

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 28
52:25 – 56:7



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

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

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

Sincerely
Ben Abrahamson

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Surat al-Tur 52:25

And some of them turned to others, questioning each other.

Surat al-Tur 52:25

And some of them turned to others, questioning each other.

Tafsir al-Jalalayn

25 - **And some of them turned to others, asking each other** asking each other about what they had been through and what they had attained, enjoying and acknowledging the blessing.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And some of them will turn to others...** the verse says, the Almighty said: And some of these believers in Paradise will turn to others, asking each other. And it has been said that this will happen to them when they are resurrected from their graves.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And some of them will turn to others, asking questions**, he said: When they are resurrected at the second blast.

Tafsir al-Qurtubi

The Almighty said, **And some of them will turn to others, asking one another.** Ibn Abbas said: When they are raised from their graves, they will ask one another. It was also said: In Paradise, **they will ask one another**, meaning they will remember the fatigue and fear of the consequences they faced in this world. And they will praise God for removing their fear. It was also said that some of them will say to one another, **How did you reach this exalted station?**

Tafsir Ibn Kathir

God Almighty tells us about His grace, generosity, favor, and kindness in His creation and benevolence, that if the offspring of the believers follow them in faith, He will join them with their fathers in status, even if they do not reach their deeds, so that the fathers' eyes may be comforted by the children with them in their homes. He will bring them together in the best way, by raising the one who has deficient deeds with perfect deeds, and that will not diminish his deeds and status, because of the equality between him and that one. For this reason, He said: **We will join their offspring with them, and We have not deprived them of anything of their deeds.** Al-Thawri said, on the authority of Umar ibn Murrah, on the authority of Sa'id ibn Jubayr, on the

authority of Ibn Abbas, who said: God will raise the offspring of the believer in his degree, even if they are below him in deeds, so that His eyes may be comforted by them. Then he recited: **And those who have believed and whose offspring follow them in faith, We will join them with their offspring, and We have not deprived them of anything of their deeds.** Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Sufyan al-Thawri with it, and Ibn Jarir also narrated it from the hadith of Shu'bah, on the authority of Amr ibn Murrah with it, and al-Bazzar narrated it from Sahl ibn Bahr, on the authority of Al-Hasan ibn Hammad Al-Warraq, on the authority of Qais ibn Al-Rabi', on the authority of Amr ibn Murrah, on the authority of Saeed, on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. He mentioned it and then said: Al-Thawri narrated it on the authority of Amr ibn Murrah, on the authority of Saeed, on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Ibn Abi Hatim said: Al-Abbas ibn Al-Walid ibn Yazid Al-Bayrouti told us, Muhammad ibn Shu'aib told me, Shaiban told me, Laith told me, on the authority of Habib ibn Abi Thabit Al-Asadi, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, regarding the words of God Almighty: **And those who have believed and whose offspring have followed them in faith - We will join with them their offspring**, he said: They are the offspring of the believer who die in faith. If the status of their fathers was higher than their status, they will be joined with their fathers, and nothing will be deducted from the deeds that they did. Al-Hafiz Al-Tabarani said: Al-Husayn bin Ishaq Al-Tastari told us, Muhammad bin Abd Al-Rahman bin Ghazwan told us, Sharik told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, I think it was on the authority of the Prophet, peace and blessings be upon him, who said: "When a man enters Paradise, he will be asked about his parents, his wife, and his children. It will be said that they did not reach your level. He will say: O Lord, you have worked for me and for them. Then he will be ordered to join them to him." Ibn Abbas recited: **And those who believed and whose offspring followed them in faith Al-Ma'idah 17:1-18.**

Al-Awfi said on the authority of Ibn Abbas regarding this verse: **And those whose offspring attain faith and act in obedience to Me, I will join them with their faith in Paradise, and their young children will join them.** This goes back to the first interpretation, for that is a clearer interpretation than this. This is what Al-Sha'bi, Sa'id bin Jubayr, Ibrahim, Qatadah, Abu Salih, Al-Rabi' bin Anas, Al-Dahhak, and Ibn Zayd say, and it is the choice of Ibn Jarir. Abdullah bin Al-Imam Ahmad said: Uthman bin Abi Shaybah told us, Muhammad bin Fadil told us, on the authority of Muhammad bin Uthman, on the authority of Zadan, on the authority of Ali, who said: Khadijah asked the Prophet, may God bless him and grant him peace, about two of her sons who died during the pre-Islamic period, and the Messenger of God, may God bless him and grant him peace, said: **They are in Hellfire.** When he saw the hatred on her face, he said: **If you saw where they were, you would**

hate them. She said: O Messenger of God, are my sons yours? He said: **In Paradise.** He said: Then the Messenger of God (peace and blessings of God be upon him) said: **Indeed, the believers and their children are in Paradise, and the polytheists and their children are in Hellfire.** Then the Messenger of God (peace and blessings of God be upon him) recited: **And those who have believed and whose offspring follow them in faith,** the verse. This is God's favor upon the children by the blessing of the fathers' deeds. As for His favor upon the fathers by the blessing of the children's supplications, Imam Ahmad said: Yazid told us, Hammad ibn Salamah told us, on the authority of Asim ibn Abi al-Najud, on the authority of Abu Salih, 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: "Indeed, God raises the status of the righteous servant in Paradise, and he says: O Lord, how did I get this? He says: Because of your child's supplication for you." Its chain of transmission is sahih, and they did not narrate it from this source, but it has a corroborating evidence in Sahih Muslim on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him): "When the son of Adam dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who supplicates for him."

And the Almighty's saying: **Every soul is a pledge for what it has earned.** When He informed about the station of grace, which is raising the status of offspring to the level of fathers without any action requiring that, He informed about the station of justice, which is that no one will be held accountable for the sin of another. So the Almighty said: **Every soul is a pledge for what it has earned.** That is, pledged by his actions, and the sin of another person will not be held against him, whether he is a father or a son, as the Almighty said: **Every soul is a pledge for what it has earned, * Except the companions of the right hand, * In gardens, asking one another * About the criminals.** And His saying: **And We provided them with fruits and meat of whatever they desired.** That is, We included them with fruits and meat of various kinds, of what is delicious and desired. His statement: **They will dispute therein over a cup** means they will drink therein a cup, that is, of wine. Ad-Dahhak said: **There will be no idle talk therein nor will they commit sin** meaning they will not speak therein vain talk, that is, delirium, nor sin, that is, obscene talk, as the drinkers of this world speak. Ibn Abbas said: Idle talk is falsehood, and sin is lying. Mujahid said: They will not insult each other nor will they commit sin. Qatada said: That was in this world with Satan, so God purified the wine of the Hereafter from the filth and harm of the wine of this world, as mentioned previously. He denied from it headaches, stomach pain, and the complete loss of reason. He informed that it does not lead them to bad, empty talk that contains delirium and obscenity. He informed of its beautiful appearance, pleasant taste, and its contents, saying: "White, a delight to those who drink. Therein is no evil, nor do they get headaches from it." And He said: **They will not get headaches from it, nor will they get headaches from it.** And He said here: **They will compete therein for a cup in which there is no vain talk or sin.** And the Almighty's statement: **And there will**

circulate among them young boys as if they were hidden pearls is information about their servants and their retinue in Paradise, as if they were moist, hidden pearls in their beauty, splendor, cleanliness, and fine clothing, as the Almighty said: **Immortal boys will circulate among them with goblets and pitchers and a cup from a pure spring.** And the Almighty's statement: **And some of them will turn to others, asking one another.** That is, they will turn to talk and ask one another. About their deeds and conditions in this world, and this is like the people of drinking talk about their drink when they are drunk, about what happened to them. **They said, 'Indeed, we were before among our families in fear'** meaning, we were in this world while we were among our families, fearing our Lord and fearing His punishment and chastisement. **But God was gracious to us and saved us from the punishment of the scorching wind** meaning, He was charitable to us and protected us from what we fear. **Indeed, we used to call upon Him before** meaning, we used to supplicate to Him, so He answered us and granted us our request. **Indeed, He is the Most Kind, the Most Merciful.**

In this regard, a hadith was narrated by Al-Hafiz Abu Bakr Al-Bazzar in his Musnad. He said: Salamah bin Shabib narrated to us, Saeed bin Dinar narrated to us, Al-Rabi' bin Subaih narrated to us, on the authority of Al-Hasan, on the authority of Anas, who said: The Messenger of God (peace and blessings of God be upon him) said: "When the people of Paradise enter Paradise, they will yearn for their brothers. One of them will come and touch the other's bed, and they will talk. One of them will lean on his back and the other will lean on his back, and they will talk about what happened in the world. Then one of them will say to the other: 'O so-and-so, do you know what day God forgave us? The day we were in such-and-such a place, and we supplicated to God, the Almighty, and He forgave us.'" Al-Bazzar then said: **We do not know of it being narrated except through this chain of narration.** I said: **And Saeed bin Dinar Al-Dimashqi?** Abu Hatim said: "He is unknown, and his sheikh is Al-Rabi' bin Subaih. More than one has spoken about him with regard to his memory, but he is a righteous man, trustworthy in himself." Ibn Abi Hatim said: Amr ibn Abdullah al-Awdi told us, Waki' told us, on the authority of al-A'mash, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Aisha, that she recited this verse: "So God was gracious to us and saved us from the punishment of the scorching wind. Indeed, we used to supplicate to Him before. Indeed, it is He who is the Most Kind, the Most Merciful." So she said: O God, be gracious to us and save us from the punishment of the scorching wind. Indeed, You are the Most Kind, the Most Merciful. Al-A'mash was asked: **In prayer?** He said: **Yes.**

Fath al-Qadir

25- And some of them will turn to others, asking one another. That is, some of them will ask one another in Paradise about their condition, and what they were in of worldly toil and fear of the consequences. They will praise God who removed from them sadness, fear, and worry, and the toil and misery they were in while seeking a living and obtaining the necessary

Surat al-Tur 52:25

And some of them turned to others, questioning each other.

provisions. It was said that some of them will say to one another: How did you reach this exalted station? It was also said that the questioning among them will be upon the resurrection from the graves. The first is more appropriate, as the context indicates that they have reached Paradise.

Tafsir al-Baghawi

25. **And some of them will turn to others, asking questions**, asking each other in Paradise. Ibn Abbas said: They will remember the fatigue and fear they experienced in this world.

Tafsir al-Baidawi

25- **And some of them turned to others, asking each other about their conditions and deeds.**

Surat al-Tur 52:26

They said, **Indeed, we were before, among our families, fearful.**

Tafsir al-Jalalayn

26 - **They said** alluding to the reason for the connection **Indeed, we were before among our families** in this world **in fear** fearing the punishment of God.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Some of them said to each other: O people, we were among our families in this world, fearful and apprehensive of God's punishment, and apprehensive that our Lord would punish us today.

Tafsir al-Qurtubi

They said, 'Indeed, we were before, among our families, fearful.' That is, each of the people responsible said to his questioner, **Indeed, we were before**, that is, in this world, fearful and apprehensive of God's punishment.

Tafsir Ibn Kathir

God Almighty tells us about His grace, generosity, favor, and kindness in His creation and benevolence, that if the offspring of the believers follow them in faith, He will join them with their fathers in status, even if they do not reach their deeds, so that the fathers' eyes may be comforted by the children with them in their homes. He will bring them together in the best way, by raising the one who has deficient deeds with perfect deeds, and that will not diminish his deeds and status, because of the equality between him and that one. For this reason, He said: **We will join their offspring with them, and We have not deprived them of anything of their deeds.** Al-Thawri said, on the authority of Umar ibn Murrah, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: God will raise the offspring of the believer in his degree, even if they are below him in deeds, so that His eyes may be comforted by them. Then he recited: **And those who have believed and whose offspring follow them in faith, We will join them with their offspring, and We have not deprived them of anything of their deeds.** Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Sufyan al-Thawri with it, and Ibn Jarir also narrated it from the hadith of Shu'bah, on the authority of Amr ibn Murrah with it, and al-Bazzar narrated it from Sahl ibn Bahr, on the authority of Al-Hasan ibn Hammad Al-Warraq, on the authority of Qais ibn Al-Rabi', on the authority of Amr ibn Murrah, on the authority of Saeed, on the authority of Ibn Abbas, with a chain of transmission

traceable to the Prophet, may God bless him and grant him peace. He mentioned it and then said: Al-Thawri narrated it on the authority of Amr ibn Murrah, on the authority of Saeed, on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Ibn Abi Hatim said: Al-Abbas ibn Al-Walid ibn Yazid Al-Bayrouti told us, Muhammad ibn Shu'aib told me, Shaiban told me, Laith told me, on the authority of Habib ibn Abi Thabit Al-Asadi, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, regarding the words of God Almighty: **And those who have believed and whose offspring have followed them in faith - We will join with them their offspring**, he said: They are the offspring of the believer who die in faith. If the status of their fathers was higher than their status, they will be joined with their fathers, and nothing will be deducted from the deeds that they did. Al-Hafiz Al-Tabarani said: Al-Husayn bin Ishaq Al-Tastari told us, Muhammad bin Abd Al-Rahman bin Ghazwan told us, Sharik told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, I think it was on the authority of the Prophet, peace and blessings be upon him, who said: "When a man enters Paradise, he will be asked about his parents, his wife, and his children. It will be said that they did not reach your level. He will say: O Lord, you have worked for me and for them. Then he will be ordered to join them to him." Ibn Abbas recited: **And those who believed and whose offspring followed them in faith Al-Ma'idah 17:1-18.**

Al-Awfi said on the authority of Ibn Abbas regarding this verse: **And those whose offspring attain faith and act in obedience to Me, I will join them with their faith in Paradise, and their young children will join them.** This goes back to the first interpretation, for that is a clearer interpretation than this. This is what Al-Sha'bi, Sa'id bin Jubayr, Ibrahim, Qatadah, Abu Salih, Al-Rabi' bin Anas, Al-Dahhak, and Ibn Zayd say, and it is the choice of Ibn Jarir. Abdullah bin Al-Imam Ahmad said: Uthman bin Abi Shaybah told us, Muhammad bin Fadil told us, on the authority of Muhammad bin Uthman, on the authority of Zadan, on the authority of Ali, who said: Khadijah asked the Prophet, may God bless him and grant him peace, about two of her sons who died during the pre-Islamic period, and the Messenger of God, may God bless him and grant him peace, said: **They are in Hellfire.** When he saw the hatred on her face, he said: **If you saw where they were, you would hate them.** She said: O Messenger of God, are my sons yours? He said: **In Paradise.** He said: Then the Messenger of God (peace and blessings of God be upon him) said: **Indeed, the believers and their children are in Paradise, and the polytheists and their children are in Hellfire.** Then the Messenger of God (peace and blessings of God be upon him) recited: **And those who have believed and whose offspring follow them in faith**, the verse. This is God's favor upon the children by the blessing of the fathers' deeds. As for His favor upon the fathers by the blessing of the children's supplications, Imam Ahmad said: Yazid told us, Hammad ibn Salamah told us, on the authority of Asim ibn Abi al-Najud, on the authority of Abu Salih, 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: "Indeed, God

They said, "Indeed, we were before, among our families, fearful."

raises the status of the righteous servant in Paradise, and he says: O Lord, how did I get this? He says: Because of your child's supplication for you." Its chain of transmission is sahih, and they did not narrate it from this source, but it has a corroborating evidence in Sahih Muslim on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him): "When the son of Adam dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who supplicates for him."

