has given them** and other evidence indicating the honor of males over females. It has been said that females are given priority because of their large number in relation to males, and it has been said to please the hearts of their fathers, and it has been said for other reasons that there is no need to elaborate on.

Tafsir al-Baghawi

49. To God belongs the dominion of the heavens and the earth, and He has the right to dispose of them as He wills. "He creates what He wills. He gives to whom He wills female [children]," so He will not have a male child. It has been said that it is a woman's good fortune to have a female child first before a male child, because God Almighty began with female children. **And He gives to whom He wills males,** so He will not have a female child.

Tafsir al-Baidawi

49- To God belongs the dominion of the heavens and the earth. So He has the power to divide blessings and calamities as He wishes. **He creates what He wills** without any need or room for objection. **He gives to whom He wills female [children] and He gives to whom He wills males.**

Surat al-Shura 42:50

Or He pairs them, males and females, and renders barren whom He wills. Indeed, He is Knowing and Competent.

Surat al-Shura 42:50

Or He pairs them, males and females, and renders barren whom He wills. Indeed, He is Knowing and Competent.

Tafsir al-Jalalayn

50 - **Or He pairs them** makes them **males and females and makes whom He wills barren** so that he does not give birth and no one gives birth to him **He is Knowing** of what He creates *Powerful* over whatever He wills.

Tafsir al-Suyuti

Tafsir al-Tabari

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, **Or He pairs them up, males and females.** He said: He mixes them. He says: Marriage: that a woman gives birth to a boy, then gives birth to a girl, then gives birth to a boy, then gives birth to a girl.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **He gives to whom He wills females and He gives to whom He wills males,** God, our Lord, is able to do that, to give to a man males without a female, and to give to a man males and females, and bring them all together for him. **And He makes whom He wills barren,** meaning he will not have children.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, regarding the statement of God Almighty, **He gives to whom He wills females and He gives to whom He wills males,** there are no females with them, **or He pairs them with males and females,** he said: He gives them females and males, and He makes whom He wills barren so that he does not have children.

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 He renders barren whom He wills,** meaning: He does not impregnate.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And He makes whom He wills barren,** he does not give birth to one or two.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd God told us, who said: I heard Ad-Dahhak say about His statement: **He gives to whom He wills females and He gives to whom He wills males,** "There is no female among them," **Or He pairs them with males and females,** "A woman gives birth to a male once and a female once," **And He**

makes whom He wills barren, "He does not give birth to children."

Ibn Zayd said about the meaning of his saying: **Or He marries them** what:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Or He pairs them as males and females,** he said: Or He makes one male and one female twin. This is His statement: **Or He pairs them as males and females.**

And His saying: **He is All-Knowing, All-Powerful** means that God Almighty says: God has knowledge of what He creates and the ability to create whatever He wills. Nothing of His creation is beyond His knowledge, and nothing He wants to create is beyond His power.

Tafsir al-Qurtubi

Or He gives them both males and females means the Messenger of God, may God bless him and grant him peace, who had four sons and four daughters, **and makes whom He wills barren** means John, son of Zechariah, peace be upon them both. He did not mention Jesus. Ibn al-Arabi said: Our scholars said, **He gives to whom He wills females** means Lot, who had daughters but no son, **and He gives to whom He wills males** means Abraham, who had sons but no daughter. His statement, **Or He gives them both males and females** means Adam. Eve would give birth to twins for him in every pregnancy, a male and a female, and the male from this pregnancy would be married to the female from the other pregnancy, until God made the prohibition firm in the law of Noah, may God bless him and grant him peace. Likewise, Muhammad, may God bless him and grant him peace, had males and females among his children: al-Qasim, al-Tayyib, al-Tahir, Abdullah, Zaynab, Umm Kulthum, Ruqayyah, and Fatimah, all from Khadija, may God be pleased with her, and Ibrahim, who was from Mariyah. Coptic: And God divided creation from the time of Adam to our time, until the Hour comes, according to this limited estimation with His perfect wisdom and effective will, so that the offspring may remain, creation may continue, the promise may be fulfilled, the matter may be established, the world may be populated, and Heaven and Hell may each take what fills it and remain. So in the hadith: **The Fire will not be filled until the tyrant places his foot in it, and it will say, 'Enough, enough.'** As for Heaven, **it will remain from it, and God will create another creation for it.**

Second: Ibn al-Arabi said: God Almighty, due to His all-encompassing power and immense strength, creates creation from nothing, and with His great kindness and perfect wisdom, He creates something from something, not out of need. He is Holy above needs and free from harm, as the Holy One said, "Peace." So He created Adam from the earth and created Eve from Adam, and He created the creation from between them, from them, arranged according to intercourse, being from pregnancy, existing in the fetus

by placement, as the Prophet, may God bless him and grant him peace, said: **If the man's semen precedes the woman's semen, it is a male, and if the woman's semen precedes the man's semen, it is a female.** And likewise in the Sahih also: **If the man's semen prevails over the woman's semen, the child will resemble his paternal uncles, and if the woman's semen prevails over the man's semen, the child will resemble his maternal uncles.**

I said: This is the meaning of the hadith of Aisha, not its wording. Muslim narrated it from the hadith of Urwah ibn al-Zubayr on her authority: "A woman said to the Messenger of God, may God bless him and grant him peace: Does a woman have to perform ghusl if she has a wet dream and sees water? He said: Yes. Aisha said to her: May your hands be covered with dust and she has sworn. The Messenger of God, may God bless him and grant him peace, said: Leave her. Is there any resemblance except from before that? If her water prevails over the man's water, the child will resemble his maternal uncles, and if the man's water prevails over her water, he will resemble his paternal uncles." Our scholars said: According to the implication of this hadith, the superiority requires resemblance. It came in the hadith of Thawban, also narrated by Muslim: "The Prophet, may God bless him and grant him peace, said to the Jew: The man's water is white and the woman's water is yellow. If they come together and the man's water prevails over the woman's water, a male will be born, God willing. If the woman's water prevails over the man's water, a female will be born, God willing..." The hadith. In this hadith, also, the superiority requires masculinity and femininity. According to the implication of the two hadiths, the resemblance between paternal uncles and males is required if the man's water prevails, and likewise, if the woman's water prevails, the resemblance is required if the woman's water prevails." The similarity between maternal uncles and females is because they are caused by one cause, and this is not the case, rather existence is different from that, because we find the similarity between maternal uncles and maleness and the similarity between paternal uncles and females, so it is necessary to interpret one of the two hadiths, and the one that is necessary to interpret is the one in the hadith of Thawban, and it is said that this superiority means that the water preceded the womb, and the reason for superiority is that since its meaning is victory from their saying **So-and-so raced me, so I preceded him**, meaning I defeated him, and from this is the saying of God Almighty: **And we are not to be outdone** (al-Ma'arij 70:41), meaning defeated, it is said of it: **It rose**, and this interpretation is supported by his saying in the hadith: **If the man's water precedes the woman's water, they are male, and if the woman's water precedes the man's water, they are female.** Judge Abu Bakr ibn al-Arabi built on these hadiths and said: The two waters have four states: the first is that the man's water comes out first, the second is that the woman's water comes out first, the third is that the man's water comes out first and is more, the fourth is that the woman's water comes out first and is more, and the division is completed by the man's water coming out first, then the woman's water comes out after it and is more or vice versa, so if the man's water comes out if

the woman's semen came out first and was more, the child was born male by virtue of precedence and the child resembled his paternal uncles by virtue of the majority. If the man's semen came out first but when the woman's semen came out was more, the child was male by virtue of the man's semen being higher than the woman's semen, the child was female by virtue of the woman's semen coming out first and the child resembled his paternal uncles by virtue of the majority of the man's semen. He said: By organizing these divisions, the speech is established and the contradiction is removed from the hadiths. So glory be to the Creator, the All-Knowing.

Third: Our scholars said: The creation was continuous, male and female, until a hermaphrodite occurred in the first pre-Islamic period. The Arabs' share of the inheritance and their long-lived man, Amir ibn al-Dharb, was brought to him, but he did not know what to say about him, and he postponed them from him. When night fell, he did not know where he was, and his bed was difficult for him, and he began to turn and toss, and thoughts came and went, until his maid did not know his condition and said: What is the matter with you? He said to her: I stayed up late for a matter I intended to do, and I did not know what to say about it. She said: What is it? He said to her: A man who has a penis and a vagina, what will be his condition with regard to inheritance? The slave girl said to him: He inherits it from where he urinates. So he paid her ransom and in the morning he presented it to them and they returned with it satisfied. Islam came on that basis and it was not revealed until the time of Ali **may God be pleased with him** so he ruled on it. The scholars of inheritance narrated on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas: "On the authority of the Prophet (peace and blessings of God be upon him) that he was asked about a child born to him before and he mentioned where he inherits from? He said: From where he urinates." It was narrated that a hermaphrodite from the Ansar was brought to him and he said: **They inherit it from the first place he urinates.** Muhammad ibn Al-Hanafiyah narrated the same on the authority of Ali, and something similar on the authority of Ibn Abbas. Ibn Al-Musayyab, Abu Hanifah, Abu Yusuf and Muhammad said the same. Al-Muzani narrated it on the authority of Al-Shafi'i. Some people said: There is no evidence in urine. If the urine comes out of both of them, Abu Yusuf said: He rules according to the majority. Abu Hanifah denied it and said: Do you rely on it? The followers of Al-Shafi'i did not make a rule for the large number. It was reported on the authority of Ali and Al-Hasan that they said: His ribs are counted, because a woman has one more rib than a man. What the scholars have said about this has already been mentioned in the verse of inheritance in *Women* with great emphasis, and praise be to God.