And the Almighty's saying: **Every soul is a pledge for what it has earned.** When He informed about the station of grace, which is raising the status of offspring to the level of fathers without any action requiring that, He informed about the station of justice, which is that no one will be held accountable for the sin of another. So the Almighty said: **Every soul is a pledge for what it has earned.** That is, pledged by his actions, and the sin of another person will not be held against him, whether he is a father or a son, as the Almighty said: **Every soul is a pledge for what it has earned, * Except the companions of the right hand, * In gardens, asking one another * About the criminals.** And His saying: **And We provided them with fruits and meat of whatever they desired.** That is, We included them with fruits and meat of various kinds, of what is delicious and desired. His statement: **They will dispute therein over a cup** means they will drink therein a cup, that is, of wine. Ad-Dahhak said: **There will be no idle talk therein nor will they commit sin** meaning they will not speak therein vain talk, that is, delirium, nor sin, that is, obscene talk, as the drinkers of this world speak. Ibn Abbas said: Idle talk is falsehood, and sin is lying. Mujahid said: They will not insult each other nor will they commit sin. Qatada said: That was in this world with Satan, so God purified the wine of the Hereafter from the filth and harm of the wine of this world, as mentioned previously. He denied from it headaches, stomach pain, and the complete loss of reason. He informed that it does not lead them to bad, empty talk that contains delirium and obscenity. He informed of its beautiful appearance, pleasant taste, and its contents, saying: "White, a delight to those who drink. Therein is no evil, nor do they get headaches from it." And He said: **They will not get headaches from it, nor will they get headaches from it.** And He said here: **They will compete therein for a cup in which there is no vain talk or sin.** And the Almighty's statement: **And there will circulate among them young boys as if they were hidden pearls** is information about their servants and their retinue in Paradise, as if they were moist, hidden pearls in their beauty, splendor, cleanliness, and fine clothing, as the Almighty said: **Immortal boys will circulate among them with goblets and pitchers and a cup from a pure spring.** And the Almighty's statement: **And some of them will turn to others, asking one another.** That is, they will turn to talk and ask one another. About their deeds and conditions in this world, and this is like the people of drinking talk about their drink when they are drunk, about what happened to them. **They said, 'Indeed, we were before among our families in fear'** meaning, we were in this world while we were among our families, fearing our Lord and

fearing His punishment and chastisement. **But God was gracious to us and saved us from the punishment of the scorching wind** meaning, He was charitable to us and protected us from what we fear. **Indeed, we used to call upon Him before** meaning, we used to supplicate to Him, so He answered us and granted us our request. **Indeed, He is the Most Kind, the Most Merciful.**

In this regard, a hadith was narrated by Al-Hafiz Abu Bakr Al-Bazzar in his Musnad. He said: Salamah bin Shabib narrated to us, Saeed bin Dinar narrated to us, Al-Rabi' bin Subaih narrated to us, on the authority of Al-Hasan, on the authority of Anas, who said: The Messenger of God (peace and blessings of God be upon him) said: "When the people of Paradise enter Paradise, they will yearn for their brothers. One of them will come and touch the other's bed, and they will talk. One of them will lean on his back and the other will lean on his back, and they will talk about what happened in the world. Then one of them will say to the other: 'O so-and-so, do you know what day God forgave us? The day we were in such-and-such a place, and we supplicated to God, the Almighty, and He forgave us.'" Al-Bazzar then said: **We do not know of it being narrated except through this chain of narration.** I said: **And Saeed bin Dinar Al-Dimashqi?** Abu Hatim said: "He is unknown, and his sheikh is Al-Rabi' bin Subaih. More than one has spoken about him with regard to his memory, but he is a righteous man, trustworthy in himself." Ibn Abi Hatim said: Amr ibn Abdullah al-Awdi told us, Waki' told us, on the authority of al-A'mash, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Aisha, that she recited this verse: "So God was gracious to us and saved us from the punishment of the scorching wind. Indeed, we used to supplicate to Him before. Indeed, it is He who is the Most Kind, the Most Merciful." So she said: O God, be gracious to us and save us from the punishment of the scorching wind. Indeed, You are the Most Kind, the Most Merciful. Al-A'mash was asked: **In prayer?** He said: **Yes.**

Fath al-Qadir

The sentence: 26- **They said, 'Indeed, we were before among our families, fearful'** is a resumption of the answer to an implied question, as if it was said: What did some of them say to each other when questioning? So it was said: They said, 'Indeed, we were before': meaning before the Hereafter, and that was in this world among our families, fearful and apprehensive of God's punishment, or we were afraid of disobeying God.

Tafsir al-Baghawi

26. "They said, 'Indeed, we were before among our families,' in this world, 'in fear,' fearing the punishment.

Tafsir al-Baidawi

26- **They said, 'Indeed, we were before among our families fearful.'** Fearful of disobeying God, concerned with obeying Him, or fearful of the consequences.

Surat al-Tur 52:27

So God bestowed His favor upon us and protected us from the punishment of the scorching wind.

Surat al-Tur 52:27

So God bestowed His favor upon us and protected us from the punishment of the scorching wind.

Tafsir al-Jalalayn

27 - **So God bestowed His favor upon us** with forgiveness **and saved us from the torment of the poisonous wind** of the Fire because it enters the pores. And they also said, alluding to it.

Tafsir al-Suyuti

Tafsir al-Tabari

So God bestowed His favor upon us by His grace **and saved us from the torment of the poisonous winds** meaning: the torment of the fire meaning a cup of fire and brought us into Paradise.

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

Who said that?

Yunus told me: Ibn Wahb told us: K said: Ibn Zayd said regarding His statement, **The torment of the scorching wind**, he said: The torment of the Fire.

Tafsir al-Qurtubi

So God bestowed His favor upon us with Paradise and forgiveness, and it was said with success and guidance. **And saved us from the punishment of the poisonous winds.** Al-Hasan said: *Samoom* is a name for Hellfire and a layer of the layers of Hellfire. It was said that it is the fire as you say Hellfire. It was also said that it is the fire of the punishment of the poisonous winds. *Samoom* is a hot wind, and it is feminine. It is said from it that he poisoned our day, so it is poisonous, and the plural is *sama'im*. Abu Ubaidah said that *Samoom* is used during the day and it may be at night, and *heat* is used during the night and it may be during the day. *Samoom* is used for the scorching cold, and it is more for the scorching heat and sun. The rajaz poet said:

Today is a cold day, its poisons are from the panic of the day, so I do not blame him

Tafsir Ibn Kathir

God Almighty tells us about His grace, generosity, favor, and kindness in His creation and benevolence, that if the offspring of the believers follow them in faith, He will join them with their fathers in status, even if they do not reach their deeds, so that the fathers' eyes may be comforted by the children with them in their

homes. He will bring them together in the best way, by raising the one who has deficient deeds with perfect deeds, and that will not diminish his deeds and status, because of the equality between him and that one. For this reason, He said: **We will join their offspring with them, and We have not deprived them of anything of their deeds.** Al-Thawri said, on the authority of Umar ibn Murrah, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: God will raise the offspring of the believer in his degree, even if they are below him in deeds, so that His eyes may be comforted by them. Then he recited: **And those who have believed and whose offspring follow them in faith, We will join them with their offspring, and We have not deprived them of anything of their deeds.** Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Sufyan al-Thawri with it, and Ibn Jarir also narrated it from the hadith of Shu'bah, on the authority of Amr ibn Murrah with it, and al-Bazzar narrated it from Sahl ibn Bahr, on the authority of Al-Hasan ibn Hammad Al-Warraq, on the authority of Qais ibn Al-Rabi', on the authority of Amr ibn Murrah, on the authority of Saeed, on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. He mentioned it and then said: Al-Thawri narrated it on the authority of Amr ibn Murrah, on the authority of Saeed, on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Ibn Abi Hatim said: Al-Abbas ibn Al-Walid ibn Yazid Al-Bayrouti told us, Muhammad ibn Shu'aib told me, Shaiban told me, Laith told me, on the authority of Habib ibn Abi Thabit Al-Asadi, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, regarding the words of God Almighty: **And those who have believed and whose offspring have followed them in faith - We will join with them their offspring**, he said: They are the offspring of the believer who die in faith. If the status of their fathers was higher than their status, they will be joined with their fathers, and nothing will be deducted from the deeds that they did. Al-Hafiz Al-Tabarani said: Al-Husayn bin Ishaq Al-Tastari told us, Muhammad bin Abd Al-Rahman bin Ghazwan told us, Sharik told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, I think it was on the authority of the Prophet, peace and blessings be upon him, who said: "When a man enters Paradise, he will be asked about his parents, his wife, and his children. It will be said that they did not reach your level. He will say: O Lord, you have worked for me and for them. Then he will be ordered to join them to him." Ibn Abbas recited: **And those who believed and whose offspring followed them in faith Al-Ma'idah 17:1-18.**

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And the Almighty's saying: **Every soul is a pledge for what it has earned.** When He informed about the station of grace, which is raising the status of offspring to the level of fathers without any action requiring that, He informed about the station of justice, which is that no one will be held accountable for the sin of another. So the Almighty said: **Every soul is a pledge for what it has earned.** That is, pledged by his actions, and the sin of another person will not be held against him, whether he is a father or a son, as the Almighty said: **Every soul is a pledge for what it has earned, * Except the companions of the right hand, * In gardens, asking one another * About the criminals.** And His saying: **And We provided them with fruits and meat of whatever they desired.** That is, We included them with fruits and meat of various kinds, of what is delicious and desired. His statement: **They will dispute therein over a cup** means they will drink therein a cup, that is, of wine. Ad-Dahhak said: **There will be no idle talk therein nor will they commit sin** meaning they will not speak therein vain talk, that is, delirium, nor sin, that is, obscene talk, as the drinkers of this world speak. Ibn Abbas said: Idle talk is falsehood, and sin is lying. Mujahid said: They will not insult each other nor will they commit sin. Qatada said: That was in this world with Satan, so God purified the wine of the Hereafter from the filth and harm of the wine of this world, as mentioned previously. He denied from it headaches, stomach pain, and the complete loss of reason. He informed that it does not lead them to bad, empty talk

that contains delirium and obscenity. He informed of its beautiful appearance, pleasant taste, and its contents, saying: "White, a delight to those who drink. Therein is no evil, nor do they get headaches from it." And He said: **They will not get headaches from it, nor will they get headaches from it.** And He said here: **They will compete therein for a cup in which there is no vain talk or sin.** And the Almighty's statement: **And there will circulate among them young boys as if they were hidden pearls** is information about their servants and their retinue in Paradise, as if they were moist, hidden pearls in their beauty, splendor, cleanliness, and fine clothing, as the Almighty said: **Immortal boys will circulate among them with goblets and pitchers and a cup from a pure spring.** And the Almighty's statement: **And some of them will turn to others, asking one another.** That is, they will turn to talk and ask one another. About their deeds and conditions in this world, and this is like the people of drinking talk about their drink when they are drunk, about what happened to them. **They said, 'Indeed, we were before among our families in fear'** meaning, we were in this world while we were among our families, fearing our Lord and fearing His punishment and chastisement. **But God was gracious to us and saved us from the punishment of the scorching wind** meaning, He was charitable to us and protected us from what we fear. **Indeed, we used to call upon Him before** meaning, we used to supplicate to Him, so He answered us and granted us our request. **Indeed, He is the Most Kind, the Most Merciful.**

In this regard, a hadith was narrated by Al-Hafiz Abu Bakr Al-Bazzar in his Musnad. He said: Salamah bin Shabib narrated to us, Saeed bin Dinar narrated to us, Al-Rabi' bin Subaih narrated to us, on the authority of Al-Hasan, on the authority of Anas, who said: The Messenger of God (peace and blessings of God be upon him) said: "When the people of Paradise enter Paradise, they will yearn for their brothers. One of them will come and touch the other's bed, and they will talk. One of them will lean on his back and the other will lean on his back, and they will talk about what happened in the world. Then one of them will say to the other: 'O so-and-so, do you know what day God forgave us? The day we were in such-and-such a place, and we supplicated to God, the Almighty, and He forgave us.'" Al-Bazzar then said: **We do not know of it being narrated except through this chain of narration.** I said: **And Saeed bin Dinar Al-Dimashqi?** Abu Hatim said: "He is unknown, and his sheikh is Al-Rabi' bin Subaih. More than one has spoken about him with regard to his memory, but he is a righteous man, trustworthy in himself." Ibn Abi Hatim said: Amr ibn Abdullah al-Awdi told us, Waki' told us, on the authority of al-A'mash, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Aisha, that she recited this verse: "So God was gracious to us and saved us from the punishment of the scorching wind. Indeed, we used to supplicate to Him before. Indeed, it is He who is the Most Kind, the Most Merciful." So she said: O God, be gracious to us and save us from the punishment of the scorching wind. Indeed, You are the Most Kind, the Most Merciful. Al-A'mash was asked: **In prayer?** He said: **Yes.**

Surat al-Tur 52:27

So God bestowed His favor upon us and protected us from the punishment of the scorching wind.

Fath al-Qadir

27- **So God bestowed His favor upon us** with forgiveness and mercy or with success in obeying Him **and saved us from the punishment of the poisonous winds** meaning the punishment of Hell. Poisons are one of the names of Hell, as al-Hasan and Muqatil said. Al-Kalbi and Abu Ubaidah said: It is the punishment of the Fire. Al-Zajaj said: The poisonous winds of Hell are what is found of its heat. Abu Ubaidah said: The poisonous winds are during the day, and it may be at night, and the heat is during the night, and it may be during the day. Poisons are sometimes used to mean the scorching cold, and the scorching sun and heat more, and from this is the saying of the poet:

Today is a cold day, its poisons are from the panic of the day, so I do not blame him

It is said that the wind is called poison because it enters the pores.

Tafsir al-Baghawi

27. **So God bestowed His favor upon us**, with forgiveness, **and saved us from the torment of the poisonous wind**. Al-Kalbi said: The torment of Hellfire. Al-Hasan said: **The poisonous wind** is one of the names of Hell.

Tafsir al-Baidawi

27- **So God bestowed His favor upon us** with mercy and success **and protected us from the torment of the poisonous winds** the torment of the fire that penetrates the poisonous winds, and it was read **and protected us** with emphasis.

Surat al-Tur 52:28

Indeed, we used to call upon Him before. Indeed, it is He who is the Kind, the Merciful.

Tafsir al-Jalalayn

28 - **Indeed, we were before** in the world **invoking Him** worshipping Him as monotheists **Indeed, He is** in the kasra as a resumption, even though it is a verbal explanation **the Most Just** the Beneficent, the Truthful in His promise **the Most Merciful** the Great in Mercy.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, we used to call upon Him before** means: Indeed, we used to call upon Him in this world before this day, worshipping Him, devoting our religion to Him alone, not associating anything with Him. **Indeed, He is the Most Kind** meaning: The Most Kind to His servants.

As 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, **Indeed, He is the Most Just**, meaning: the Most Kind.

And his saying, **The Most Merciful**, means: The Most Merciful to His creation does not punish them after their repentance.

The reciters differed regarding his saying, **Indeed, He is the righteous**. The majority of the reciters of Medina read it as **that He** with a fat-ha on the alif, meaning: We used to call upon Him before because He is the righteous or because He is the righteous. The majority of the reciters of Kufa and Basra read it with a kasra as an initial.

The correct thing to say about this is that they are two well-known readings, so whichever one the reader recites, he is correct.

Tafsir al-Qurtubi

The Almighty said, **Indeed, we used to call upon Him before** meaning in this world to bestow forgiveness upon us for our shortcomings. It was also said that we used to call upon Him meaning we used to worship Him **Indeed, it is He who is the Most Kind, the Most Merciful**. Nafi' and Al-Kisa'i read it with a fat-ha on the hamza meaning because the rest read it with a kasra on the beginning and **Al-Barr Al-Kateef** as Ibn Abbas said and also from him that it means that He is the Truthful in what He promised and Ibn Jurayj said it.

Tafsir Ibn Kathir

God Almighty tells us about His grace, generosity,

favor, and kindness in His creation and benevolence, that if the offspring of the believers follow them in faith, He will join them with their fathers in status, even if they do not reach their deeds, so that the fathers' eyes may be comforted by the children with them in their homes. He will bring them together in the best way, by raising the one who has deficient deeds with perfect deeds, and that will not diminish his deeds and status, because of the equality between him and that one. For this reason, He said: **We will join their offspring with them, and We have not deprived them of anything of their deeds**. Al-Thawri said, on the authority of Umar ibn Murrah, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: God will raise the offspring of the believer in his degree, even if they are below him in deeds, so that His eyes may be comforted by them. Then he recited: **And those who have believed and whose offspring follow them in faith, We will join them with their offspring, and We have not deprived them of anything of their deeds**. Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Sufyan al-Thawri with it, and Ibn Jarir also narrated it from the hadith of Shu'bah, on the authority of Amr ibn Murrah with it, and al-Bazzar narrated it from Sahl ibn Bahr, on the authority of Al-Hasan ibn Hammad Al-Warraaq, on the authority of Qais ibn Al-Rabi', on the authority of Amr ibn Murrah, on the authority of Saeed, on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. He mentioned it and then said: Al-Thawri narrated it on the authority of Amr ibn Murrah, on the authority of Saeed, on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Ibn Abi Hatim said: Al-Abbas ibn Al-Walid ibn Yazid Al-Bayrouti told us, Muhammad ibn Shu'aib told me, Shaiban told me, Laith told me, on the authority of Habib ibn Abi Thabit Al-Asadi, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, regarding the words of God Almighty: **And those who have believed and whose offspring have followed them in faith - We will join with them their offspring**, he said: They are the offspring of the believer who die in faith. If the status of their fathers was higher than their status, they will be joined with their fathers, and nothing will be deducted from the deeds that they did. Al-Hafiz Al-Tabarani said: Al-Husayn bin Ishaq Al-Tastari told us, Muhammad bin Abd Al-Rahman bin Ghazwan told us, Sharik told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, I think it was on the authority of the Prophet, peace and blessings be upon him, who said: "When a man enters Paradise, he will be asked about his parents, his wife, and his children. It will be said that they did not reach your level. He will say: O Lord, you have worked for me and for them. Then he will be ordered to join them to him." Ibn Abbas recited: **And those who believed and whose offspring followed them in faith Al-Ma'idah 17:1-18**.

Al-Awfi said on the authority of Ibn Abbas regarding this verse: **And those whose offspring attain faith and act in obedience to Me, I will join them with their faith in Paradise, and their young children will join them**. This goes back to the first interpretation, for that is a clearer interpretation than this. This is what Al-Sha'bi, Sa'id bin Jubayr, Ibrahim, Qatadah, Abu Salih, Al-Rabi'

Indeed, we used to call upon Him before. Indeed, it is He who is the Kind, the Merciful.

bin Anas, Al-Dahhak, and Ibn Zayd say, and it is the choice of Ibn Jarir. Abdullah bin Al-Imam Ahmad said: Uthman bin Abi Shaybah told us, Muhammad bin Fadihl told us, on the authority of Muhammad bin Uthman, on the authority of Zadan, on the authority of Ali, who said: Khadijah asked the Prophet, may God bless him and grant him peace, about two of her sons who died during the pre-Islamic period, and the Messenger of God, may God bless him and grant him peace, said: **They are in Hellfire.** When he saw the hatred on her face, he said: **If you saw where they were, you would hate them.** She said: O Messenger of God, are my sons yours? He said: **In Paradise.** He said: Then the Messenger of God (peace and blessings of God be upon him) said: **Indeed, the believers and their children are in Paradise, and the polytheists and their children are in Hellfire.** Then the Messenger of God (peace and blessings of God be upon him) recited: **And those who have believed and whose offspring follow them in faith,** the verse. This is God's favor upon the children by the blessing of the fathers' deeds. As for His favor upon the fathers by the blessing of the children's supplications, Imam Ahmad said: Yazid told us, Hammad ibn Salamah told us, on the authority of Asim ibn Abi al-Najud, on the authority of Abu Salih, 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: "Indeed, God raises the status of the righteous servant in Paradise, and he says: O Lord, how did I get this? He says: Because of your child's supplication for you." Its chain of transmission is sahih, and they did not narrate it from this source, but it has a corroborating evidence in Sahih Muslim on the authority of Abu Hurayrah, on the authority of the Messenger of God (peace and blessings of God be upon him): "When the son of Adam dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who supplicates for him."

And the Almighty's saying: **Every soul is a pledge for what it has earned.** When He informed about the station of grace, which is raising the status of offspring to the level of fathers without any action requiring that, He informed about the station of justice, which is that no one will be held accountable for the sin of another. So the Almighty said: **Every soul is a pledge for what it has earned.** That is, pledged by his actions, and the sin of another person will not be held against him, whether he is a father or a son, as the Almighty said: **Every soul is a pledge for what it has earned, * Except the companions of the right hand, * In gardens, asking one another * About the criminals.** And His saying: **And We provided them with fruits and meat of whatever they desired.** That is, We included them with fruits and meat of various kinds, of what is delicious and desired. His statement: **They will dispute therein over a cup** means they will drink therein a cup, that is, of wine. Ad-Dahhak said: **There will be no idle talk therein nor will they commit sin** meaning they will not speak therein vain talk, that is, delirium, nor sin, that is, obscene talk, as the drinkers of this world speak. Ibn Abbas said: Idle talk is falsehood, and sin is lying. Mujahid said: They will not insult each other nor will they commit sin. Qatada said: That was in this world

with Satan, so God purified the wine of the Hereafter from the filth and harm of the wine of this world, as mentioned previously. He denied from it headaches, stomach pain, and the complete loss of reason. He informed that it does not lead them to bad, empty talk that contains delirium and obscenity. He informed of its beautiful appearance, pleasant taste, and its contents, saying: "White, a delight to those who drink. Therein is no evil, nor do they get headaches from it." And He said: **They will not get headaches from it, nor will they get headaches from it.** And He said here: **They will compete therein for a cup in which there is no vain talk or sin.** And the Almighty's statement: **And there will circulate among them young boys as if they were hidden pearls** is information about their servants and their retinue in Paradise, as if they were moist, hidden pearls in their beauty, splendor, cleanliness, and fine clothing, as the Almighty said: **Immortal boys will circulate among them with goblets and pitchers and a cup from a pure spring.** And the Almighty's statement: **And some of them will turn to others, asking one another.** That is, they will turn to talk and ask one another. About their deeds and conditions in this world, and this is like the people of drinking talk about their drink when they are drunk, about what happened to them. **They said, 'Indeed, we were before among our families in fear'** meaning, we were in this world while we were among our families, fearing our Lord and fearing His punishment and chastisement. **But God was gracious to us and saved us from the punishment of the scorching wind** meaning, He was charitable to us and protected us from what we fear. **Indeed, we used to call upon Him before** meaning, we used to supplicate to Him, so He answered us and granted us our request. **Indeed, He is the Most Kind, the Most Merciful.**

In this regard, a hadith was narrated by Al-Hafiz Abu Bakr Al-Bazzar in his Musnad. He said: Salamah bin Shabib narrated to us, Saeed bin Dinar narrated to us, Al-Rabi' bin Subaih narrated to us, on the authority of Al-Hasan, on the authority of Anas, who said: The Messenger of God (peace and blessings of God be upon him) said: "When the people of Paradise enter Paradise, they will yearn for their brothers. One of them will come and touch the other's bed, and they will talk. One of them will lean on his back and the other will lean on his back, and they will talk about what happened in the world. Then one of them will say to the other: 'O so-and-so, do you know what day God forgave us? The day we were in such-and-such a place, and we supplicated to God, the Almighty, and He forgave us.'" Al-Bazzar then said: **We do not know of it being narrated except through this chain of narration.** I said: **And Saeed bin Dinar Al-Dimashqi?** Abu Hatim said: "He is unknown, and his sheikh is Al-Rabi' bin Subaih. More than one has spoken about him with regard to his memory, but he is a righteous man, trustworthy in himself." Ibn Abi Hatim said: Amr ibn Abdullah al-Awdi told us, 'Waki' told us, on the authority of al-A'mash, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Aisha, that she recited this verse: "So God was gracious to us and saved us from the punishment of the scorching wind. Indeed, we used to supplicate to

Him before. Indeed, it is He who is the Most Kind, the Most Merciful.” So she said: O God, be gracious to us and save us from the punishment of the scorching wind. Indeed, You are the Most Kind, the Most Merciful. Al-A'mash was asked: **In prayer?** He said: *Yes*.

Fath al-Qadir

28- **Indeed, before, we used to call upon Him** meaning we used to worship God alone and ask Him: or we used to ask Him to bestow upon us forgiveness and mercy **Indeed, He is the Most Kind, the Most Merciful.** The majority of scholars read it with a kasra over the hamza as a new sentence, while Nafi' and Al-Kisa'i read it with a fatha over it: meaning because He is the Most Kind, the Most Merciful, and it was said that He is the Most Kind, the Most Merciful to His servants.

Tafsir al-Baghawi

28. **Indeed, we were before**, in this world, **calling upon Him**, devoting our worship to Him alone, *He*, the people of Medina [and Al-Kisa'i] read: **(that He)** with a fat-ha on the alif, meaning: because or because, and the others read it with a kasra as a new beginning, **He is the Righteous**, Ibn Abbas said: the Kind. And Ad-Dahhak said: the Truthful in what He promised, **the Most Merciful**.

Tafsir al-Baidawi

28- **Indeed, we were before** before that in the world. **We used to call upon Him** we used to worship Him or ask Him for protection. **Indeed, He is the Most Barrier** the Beneficent. Nafi' and Al-Kisa'i read it with the fat-ha. **The Most Merciful** the One with abundant mercy.

Surat al-Tur 52:29

So remind, for you are not, by the grace of your Lord, a soothsayer or a madman.

Surat al-Tur 52:29

So remind, for you are not, by the grace of your Lord, a soothsayer or a madman.

Tafsir al-Jalalayn

29 - **So remind** remind the polytheists and do not turn back from it because they say to you, **He is a crazy soothsayer. For you are not, by the grace of your Lord** by His grace upon you, **a soothsayer the predicate of *what*** (nor a madman) is connected to it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: So remind, O Muhammad, of those to whom you have been sent from your people and others, and admonish them with God's blessings upon them. **For you are not, by the grace of your Lord, a soothsayer or a madman.** He says, "So, by the grace of God upon you, you are not a soothsayer who prophesies, nor a madman who has a vision that he tells his people about which he did not tell them. Rather, you are the Messenger of God, and God will not let you down, but rather He will support you."

Tafsir al-Qurtubi

The Almighty said, **Then remind**, meaning, O Muhammad, remind your people of the Qur'an. **For you are not, by the grace of your Lord**, meaning by the message of your Lord, **a soothsayer**, inventing statements and reporting what will happen tomorrow without revelation. **Nor a madman.** This is a refutation of what they said about the Prophet, peace and blessings of God be upon him. Uqbah ibn Abi Mu'ayt said that he was mad, Shaibah ibn Rabi'ah said that he was a magician, and others said that he was a soothsayer. So God, the Almighty, denied them and refuted them. Then it was said that the meaning of **Then you are not, by the grace of your Lord**, is an oath, meaning, by the grace of God, you are neither a soothsayer nor a madman. It was said that it is not an oath, but rather it is like what you say: You are not, by the grace of God, ignorant, meaning God has cleared you of that.

Tafsir Ibn Kathir

God the Almighty commands His Messenger, peace and blessings be upon him, to deliver His message to His servants and remind them of what God has revealed to him. Then He denies what the slanderers and immoral people accuse him of, saying: **Then**

remind, for you are not, by the grace of your Lord, a soothsayer or a madman. That is, I am not, praise be to God, a soothsayer as the ignorant infidels of Quraysh say. A soothsayer is one to whom a vision from the jinn comes with a word that he receives from heaven. **Nor a madman**, that is, one who is afflicted by Satan due to possession. Then God the Almighty says, denouncing their statement about the Messenger, peace and blessings be upon him: **Or do they say, 'He is a poet for whom we are awaiting a misfortune of time?'** That is, the calamities of time, and death is death. They say, **We wait for him and are patient until death comes to him and we are relieved from him and his affair.** God the Almighty says: **Say, 'Wait, for I am with you among those who wait.'** That is, wait, for I am waiting with you, and you will come to know for whom the outcome and victory will be in this world and the hereafter. Muhammad bin Ishaq said, on the authority of Abdullah bin Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, may God be pleased with them both: When the Quraysh gathered in Dar al-Nadwa regarding the matter of the Prophet, may God bless him and grant him peace, one of them said: They have kept him in chains and are waiting for him to be destroyed by the vicissitudes of fate until he perishes as the poets who came before him perished, Zuhayr and al-Nabigha. He is like one of them. So God Almighty revealed this from their saying: **Or do they say, 'He is a poet; we are waiting for him to be destroyed by the vicissitudes of fate?'**

Then God the Almighty said: {Or do their dreams command them to do this?} That is, do their minds command them to do this that they say about you of false statements that they know in themselves to be lies and fabrications. {Or are they a transgressing people?} That is, but they are a transgressing, misguided, obstinate people. This is what drives them to say what they said about you. And God the Almighty said: {Or do they say, **You say it?**} That is, he invented it and fabricated it on his own, meaning the Qur'an. God the Almighty said: {Rather, they do not believe.} That is, their disbelief is what drives them to this statement. {So let them produce a statement like it, if they should be truthful.} That is, if they are truthful in what they say about what they say and fabricate, then let them produce something like what Muhammad (peace and blessings of God be upon him) brought from this Qur'an. For if they and all the people of the earth, from the jinn and mankind, were to come together, they would not produce anything like it, nor ten surahs like it, nor a single surah like it.