Fourth: Judge Abu Bakr Ibn Al-Arabi said: "Some of the leaders of the common people denied the existence of the hermaphrodite, because God Almighty divided creation into male and female. We said: This is ignorance of the language, stupidity beyond the scope of eloquence, and a failure to know the breadth of power. As for the power of God Almighty, He is vast and all-knowing. As for the apparent meaning of the Qur'an, it does not deny the existence

Surat al-Shura 42:50

Or He pairs them, males and females, and renders barren whom He wills. Indeed, He is Knowing and Competent.

of the hermaphrodite, because God Almighty said: "To God belongs the dominion of the heavens and the earth. He creates what He wills." This is a general praise, so it is not permissible to make it specific, because power requires it. As for His statement: "He gives to whom He wills females, and He gives to whom He wills males. Or He pairs them [with] males and females, and He renders whom He wills barren," this is a statement of what is common in existence, and He was silent about mentioning the rare because it falls under the generality of the first statement. Existence bears witness to it, and the sight belies its denier. A hermaphrodite who had no beard, had breasts, and had a slave girl was reading with us at the ribat of Abu Saeed on the martyred Imam from the lands of the Maghreb, and with us he read in the ribat of Abu Saeed on the martyred Imam from the lands of the Maghreb. He had no beard, had breasts, and had a slave girl. Your Lord knows best about him. Despite the length of my companionship, I was too shy to ask him, and today I wish I could confront him." About his condition

Tafsir Ibn Kathir

God the Almighty informs us that He is the Creator of the heavens and the earth, their Owner and Disposer of them, and that whatever He wills happens and whatever He does not will does not happen, and that He gives to whomever He wills and withholds from whomever He wills, and there is no one who can withhold what He gives nor give what He withholds, and that He creates what He wills. **He gives to whomever He wills female [children]** meaning He only grants him daughters. Al-Baghawi said: Among them was Lot, peace be upon him. **And He gives to whomever He wills males** meaning He only grants him sons. Al-Baghawi said: Like Abraham, peace be upon him, who did not have a female child. **Or He pairs them [with children], male and female** meaning He gives to whomever He wills among the people two mates, a male and a female, meaning this and that. Al-Baghawi said: Like Muhammad, peace be upon him. **And He makes whomever He wills barren** meaning he does not have children. Al-Baghawi said: "Like Yahya and Jesus, peace be upon them, so He divided people into four categories: some He gives daughters, some He gives sons, some He gives both males and females, and some He denies both, making them sterile, with no offspring or children. "He is All-Knowing" means who deserves each of these categories. *Powerful* means over whomever He wills, of the differences between people in that. This situation is similar to what God, the Most High, said about Jesus, peace be upon him: **And We will make him a sign to the people**, meaning an indication of His Almighty and Holy Power, as He created creation into four categories. Adam, peace be upon him, was created from dust, not from a male and a female. Eve, peace be upon her, was created from a male without a female. All creation except Jesus, peace be upon him, was from a male and a female, and Jesus, peace be upon him, was created from a

female without a male. Thus, the indication was completed by creating Jesus, son of Mary, peace be upon them. For this reason, God, the Most High, said: **And We will make him a sign to the people**. This situation is about fathers and the first situation is about children, and each of them has four categories. So glory be to the All-Knowing, the All-Powerful.

Fath al-Qadir

50- **Or He pairs them, males and females** meaning He brings together the females and the males and makes them mates, thus giving them both to some of His creation. Mujahid said: It is that a woman gives birth to a boy, then gives birth to a girl, then gives birth to a boy, then gives birth to a girl. Muhammad ibn al-Hanafiyyah said: It is that she gives birth to twins, a boy and a girl. Al-Qatibi said: Marriage here is combining sons and daughters. The Arabs say: I paired my camels, meaning I brought together the young and the old. The meaning of the verse is clearer than to differ on its like, for He, the Almighty, informed us that He gives females to some of His creation, and gives males to others, and brings together males and females. **And He makes whom He wills barren** meaning that neither a male nor a female is born to him. Barren is the one who does not give birth to children. It is said that a man is barren and a woman is barren. A woman is barren, and its root is to cut off. It is also said that women are barren, and from this is the saying of the poet:

Women are barren, and they do not give birth to anything similar to it. Women are barren like it.

He is All-Knowing, All-Powerful meaning He is All-Knowing and All-Powerful.

Tafsir al-Baghawi

50. **Or He pairs them, males and females**, that is, He brings them together so that both males and females are born to him, **And He makes whom He wills barren**, so that he does not give birth and no children are born to him. It was said: This is about the prophets, peace be upon them. **He gives to whom He wills females**, meaning: Lot did not give birth to a male, but rather two daughters were born to him. **And He gives to whom He wills males**, meaning: Abraham, peace be upon him, did not give birth to a female. **Or He pairs them, males and females**, meaning: Muhammad, peace be upon him, had sons and daughters born to him. **And He makes whom He wills barren**, meaning: John and Jesus, peace be upon them, did not give birth to children. This is by way of example, and the verse is general and applies to all people. **Indeed, He is Knowing and Competent**.

Tafsir al-Baidawi

50- **Or He pairs them with males and females and**

makes whom He wills barren instead of **He creates** instead of some, and the meaning is that He makes the conditions of the servants with regard to children different according to the will, so He gives some either one type of male or female or both types and He makes others barren. Perhaps the females were presented first because they are more numerous to increase the offspring, or because the context of the verse is to indicate that the reality is related to the will of God and not the will of man, and the same applies to females, or because the speech is about calamity and the Arabs consider them a calamity, or to please the hearts of their fathers or to preserve the intervals and for this reason He specified the males, or to make up for the delay and change the conjunction in the third because it is the division of what is common between the two parts, and the fourth is not needed because it is eloquent that it is the division of what is common between the previous parts. **Indeed, He is Knowing and Competent** so He acts with wisdom and choice.

Surat al-Shura 42:51

And it is not for a human being that God should speak to him except by revelation or from behind a veil or by sending a messenger to reveal, by His permission, what He wills. Indeed, He is Exalted and Wise.

Surat al-Shura 42:51

And it is not for a human being that God should speak to him except by revelation or from behind a veil or by sending a messenger to reveal, by His permission, what He wills. Indeed, He is Exalted and Wise.

Tafsir al-Jalalayn

51 - **And it is not for a human being that God should speak to him except** that He inspires him **by revelation** in a dream or by inspiration *or* **except from behind a veil** so that he hears His speech but does not see Him, as happened with Moses, peace be upon him *or* **except** that He sends a messenger) an angel like Gabriel **who inspires** the messenger to the one to whom he is sent, that is, he speaks to him **by His permission** that is, God **what He wills** God **He is Exalted** above the attributes of those who speak *Wise* in His creation.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: It is not for a human being from among the children of Adam that his Lord should speak to him except by revelation which God reveals to him as He wills, or by inspiration, or by something else. **Or from behind a veil** means: or He speaks to him in such a way that he hears His words but does not see them, as He spoke to His Prophet Moses, may God bless him and grant him peace. **Or He sends a messenger** means: or God sends from among His angels a messenger, either Gabriel or someone else. **And He reveals, by His permission, whatever He wills.** He says: that messenger reveals to the one to whom he is sent, by the permission of his Lord, whatever He wills. Meaning: whatever his Lord wills to reveal to him of commands and prohibitions, and other messages and revelations.

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

Mention of the one who said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of al-Suddi, in the words of God Almighty, **And it is not for a human being that God should speak to him except by revelation**, He reveals to him, **or from behind a veil**, God spoke to Moses from behind a veil, **or He sends a messenger to reveal by His permission what He wills**, he said Gabriel brings the revelation.

The reciters differed in their recitation of His statement: **Or He sends a messenger to reveal**, so the majority of reciters of the regions read it as *yuyuhi* with the accusative of the *ya'* in apposition to *yusurulu*, and they placed *yusurulu* in apposition to the place of revelation and its meaning, because its meaning is: It

is not for a human being that God should speak to him except that He reveals to him or sends to him a messenger who reveals, by His permission, whatever He wills. Nafi' al-Madani read it as *yuyuhi* with the sending of the *ya'* in the nominative case in apposition to *yusurulu*, and with the nominative of *yusurulu* as the subject.

And His statement: **He is Most High, Most Wise** means that God Almighty says: He - meaning Himself, may His praise be glorified - is above all things, elevated above them, and has power. Wise: meaning: He is wise in His management of His creation.