Fath al-Qadir

29- **So remember, for you are not, by the grace of your Lord, a soothsayer or a madman.** That is, persist in your preaching and reminding. The preposition *ba* is related to an omitted word, which is the state: that is, you are not mingled with the grace of your Lord that He bestowed upon you of sound mind and prophethood as a soothsayer or a madman. It was also said that it is related to an omitted word indicated by the speech: that is, you are not, when you remember the grace of your Lord, as a soothsayer or a madman. It was also

said that the preposition *ba* is causal and related to the content of the negative sentence, and the meaning is: soothsaying and madness were removed from you because of the grace of God upon you, just as you say, **I am not in difficulty, by the praise of God.** It was also said that the preposition *ba* is for the oath, between the name of *ma* and its predicate, and the meaning is: you are not, by the grace of God, a soothsayer or a madman. The soothsayer is the one who gives the impression that he knows the unseen without revelation: that is, what you say is not like a soothsayer, for you only speak the revelation that God has commanded you to convey. The purpose of the verse is to refute what the polytheists were saying: that he was a soothsayer or a madman.

Tafsir al-Baghawi

29. **So remind**, O Muhammad, of the Qur'an to the people of Mecca, **for you are not, by the grace of your Lord**, by His mercy and protection, **a soothsayer**, inventing words and reporting what will happen without revelation, **nor a madman**, revealed about those who divided up the punishment of Mecca, accusing the Messenger of God, may God bless him and grant him peace, of soothsaying, magic, madness, and poetry.

Tafsir al-Baidawi

29- **So remind** So persist in reminding and do not pay attention to what they say. **So you are not, by the grace of your Lord** by the praise and blessings of God. **Neither a soothsayer nor a madman** as they say.

Surat al-Tur 52:30

Or do they say, He is a poet; we are waiting for him to encounter a misfortune of time?

Surat al-Tur 52:30

Or do they say, **He is a poet; we are waiting for him to encounter a misfortune of time?**

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

30 - Or rather **they say** he is **a poet for whom we are waiting for the misfortunes of fate** the accidents of time, so he will perish like other poets.

Tafsir al-Suyuti

Ibn Jarir narrated on the authority of Ibn Abbas that when the Quraysh gathered in Dar al-Nadrah regarding the matter of the Prophet, may God bless him and grant him peace, one of them said: Imprison him in chains and then await death for him until he perishes as the poets before him, Zuhayr and al-Nabigha, perished. He is like one of them. So God revealed concerning that: Or do they say, 'He is a poet; we await for him the vicissitudes of death?'

Tafsir al-Tabari

And His statement, **Or do they say, 'He is a poet for whom we are waiting for a misfortune of time?'** God Almighty says: Rather, the polytheists say to you, O Muhammad: He is a poet for whom we are waiting for the misfortunes of time. We will suffice him with death or a devastating incident.

And in a similar manner to what we have said about this, the people of interpretation said, although their expressions differed about it. Some of them said about it what we have said, and some of them said: It is death.

It was mentioned that he said about me: **The vicissitudes of fate**: the accidents of time.

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, **The vicissitudes of fate**, he said: The events of time.

Ibn Hamid told us: Mihran told us on the authority of Sufyan, who said: Mujahid said: **The vicissitudes of fate** are the events of time.

Mention of the one who said: It means death.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **the vicissitudes of fate**, meaning death.

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, regarding his statement, **We are waiting for him to be struck by misfortune**. He said: They are waiting for him to die.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **Or do they say, 'A poet for whom we are awaiting a misfortune of time?'** He said: Some people said that: Await death for Muhammad, may God bless him and grant him peace, and it will suffice you against him, just as the poet of the Banu so-and-so and the poet of the Banu so-and-so sufficed you against him.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada regarding his statement, **The uncertainty of fate**, he said: It is death. We wait for death just as the poet of the Banu so-and-so and the poet of the Banu so-and-so died.

Saeed bin Yahya Al-Umawi told me: My father told me: Muhammad bin Ishaq told us, on the authority of Abdullah bin Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, that when the Quraysh gathered in the House of Assembly concerning the matter of the Prophet, may God bless him and grant him peace, one of them said: "Keep him in chains and await death for him until the poets before him, Zuhayr and An-Nabigha, perish. He is like one of them." So God revealed concerning that from their saying: **Or do they say, 'He is a poet; we await for him a misfortune of death?'**

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **We await for him the vicissitudes of fate**, death. And the poet said:

The vicissitudes of fate lie in wait for her, perhaps her husband will perish or she will be set free.

Others said: The meaning of this is: the turmoil of this world. They said: Al-Manun means death.

Who said that?

Ibn Hamid told us: Mihran told us on the authority of Abu Sinan: **The vicissitudes of fate**. He said: The vicissitudes of this world and fate: death.

Tafsir al-Qurtubi

The Almighty said, **Or do they say, 'He is a poet?'** That is, rather, they say, **Muhammad is a poet**. Sibawayh said, **The servants were addressed with what happened in their speech**. Abu Ja'far al-Nahhas said, **This is a good statement, except that it is not clear or explained**. Sibawayh meant that *umm* in the speech of the Arabs is for moving from one hadith to another, as he said:

Should I leave a prostitute or a girl?

Then the conversation was over and he went on to something else and said:

Mother of the rope, and there is a leper in it

What came in the Book of God the Most High of this, its meaning is confirmation, rebuke and moving from one hadith to another. The grammarians represent it with *bal*. "We are waiting for him to be struck by the vicissitudes of fate." Qatada said: A group of the infidels were waiting for Muhammad's death. It will suffice you as it sufficed the poet of Banu so-and-so. Ad-Dahhak said: These are Banu Abd al-Dar. They attributed to him that he was a poet, meaning that he would perish soon as the poets before him perished, and that his father died young, so he might die as his father died. Al-Akhfash said: We are waiting for him to be struck by the vicissitudes of fate. He deleted the preposition, as you say: I intended for Zayd and I intended for Zayd. Death is death according to Ibn Abbas. Abu al-Ghoul at-Tahawi said:

They prevented the fever of the valley with a strike that unites the scattered parts of death

Which of the fates says that the strike brings together people who are scattered in places. If their deaths came to them in their places, they would come to them separately. So they gathered in one place, and the deaths came to them together. Al-Suddi said on the authority of Abu Malik on the authority of Ibn Abbas: Doubt in the Qur'an is doubt except for one place in the mountain. **Doubt of the fates** means the events of matters. And the poet said:

Death is waiting for her, perhaps she will divorce him one day or her husband will die

Mujahed said: **The vicissitudes of fate** are the events of time, and fate is time. Abu Dhu'ayb said:

Death and its uncertainties are painful, and time does not forgive those who are impatient.

Al-A'sha said:

If she saw a blind man, harmed by the vicissitudes of fate and a time that is bewildered and crazy

Al-Asma'i said: Al-Manun is the night and the day, and they were called thus because they shorten lifespans and cut short deadlines. It was narrated from him that time was called Manun because it takes away the animal's manna, i.e. its strength. Similarly, Al-Manun is Abu Ubaidah. Time was called Manun because it is a weak derivative of the word manin, meaning a weak rope, and Al-Manun is the weak dust. Al-Farra' said: Al-Manun is feminine and can be singular or plural. Al-Asma'i: Al-Manun is singular and has no plural. Al-Akhfash: It is a plural and Al-Manun is masculine and feminine, so whoever makes it masculine makes it time or death, and whoever makes it feminine, so based on the meaning it is as if he meant Al-Manun.

Tafsir Ibn Kathir

God the Almighty commands His Messenger, peace and blessings be upon him, to deliver His message to His servants and remind them of what God has revealed to him. Then He denies what the slanderers and immoral people accuse him of, saying: **Then**

remind, for you are not, by the grace of your Lord, a soothsayer or a madman. That is, I am not, praise be to God, a soothsayer as the ignorant infidels of Quraysh say. A soothsayer is one to whom a vision from the jinn comes with a word that he receives from heaven. **Nor a madman**, that is, one who is afflicted by Satan due to possession. Then God the Almighty says, denouncing their statement about the Messenger, peace and blessings be upon him: **Or do they say, 'He is a poet for whom we are awaiting a misfortune of time?'** That is, the calamities of time, and death is death. They say, **We wait for him and are patient until death comes to him and we are relieved from him and his affair.** God the Almighty says: **Say, 'Wait, for I am with you among those who wait.'** That is, wait, for I am waiting with you, and you will come to know for whom the outcome and victory will be in this world and the hereafter. Muhammad bin Ishaq said, on the authority of Abdullah bin Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, may God be pleased with them both: When the Quraysh gathered in Dar al-Nadwa regarding the matter of the Prophet, may God bless him and grant him peace, one of them said: They have kept him in chains and are waiting for him to be destroyed by the vicissitudes of fate until he perishes as the poets who came before him perished, Zuhayr and al-Nabigha. He is like one of them. So God Almighty revealed this from their saying: **Or do they say, 'He is a poet; we are waiting for him to be destroyed by the vicissitudes of fate?'**

Then God the Almighty said: {Or do their dreams command them to do this?} That is, do their minds command them to do this that they say about you of false statements that they know in themselves to be lies and fabrications. {Or are they a transgressing people?} That is, but they are a transgressing, misguided, obstinate people. This is what drives them to say what they said about you. And God the Almighty said: {Or do they say, **You say it?**} That is, he invented it and fabricated it on his own, meaning the Qur'an. God the Almighty said: {Rather, they do not believe.} That is, their disbelief is what drives them to this statement. {So let them produce a statement like it, if they should be truthful.} That is, if they are truthful in what they say about what they say and fabricate, then let them produce something like what Muhammad (peace and blessings of God be upon him) brought from this Qur'an. For if they and all the people of the earth, from the jinn and mankind, were to come together, they would not produce anything like it, nor ten surahs like it, nor a single surah like it.

Fath al-Qadir

30- Or do they say, 'A poet, we are waiting for him to be struck by a calamity of fate'? Or is it the disconnected form, and the dispute has already been presented as to whether it is understood by *bal* and the hamza, or by *bal* alone. Al-Khalil said: It is here for questioning. Sibawayh said: The servants were addressed with what happened in their speech. Al-Nahhas said: Sibawayh means that *am* in the speech of the Arabs is to move from one speech to another, and **we are waiting** is in the nominative case as an attribute of *poet*, and **the calamity of fate** is the vicissitudes of time, and the meaning is: We await for

Surat al-Tur 52:30

Or do they say, He is a poet; we are waiting for him to encounter a misfortune of time?

him the events of the days so that he dies as others died, or perishes as those before him perished, and *al-manun* can mean time, and it can mean fate.

Al-Akhfash said: The meaning is we are waiting for the calamity of fate, so he deleted the preposition, as you say: I intended Zayd and I intended Zayd, and from this is the saying of the poet:

Death is waiting for her, perhaps she will divorce him one day or her lover will die

And the saying of Abu Dhu'ayb al-Hudhali:

Death and its uncertainties are painful, and time does not forgive those who are impatient.

Al-Asma'i said: Al-Manun is singular and has no plural. Al-Farra' said: It can be singular or plural. Al-Akhfash said: It is plural and has no singular.

Tafsir al-Baghawi

30. **Or do they say**, rather they say, meaning: these false apportioners, **He is a poet**, meaning: he is a poet, **We are waiting for him to be struck by the vicissitudes of fate**, the accidents and vicissitudes of time, so he dies and perishes as the poets who came before him perished, and his companions disperse, and his father died young, and we hope that his death will be like his father's death. *Death* can mean time, and it can mean death. They were called that because they cut short the appointed time.

Tafsir al-Baidawi

30- **Or do they say, 'He is a poet for whom we are waiting for the misfortune of death?'** What worries the souls about the events of time, and it was said, *death* is the active participle of *minhu* if it cuts it off.

Surat al-Tur 52:31

Say, **Wait, for indeed, I am with you among those who wait.**

Tafsir al-Jalalayn

31 - (Say: Wait) for my destruction, for I am with you among those who wait) for your destruction. So they were punished with the sword on the day of Badr, and waiting and awaiting

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Say, 'Wait,'** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to these polytheists who say to you, 'You are a poet, we are waiting for you to be struck by the vicissitudes of fate. Wait,' meaning, wait and be patient in the vicissitudes of fate, for I am with you among those who are waiting for you until God's command comes to pass concerning you.

Tafsir al-Qurtubi

God Almighty said, "Say, 'Wait,' meaning, say to them, O Muhammad, 'Wait, for I am with you among those who wait,' meaning among those awaiting the punishment for you. So they were punished with the sword on the day of Badr.

Tafsir Ibn Kathir

God the Almighty commands His Messenger, peace and blessings be upon him, to deliver His message to His servants and remind them of what God has revealed to him. Then He denies what the slanderers and immoral people accuse him of, saying: **Then remind, for you are not, by the grace of your Lord, a soothsayer or a madman.** That is, I am not, praise be to God, a soothsayer as the ignorant infidels of Quraysh say. A soothsayer is one to whom a vision from the jinn comes with a word that he receives from heaven. **Nor a madman,** that is, one who is afflicted by Satan due to possession. Then God the Almighty says, denouncing their statement about the Messenger, peace and blessings be upon him: **Or do they say, 'He is a poet for whom we are awaiting a misfortune of time?'** That is, the calamities of time, and death is death. They say, **We wait for him and are patient until death comes to him and we are relieved from him and his affair.** God the Almighty says: **Say, 'Wait, for I am with you among those who wait.'** That is, wait, for I am waiting with you, and you will come to know for whom the outcome and victory will be in this world and the hereafter. Muhammad bin Ishaq said, on the authority of Abdullah bin Abi Nujayh, on the authority of Mujahid,

on the authority of Ibn Abbas, may God be pleased with them both: When the Quraysh gathered in Dar al-Nadwa regarding the matter of the Prophet, may God bless him and grant him peace, one of them said: They have kept him in chains and are waiting for him to be destroyed by the vicissitudes of fate until he perishes as the poets who came before him perished, Zuhayr and al-Nabigha. He is like one of them. So God Almighty revealed this from their saying: "Or do they say, 'He is a poet; we are waiting for him to be destroyed by the vicissitudes of fate?'"

Then God the Almighty said: {Or do their dreams command them to do this?} That is, do their minds command them to do this that they say about you of false statements that they know in themselves to be lies and fabrications. {Or are they a transgressing people?} That is, but they are a transgressing, misguided, obstinate people. This is what drives them to say what they said about you. And God the Almighty said: {Or do they say, **You say it?**} That is, he invented it and fabricated it on his own, meaning the Qur'an. God the Almighty said: {Rather, they do not believe.} That is, their disbelief is what drives them to this statement. {So let them produce a statement like it, if they should be truthful.} That is, if they are truthful in what they say about what they say and fabricate, then let them produce something like what Muhammad (peace and blessings of God be upon him) brought from this Qur'an. For if they and all the people of the earth, from the jinn and mankind, were to come together, they would not produce anything like it, nor ten surahs like it, nor a single surah like it.

Fath al-Qadir

Then the Almighty commanded him to answer them, saying: 31- **Say, 'Wait, for I am with you among those who wait.'** That is, await my death or destruction, for I am with you among those who wait for your death or destruction. The majority of scholars read **we wait** by attributing the verb to a group of speakers. Zayd ibn Ali read it in the passive form.

Tafsir al-Baghawi

31. "Say, 'Wait,' wait for me to die, 'for I am with you among those who wait,' [among those who await] until God's command comes to pass concerning you. So they were punished on the day of Badr with the sword.

Tafsir al-Baidawi

31- **Say, 'Wait, for I am with you among those who wait.'** I wait for your destruction as you wait for my destruction.

Surat al-Tur 52:32

Or do their dreams command them to do this, or are they a transgressing people?

Surat al-Tur 52:32

Or do their dreams command them to do this, or are they a transgressing people?

Tafsir al-Jalalayn

32 - **Or do their dreams** their minds **command them to do this** their saying to him, **He is a magician, a priest, a madman?** That is, they do not command them to do this. *Or* rather, **they are a transgressing people** in their stubbornness.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Do the dreams of these polytheists command them to say about Muhammad, may God bless him and grant him peace: He is a poet and that what he brought is poetry? Or are they a transgressing people? God Almighty says: Their dreams and minds do not command them to do that. **Rather, they are a transgressing people.** They have transgressed against their Lord and have exceeded what He permitted and commanded them to do, of belief, to disbelief in Him.

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

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **Or do their dreams command them to do this?** In the Age of Ignorance, they were considered people of dreams. So God said, **Or do their dreams command them to do this? That they should worship idols while being mute and deaf and abandon the worship of God.** So their dreams did not benefit them when they were for their worldly life and their minds were not for their religion. Their dreams did not benefit them. Some of the people of knowledge of the Arabic language from the people of Basra interpreted His statement, **Or do their dreams command them,** as meaning, **they command them.**

And similar to what we said in the interpretation of His statement, **Or are they a transgressing people?** the people of interpretation also said.

Who said that?

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Uthman ibn al-Aswad, on the authority of Mujahid, regarding his statement, **Or are they a transgressing people?** He said: Rather, they are a transgressing people.

Ibn Bashar told us: Yahya told us, on the authority of Uthman bin Al-Aswad, on the authority of Mujahid: **Or are they a transgressing people?** He said: Rather, they are a transgressing people.

Tafsir al-Qurtubi

The Almighty said, **Or do their dreams command them to do this** meaning to lie to you **Or are they a transgressing people** meaning or have they transgressed without reason. It was also said that *or* means *rather* meaning rather, rather they disbelieved out of transgression even though the truth was made clear to them. It was said to Amr ibn al-As: Why did your people not believe even though God described them as having reason? He said: Those are reason that God deceived them, meaning He did not guide them to success. It was also said that **their dreams** means their minds, because reason is not given to the disbeliever, and if he had a reason he would have believed. Rather, the disbeliever is given the mind, so it became an argument against him. The mind accepts knowledge in general. The mind distinguishes knowledge and estimates the limits of commands and prohibitions. It was narrated on the authority of the Prophet, may God bless him and grant him peace, that a man said: O Messenger of God, how sane is so-and-so the Christian? He said: No, the unbeliever has no mind. Haven't you heard the words of God Almighty: **And they said, 'If only we had listened or reasoned, we would not be among the companions of the Blaze.'** And in the hadith of Ibn Umar, the Prophet, may God bless him and grant him peace, rebuked him and then said: No, for the sane person is the one who acts in obedience to God. Al-Tirmidhi, Al-Hakim Abu Abdullah, mentioned it with his chain of transmission.

Tafsir Ibn Kathir

God the Almighty commands His Messenger, peace and blessings be upon him, to deliver His message to His servants and remind them of what God has revealed to him. Then He denies what the slanderers and immoral people accuse him of, saying: **Then remind, for you are not, by the grace of your Lord, a soothsayer or a madman.** That is, I am not, praise be to God, a soothsayer as the ignorant infidels of Quraysh say. A soothsayer is one to whom a vision from the jinn comes with a word that he receives from heaven. **Nor a madman**, that is, one who is afflicted by Satan due to possession. Then God the Almighty says, denouncing their statement about the Messenger, peace and blessings be upon him: **Or do they say, 'He is a poet for whom we are awaiting a misfortune of time?'** That is, the calamities of time, and death is death. They say, **We wait for him and are patient until death comes to him and we are relieved from him and his affair.** God the Almighty says: **Say, 'Wait, for I am with you among those who wait.'** That is, wait, for I am waiting with you, and you will come to know for whom the outcome and victory will be in this world and the hereafter. Muhammad bin Ishaq said, on the authority of Abdullah bin Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, may God be pleased with them both: When the Quraysh gathered in Dar al-Nadwa regarding the matter of the Prophet, may God bless him and grant him peace, one of them said: They have kept him in chains and are waiting for him

to be destroyed by the vicissitudes of fate until he perishes as the poets who came before him perished, Zuhayr and al-Nabigha. He is like one of them. So God Almighty revealed this from their saying: **Or do they say, 'He is a poet; we are waiting for him to be destroyed by the vicissitudes of fate?'**

Then God the Almighty said: {Or do their dreams command them to do this?} That is, do their minds command them to do this that they say about you of false statements that they know in themselves to be lies and fabrications. {Or are they a transgressing people?} That is, but they are a transgressing, misguided, obstinate people. This is what drives them to say what they said about you. And God the Almighty said: {Or do they say, **You say it?**} That is, he invented it and fabricated it on his own, meaning the Qur'an. God the Almighty said: {Rather, they do not believe.} That is, their disbelief is what drives them to this statement. {So let them produce a statement like it, if they should be truthful.} That is, if they are truthful in what they say about what they say and fabricate, then let them produce something like what Muhammad (peace and blessings of God be upon him) brought from this Qur'an. For if they and all the people of the earth, from the jinn and mankind, were to come together, they would not produce anything like it, nor ten surahs like it, nor a single surah like it.

balanced, consistent, imaginative speech, and this does not come from the madman, and the dream commanding him is a metaphor for its performance to him. **Or are they a transgressing people** who have exceeded the limit in stubbornness, and it was read **rather they are**.

Fath al-Qadir

32- Or do their dreams command them to do this?

That is, rather, do their minds command them to say this contradictory statement, that the soothsayer is the one who is excessively shrewd and intelligent, and the madman is the one who has lost his mind, let alone being shrewd and intelligent. Al-Wahidi said: The commentators said that the leaders of Quraysh were described as having dreams and intelligence, so God destroyed their dreams when they did not bear fruit in distinguishing truth from falsehood. **Or are they a transgressing people?** That is, rather, they transgressed and exceeded the limit in stubbornness, so they said what they said. These changes from one thing to another with the question, as is the meaning of the disjunctive *am*, indicate that what follows it is more heinous than what preceded it, and more audacious and stubborn.

Tafsir al-Baghawi

32. **Or do their dreams**, their minds, **command them to do this**, because the leaders of Quraysh were described as having dreams and minds, so God disgraced their minds when they were unable to distinguish between truth and falsehood, **Or are they**, rather they are, **a transgressing people**.

Tafsir al-Baidawi

32- **Or do their dreams** their minds **command them to do this** with this contradiction in speech, for the soothsayer is intelligent and has keen insight, and the madman has his mind covered, and the poet has

Surat al-Tur 52:33

Or do they say, He has fabricated it? Rather, they do not believe.

Surat al-Tur 52:33

Or do they say, **He has fabricated it?** Rather, they do not believe.

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

33 - **Or do they say, You make it up** He fabricated the Qur'an, he did not fabricate it. **Rather, they do not believe** out of arrogance. If they say, **He fabricated it,**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Or do they say, 'You say it,'** God Almighty says: Or do these polytheists say, 'Muhammad says, **This is the Qur'an and you create it.**

And His saying, **Rather, they do not believe,** God Almighty says: They lied in what they said about that. Rather, they do not believe and acknowledge the truth that came to them from their Lord.

Tafsir al-Qurtubi

Or do they say, 'You fabricated it?' That is, he made it up and invented it, meaning the Qur'an. 'Tafaqul' means forcing something to say, and it is usually used to denote lying. It is said, 'You made me say something I did not say!' and 'You made me say something I did not say,' meaning, you claimed it against me. 'He said a lie about him,' meaning, he lied about him. 'He fought against him,' meaning, he made him arbitrate. He said:

And a position in the house of truth and happiness, and he did not fight from the judgment of a doctor

The first is for denial and the second is for affirmation, meaning it is not as they say: **Rather, they do not believe,** out of denial and arrogance.

Tafsir Ibn Kathir

God the Almighty commands His Messenger, peace and blessings be upon him, to deliver His message to His servants and remind them of what God has revealed to him. Then He denies what the slanderers and immoral people accuse him of, saying: **Then remind, for you are not, by the grace of your Lord, a**

soothsayer or a madman. That is, I am not, praise be to God, a soothsayer as the ignorant infidels of Quraysh say. A soothsayer is one to whom a vision from the jinn comes with a word that he receives from heaven. **Nor a madman,** that is, one who is afflicted by Satan due to possession. Then God the Almighty says, denouncing their statement about the Messenger, peace and blessings be upon him: **Or do they say, 'He is a poet for whom we are awaiting a misfortune of time?'** That is, the calamities of time, and death is death. They say, **We wait for him and are patient until death comes to him and we are relieved from him and his affair.** God the Almighty says: **Say, 'Wait, for I am with you among those who wait.'** That is, wait, for I am waiting with you, and you will come to know for whom the outcome and victory will be in this world and the hereafter. Muhammad bin Ishaq said, on the authority of Abdullah bin Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, may God be pleased with them both: When the Quraysh gathered in Dar al-Nadwa regarding the matter of the Prophet, may God bless him and grant him peace, one of them said: They have kept him in chains and are waiting for him to be destroyed by the vicissitudes of fate until he perishes as the poets who came before him perished, Zuhayr and al-Nabigha. He is like one of them. So God Almighty revealed this from their saying: **Or do they say, 'He is a poet; we are waiting for him to be destroyed by the vicissitudes of fate?'**

Then God the Almighty said: {Or do their dreams command them to do this?} That is, do their minds command them to do this that they say about you of false statements that they know in themselves to be lies and fabrications. {Or are they a transgressing people?} That is, but they are a transgressing, misguided, obstinate people. This is what drives them to say what they said about you. And God the Almighty said: {Or do they say, **You say it?**} That is, he invented it and fabricated it on his own, meaning the Qur'an. God the Almighty said: {Rather, they do not believe.} That is, their disbelief is what drives them to this statement. {So let them produce a statement like it, if they should be truthful.} That is, if they are truthful in what they say about what they say and fabricate, then let them produce something like what Muhammad (peace and blessings of God be upon him) brought from this Qur'an. For if they and all the people of the earth, from the jinn and mankind, were to come together, they would not produce anything like it, nor ten surahs like it, nor a single surah like it.

Fath al-Qadir

33- **Or do they say that you fabricate it?** That is, he fabricated the Qur'an on his own and made it up. The word *taqawul* is usually only used to mean lying, even though its root is to force a statement. From this comes the word *iqtala* **he fought against him**, and it is said *iqtala* **he fought against him**, meaning to judge him. From this comes the poet's saying:

And a position in the house of truth and happiness, and he did not fight in the judgment of Ali, the doctor

Then He, glory be to Him, stopped saying: **You say it**

and moved on to what is more heinous to them, saying:

Rather, they do not believe. That is, the reason for these contradictory statements coming from them is that they are infidels who do not believe in God and do not believe in what His Messenger, may God bless him and grant him peace, brought.

Tafsir al-Baghawi

33. **Or do they say, 'You create it,'** meaning, **the Qur'an creates itself.** "Taqawl" means to force a statement, and is only used to denote a lie. The matter is not as they claimed. **Rather, they do not believe,** in the Qur'an out of arrogance. Then he obliged them with the argument and said:

Tafsir al-Baidawi

33- **Or do they say, 'He made it up'?** He invented it on his own. **Rather, they do not believe.** They accuse him of these accusations because of their disbelief and stubbornness.

Surat al-Tur 52:34

Then let them produce a statement like it, if they should be truthful.

Surat al-Tur 52:34

Then let them produce a statement like it, if they should be truthful.

Tafsir al-Jalalayn

34 - **Then let them produce a fabricated hadith like it, if they are truthful** in what they say.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then let them produce a hadith like it**, means, may His praise be glorified: So let those who say that to him from among the polytheists produce a Qur'an like it, for they are from the people of the language of Muhammad, may God bless him and grant him peace, and it will not be difficult for them to produce something like what Muhammad, may God bless him and grant him peace, brought, if they are truthful in that Muhammad, may God bless him and grant him peace, says it and creates it.

Tafsir al-Qurtubi

Then let them produce a hadith like it meaning a Qur'an that resembles it of their own accord **if they are truthful** in that Muhammad fabricated it. Al-Jahdary read **Then let them produce a hadith like it** with the addition and the ha' in like it refers to the Prophet, may God bless him and grant him peace, and the hadith that is meant to refer to the Qur'an is attributed to him because he was the one sent with it and the ha' refers to the group's reading of the Qur'an.

Tafsir Ibn Kathir

God the Almighty commands His Messenger, peace and blessings be upon him, to deliver His message to His servants and remind them of what God has revealed to him. Then He denies what the slanderers and immoral people accuse him of, saying: **Then remind, for you are not, by the grace of your Lord, a soothsayer or a madman.** That is, I am not, praise be to God, a soothsayer as the ignorant infidels of Quraysh say. A soothsayer is one to whom a vision from the jinn comes with a word that he receives from heaven. **Nor a madman**, that is, one who is afflicted by Satan due to possession. Then God the Almighty says, denouncing their statement about the Messenger, peace and blessings be upon him: **Or do they say, 'He is a poet for whom we are awaiting a misfortune of time?'** That is, the calamities of time, and death is death. They say, **We wait for him and are patient until death comes to him and we are relieved from him and his affair.** God the Almighty says: **Say, 'Wait, for I am**

with you among those who wait.' That is, wait, for I am waiting with you, and you will come to know for whom the outcome and victory will be in this world and the hereafter. Muhammad bin Ishaq said, on the authority of Abdullah bin Abi Nujayh, on the authority of Mujahid, on the authority of Ibn Abbas, may God be pleased with them both: When the Quraysh gathered in Dar al-Nadwa regarding the matter of the Prophet, may God bless him and grant him peace, one of them said: They have kept him in chains and are waiting for him to be destroyed by the vicissitudes of fate until he perishes as the poets who came before him perished, Zuhayr and al-Nabigha. He is like one of them. So God Almighty revealed this from their saying: **Or do they say, 'He is a poet; we are waiting for him to be destroyed by the vicissitudes of fate?'**

Then God the Almighty said: {Or do their dreams command them to do this?} That is, do their minds command them to do this that they say about you of false statements that they know in themselves to be lies and fabrications. {Or are they a transgressing people?} That is, but they are a transgressing, misguided, obstinate people. This is what drives them to say what they said about you. And God the Almighty said: {Or do they say, **You say it?**} That is, he invented it and fabricated it on his own, meaning the Qur'an. God the Almighty said: {Rather, they do not believe.} That is, their disbelief is what drives them to this statement. {So let them produce a statement like it, if they should be truthful.} That is, if they are truthful in what they say about what they say and fabricate, then let them produce something like what Muhammad (peace and blessings of God be upon him) brought from this Qur'an. For if they and all the people of the earth, from the jinn and mankind, were to come together, they would not produce anything like it, nor ten surahs like it, nor a single surah like it.