Tafsir al-Qurtubi

There are two issues:

The first: The Almighty's saying: **And it is not for a human being that God should speak to him except by revelation**. The reason for that is that the Jews said to the Prophet, may God bless him and grant him peace: **Why do you not speak to God and look at Him if you are a prophet, as Moses spoke to him and looked at him? We will not believe in you until you do that.** The Prophet, may God bless him and grant him peace, said: **Moses did not look at him.** Then the saying was revealed: **And it is not for a human being that God should speak to him except by revelation**. This was mentioned by al-Naqqash, al-Wahidi, and al-Tha'labi. *Revelation*. Mujahid said: It is a breath that is breathed into his heart, so it is inspiration. From this is his saying, may God bless him and grant him peace: "The Holy Spirit breathed into my heart: 'A soul will not die until it has completed its provision and its appointed time. So fear God and be fair in your request. Take what is permissible and leave what is forbidden.'"**Or from behind a veil**, as he spoke to Moses, **Or He sends a messenger**, like He sent Gabriel, peace be upon him. It was said: **Except by revelation**, a vision that he sees in his sleep. Muhammad ibn Zuhair said: **Or from behind a veil**. As He spoke to Moses, **(or sends a messenger)** Zuhair said: It is Gabriel, peace be upon him, **and He reveals, by His permission, what He wills**. This revelation from the messengers is a speech from them to the prophets, they hear it spoken and see it with their own eyes, and this was the state of Gabriel, peace be upon him, when he came down with the revelation to the Prophet, may God bless him and grant him peace. Ibn Abbas said: Gabriel, peace be upon him, came down to every prophet, and none of them saw him except Muhammad, Jesus, Moses, and Zechariah, peace be upon them. As for others, he was alive and inspired in a dream. And it was said: **(except a revelation)** by sending Gabriel **(or from behind a veil)** as He spoke to Moses, **(or sends a messenger)** to all people. Al-Zuhri, Shaybah, and Nafi' read **(or sends a messenger and reveals)**, raising both verbs, the rest in the accusative, so the raising is for resumption, meaning that He sends. And it was said *(sends)* in the nominative case in the place of the state, and the

meaning is except inspiring or sending, and whoever places the accusative case attached it to the place of the revelation, because its meaning is that it is not for a human being that God should speak to him except that He inspires or sends. It is permissible for the accusative case to be based on the deletion of the preposition from the implied *an*, and for it to be in the position of a state, the estimation being **or that he sends a messenger**, and it is not permissible for **or sends** to be connected in the accusative case to **that he speaks to him**, because the meaning is corrupted, because it becomes: it is not for a human being to send him or for a messenger to be sent to him, and he has sent messengers from among the humans and sent to them.

Second: This verse was used as evidence by those who saw that someone who swore not to speak to a man and then sent a messenger to him had broken his oath, because the sender was named in it as speaking to the recipient, unless the one who swore intended to address him directly. Ibn al-Mundhir said: They differed regarding a man who swore not to speak to someone and then wrote him a letter or sent him a messenger. Al-Thawri said: The messenger is not speaking. Al-Shafi'i said: It is not clear that he broke his oath. Al-Nakha'i said: The ruling regarding the letter is that he broke his oath. Malik said: He broke his oath regarding the letter and the messenger. He said once: The messenger is easier than the letter. Abu Ubaid said: Speech is other than writing and gestures. Abu Thawr said: He does not break his oath regarding the letter. Ibn al-Mundhir said: He does not break his oath regarding the letter and the messenger.

I said: This is the opinion of Malik. Abu Omar said: Whoever swears not to speak to a man and then greets him intentionally or absentmindedly, or greets a group of people he is among, has broken his oath in all of that according to Malik. But if he sends a messenger to him or greets him during prayer, he has not broken his oath.

I said: He breaks his oath regarding the Messenger unless he intends to speak to him directly, according to the verse. This is the opinion of Malik and Ibn al-Majishun. This meaning has been fully explained by our scholars at the beginning of Surah Maryam, and praise be to God.

Tafsir Ibn Kathir

These are the stations of revelation in relation to the Paradise of God, the Almighty, the Majestic, and that is that God, the Blessed and Exalted, sometimes casts into the mind of the Prophet, peace and blessings be upon him, something that there is no doubt is from God, the Almighty, the Majestic, as came in Sahih Ibn Hibban on the authority of the Messenger of God, peace and blessings be upon him, that he said: **The Holy Spirit inspired in my mind that no soul will die until it has completed its provision and its appointed time, so fear God and be moderate in your request.** And the Almighty's saying: **or from behind a veil** is like what He spoke to Moses, peace be upon him, as he asked to see Him after speaking, but He was veiled from him.

In the Sahih, it is reported that the Messenger of God, may God bless him and grant him peace, said to Jabir ibn Abdullah, may God be pleased with them both: **God does not speak to anyone except from behind a veil, and He spoke to your father directly.** This is what is stated in the hadith. He had been killed on the Day of Uhud, but this was in the intermediate realm, and the verse only applies to this world. And God, the Almighty, said: **Or He sends a messenger to reveal by His permission whatever He wills**, just as Gabriel, peace be upon him, and other angels descended upon the prophets, peace be upon them. **Indeed, He is All-Knowing, All-Aware, All-Wise.** And God, the Almighty, said: **And thus We have revealed to you a spirit by Our command**, meaning the Qur'an. **You did not know what the Book was, nor what faith was**, meaning, according to the details prescribed for you in the Qur'an. **But We have made it**, meaning the Qur'an, **a light by which We guide whom We will of Our servants**, like His statement, the Almighty, "Say, 'It is, for those who believe, a guide and a healing. But those who do not believe - in their ears is deafness, and it is, upon them, blindness.'"

And the Almighty's saying: **And indeed, you meaning O Muhammad guide to a straight path** which is the upright character, then He explained it with the Almighty's saying: **The path of God** meaning and His law that God has commanded **To whom belongs whatever is in the heavens and whatever is on the earth** meaning their Lord and Owner and the One who disposes of them and the Ruler whose judgment cannot be questioned **Unquestionably, to God do all matters return** meaning matters return and He decides and rules in them, glory be to Him, and He is far above what the wrongdoers and deniers say, far above.

Fath al-Qadir

51- **And it is not for a human being that God should speak to him except by revelation** meaning that it is not right for any human being to speak to God in any way except by revelation to him, inspiring him and casting that into his heart. Mujahid said: **A whisper that He whispers into his heart.** So it is an inspiration from Him, as He inspired the mother of Moses and Abraham in slaughtering his son. **Or from behind a veil** as He spoke to Moses, meaning that His speech is heard from where He cannot be seen. This is a metaphor for the state of a hidden angel who speaks to his confidants from behind a veil. **Or He sends a messenger to reveal, by His permission, whatever He wills.** That is, He sends an angel, and that angel inspires the messenger from among the humans by God's command and facilitates whatever He wills to reveal to him. Al-Zajaj said: The meaning is that God's speech to humans is either by inspiration that He inspires them, or He speaks to them from behind a veil as He spoke to Moses, or by an angel's message to them. The meaning of the statement is: It is not for a human being that God should speak to him except that He reveals a revelation, or that He speaks to him from behind a veil, or that He sends a messenger. Whoever reads *yursul* in the nominative case means that He sends, so it is a beginning and a resumption. The majority read **or yursul** in the accusative case and *fuyuhi* in the accusative case, assuming that, and that

Surat al-Shura 42:51

And it is not for a human being that God should speak to him except by revelation or from behind a veil or by sending a messenger to reveal, by His permission, what He wills. Indeed, He is Exalted and Wise.

and what it precedes are conjoined with *wuhyān*, and *wuhyān* is in the place of the adverbial, and the meaning is: except that he reveals or is sent. It is not correct to conjoin **or yursul** with **that He speaks to him** because the meaning becomes: It is not for a human being that God should send a messenger, which is corrupt in form and meaning. Other than this has been said to explain the reading of the majority, which is not without weakness. Nafi' read **or yursul** in the nominative case, and likewise *fuyūhi* with a sukoon on the ya' as the predicate of a deleted subject, and the meaning is: or that He sends, as al-Zajjaj and others said. The phrase **Indeed, He is Most High, Most Wise** is an explanation of what preceded it: that is, He is exalted above the attributes of imperfection, Wise in all His judgments.

The commentators said: The reason for the revelation of this verse is that the Jews said to the Prophet, may God bless him and grant him peace: Why don't you speak to God and look at Him if you are a prophet as Moses spoke to Him? So it was revealed.

Tafsir al-Baghawi

51. The Almighty said: **And it is not for a human being that God should speak to him except by revelation**, that is, the Jews said to the Prophet, may God bless him and grant him peace: Will you not speak to God and look at Him, if you are a prophet, as Moses spoke to him and looked at Him? He said: Moses did not look at God, may God bless him and grant him peace. So God, may God bless him and grant him peace, revealed: **And it is not for a human being that God should speak to him except by revelation**, revealed to him in a dream or by inspiration, **or from behind a veil**, so that he hears His words but does not see them, as Moses, may God bless him and grant him peace, spoke to him, **or that He sends a messenger**, either Gabriel or another of the angels, **who reveals, by His permission, whatever He wills**, meaning that the messenger reveals to the one to whom he is sent, by God's permission, whatever he wills.

Nafi' read: **or sends** with the lam raised as a starting point, **and reveals** with the ya' silent. The others read it with the lam and the ya' in the accusative case in apposition to the place of revelation because its meaning is: It is not for a human being that God should speak to him except that He reveals to him or sends a messenger. **He is Exalted and Wise**.

Tafsir al-Baidawi

51- **And it is not for a human being** and it is not valid for him **that God should speak to him except by revelation** hidden speech that is understood quickly because it is a representation that is not in itself composed of disconnected letters that depend on successive waves,

which is what is common to all people as narrated in the hadith of the Ascension, and what was promised in the hadith of the vision and the one who was called out to as happened to Moses in Tuwa and at the Mount, but the connection of His saying: **or from behind a veil** to it makes it specific to the first, so the verse is evidence of the permissibility of the vision, not of its impossibility. It was said that what is meant by it is inspiration and casting into the mind or the revelation sent down by the angel to the messengers, so what is meant by his saying, **Or He sends a messenger who reveals by His permission what He wills** is or He sends to him a prophet who conveys His revelation as He commanded him. According to the first opinion, what is meant by the messenger is the angel who reveals to the messengers, and revelation with what is conjoined to it is in the accusative case as a verbal noun because **from behind a veil** is a description of omitted speech, and sending is a type of speech. It is possible for it to be a revelation and send two verbal nouns, and **from behind a veil** is a circumstance that occurred as conditions. Nafi' read **or sends** by raising the lam, **He is exalted** over the attributes of created beings. *Wise* does what His wisdom requires, so He speaks sometimes through an intermediary and sometimes without an intermediary, either clearly or from behind a veil.