Fath al-Qadir

Then He, the Most High, challenged them and obligated them to present the proof, saying: 34- **Then let them produce a statement like it**, meaning like the Qur'an in its organization, beautiful expression, and wonderful style, **if they are truthful**, in what they claimed of their saying that Muhammad, may God bless him and grant him peace, said it and brought it from his own side, even though it is Arabic speech, and they are the leaders of the Arabs and their most eloquent and the practitioners of all Arabic styles of poetry and prose.

Sa'id ibn Mansur, Hannad, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim, and al-Bayhaqi narrated on the authority of Ibn Abbas, who said: **God will raise the offspring of the believer with him in his rank in Paradise, even if they are below him in deeds, so that his eyes may be comforted by them.** Then he recited: **And those who have believed and whose offspring follow them 1:17.** Al-Bazzar and Ibn Mardawayh also narrated it on his authority with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). At-Tabarani and Ibn Mardawayh also narrated on his authority that the Prophet (peace and

blessings of God be upon him) said: "When a man enters Paradise, he will be asked about his parents, his wife, and his children. It will be said that they have not reached your rank and deeds. He will say: 'O Lord, you have worked for me and for them.' He will be ordered to join them with him." Ibn Abbas recited: **And those who have believed and whose offspring follow them 1:17.** Abdullah ibn Ahmad narrated in Zawa'id al-Musnad on the authority of Ali ibn Abi Talib, who said: The Messenger of God (peace and blessings of God be upon him) said: **The believers and their children will be in Paradise, and the polytheists and their children will be in Hellfire.** Then the Messenger of God (peace and blessings of God be upon him) recited: **And those who have believed 1:17.** Its chain of transmission is as follows. Abdullah bin Ahmad said: Uthman bin Abi Shaybah narrated to us, Muhammad bin Fadil narrated to us, on the authority of Muhammad bin Uthman, on the authority of Zadan, on the authority of Ali bin Abi Talib, who said: "Khadijah asked the Prophet, may God bless him and grant him peace, about two of her sons who died during the pre-Islamic era. The Messenger of God, may God bless him and grant him peace, said: 'They are in Hell.' When he saw the dislike on her face, he said: 'If you saw where they were, you would hate them.' She said: 'O Messenger of God, my sons are from you.' He said: 'In Paradise.' Then the Messenger of God, may God bless him and grant him peace, said: 'The believers and their children are in Paradise, and the polytheists and their children are in Hell.' Then he recited: 'And those who believe'" **the verse.** Imam Ahmad said in Al-Musnad: Yazid narrated to us, Hammad bin Salamah narrated to us, on the authority of Asim bin Abi Al-Najud, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: 'God raises the status of a righteous servant in Paradise, and he says: 'O Lord, from where did I get this?' He says: 'Because of your son's supplication for forgiveness for you.'" Its chain of transmission is authentic. Ibn Jarir, Ibn Mundhir and Al-Hakim narrated on the authority of Ibn Abbas, **And We did not deprive them,** meaning, We did not diminish them. Ibn Abi Hatim narrated on his authority, **There is no idle talk therein,** meaning, falsehood, **nor sin,** meaning, a lie. Al-Bazzar narrated on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "When the people of Paradise enter Paradise, they will yearn for their brothers. Then one of them will come to the bed of another and they will talk, one of them will lean on his back and the other will lean on his back, and they will talk about what they did in the world. Then one of them will say: O so-and-so, do you know what day God forgave us? The day we were in such-and-such a place, and we supplicated to God, and He forgave us." Ibn Al-Mundhir narrated on the authority of Aisha, who said: If God opened upon the people of the earth a poisonous torment the size of a fingertip, He would burn the earth and everyone on it. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding His statement, **Indeed, He is the Most Barrier,** he said: The Most Kind. Ibn Ishaq and Ibn Jarir narrated on his authority that when the Quraysh gathered at Dar al-Nadwa regarding the matter of the Prophet (peace and blessings of God be upon him), one of them said, "Keep him in chains and

await his death until he perishes as the poets before him perished, such as Zuhair and al-Nabigha. He is like one of them." So God revealed concerning that, **Or do they say, 'He is a poet; we await for him a misfortune of fate.'** Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim also narrated on his authority, regarding his statement, **The misfortune of fate,** he said, *Death.*

Tafsir al-Baghawi

34. **Then let them produce a statement like it,** meaning: like the Qur'an, with its structure and beautiful exposition, **if they are truthful,** that Muhammad says it himself.

Tafsir al-Baidawi

34- **Let them produce a hadith like it** like the Qur'an. **If they are truthful** in their claim, since there are many among them who are considered eloquent. This is a refutation of the aforementioned statements by way of challenge, and it is possible that it is a refutation of the fabrication, since the rest of the categories are clearly corrupt.

Surat al-Tur 52:35

Or were they created by nothing, or are they the creators?

Surat al-Tur 52:35

Or were they created by nothing, or are they the creators?

Tafsir al-Jalalayn

35 - **Or were they created by nothing** without a Creator **or are they the creators** of themselves? It is not conceivable that a creation could exist without a Creator, nor that a non-existent thing could be created. So they must have a Creator, who is the One God. So why do they not unify Him and believe in His Messenger and His Book?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Were these polytheists created for nothing?** That is, without fathers or mothers, they are like inanimate objects that do not reason or understand God's argument, nor do they consider His warnings or learn from His admonitions. It has been said that the meaning of this is: **Or were they created for nothing?** Like someone saying: **I did such and such for nothing**, meaning: **for nothing**.

Tafsir al-Qurtubi

The Almighty says, **Or were they created from nothing?** "Or **is an additional conjunction, meaning**, Were they created from nothing? **Ibn Abbas said**, From a Lord who created them and determined them. **It was also said**, Without a mother or father, so they are like inanimate objects, they do not reason, and God's proof cannot be established against them. They are not like that. Were they not created from a sperm-drop, a clot, and a lump of flesh?" This was said by Ibn Ata'. Ibn Kaysan said, "Or were they created in vain and left aimlessly? From nothing **means for nothing, so from has the meaning of** lam. Or are they the creators?" That is, do they say that they created themselves? They do not obey God's command, and they do not say that. If they acknowledge that there is a Creator other than them, then what prevents them from acknowledging that He is to be worshipped, not idols, and from acknowledging that He is able to resurrect.

Tafsir Ibn Kathir

This is the position in proving Lordship and Oneness of Divinity. God the Almighty said: "Or were they created by nothing? Or are they the creators?" That is, were they brought into existence without a creator? Or did they bring themselves into existence, that is, neither this nor that, rather God is the One Who created them and brought them into existence after

they were nothing worth mentioning. Al-Bukhari said: Al-Humaidi told us, Sufyan told us: He told me on the authority of Al-Zuhri on the authority of Muhammad bin Jubayr bin Mut'im on the authority of his father who said: I heard the Prophet (blessings and peace of God be upon him) reciting Surat Al-Tur in the Maghrib prayer, and when he reached this verse: "Or were they created by nothing, or are they the creators? * Or did they create the heavens and the earth? Rather, they are not certain. * Or do they have the treasures of your Lord? Or are they the controllers?" my heart almost flew away. This hadith is included in the two Sahihs through chains of narration on the authority of Al-Zuhri with it. Jubair ibn Mut'im had come to the Prophet (peace and blessings of God be upon him) after the Battle of Badr to ransom the captives. He was a polytheist at that time, so hearing this verse from this Surah was among the things that prompted him to embrace Islam after that. Then God the Almighty said: "Or did they create the heavens and the earth? Rather, they are not certain." That is, did they create the heavens and the earth? This is a denial of their polytheism with God, even though they know that He is the Creator alone, with no partner, but their lack of certainty is what drives them to do that. "Or do they have the treasures of your Lord, or are they the ones in control? **That is, do they dispose of the kingdom and hold in their hands the keys to the treasures?** Or are they the ones in control?" That is, are they the ones who hold creation to account? This is not the case. Rather, God the Almighty is the Owner, Disposer of affairs, and Doer of whatever He wills.

And the Almighty said: **Or do they have a ladder by which they listen?** That is, a ladder to the highest assembly. **Then let their listener bring clear proof.** That is, let the one who listens to them bring clear evidence for the correctness of what they are doing and saying, that is, they have no way to do that, so they are not on anything and they have no proof. Then He said, denouncing them for what they attributed to Him of daughters and their making the angels females, and their choosing for themselves males over females, such that when one of them is given the good report of a female, his face remains dark and he is filled with inward grief. This is because they made the angels daughters of God and worshipped them along with God, so He said: **Or does He have daughters and you have sons?** This is a severe threat and a definite warning. **Or do you ask them for a reward?** Any reward for conveying God's message to them, that is, you do not ask them for anything for that. **So they are burdened with a heavy burden** meaning, they are annoyed by the slightest thing, and it burdens them and makes it difficult for them. **Or do they have the unseen, so they write** meaning, the matter is not like that, for no one in the heavens or the earth knows the unseen except God. **Or do they intend a plot? Then it is those who disbelieve who are the plotters.** God the Almighty says: Or do these people intend, by what they say about the Messenger and the religion, to deceive the people and plot against the Messenger and his companions? Their plotting only brings its consequences upon themselves, so it is those who disbelieve who are the plotters. **Or do they have a**

deity other than God? **Glory be to God, above what they associate with Him.** This is a strong denunciation of the polytheists in their worship of idols and rivals with God. Then He exalted Himself above what they say, fabricate, and associate, saying: **Glory be to God, above what they associate with Him.**

Fath al-Qadir

His saying: 35- "Or were they created from nothing? **This** am" is the disjunctive particle, as mentioned before it, and as will come in what follows it: meaning, rather, they were created in this wondrous manner and amazing craftsmanship without a Creator for them. Al-Zajjaj said: meaning, they were created in vain for nothing, they are not held accountable, nor are they commanded or forbidden, and he made "min **in the sense of** I am". Ibn Kaysan said: Or were they created in vain and left aimlessly, they are not commanded or forbidden. It was said that the meaning is: Or were they created without a father or mother, so they are like inanimate objects, they do not understand, and no proof can be established against them. "Or are they the creators?" meaning, do they say that they are the creators of themselves, so they are not commanded or forbidden, even though they acknowledge that God is their Creator, and if they acknowledge it, then the proof is binding on them.

Tafsir al-Baghawi

35. **Or were they created by nothing?** Ibn Abbas said: **Without a Lord.** Its meaning is: Were they created by nothing that created them, so they existed without a Creator? This is something that is not permissible, because the connection of creation to the Creator is a necessity of the name. If they denied the Creator, it would not be permissible for them to exist without a Creator. **Or are they the creators of themselves?** This is even more false, because how can something that does not exist be created?

If both views are invalidated, then the proof is established against them that they have a Creator, so let them believe in Him. This meaning was mentioned by Abu Sulayman al-Khattabi.

Al-Zajjaj said: It means: Were they created in vain and are not held accountable or commanded? Ibn Kaysan said: Were they created in vain and left aimlessly and are not commanded or forbidden? It is like someone saying: I did such and such for no reason, meaning: for no reason. Or are they the creators of themselves and are not obligated to command God?

Tafsir al-Baidawi

35- "Or were they created from nothing?" Or were they created and decreed without an initiator or decreer, so that is why it is not far-fetched, or for the sake of nothing of worship and reward. "Or are they the creators? **supports the first, as its meaning is,** Or did they create themselves?" Therefore, He followed it with His saying:

Surat al-Tur 52:36

Or did they create the heavens and the earth? Rather, they are not certain.

Surat al-Tur 52:36

Or did they create the heavens and the earth? Rather, they are not certain.

Tafsir al-Jalalayn

36 - **Or did they create the heavens and the earth** and no one is able to create them except God the Creator, so why do they not worship Him? **Rather, they are not certain** of Him, otherwise they would have believed in His Prophet

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Or are they the creators?** He says: Or are they the creators of this creation? So they do not obey the command of God nor desist from what He has forbidden them from, because the Creator has the power to command and forbid. **Or did they create the heavens and the earth?** He says: Did they create the heavens and the earth, so they are the creators? But the meaning of that is: They did not create the heavens and the earth. **Rather, they are not certain.** He says: They did not refrain from obeying the command of their Lord and desisting from obeying Him in what He has commanded and forbidden, because they created the heavens and the earth, and so they were thereby lords. But they did so because they are not certain of God's threat and what He has prepared for the people of disbelief in Him of punishment in the Hereafter.

Tafsir al-Qurtubi

Or did they create the heavens and the earth? That is, the matter is not like that, for they did not create anything. **Rather, they are not certain** of the truth.

Tafsir Ibn Kathir

This is the position in proving Lordship and Oneness of Divinity. God the Almighty said: **Or were they created by nothing? Or are they the creators?** That is, were they brought into existence without a creator? Or did they bring themselves into existence, that is, neither this nor that, rather God is the One Who created them and brought them into existence after they were nothing worth mentioning. Al-Bukhari said: Al-Humaidi told us, Sufyan told us: He told me on the authority of Al-Zuhri on the authority of Muhammad bin Jubayr bin Mut'im on the authority of his father who said: I heard the Prophet (blessings and peace of God be upon him) reciting Surat Al-Tur in the Maghrib prayer, and when he reached this verse: "Or were they created by nothing, or are they the creators?" * Or did

they create the heavens and the earth? Rather, they are not certain. * Or do they have the treasures of your Lord? Or are they the controllers?" my heart almost flew away. This hadith is included in the two Sahihs through chains of narration on the authority of Al-Zuhri with it. Jubair ibn Mut'im had come to the Prophet (peace and blessings of God be upon him) after the Battle of Badr to ransom the captives. He was a polytheist at that time, so hearing this verse from this Surah was among the things that prompted him to embrace Islam after that. Then God the Almighty said: **Or did they create the heavens and the earth? Rather, they are not certain.** That is, did they create the heavens and the earth? This is a denial of their polytheism with God, even though they know that He is the Creator alone, with no partner, but their lack of certainty is what drives them to do that. **Or do they have the treasures of your Lord, or are they the ones in control?** That is, do they dispose of the kingdom and hold in their hands the keys to the treasures? **Or are they the ones in control?** That is, are they the ones who hold creation to account? This is not the case. Rather, God the Almighty is the Owner, Disposer of affairs, and Doer of whatever He wills.

And the Almighty said: **Or do they have a ladder by which they listen?** That is, a ladder to the highest assembly. **Then let their listener bring clear proof.** That is, let the one who listens to them bring clear evidence for the correctness of what they are doing and saying, that is, they have no way to do that, so they are not on anything and they have no proof. Then He said, denouncing them for what they attributed to Him of daughters and their making the angels females, and their choosing for themselves males over females, such that when one of them is given the good report of a female, his face remains dark and he is filled with inward grief. This is because they made the angels daughters of God and worshipped them along with God, so He said: **Or does He have daughters and you have sons?** This is a severe threat and a definite warning. **Or do you ask them for a reward?** Any reward for conveying God's message to them, that is, you do not ask them for anything for that. **So they are burdened with a heavy burden** meaning, they are annoyed by the slightest thing, and it burdens them and makes it difficult for them. **Or do they have the unseen, so they write** meaning, the matter is not like that, for no one in the heavens or the earth knows the unseen except God. **Or do they intend a plot? Then it is those who disbelieve who are the plotters.** God the Almighty says: Or do these people intend, by what they say about the Messenger and the religion, to deceive the people and plot against the Messenger and his companions? Their plotting only brings its consequences upon themselves, so it is those who disbelieve who are the plotters. **Or do they have a deity other than God? Glory be to God, above what they associate with Him.** This is a strong denunciation of the polytheists in their worship of idols and rivals with God. Then He exalted Himself above what they say, fabricate, and associate, saying: **Glory be to God, above what they associate with Him.**

Fath al-Qadir

36- **Or did they create the heavens and the earth?** and they do not claim that, so the argument is binding on them. For this reason, he turned away from this and said, **Rather, they are not certain**, meaning they are not certain of the matter, rather they stumble in the darkness of doubt regarding God's promise and threat.

Tafsir al-Baghawi

36. **Or did they create the heavens and the earth?** So they are the creators. This is not the case. **Rather, they are not certain.**

Tafsir al-Baidawi

36- **Or did they create the heavens and the earth?** "Or" in these verses is disconnected and the meaning of the hamza in it is denial. "Rather, they are not certain." If they are asked who created you and who created the heavens and the earth, they will say God, because if they were certain of that, they would not have turned away from worshipping Him.

Surat al-Tur 52:37

Or do they have the treasures of your Lord, or are they the controllers?

Surat al-Tur 52:37

Or do they have the treasures of your Lord, or are they the controllers?

Tafsir al-Jalalayn

37 - **Or do they have the treasures of your Lord** of prophecy, provision, and other things, so they can allocate to whomever they wish whatever they wish **Or are they the ones in control** the domineering, the tyrants. Its verb is to control, and similar to it are baytar and bayqar.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Do these deniers of God's signs have the treasures of your Lord, O Muhammad? So, because of their self-sufficiency in that, they turn away from the signs of their Lord, or are they the ones in control?

The commentators differed in their interpretation of this. Some of them said: It means, **Or are they the ones who have power?**

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Or are they the ones who control it?** He said: The ones who have power.

Others said: Rather, the meaning of this is: Or are they the ones who are sent down?

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me on the authority of his father on the authority of Ibn Abbas, regarding his statement, **Or do they have the treasures of your Lord, or are they the controllers?** He said: He says, **Or are they the ones who are sent down?**

Others said: Rather, the meaning of this is: Or are they the masters? Among those who said this is Muammar ibn al-Muthanna, who said: It is said: You controlled me, meaning you took me as your servant.

The most correct of the sayings on this matter is the saying of the one who said: The meaning of this is: Or are they the tyrants who are arrogant and haughty towards God? This is because the word *dominant* in the speech of the Arabs means the tyrant who is dominant, and from this is the saying of God, **You have no control over them** (al-Ghashiyah 88:22), meaning: I am not a tyrant who has power over them.

Tafsir al-Qurtubi

Or do they have the treasures of your Lord? Or do they have them, so they do not need God and turn away from His command. Ibn Abbas said: The treasures of your Lord are rain and provision. It was also said that they are the keys to mercy. Ikrimah said: They are the prophecy. That is, are the keys of your Lord with the message in their hands, so they place them wherever they want? He gave an example of the treasures that contain all kinds, so they have no end. **Or are they the ones who control?** Ibn Abbas said: The ones who control are the tyrants. Also from him are the falsifiers. Ad-Dahhak said and from Ibn Abbas also: Or are they the ones who are in charge? Ata' said: It is said, **You controlled me**, meaning, you took me as your servant. Abu Ubaidah said in As-Sahah: The one who controls and has power over something is the one who supervises it, looks after its affairs, and records its actions. Its origin is from the word *satra line*, because the writer writes and the one who does it is the one who controls and controls it. It is said, **You controlled us**. Ibn Bahr: **Or are they the ones who control?** That is, they are the guardians. It is taken from *tasreen* (the writing that preserves what is written in it. So *musatter* here means **the one who keeps what God has written in the Preserved Tablet**. It has three pronunciations: *sad* which is how the general public reads it, and this is the reading of Ibn Muhaisin, Hamid, Mujahid, Qunqub, Hisham, and Abu Haywah. And by issuing a shadda on the *sad* with a *zay* which is the reading of Hamzah, as mentioned previously in *as-Sirat*.

Tafsir Ibn Kathir

This is the position in proving Lordship and Oneness of Divinity. God the Almighty said: **Or were they created by nothing? Or are they the creators?** That is, were they brought into existence without a creator? Or did they bring themselves into existence, that is, neither this nor that, rather God is the One Who created them and brought them into existence after they were nothing worth mentioning. Al-Bukhari said: Al-Humaidi told us, Sufyan told us: He told me on the authority of Al-Zuhri on the authority of Muhammad bin Jubayr bin Mut'im on the authority of his father who said: I heard the Prophet (blessings and peace of God be upon him) reciting Surat Al-Tur in the Maghrib prayer, and when he reached this verse: "Or were they created by nothing, or are they the creators? * Or did they create the heavens and the earth? Rather, they are not certain. * Or do they have the treasures of your Lord? Or are they the controllers?" my heart almost flew away. This hadith is included in the two Sahihs through chains of narration on the authority of Al-Zuhri with it. Jubair ibn Mut'im had come to the Prophet (peace and blessings of God be upon him) after the Battle of Badr to ransom the captives. He was a polytheist at that time, so hearing this verse from this Surah was among the things that prompted him to embrace Islam after that. Then God the Almighty said: **Or did they create the heavens and the earth? Rather, they are not certain.** That is, did they create the

heavens and the earth? This is a denial of their polytheism with God, even though they know that He is the Creator alone, with no partner, but their lack of certainty is what drives them to do that. **Or do they have the treasures of your Lord, or are they the ones in control?** That is, do they dispose of the kingdom and hold in their hands the keys to the treasures? **Or are they the ones in control?** That is, are they the ones who hold creation to account? This is not the case. Rather, God the Almighty is the Owner, Disposer of affairs, and Doer of whatever He wills.

And the Almighty said: **Or do they have a ladder by which they listen?** That is, a ladder to the highest assembly. **Then let their listener bring clear proof.** That is, let the one who listens to them bring clear evidence for the correctness of what they are doing and saying, that is, they have no way to do that, so they are not on anything and they have no proof. Then He said, denouncing them for what they attributed to Him of daughters and their making the angels females, and their choosing for themselves males over females, such that when one of them is given the good report of a female, his face remains dark and he is filled with inward grief. This is because they made the angels daughters of God and worshipped them along with God, so He said: **Or does He have daughters and you have sons?** This is a severe threat and a definite warning. **Or do you ask them for a reward?** Any reward for conveying God's message to them, that is, you do not ask them for anything for that. **So they are burdened with a heavy burden** meaning, they are annoyed by the slightest thing, and it burdens them and makes it difficult for them. **Or do they have the unseen, so they write** meaning, the matter is not like that, for no one in the heavens or the earth knows the unseen except God. **Or do they intend a plot? Then it is those who disbelieve who are the plotters.** God the Almighty says: Or do these people intend, by what they say about the Messenger and the religion, to deceive the people and plot against the Messenger and his companions? Their plotting only brings its consequences upon themselves, so it is those who disbelieve who are the plotters. **Or do they have a deity other than God? Glory be to God, above what they associate with Him.** This is a strong denunciation of the polytheists in their worship of idols and rivals with God. Then He exalted Himself above what they say, fabricate, and associate, saying: **Glory be to God, above what they associate with Him.**

Fath al-Qadir

37- **Or do they have the treasures of your Lord?** That is, the treasures of the provisions of His servants. It was also said that it means the keys to His mercy. Muqatil said: He says: Do they have the keys to Your Lord with the message, so that they can place them wherever they wish? And this is what Ikrimah said. Al-Kalbi said: The treasures of rain and provisions. **Or are they the ones in control?** That is, the ones who are in control and the tyrants. It is said in As-Sahah: "The one who is in control is the one who has control over something to supervise it, oversee its affairs, and record its deeds. Its origin is from "satra" because the writer writes. Abu Ubaidah said: **You have taken me as your servant.** The majority of scholars read *Al-Musaytarun* with a

pure *sad*. Ibn Muhaisin, Hamid, Mujahid, Qanbal, and Hisham read it with a pure *sin*. This reading was narrated from Hafs. Khallad read it with a *sad* with a *zaya*.

Tafsir al-Baghawi

37. Or do they have the treasures of your Lord?

Ikrimah said: He means prophethood. Muqatil said: Do they have the keys to your Lord's message, so that they can place them wherever they wish? Al-Kalbi said: The treasures of rain and sustenance. **Or are they the ones in control?** The powerful and tyrannical. Ata' said: They are the overpowering lords, so they are not subject to command or prohibition, they do whatever they wish. It is permissible to use both the *seen* and the *sad*. Ibn 'Amir read it with the *seen* here, and Qaleh said: *bi-musaytir*. Hamzah read it with the *shin* on the *zay* in both. Ibn Kathir read it with the *seen* here, and *bi-musaytir* with the *sad*. The others read it with the *sad* in both.

Tafsir al-Baidawi

37- **Or do they have the treasures of your Lord?** The treasures of His provision so that they may grant prophethood to whomever they wish, or the treasures of His knowledge so that they may choose for it whomever His wisdom has chosen. **Or are they the ones in control?** The ones who have dominion over things, managing them as they wish. Qanbal and Hafs recited it differently from him, and Hisham recited it with a *sin*, and Hamzah recited it differently from Khallad, between the *sad* and the *zay*, and the rest recited it with a *sad* only.

Surat al-Tur 52:38

Or do they have a ladder by which they listen? Then let their listener produce clear authority.

Surat al-Tur 52:38

Or do they have a ladder by which they listen? Then let their listener produce clear authority.

Tafsir al-Jalalayn

38 - **Or do they have a ladder** ascending to heaven **by which they listen** that is, on it to the speech of the angels so that they can dispute with the Prophet, as they claim, if they claim that? **Then let their listener** the one claiming to listen to him **bring forth clear authority** with a clear and evident argument. And because this claim is similar to their claim that the angels are daughters of God.

Tafsir al-Suyuti

Tafsir al-Tabari

And his statement, **Or do they have a ladder by which they listen?** He says: Or do they have a ladder by which they ascend to the heavens, by which they listen to the revelation and claim that they heard there from God that what they are upon is true, so that they are adhering to what they are upon.

And his saying: **Then let their listener produce clear proof**, meaning: If they claim that, then let someone produce who claims that he heard that and listened to it produce clear proof, meaning with an argument that shows that it is true, just as Muhammad, may God bless him and grant him peace, produced it based on the truth of his words and his truthfulness in what he brought them from God. And peace in the speech of the Arabs means: the cause and the ladder. From this is the saying of Ibn Muqbil:

A person does not acquire the most beautiful lands, nor build ladders for himself in the heavens.

And from it is his saying: I made so-and-so a means for my need: if I made him a reason for it.

Tafsir al-Qurtubi

The Almighty said, **Or have they a ladder?** That is, do they claim that they have a way to ascend to the heavens, an ascent, and a means by which they can listen to report and attain knowledge of the unseen, just as Muhammad, may God bless him and grant him peace, attained it through revelation? **Then let their listener produce clear authority.** That is, a clear argument that what they are following is true. A ladder is one of the stairs that one ascends. Perhaps the word *al-Gharz* was given this name. Abu al-Rabi al-Tha'labi said, describing his she-camel:

A heart attack: If a man praises his Lord with peace, he will be planted in a climate that will hasten him.

Zuhair said:

Whoever fears the causes of death will encounter them, even if he seeks the causes of heaven with a ladder.

Another said:

You committed a sin against me, and as soon as you committed it, you used an excuse to leave me peacefully.

Ibn Muqbil said in the collection:

A person does not acquire the most beautiful lands, nor does he build ladders to the heavens.

Ahajaa is the areas like arjaa, its singular is haja and rajaa is maqsur. It is also narrated as a'na al-bilad and a'naa', meaning sides and regions, its singular is anw in kasra. Ibn al-A'rabî said: its singular is 'anna' in maqsur. And a'naa' from the people came to us, its singular is 'anw in kasra. They are people from different tribes. **They listen to it** means on it, like the saying of God the Almighty: **In the trunks of the palm trees** meaning on them. Al-Akhfash said this. Abu Ubaid said they listen to it. Al-Zajaj said: It means He inspired, like Gabriel who comes to the Prophet, peace and blessings of God be upon him, with revelation.

Tafsir Ibn Kathir

This is the position in proving Lordship and Oneness of Divinity. God the Almighty said: **Or were they created by nothing? Or are they the creators?** That is, were they brought into existence without a creator? Or did they bring themselves into existence, that is, neither this nor that, rather God is the One Who created them and brought them into existence after they were nothing worth mentioning. Al-Bukhari said: Al-Humaidi told us, Sufyan told us: He told me on the authority of Al-Zuhri on the authority of Muhammad bin Jubayr bin Mut'im on the authority of his father who said: I heard the Prophet (blessings and peace of God be upon him) reciting Surat Al-Tur in the Maghrib prayer, and when he reached this verse: "Or were they created by nothing, or are they the creators? * Or did they create the heavens and the earth? Rather, they are not certain. * Or do they have the treasures of your Lord? Or are they the controllers?" my heart almost flew away. This hadith is included in the two Sahih through chains of narration on the authority of Al-Zuhri with it. Jubair ibn Mut'im had come to the Prophet (peace and blessings of God be upon him) after the Battle of Badr to ransom the captives. He was a polytheist at that time, so hearing this verse from this Surah was among the things that prompted him to embrace Islam after that. Then God the Almighty said: **Or did they create the heavens and the earth? Rather, they are not certain.** That is, did they create the heavens and the earth? This is a denial of their polytheism with God, even though they know that He is the Creator alone, with no partner, but their lack of certainty is what drives them to do that. **Or do they have the treasures of your Lord, or are they the ones**

in control? That is, do they dispose of the kingdom and hold in their hands the keys to the treasures? **Or are they the ones in control?** That is, are they the ones who hold creation to account? This is not the case. Rather, God the Almighty is the Owner, Disposer of affairs, and Doer of whatever He wills.