Surat al-Shura 42:52

And thus We have revealed to you a spirit of Our command. You did not know what the Book was, nor what faith was, but We have made it a light by which We guide whom We will of Our servants. And indeed, you guide to a straight path.

Tafsir al-Jalalayn

52 - **And thus** like Our revelation to other messengers **We have revealed to you** O Muhammad **a spirit** which is the Qur'an by which hearts live **of Our command** which We reveal to you **you did not know** you knew before the revelation to you **what the Book** the Qur'an *was* (nor faith) that is, its laws and its signs, and the negation is dependent on the verb from the action and what comes after it takes the place of the two objects **but We have made it** the spirit or the Book (a light by which We guide whom We will of Our servants. And indeed, you guide) you call by revelation to you **to a path** a way *straight* the religion of Islam.

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means by His saying: **And thus We have revealed to you a spirit of Our command**, and just as We revealed to all of Our messengers, thus We have revealed to you, O Muhammad, this Qur'an, a spirit of Our command: He says: a revelation and mercy of Our command.

The interpreters differed about the meaning of the spirit in this context. Some of them said: It means mercy.

Mention of those who said that: Ibn Abd al-A'la told us, he said: Muhammad ibn Muammar told us, on the authority of Qatada, on the authority of al-Hasan, regarding his statement: **A spirit from Our command**, he said: A mercy from Our command.

Others said: It means: a revelation from our command.

Mention of those 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 thus We have revealed to you a spirit of Our command**, he said: A revelation of Our command.

We have previously explained the meaning of the soul by mentioning the differences among the people of interpretation regarding it, which makes it unnecessary to repeat it in this place.

And His statement: **You did not know what the Book was, nor what faith was**, God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: You did not know, O Muhammad, what the Book and faith were that We gave you. **But We made it a light**, meaning: But We made this Qur'an, which is the Book, a light, meaning a light for the people, so that they may be illuminated by its light that God made

clear in it, and it is His explanation that He made clear in it, from what they have in it in acting upon it is guidance, and salvation from the Fire. **We guide with it whom We will of Our servants**, meaning: We guide with this Qur'an, so the *ha* in His statement **with it** is from the mention of the Book.

What he means by his saying: **We guide with it whomever We will** is: We direct to the right path, which is faith in God. **Whosoever We will of Our servants** means: We guide with it whomever We will of Our servants to the straight path.

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

Those who said that mentioned: Muhammad told us, he said: Asbat told us, on the authority of al-Suddi, **You did not know what the Book was, nor what faith was**, meaning Muhammad, may God bless him and grant him peace. **But We have made it a light by which We guide whom We will of Our servants**, meaning the Qur'an. And the Most High said, **But We have made it**, and He made the *ha* singular, and it was mentioned before the Book and faith, because what was meant by it was to describe the Book. Some of them said: He meant faith and the Book, but he made the *ha* singular, because the nouns of actions all have the verb in the plural, as one says, **I like your coming and going**, so they make them singular.

And His saying: **And indeed, you guide to a straight path**. God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And indeed, O Muhammad, you guide to a straight path, our servants, by calling to God and explaining to them.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **And indeed, you guide to a straight path**, God Almighty said: **And for every people there is a guide** (al-Ra'd 13:7) a caller who calls them to God Almighty.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And indeed, you guide to a straight path**. He said: Every people has a guide.

Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi: **And indeed, you guide to a straight path**. He said: You call to a straight religion.

Tafsir al-Qurtubi

It contains four issues:

First: The Almighty's saying: **And thus We have revealed to you**, meaning, as We revealed to the prophets before you, We have revealed to you **a spirit**, meaning prophecy. Ibn Abbas said: Al-Hasan and Qatadah: **From us**. Al-Suddi: *Revelation*, Al-Kalbi: **A book**, Al-Rabi': **He is Gabriel**, Ad-Dahhak: **He is the Qur'an**, and this is the saying of Malik ibn Dinar. He called it a spirit because it gives life from the death of ignorance, and He made it from His command, meaning He sent it down as He willed to whomever He

And thus We have revealed to you a spirit of Our command. You did not know what the Book was, nor what faith was, but We have made it a light by which We guide whom We will of Our servants. And indeed, you guide to a straight path.

willed, from the miraculous arrangement and amazing composition. It is possible to interpret His saying: **And they ask you about the spirit** (Al-Isra' 17:85), to refer to the Qur'an as well, **Say, 'The spirit is from the command of my Lord'** (Al-Isra' 17:85), meaning, they ask you from where you got this Qur'an. Say, "It is from the command of God. He sent it down to me as a miracle." Al-Qushayri mentioned it. Malik ibn Dinar used to say: O people of the Qur'an, what has the Qur'an planted in your hearts? The Qur'an is the spring of the hearts, just as rain is the spring of the earth.

The second: The Almighty's saying: **You did not know what the Book was, nor what faith was.** That is, you did not know the path to faith. The apparent meaning of this indicates that he was not characterized by faith before the revelation. Al-Qushayri said: "It is one of the miracles of the mind. What most people have come to is that God did not send a prophet except that he believed in Him before the mission, and there is arbitrariness in it, unless it is proven by a definite revelation." Judge Abu al-Fadl Iyad said: "As for their infallibility from this aspect before prophethood, people have a difference of opinion about it. The correct view is that they were infallible before prophethood from ignorance of God and His attributes and doubt about any of that. The reports and traces from the prophets have agreed to exonerate them from this deficiency, since they were born, and they were raised on monotheism and faith, indeed on the radiance of the lights of knowledge and the breaths of the kindness of happiness. Whoever studies their biographies from their childhood to their mission will realize this, as he knows from the state of Moses, Jesus, John, Solomon, and others, peace be upon them. God Almighty said: "And We gave him judgment while still a boy" (Maryam 19:12). He said: Commentators: Yahya was given knowledge of the Book of God when he was a child. Muammar said: He was two or three years old, and the boys said to him: Why don't you play? He said: Was I created to play? It was said in His statement: **Confirming a word from God** (Al Imran 3:39), that Yahya believed in Jesus when he was three years old, so he testified to him that he was the word of God and His spirit. It was also said that he believed in him while he was in his mother's womb, so Yahya's mother used to say to Maryam 19: **I find what is in my womb prostrating to what is in your womb as a greeting to it.** And God stated the words of Jesus to his mother when she gave birth to him in His statement: **Do not grieve** (Maryam 19:24), according to the reading of those who read **from beneath her** and according to the statement of those who said that the caller was Jesus, and He stated his words in his cradle, so he said: "Indeed, I am the servant of God. He has given me the Scripture and made me a prophet" (Maryam 19:30). And He said: **So We made Solomon understand it, and to each of them We gave judgment and knowledge** (Al Anbiya: 79). And it was mentioned of the judgment of Solomon while he was a boy playing in the story of the stoned woman and in the story of the boy what his father David followed. Al Tabari narrated that his age when

he was given the kingdom was twelve years, and likewise the story of Moses. And the commentators said about the words of God Almighty: **And We had already given Abraham his soundness of mind before** (Al-Anbiya': 51), meaning We guided him when he was young, as Mujahid and others said. Ibn Ata' said: He chose him before his creation began. Some of them said: When Abraham was born, God sent an angel to him, ordering him on behalf of God Almighty to make him know him in his heart and mention him with his tongue, so he said: I have done it, and he did not say I will do it, so that is his soundness of mind. And it was said: And it was said: That Abraham was thrown into the fire and his trial was when he was sixteen years old, and that Isaac was tested by slaughter when he was seven years old, and that Abraham's reasoning with the planet, moon, and sun was when he was fifteen years old. And it was said: It was revealed to Joseph when he was a boy when his brothers were about to throw him into the well, with the words of God Almighty: "And We inspired him: You will surely inform them of this affair of theirs" (Yusuf 12:15), and other stories of theirs. And the people of the biography narrated that Amina bint Wahb informed that our Prophet Muhammad, may God bless him and grant him peace, said: And peace be upon him, he was born when he was born with his hands stretched out to the ground and his head raised to the sky. And he said in his hadith, peace be upon him: **When I grew up, I hated idols and I hated poetry, and I did not care about anything that the Jahiliyyah used to do except twice, and God protected me from them, and then I did not return to them.** Then the matter was established for them, and the breaths of God Almighty followed one after the other upon them, and the lights of knowledge shone in their hearts until they reached the goal and attained, through God Almighty's choosing them for prophethood, the attainment of the noble qualities, the ultimate without practice or exercise. God Almighty said: **And when he reached his full strength and was well-established, We gave him wisdom and knowledge** (al-Qasas 28:14). Al-Qadi said: And none of the people of report transmitted that anyone was prophesied and chosen who was known for disbelief and polytheism before that, and the basis for this matter is transmission. And some of them provided evidence that hearts are repelled from someone whose path was like this. Al-Qadi said: And I say that the Quraysh accused our Prophet, peace be upon him, of everything they fabricated, and the disbelievers of the nations reproached their prophets with everything they could and invented, from what God Almighty stated or what the narrators transmitted to us, and we did not find in any of that To reproach one of them for rejecting their gods and to rebuke him for abandoning what he had agreed upon with them. If this had been the case, they would have been the first to do so, and would have protested against him regarding his deity. And their rebuke of what was far-fetched before would have been more terrible and more conclusive in argument than their rebuke of him for forbidding them to abandon their gods and what their fathers had

worshipped before. So in their insistence on turning away from it is evidence that they did not find a way to it, because if it had been, it would have been transmitted and they would not have remained silent about it, just as they did not remain silent about changing the direction of prayer and said: **What has turned them away from their direction of prayer which they used to face?** (al-Baqarah 2:142), as God related about them.

Third: The scholars spoke about our Prophet, may God bless him and grant him peace, whether he was a follower of a religion before the revelation or not. Some of them forbade that absolutely and rejected it rationally. They said: Because it is far-fetched that he would be followed by someone who is known to be a follower. They based this on good and bad. Another group said to stop regarding his matter, peace be upon him, and not to definitively rule on him in that, since the two aspects of them were not permitted by reason nor was the path of transmission clear to them in either of them. This is the school of Abu al-Ma'ali. A third group said: He was a follower of a law before him and acted upon it. Then these differed in the specification. A group went to the fact that he was on the religion of Jesus, for it abrogates all religions and sects before it, so it is not permissible for the Prophet to be on an abrogated religion. A group went to the fact that he was on the religion of Abraham because he is from his descendants and he is the father of the prophets. A group went to the fact that he was on the religion of Moses because it is the oldest religion. The Mu'tazila went to the fact that he must have been on a religion, but the specific religion is not known to us. He invalidated all of these statements. Our Imams, as they are contradictory statements and do not contain conclusive evidence, even though reason allows all of that, and what is decisive is that he, peace be upon him, was not related to one of the prophets in a way that would require him to be one of his nation and addressed with all of his law, rather his law is independent in itself, initiated by God, the Ruler, the Majestic and Almighty, and that he, peace be upon him, was a believer in God, the Majestic and Almighty, and did not prostrate to an idol, nor did he associate partners with God, nor did he commit adultery, nor did he drink alcohol, nor did he attend a night gathering, nor did he attend the rain oath, nor the oath of the perfumed ones, rather God exalted him and preserved him from that. If it is said: "Uthman bin Abi Shaybah narrated to us on the authority of Jabir: The Prophet, peace be upon him, used to witness the battles of the polytheists, and he heard two angels behind him, one of them saying to his companion: Go until you stand behind him, so the other said: How can I stand behind him when he has promised to touch the idols and he has not witnessed them yet?" "The answer is that this is a hadith that Imam Ahmad ibn Hanbal strongly rejected and said: It is fabricated or similar to fabrication. Al-Daraqutni said: Uthman made a mistake in its chain of transmission and the hadith as a whole is fabricated and its chain of transmission is not agreed upon, so no attention should be paid to it. What is known about the Prophet, may God bless him and grant him peace, is that he disagrees with the people of knowledge, such as his saying: "I hate idols" and his saying in the story of Buhayra when he made the

Prophet, may God bless him and grant him peace, swear by al-Lat and al-Uzza when he met him in Syria on his journey with his uncle Abu Talib when he was a boy, and he saw in him the signs of prophethood and informed him of that. The Prophet, may God bless him and grant him peace, said to him: Do not ask me about them, for by God I have never hated anything as much as I hate them. Buhayra said to him: By God, except that you tell me what I ask you about. He said: Ask whatever you want." Likewise, what is known from his life, peace be upon him, and God's guidance for him is that before his prophethood he used to differ with the polytheists in their standing at Muzdalifah during the Hajj, and he used to stand at Arafat, because it was the place where Abraham, peace be upon him, stood. If it is said: God Almighty said: "Say: Rather, the religion of Abraham" ([al-Baqarah 2:135), and He said: **To follow the religion of Abraham** (al-Nahl 16:123), and He said: **He has ordained for you a religion** (al-Shura 42:13), and this requires that he be worshipping according to a religion. So the answer is that this is in what the religions do not differ in, such as monotheism and establishing the religion, as was explained in more than one place and in this surah when He said: **He has ordained for you a religion** and praise be to God.

Fourth: If this is established, then know that scholars differed in the interpretation of the Almighty's statement: **You did not know what the Book was, nor what faith was.** A group said: The meaning of faith in this verse is the laws of faith and its features, as mentioned by al-Tha'labi. It was said: The details of this law, meaning you were unaware of these details. It is permissible to use the word faith for the details of the law, as mentioned by al-Qushayri. It was said: You did not know before the revelation to recite the Qur'an, nor how to call people to faith, and something similar was said by Abu al-A'liyya. Bakr al-Qadi said: Nor faith, which is the obligatory duties and rulings. He said: Before that, he believed in His Oneness, then the obligatory duties were revealed, which he did not know before, so he increased his faith with the obligation. These four statements are close. Ibn Khuzaymah said: What is meant by faith is prayer, because the Almighty said: **And God would not let your faith go to waste** (al-Baqarah 2:143), meaning your prayers towards the Holy House, so the word is general and what is meant is specific. Al-Husayn ibn al-Fudayl said: Meaning you did not know what the Book was, nor what the people of faith were, and this is from the category of deleting the complement, meaning who... Do you believe? Abu Talib or Al-Abbas or others. It was said: You did not know anything while you were in the cradle and before reaching puberty. Al-Mawardi narrated something similar on the authority of Ali bin Isa who said: You would not have known what the Book was had it not been for the message, nor faith had it not been for reaching puberty. It was said: You would not have known what the Book was had it not been for Our favor upon you, nor faith had it not been for Our guidance to you. This is possible. There are two aspects to this belief: One of them is that it is belief in God, and he knows this after reaching puberty and before his prophethood. The second is that it is the religion of Islam, and he does not know it except after the prophethood.

I said: The correct view is that he, may God bless him

Surat al-Shura 42:52

And thus We have revealed to you a spirit of Our command. You did not know what the Book was, nor what faith was, but We have made it a light by which We guide whom We will of Our servants. And indeed, you guide to a straight path.

and grant him peace, was a believer in God Almighty from the time he grew up until he reached puberty, as mentioned above. It was said: **(You did not know what the Book was, nor what faith was)**, meaning you were from an illiterate people who did not know the Book or faith, until you had taken what you brought them from someone who knew that among them. It is like the words of God Almighty: "And you did not recite before it any Book, nor did you inscribe it with your right hand. Then the falsifiers would have had doubts" (al-Ankabut 29:48). Its meaning was narrated on the authority of Ibn Abbas, may God be pleased with them both. **But We made it** Ibn Abbas and Al-Dahhak said: meaning faith. Al-Suddi said: the Qur'an. It was also said: the revelation, meaning We made this revelation **a light by which We guide whom We will** meaning whom We choose for prophethood, like the words of God Almighty: **He singles out for His mercy whom He wills** (Al Imran 3:74). The pronoun is singular because the verb in the multiplicity of its names is like the verb in one noun. Do you not see that you say: **Your coming forward and turning away pleases me**, so you singularize it, while they are two. **And indeed, you guide That is, you call and guide** to a straight path, a straight religion in which there is no crookedness. Ali said: to a straight book. Asim Al-Jahdary and Hawshab read: **(And indeed you guide)** without the name of the agent, that is, you are called. The rest read **(To guide)** as the name of the agent. In Abu's reading: **(And indeed you call)**, Al-Nahas said: This is not read as such, because it is contrary to the majority. Rather, what is like it is taken to be from its speaker by way of explanation, as he said: **(And indeed you guide)** meaning you call. Muammar narrated on the authority of Qatadah regarding the words of God Almighty: {And indeed you guide to a straight path}, he said: **And for every people there is a guide** (al-Ra'd 13:7).

Tafsir Ibn Kathir

These are the stations of revelation in relation to the Paradise of God, the Almighty, the Majestic, and that is that God, the Blessed and Exalted, sometimes casts into the mind of the Prophet, peace and blessings be upon him, something that there is no doubt is from God, the Almighty, the Majestic, as came in Sahih Ibn Hibban on the authority of the Messenger of God, peace and blessings be upon him, that he said: **The Holy Spirit inspired in my mind that no soul will die until it has completed its provision and its appointed time, so fear God and be moderate in your request.** And the Almighty's saying: **or from behind a veil** is like what He spoke to Moses, peace be upon him, as he asked to see Him after speaking, but He was veiled from him.

In the Sahih, it is reported that the Messenger of God, may God bless him and grant him peace, said to Jabir ibn Abdullah, may God be pleased with them both: **God does not speak to anyone except from behind a veil, and He spoke to your father directly.** This is what is stated in the hadith. He had been killed on the Day

of Uhud, but this was in the intermediate realm, and the verse only applies to this world. And God, the Almighty, said: **Or He sends a messenger to reveal by His permission whatever He wills**, just as Gabriel, peace be upon him, and other angels descended upon the prophets, peace be upon them. **Indeed, He is All-Knowing, All-Aware, All-Wise.** And God, the Almighty, said: **And thus We have revealed to you a spirit by Our command**, meaning the Qur'an. **You did not know what the Book was, nor what faith was**, meaning, according to the details prescribed for you in the Qur'an. **But We have made it**, meaning the Qur'an, **a light by which We guide whom We will of Our servants**, like His statement, the Almighty, "Say, 'It is, for those who believe, a guide and a healing. But those who do not believe - in their ears is deafness, and it is, upon them, blindness.'"

And the Almighty's saying: **And indeed, you** meaning O Muhammad **guide to a straight path** which is the upright character, then He explained it with the Almighty's saying: **The path of God** meaning and His law that God has commanded **To whom belongs whatever is in the heavens and whatever is on the earth** meaning their Lord and Owner and the One who disposes of them and the Ruler whose judgment cannot be questioned **Unquestionably, to God do all matters return** meaning matters return and He decides and rules in them, glory be to Him, and He is far above what the wrongdoers and deniers say, far above.

Fath al-Qadir

52- **And thus We have revealed to you a spirit of Our command.** That is, just as We revealed to the prophets before you, We have revealed to you a spirit of Our command. What is meant by this is the Qur'an, and it was also said that it means prophethood. Muqatil said: It means revelation by Our command, and its meaning is the Qur'an, because one is guided by it, and in it is life from the death of disbelief. Then God, the Exalted, mentioned the description of His Messenger before He revealed it to him, saying: **You did not know what the Book was**, meaning what it was, because the Prophet (peace and blessings of God be upon him) was illiterate and could neither read nor write. This is more miraculous and more indicative of the authenticity of his prophethood. The meaning of **nor faith** is that the Prophet (peace and blessings of God be upon him) did not know the details of the religious laws nor was he guided to their features. He specified faith as its head and foundation. It was also said that what is meant by faith here is prayer. This was held by a group of scholars, including the Imam of Imams Muhammad ibn Ishaq ibn Khuzaymah. He provided evidence for this by the words of God, the Exalted: **And God would never let your faith go to waste**, meaning prayer, so He called it faith. A group went to that God the Almighty did not send a prophet except that he believed in Him, and they said the meaning of the verse is: You did not know before the revelation how to recite the Qur'an nor how to call people to faith, and it was said that this was

before puberty when he was a child in the cradle. Al-Hussein bin Al-Fadl said: It is with the deletion of an adjective: meaning, nor the people of faith, and it was said that what is meant by faith is the religion of Islam, and it was said that faith here is an expression of acknowledgment of everything that God has charged the servants with, **But We have made it a light by which We guide whom We will** meaning, but We made the spirit that We have revealed to you a light and a proof of monotheism and faith by which We guide whom We will of Our servants, and We direct them to the true religion, **And indeed, you guide to a straight path**. Qatada, Al-Suddi and Muqatil said: And indeed, you call to Islam, so it is the straight path. The majority read **to guide** in the active form, and Ibn Hawshab read it in the passive form. Ibn Al-Samifi' read it with a damma on the ta' and a kasra on the dal from ahda, and in the reading of Abi: **And indeed, you call**.

to be guided meaning that God guides you.

Tafsir al-Baghawi

52. **And thus**, that is, as We revealed to all of Our Messengers, **We have revealed to you a spirit of Our command**, Ibn Abbas said: Prophethood. Al-Hasan said: Mercy. Al-Suddi and Muqatil said: Revelation. Al-Kalbi said: A Book. Al-Rabi' said: Gabriel. Malik ibn Dinar said: meaning the Qur'an. **You did not know**, before the revelation, **what the Book was and what faith was**, meaning the laws and landmarks of faith. Muhammad ibn Ishaq ibn Khuzaymah said: *Faith* in this context means prayer, and its evidence is the Almighty's statement: **And God would never let your faith go to waste Al-Baqarah 2:143**.

The scholars of the principles of jurisprudence agree that the prophets, peace be upon them, were believers before the revelation, and the Prophet, peace and blessings be upon him, worshipped God before the revelation according to the religion of Abraham, and the laws of his religion were not made clear to him.

But We made it a light, Ibn Abbas said: meaning faith. Al-Suddi said: meaning the Qur'an. **We guide with it** means We direct with it, **whoever We will of Our servants, and indeed, you guide** meaning you call, **to a straight path**, meaning Islam.

Tafsir al-Baidawi

52- **And thus We have revealed to you, [O Muhammad], a spirit of Our command** meaning what was revealed to him, and He called it a spirit because hearts are revived by it. It was also said that it was Gabriel, and the meaning is that We sent him to you with the revelation. **You did not know what the Book was, nor what faith was** meaning before the revelation, and this is evidence that he was not worshipping. It was said that prophethood was based on a law. It was also said that what is meant is belief in something that has no way to it except by hearing. **But We made it** meaning the spirit, the Book, or faith **a light by which We guide whom We will of Our servants** by granting success in accepting and considering it. **And indeed, you guide to a straight path** which is Islam. It was read

Surat al-Shura 42:53

The path of God, to whom belongs whatever is in the heavens and whatever is on the earth.
Unquestionably, to God do all matters return.

Surat al-Shura 42:53

The path of God, to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to God do all matters return.

Tafsir al-Jalalayn

53 - **The path of God to whom belongs whatever is in the heavens and whatever is on the earth** as king, creation, and servants **Unquestionably, to God do all matters return**

Tafsir al-Suyuti

Tafsir al-Tabari

The path of God, to whom belongs whatever is in the heavens and whatever is on the earth. God, the Most High, says: "And indeed, you are guiding to a straight path, which is Islam, the path of God to which He has called His servants, to whom belongs the dominion of all that is in the heavens and whatever is on the earth. He has no partner in that." The second path is a translation of the first path.

And His, the Most High, saying: **To God do all matters return.** He, the Most High, says: To God, O people, do your matters return in the Hereafter, and He will judge between you with justice.

If someone were to say: Are not their affairs in this world up to Him? It would be said: Even though all of that is managed by Him, they have rulers and governors who look after their affairs, and on the Day of Resurrection they will have no ruler or authority other than Him. Therefore it was said: All affairs there will return to Him, even though all of them are up to Him and in His hand is their judgment and management in every situation.

Tafsir al-Qurtubi

The path of God is a substitute for the first, a substitute for a definite noun for an indefinite noun. Ali said: It is the Qur'an, and it was said: Islam. Al-Nawwas bin Sam'an narrated it on the authority of the Prophet, may God bless him and grant him peace. **To Him belongs whatever is in the heavens and whatever is on the earth**, as kings, servants, and creation. **To God do all matters return.** A threat of resurrection and recompense. Sahl bin Abi al-Ja'd said: A copy of the Qur'an was burned, and nothing remained except His saying: **To God do all matters return.** And a copy of the Qur'an was drowned, and all of it was erased except His saying: **To God do all matters return.** And praise be to God alone.

Tafsir Ibn Kathir

These are the stations of revelation in relation to the Paradise of God, the Almighty, the Majestic, and that is that God, the Blessed and Exalted, sometimes casts into the mind of the Prophet, peace and blessings be upon him, something that there is no doubt is from God, the Almighty, the Majestic, as came in Sahih Ibn Hibban on the authority of the Messenger of God, peace and blessings be upon him, that he said: **The Holy Spirit inspired in my mind that no soul will die until it has completed its provision and its appointed time, so fear God and be moderate in your request.** And the Almighty's saying: **or from behind a veil** is like what He spoke to Moses, peace be upon him, as he asked to see Him after speaking, but He was veiled from him.

In the Sahih, it is reported that the Messenger of God, may God bless him and grant him peace, said to Jabir ibn Abdullah, may God be pleased with them both: **God does not speak to anyone except from behind a veil, and He spoke to your father directly.** This is what is stated in the hadith. He had been killed on the Day of Uhud, but this was in the intermediate realm, and the verse only applies to this world. And God, the Almighty, said: **Or He sends a messenger to reveal by His permission whatever He wills**, just as Gabriel, peace be upon him, and other angels descended upon the prophets, peace be upon them. **Indeed, He is All-Knowing, All-Aware, All-Wise.** And God, the Almighty, said: **And thus We have revealed to you a spirit by Our command**, meaning the Qur'an. **You did not know what the Book was, nor what faith was**, meaning, according to the details prescribed for you in the Qur'an. **But We have made it**, meaning the Qur'an, **a light by which We guide whom We will of Our servants**, like His statement, the Almighty, "Say, 'It is, for those who believe, a guide and a healing. But those who do not believe - in their ears is deafness, and it is, upon them, blindness.'"

And the Almighty's saying: **And indeed, you** meaning O Muhammad **guide to a straight path** which is the upright character, then He explained it with the Almighty's saying: **The path of God** meaning and His law that God has commanded **To whom belongs whatever is in the heavens and whatever is on the earth** meaning their Lord and Owner and the One who disposes of them and the Ruler whose judgment cannot be questioned **Unquestionably, to God do all matters return** meaning matters return and He decides and rules in them, glory be to Him, and He is far above what the wrongdoers and deniers say, far above.

Fath al-Qadir

Then He explained the straight path by saying: 53- **The path of God to whom belongs whatever is in the heavens and whatever is on the earth.** This addition of the path to the noble name is a glorification of Him and an exaltation of His status that is not hidden. The meaning of **To Him belongs whatever is in the heavens and whatever is on the earth** is that He is the Owner of that and the One who controls it.

Unquestionably, to God do all matters return, meaning that all the matters of creation will return to Him on the Day of Resurrection, not to anyone else. It contains a threat of resurrection that necessitates recompense.

Ibn Jarir narrated from Ibn Abbas, regarding the verse, **They look from a hidden corner**, that he said: "Abd ibn Humayd and Ibn Jarir narrated from Mujahid something similar. Sa'id ibn Mansur, Abd ibn Humayd and Ibn al-Mundhir narrated from Muhammad ibn Ka'b, that he said: "They steal glances at the Fire." Ibn Mardawayh and Ibn Asakir narrated from Wathilah ibn al-Asqa', from the Prophet, may God bless him and grant him peace, that he said: **Among the blessings of a woman is her inception with a female child, because God said, 'He grants to whom He wills female children and He grants to whom He wills males.'** Ibn al-Mundhir narrated from Ibn Abbas, regarding the verse, **And He renders whom He wills barren**, that he said: **One who does not have children**. Ibn Abi Hatim narrated from him, regarding the verse, **And it is not for a human being that God should speak to him except by revelation**, that he said: **Unless He sends an angel to reveal to him from Him, or inspires him and casts inspiration into his heart, or speaks to him from behind a veil**. Ibn al-Mundhir and Ibn Abi Hatim also narrated from him, regarding the verse, **And thus We have revealed to you a spirit of Our command**, that he said: **The Qur'an**. Abu Naim narrated in Al-Dala'il and Ibn Asakir on the authority of Ali who said: "It was said to Muhammad, may God bless him and grant him peace: 'Have you ever worshipped an idol?' He said: 'No.' They said: 'Have you ever drunk alcohol?' He said: 'No.' I always knew that what they were doing was disbelief, but I did not know what the Book or faith was. And the Qur'an was revealed about this: 'You did not know what the Book or faith was.'"

Tafsir al-Baghawi

53. "The path of God to whom belongs whatever is in the heavens and whatever is on the earth. **Unquestionably, to God do all matters return**," meaning: the affairs of all creation in the Hereafter.

Tafsir al-Baidawi

53- **The path of God** instead of the first. **To Him belongs whatever is in the heavens and whatever is on the earth** in creation and dominion. **Unquestionably, to God do all matters return** with the removal of intermediaries and attachments, and in it is a promise and a threat to the obedient and the criminals. On the authority of the Prophet, may God's prayers and peace be upon him, **Whoever recites Ha Mim Ain Sin Qaf will be among those upon whom the angels pray, seek forgiveness for him, and ask mercy for him**.

Surat al-Zukhruf 43:1

Ha Mim

Surat al-Zukhruf 43:1

Ha Mim

Tafsir al-Jalalayn

1 - **Ha Mim** God knows best what He meant by it.

Tafsir al-Suyuti

Tafsir al-Tabari

We have previously explained his saying: **Ha Meem** in a way that makes it unnecessary to repeat it in this place.

Tafsir al-Qurtubi

It is Meccan by consensus. Muqatil said: Except for His saying: **And ask those We sent before you of Our messengers**, which is eighty-nine verses.

The Almighty says: **Ha Meem**. This has been discussed previously, and it has been said that **Ha Meem** is an oath.

Tafsir Ibn Kathir

Surah Az-Zukhruf

It is Meccan

In the name of God, the Most Gracious, the Most Merciful

God the Almighty says: "Ha Meem. By the clear Book" meaning clear, evident, and distinct in meaning and wording, because it was revealed in the Arabic language, which is the most eloquent language for communication among people. For this reason, God the Almighty said: **Indeed, We have made it** meaning We revealed it **an Arabic Qur'an** meaning in the Arabic language, eloquent and clear, **that you may become righteous** meaning that you may understand it and reflect upon it, as He the Almighty said: **in a clear Arabic tongue**. And His statement: **And it is in the Mother of the Book with Us, exalted and wise** He made clear its honor in the highest assembly so that the people of the earth would honor it, glorify it, and obey it. So God the Almighty said: **And it meaning the Qur'an is in the Mother of the Book** meaning the Preserved Tablet, as Ibn Abbas **may God be pleased with them both** and Mujahid said. **With Us** meaning with us, as Qatadah and others said. *Exalted* meaning of status, honor, and virtue, as Qatadah said. *Wise* meaning well-defined, free from ambiguity and deviation. All of this is a reminder of its honor and virtue, as God the Most High said: **Indeed, it is a noble Qur'an * In a protected Book * None touch it except the purified * A**

revelation from the Lord of the worlds. And He the Most High said: **Nol It is a reminder * So whoever wills may remember it * In honored pages * Exalted and purified * In the hands of scribes * Noble and dutiful**. For this reason, the scholars **may God be pleased with them** inferred from these two verses that one who is in a state of minor ritual impurity should not touch the Qur'an, as mentioned in the hadith if it is authentic, because the angels venerate the Qur'anic copies in the highest assembly. The people of the earth are more deserving of this, because it was revealed to them, and it was addressed to them, so they are more deserving of meeting it with honor and veneration, and submitting to it with acceptance and submission, because God the Most High said: **And indeed, it is in the Mother of the Book with Us, sublime and wise**.

And the saying of God the Almighty: **Should We turn away from you the Reminder because you are a transgressing people?** The commentators differed about its meaning. Some said that it means: **Do you think that We will pardon you and not punish you, even though you have not done what you were commanded to do?** This was said by Ibn Abbas **may God be pleased with them both**, Abu al-Saleh, Mujahid, and al-Suddi, and it was chosen by Ibn Jarir. Qatada said about the saying of God the Almighty: **Should We turn away from you the Reminder?** By God, if this Qur'an had been lifted when the first of this nation rejected it, they would have perished. But God the Almighty returned with His mercy and kindness, and repeated it to them and called them to it for twenty years or as long as God willed. The meaning of this statement of Qatada is very subtle, and the gist of it is that he is saying in its meaning that God the Almighty, out of His kindness and mercy to His creation, does not abandon calling them to goodness and to the wise remembrance, which is the Qur'an, even if they are transgressors and turn away from it. Rather, He commanded it so that whoever is destined for its guidance may be guided by it, and the proof may be established against whoever was destined for his misery.

Then the Almighty said, comforting His Prophet (peace and blessings be upon him) for the denial of those among his people who denied him and commanding him to be patient with them: **And how many a prophet We sent among the former peoples** meaning among the sects of the former people **And no prophet came to them except that they used to ridicule him** meaning they used to deny him and mock him. And the Almighty's statement: **So We destroyed those stronger than them in force** meaning, We destroyed those who denied the messengers, and they were stronger in force than those who deny you, O Muhammad, like His statement: **Have they not traveled through the land and observed what was the end of those before them? They were more numerous than them and stronger in power** and the verses on this subject are very numerous. And the Almighty's statement: **And the example of the former peoples has passed** Mujahid said: Their way. Qatadah said: Their punishment. Another of them said: **We made them an example**, meaning that we made them an example for those who came after them among the deniers, lest what befell

them befall them, like the Almighty's statement at the end of this surah: **So We made them an example and a precedent for later generations**, and like His statement, may He be glorified and exalted: **The way of God which has already been with His servants**, and the Almighty said: **And you will not find any change in the way of God**.

Fath al-Qadir

It is eighty-nine verses.

Al-Qurtubi said: It is Meccan by consensus. Ibn Mardawayh narrated on the authority of Ibn Abbas who said: Surat Ha Mim Az-Zukhruf was revealed in Mecca. Muqatil said: Except for the words: **And ask those We sent before you of Our messengers**, meaning that it was revealed in Medina.

His saying: 1- **Ha Mim**.

Tafsir al-Baghawi

1. Meccan, **Ha Mim**

Tafsir al-Baidawi

1-*Ha Mim*.

Surat al-Zukhruf 43:2
And by the clear Book

Surat al-Zukhruf 43:2

And by the clear Book

Tafsir al-Jalalayn

2 - **And the Book** the Qur'an **which makes clear** the path of guidance and what is required of it from the Sharia

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And the clear Book** is an oath from God Almighty. He swears by this Book that He revealed to His Prophet Muhammad, may God bless him and grant him peace. He said: **And the clear Book** for whoever ponders it and thinks about its lessons and sermons, it will guide him, direct him, and provide evidence of its truth, and that it is a revelation from a Wise, Praiseworthy One, not an invention by Muhammad, may God bless him and grant him peace, nor a fabrication by anyone.

Tafsir al-Qurtubi

The Almighty's saying: **And the clear Book (And the clear Book)** is a second oath, and God can swear by whatever He wills, and the answer is **(Indeed, We made it)** Ibn al-Anbari said: Whoever makes the answer to **(And the Book) (Ha Meem)** as you say God has revealed, then by God it is necessary to stop at **(The clear Book)**, and whoever makes the answer to the oath **(Indeed, We made it)** does not stop at **(The clear Book)**.

Tafsir Ibn Kathir

God the Almighty says: "Ha Meem. By the clear Book" meaning clear, evident, and distinct in meaning and wording, because it was revealed in the Arabic language, which is the most eloquent language for communication between people. For this reason, God the Almighty said: **Indeed, We have made it** meaning We revealed it **an Arabic Qur'an** meaning in the Arabic language, eloquent and clear, **that you may become righteous** meaning that you may understand it and reflect upon it, as He the Almighty said: **in a clear Arabic tongue**. And His statement, **And it is in the Mother of the Book with Us, exalted and wise** He made clear its honor in the highest assembly so that the people of the earth would honor it, glorify it, and obey it. So God the Almighty said: **And it** meaning the Qur'an **is in the Mother of the Book** meaning the Preserved Tablet, as Ibn Abbas **may God be pleased with them both** and Mujahid said. **With Us** meaning with us, as Qatadah and others said. *Exalted* meaning of status,

honor, and virtue, as Qatadah said. *Wise* meaning well-established, free from ambiguity and deviation. All of this is a reminder of its honor and virtue, as God the Most High said: **Indeed, it is a noble Qur'an * In a protected Book * None touch it except the purified * A revelation from the Lord of the worlds**. And He the Most High said: **No! It is a reminder * So whoever wills may remember it * In honored pages * Exalted and purified * In the hands of scribes * Noble and dutiful**. For this reason, the scholars **may God be pleased with them** inferred from these two verses that one who is in a state of minor ritual impurity should not touch the Qur'an, as mentioned in the hadith if it is authentic, because the angels venerate the Qur'anic copies in the highest assembly. The people of the earth are more deserving of this, because it was revealed to them, and it was addressed to them, so they are more deserving of meeting it with honor and veneration, and submitting to it with acceptance and submission, because God the Most High said: **And indeed, it is in the Mother of the Book with Us, sublime and wise**.

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Fath al-Qadir

His saying: 2- "Ha-Mim. By the clear Book." The discussion here in terms of grammar is like the discussion we presented in "Ya-Sin. By the Wise Qur'an." If you make Ha-Mim an oath, then the waw is a conjunction, and if you do not make it an oath, then the waw is for the oath.

Tafsir al-Baghawi

2. **And the clear Book**, I swear by the Book that clarifies the path of guidance from the path of misguidance, and clarifies what the nation needs of the Sharia.

Tafsir al-Baidawi

2- **And the clear Book**.

Surat al-Zukhruf 43:3

Indeed, We have made it an Arabic Qur'an that you might understand.

Surat al-Zukhruf 43:3

Indeed, We have made it an Arabic Qur'an that you might understand.

Tafsir al-Jalalayn

3 - **Indeed, We have made it** We created the Book **an Arabic Qur'an** in the language of the Arabs **that you O** people of Mecca **may understand** comprehend its meanings.

Tafsir al-Suyuti

Tafsir al-Tabari

Indeed, We have made it an Arabic Qur'an. He says: Indeed, We have sent it down as an Arabic Qur'an in the language of the Arabs, since you, O those warned by it from the family of Muhammad, may God bless him and grant him peace, were Arabs. **That you may understand.** He says: So that you may understand its meanings and the admonitions it contains. He did not send it down in the language of the non-Arabs, making it foreign, so that you would say: We are Arabs, and this is foreign speech whose meanings we do not understand.

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

Mention of the one who said that: Muhammad told us, he said: Ahmad told us, he said: Asbat told us, on the authority of Al-Suddi, "Ha Meem. By the clear Book" is this clear Book.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: "Ha Meem. By the clear Book." Clear, and God is its blessing, guidance, and right direction.

Tafsir al-Qurtubi

God Almighty says: **Indeed, We have made it an Arabic Qur'an that you might understand.**

The meaning of **We made it** is that We named it and described it, and therefore it is transitive with two objects, like the saying of God Almighty: **God has not made any lake** (al-Ma'idah 5:103). Al-Suddi said: meaning We sent it down as a Qur'an. Mujahid said: We said it. Al-Zajjaj and Sufyan al-Thawri said: We explained it. **In Arabic** means We sent it down in the language of the Arabs, because every prophet sent down his book in the language of his people. Sufyan al-Thawri and others said this. Muqatil said this because the language of the people of the heavens is Arabic. It was said that what is meant by the book is all the books sent down to the prophets, because the book is a generic noun, so it is as if he swore by all the books that were sent down that he made the Qur'an in

Arabic. The metaphor in his saying: **We made it** refers back to the Qur'an even though it is not mentioned in this surah, like the saying of God Almighty: **Indeed, We sent it down during the Night of Decree** [al-Qadr 97:Surah Al-Baqarah, verse 200]. **That you may understand** means that you may understand its rulings and meanings. According to this statement, it is specific to the Arabs and not the non-Arabs. Ibn 'Isa said this. Ibn Zayd said: The meaning is that you may reflect. Based on this, it is a general address to Arabs and non-Arabs. The book is described as clear because God has made clear His rulings and obligations in it, as mentioned previously in more than one place.

Tafsir Ibn Kathir

God the Almighty says: "Ha Meem. By the clear Book" meaning clear, evident, and distinct in meaning and wording, because it was revealed in the Arabic language, which is the most eloquent language for communication between people. For this reason, God the Almighty said: **Indeed, We have made it** meaning We revealed it **an Arabic Qur'an** meaning in the Arabic language, eloquent and clear, **that you may become righteous** meaning that you may understand it and reflect upon it, as He the Almighty said: **in a clear Arabic tongue.** And His statement, **And it is in the Mother of the Book with Us, exalted and wise** He made clear its honor in the highest assembly so that the people of the earth would honor it, glorify it, and obey it. So God the Almighty said: **And it** meaning the Qur'an **is in the Mother of the Book** meaning the Preserved Tablet, as Ibn Abbas **may God be pleased with them both** and Mujahid said. **With Us** meaning with us, as Qatadah and others said. *Exalted* meaning of status, honor, and virtue, as Qatadah said. *Wise* meaning well-established, free from ambiguity and deviation. All of this is a reminder of its honor and virtue, as God the Most High said: **Indeed, it is a noble Qur'an * In a protected Book * None touch it except the purified * A revelation from the Lord of the worlds.** And He the Most High said: **No! It is a reminder * So whoever wills may remember it * In honored pages * Exalted and purified * In the hands of scribes * Noble and dutiful.** For this reason, the scholars **may God be pleased with them** inferred from these two verses that one who is in a state of minor ritual impurity should not touch the Qur'an, as mentioned in the hadith if it is authentic, because the angels venerate the Qur'anic copies in the highest assembly. The people of the earth are more deserving of this, because it was revealed to them, and it was addressed to them, so they are more deserving of meeting it with honor and veneration, and submitting to it with acceptance and submission, because God the Most High said: **And indeed, it is in the Mother of the Book with Us, sublime and wise.**

And the saying of God the Almighty: **Should We turn away from you the Reminder because you are a transgressing people?** The commentators differed about its meaning. Some said that it means: **Do you think that We will pardon you and not punish you, even**

though you have not done what you were commanded to do? This was said by Ibn Abbas **may God be pleased with them both**, Abu al-Saleh, Mujahid, and al-Suddi, and it was chosen by Ibn Jarir. Qatada said about the saying of God the Almighty: **Should We turn away from you the Reminder?** By God, if this Qur'an had been lifted when the first of this nation rejected it, they would have perished. But God the Almighty returned with His mercy and kindness, and repeated it to them and called them to it for twenty years or as long as God willed. The meaning of this statement of Qatada is very subtle, and the gist of it is that he is saying in its meaning that God the Almighty, out of His kindness and mercy to His creation, does not abandon calling them to goodness and to the wise remembrance, which is the Qur'an, even if they are transgressors and turn away from it. Rather, He commanded it so that whoever is destined for its guidance may be guided by it, and the proof may be established against whoever was destined for his misery.

Then the Almighty said, comforting His Prophet (peace and blessings be upon him) for the denial of those among his people who denied him and commanding him to be patient with them: **And how many a prophet We sent among the former peoples** meaning among the sects of the former people **And no prophet came to them except that they used to ridicule him** meaning they used to deny him and mock him. And the Almighty's statement: **So We destroyed those stronger than them in force** meaning, We destroyed those who denied the messengers, and they were stronger in force than those who deny you, O Muhammad, like His statement: **Have they not traveled through the land and observed what was the end of those before them? They were more numerous than them and stronger in power** and the verses on this subject are very numerous. And the Almighty's statement: **And the example of the former peoples has passed** Mujahid said: Their way. Qatadah said: Their punishment. Another of them said: **We made them an example**, meaning that we made them an example for those who came after them among the deniers, lest what befell them befall them, like the Almighty's statement at the end of this surah: **So We made them an example and a precedent for later generations**, and like His statement, may He be glorified and exalted: **The way of God which has already been with His servants**, and the Almighty said: **And you will not find any change in the way of God**.

Fath al-Qadir

The answer to section 3 - **Indeed, We made it**. Ibn al-Anbari said: Whoever makes the answer to **and the book** Ha Mim, as you say: **It was revealed, by God**, it is obligatory to stop at the clear book. The meaning of **We made it** is: We named it and described it, and for this reason it is transitive with two objects. Al-Suddi said: The meaning is that We sent it down **as a Quran**. Mujahid said: We said it. Sufyan al-Thawri said: We explained it **in Arabic**. Al-Zajaj said the same: meaning it was sent down in the language of the Arabs, because every prophet sent down his book in the language of his people. Muqatil said: Because the language of the people of Paradise is Arabic. **That you**

may understand, meaning We made that book an Arabic Quran so that you may understand it, comprehend its meanings, and encompass what is in it. Ibn Zayd said: So that you may reflect.

Tafsir al-Baghawi

3. **Indeed, We have made it an Arabic Qur'an that you might understand**. His statement, **We made it**, means: We made the recitation of this book Arabic. It was also said: We explained it. It was also said: We named it. It was also said: We described it. It is said: So-and-so made Zayd the most knowledgeable of people, meaning he described him. This is like the statement of God the Most High: **And they have made the angels, who are the servants of the Most Merciful, females** (al-Zukhruf 43:19) and His statement: **They have divided the Qur'an into parts** (Az-Hijr: 91), and He said: **Have you made the giving of drink to the pilgrims?** (al-Tawbah 9:19), all of which have the meaning of description and naming.

Tafsir al-Baidawi

3- **Indeed, We have made it an Arabic Qur'an**. He swears by the Qur'an that He has made it an Arabic Qur'an. This is one of the most beautiful examples of the consistency between the oath and the thing sworn to, as in the saying of Abu Tammam:

Your folds are a purpose

Perhaps God's swearing by things is evidence of what they contain in terms of what is sworn by, and of the Qur'an in terms of it being a miracle that clarifies the paths of guidance and what is needed in religion, or He explained to the Arabs what indicates that He, the Most High, made it thus **so that you may understand** so that you may understand its meanings.