And the Almighty said: **Or do they have a ladder by which they listen?** That is, a ladder to the highest assembly. **Then let their listener bring clear proof.** That is, let the one who listens to them bring clear evidence for the correctness of what they are doing and saying, that is, they have no way to do that, so they are not on anything and they have no proof. Then He said, denouncing them for what they attributed to Him of daughters and their making the angels females, and their choosing for themselves males over females, such that when one of them is given the good report of a female, his face remains dark and he is filled with inward grief. This is because they made the angels daughters of God and worshipped them along with God, so He said: **Or does He have daughters and you have sons?** This is a severe threat and a definite warning. **Or do you ask them for a reward?** Any reward for conveying God's message to them, that is, you do not ask them for anything for that. **So they are burdened with a heavy burden** meaning, they are annoyed by the slightest thing, and it burdens them and makes it difficult for them. **Or do they have the unseen, so they write** meaning, the matter is not like that, for no one in the heavens or the earth knows the unseen except God. **Or do they intend a plot? Then it is those who disbelieve who are the plotters.** God the Almighty says: Or do these people intend, by what they say about the Messenger and the religion, to deceive the people and plot against the Messenger and his companions? Their plotting only brings its consequences upon themselves, so it is those who disbelieve who are the plotters. **Or do they have a deity other than God? Glory be to God, above what they associate with Him.** This is a strong denunciation of the polytheists in their worship of idols and rivals with God. Then He exalted Himself above what they say, fabricate, and associate, saying: **Glory be to God, above what they associate with Him.**

Fath al-Qadir

38- **Or do they have a ladder by which they listen?** That is, do they say that they have a ladder erected to the heaven by which they ascend and listen to the speech of the angels and what is revealed to them and by which they attain knowledge of the unseen, just as Muhammad, may God bless him and grant him peace, attained it through revelation? His statement *therein* is an attribute of *ladder*, and it is a circumstantial noun in its proper form. It was also said that it means *on*, meaning that they listen on it, like His statement, **And I will surely crucify you on the trunks of palm trees**, as Al-Akhfash said. Abu Ubaidah said: They listen to it. Al-Zajjaj said: The meaning is that they are like Gabriel who brings revelation to the Prophet, may God bless him and grant him peace. It was also said that it is in the accusative case as a state, meaning that they ascend on it. **Then let their listener bring**, if he claims that, **a clear authority**, meaning a clear and apparent argument.

Tafsir al-Baghawi

38. **Or do they have a ladder**, an ascent and climb to heaven, **by which they listen**, that is, they listen to the revelation on it, as He says: **And I will surely crucify you on the trunks of palm trees** (Ta-Ha: 71), meaning: on it, meaning: Do they have a ladder by which they ascend to heaven, so they listen to the revelation and know that what they are doing is true through the revelation, and so they cling to it in the same way? **Then let their listener bring**, if they claim that, **a clear authority**, a clear argument.

Tafsir al-Baidawi

38- **Or do they have a ladder** ascending to the heaven **wherein they listen** ascending to the speech of the angels and what is revealed to them of the knowledge of the unseen until they know what is to come? **Then let their listener produce clear authority** with a clear argument that confirms his listening.

Surat al-Tur 52:39

Or does He have daughters and you have sons?

Surat al-Tur 52:39

Or does He have daughters and you have sons?

Tafsir al-Jalalayn

39 - **Or does He have daughters** according to your claim **and you have sons** God is exalted above what you claim

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to the polytheists of Quraysh 106: **○ people, does your Lord have daughters and you have sons? That is an unfair division.**

Tafsir al-Qurtubi

The Almighty's saying, **Or does He have daughters and you have sons?** He belittled their dreams as a rebuke and a rebuke to them. That is, do you attribute daughters to God while you are proud of them? And whoever has such a mind, it is not unlikely that he will deny the resurrection.

Tafsir Ibn Kathir

This is the position in proving Lordship and Oneness of Divinity. God the Almighty said: **Or were they created by nothing? Or are they the creators?** That is, were they brought into existence without a creator? Or did they bring themselves into existence, that is, neither this nor that, rather God is the One Who created them and brought them into existence after they were nothing worth mentioning. Al-Bukhari said: Al-Humaidi told us, Sufyan told us: He told me on the authority of Al-Zuhri on the authority of Muhammad bin Jubayr bin Mut'im on the authority of his father who said: I heard the Prophet (blessings and peace of God be upon him) reciting Surat Al-Tur in the Maghrib prayer, and when he reached this verse: "Or were they created by nothing, or are they the creators? * Or did they create the heavens and the earth? Rather, they are not certain. * Or do they have the treasures of your Lord? Or are they the controllers?" my heart almost flew away. This hadith is included in the two Sahihs through chains of narration on the authority of Al-Zuhri with it. Jubair ibn Mut'im had come to the Prophet (peace and blessings of God be upon him) after the Battle of Badr to ransom the captives. He was a polytheist at that time, so hearing this verse from this Surah was among the things that prompted him to embrace Islam after that. Then God the Almighty said: **Or did they create the heavens and the earth? Rather, they are not certain.** That is, did they create the heavens and the earth? This is a denial of their

polytheism with God, even though they know that He is the Creator alone, with no partner, but their lack of certainty is what drives them to do that. **Or do they have the treasures of your Lord, or are they the ones in control?** That is, do they dispose of the kingdom and hold in their hands the keys to the treasures? **Or are they the ones in control?** That is, are they the ones who hold creation to account? This is not the case. Rather, God the Almighty is the Owner, Disposer of affairs, and Doer of whatever He wills.

And the Almighty said: **Or do they have a ladder by which they listen?** That is, a ladder to the highest assembly. **Then let their listener bring clear proof.** That is, let the one who listens to them bring clear evidence for the correctness of what they are doing and saying, that is, they have no way to do that, so they are not on anything and they have no proof. Then He said, denouncing them for what they attributed to Him of daughters and their making the angels females, and their choosing for themselves males over females, such that when one of them is given the good report of a female, his face remains dark and he is filled with inward grief. This is because they made the angels daughters of God and worshipped them along with God, so He said: **Or does He have daughters and you have sons?** This is a severe threat and a definite warning. **Or do you ask them for a reward?** Any reward for conveying God's message to them, that is, you do not ask them for anything for that. **So they are burdened with a heavy burden** meaning, they are annoyed by the slightest thing, and it burdens them and makes it difficult for them. **Or do they have the unseen, so they write** meaning, the matter is not like that, for no one in the heavens or the earth knows the unseen except God. **Or do they intend a plot? Then it is those who disbelieve who are the plotters.** God the Almighty says: Or do these people intend, by what they say about the Messenger and the religion, to deceive the people and plot against the Messenger and his companions? Their plotting only brings its consequences upon themselves, so it is those who disbelieve who are the plotters. **Or do they have a deity other than God? Glory be to God, above what they associate with Him.** This is a strong denunciation of the polytheists in their worship of idols and rivals with God. Then He exalted Himself above what they say, fabricate, and associate, saying: **Glory be to God, above what they associate with Him.**

Fath al-Qadir

39- **Or does He have daughters and you have sons?** That is, do you say that God has daughters and you have sons? He, glory be to Him, has made their dreams foolish, led their minds astray and rebuked them. That is, do they attribute daughters to God, even though they are the weaker of the two categories, and attribute sons to themselves, even though they are the superior of the two? This indicates that whoever holds this opinion is in a lowly position in terms of understanding and reason, so it is not unlikely that he will deny the resurrection and reject monotheism.

Tafsir al-Baghawi

39. Or does He have daughters and you have sons?

This is a denial of them when they attributed to God what they disliked, as He said: "Then ask them: Is it your Lord who has daughters and you have sons?" (al-Saffat 37:149).

Tafsir al-Baidawi

39- Or does He have daughters and you have sons?

This is a mockery of them and a sign that someone with this opinion is not considered rational, let alone that his soul ascends to the world of the kingdom and he can see the unseen.

Surat al-Tur 52:40

Or do you ask them for a reward? They are burdened with debt.

Surat al-Tur 52:40

Or do you ask them for a reward? They are burdened with debt.

Tafsir al-Jalalayn

40 - **Or do you ask them for a reward** for what you have brought them of religion **so they are burdened with the debt** of that **the debt** so they do not submit

Tafsir al-Suyuti

Tafsir al-Tabari

Or do you ask them for a reward, so that they are burdened with a heavy debt? God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Do you ask these polytheists to whom We sent you, O Muhammad, about what you are calling them to of the Oneness of God and His obedience, for a reward and compensation from their wealth, so that they are burdened with a heavy debt and are unable to respond to you in what you are calling them to.

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

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **Or do you ask them for a reward, so that they are burdened with debt?** He said: Did you ask these people for a reward for their efforts, so that they are unable to accept Islam?

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **Or do you ask them for a reward, so that they are burdened with a debt?** He said: He says: I asked them for this a reward, so they were burdened with what he sought to take from them.

Tafsir al-Qurtubi

Or do you ask them for a reward? That is, for conveying the message. **So they are burdened by the debt.** That is, they are burdened by the debt that you are asking them to pay, and are exhausted by what you have charged them with.

Tafsir Ibn Kathir

This is the position in proving Lordship and Oneness of Divinity. God the Almighty said: **Or were they created by nothing? Or are they the creators?** That is, were they brought into existence without a creator? Or did they bring themselves into existence, that is, neither this nor that, rather God is the One Who

created them and brought them into existence after they were nothing worth mentioning. Al-Bukhari said: Al-Humaidi told us, Sufyan told us: He told me on the authority of Al-Zuhri on the authority of Muhammad bin Jubayr bin Mut'im on the authority of his father who said: I heard the Prophet (blessings and peace of God be upon him) reciting Surat Al-Tur in the Maghrib prayer, and when he reached this verse: "Or were they created by nothing, or are they the creators? * Or did they create the heavens and the earth? Rather, they are not certain. * Or do they have the treasures of your Lord? Or are they the controllers?" my heart almost flew away. This hadith is included in the two Sahih through chains of narration on the authority of Al-Zuhri with it. Jubair ibn Mut'im had come to the Prophet (peace and blessings of God be upon him) after the Battle of Badr to ransom the captives. He was a polytheist at that time, so hearing this verse from this Surah was among the things that prompted him to embrace Islam after that. Then God the Almighty said: **Or did they create the heavens and the earth? Rather, they are not certain.** That is, did they create the heavens and the earth? This is a denial of their polytheism with God, even though they know that He is the Creator alone, with no partner, but their lack of certainty is what drives them to do that. **Or do they have the treasures of your Lord, or are they the ones in control?** That is, do they dispose of the kingdom and hold in their hands the keys to the treasures? **Or are they the ones in control?** That is, are they the ones who hold creation to account? This is not the case. Rather, God the Almighty is the Owner, Disposer of affairs, and Doer of whatever He wills.

And the Almighty said: **Or do they have a ladder by which they listen?** That is, a ladder to the highest assembly. **Then let their listener bring clear proof.** That is, let the one who listens to them bring clear evidence for the correctness of what they are doing and saying, that is, they have no way to do that, so they are not on anything and they have no proof. Then He said, denouncing them for what they attributed to Him of daughters and their making the angels females, and their choosing for themselves males over females, such that when one of them is given the good report of a female, his face remains dark and he is filled with inward grief. This is because they made the angels daughters of God and worshipped them along with God, so He said: **Or does He have daughters and you have sons?** This is a severe threat and a definite warning. **Or do you ask them for a reward?** Any reward for conveying God's message to them, that is, you do not ask them for anything for that. **So they are burdened with a heavy burden** meaning, they are annoyed by the slightest thing, and it burdens them and makes it difficult for them. **Or do they have the unseen, so they write** meaning, the matter is not like that, for no one in the heavens or the earth knows the unseen except God. **Or do they intend a plot? Then it is those who disbelieve who are the plotters.** God the Almighty says: Or do these people intend, by what they say about the Messenger and the religion, to deceive the people and plot against the Messenger and his companions? Their plotting only brings its consequences upon themselves, so it is those who

disbelieve who are the plotters. **Or do they have a deity other than God? Glory be to God, above what they associate with Him.** This is a strong denunciation of the polytheists in their worship of idols and rivals with God. Then He exalted Himself above what they say, fabricate, and associate, saying: **Glory be to God, above what they associate with Him.**

Fath al-Qadir

Then the Almighty returned to the words of His Messenger, may God bless him and grant him peace, and said: 40- **Or do you ask them for a reward?** That is, rather, do you ask them for a reward that they should pay you for conveying the message? **They are burdened with a heavy fine.** That is, from the obligation of a fine that you demand of them, they are burdened with the burden of that heavy fine. Qatada said: He is saying: Did you ask these people for a reward that would exhaust them so that they are unable to accept Islam?

Tafsir al-Baghawi

40. **Or do you ask them for a reward?** for what you have brought them and what you have called them to of the religion, **so they are burdened with a heavy debt.** The debt that you are asking them has burdened them, preventing them from Islam.

Tafsir al-Baidawi

40- **Or do you ask them for a reward** for conveying the message? **They are burdened** from the obligation of a debt. **They are burdened** are carrying a heavy load, so they have given up on following you.

Surat al-Tur 52:41

Or do they have knowledge of the unseen, so they write it down?

Surat al-Tur 52:41

Or do they have knowledge of the unseen, so they write it down?

Tafsir al-Jalalayn

41 - **Or do they have knowledge of the unseen, so they write it down** so that they can dispute with the Prophet, may God bless him and grant him peace, about the resurrection and matters of the Hereafter, as they claim.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Or do they have knowledge of the unseen, so they write it down?** God Almighty says: Or do they have knowledge of the unseen, so they write it down for the people, informing them of whatever they wish and telling them what they want.

Tafsir al-Qurtubi

Or do they have knowledge of the unseen, so they write down meaning, they write down for people what they want of knowledge of the unseen. It was also said, **Do they have knowledge of what is hidden from people, so that they know what the Messenger informed them of regarding the Day of Resurrection, Paradise, and Hellfire? The resurrection is false.** Qatadah said, **When they said, 'We are waiting for him to experience a misfortune,' God said, 'Or do they have knowledge of the unseen?'** so that they know when Muhammad will die or what his fate will lead to. Ibn Abbas said, **Or do they have the Preserved Tablet, so they write down what is in it and inform people of what is in it?** Al-Qutbi said, **They write down and judge, and the book is judgment.** From this is the saying of God, **Your Lord has decreed upon Himself mercy,** meaning judgment. And the saying of the Prophet, peace and blessings be upon him, **By the One in Whose Hand is my soul, I will surely judge between you by the Book of God,** meaning by the judgment of God.

Tafsir Ibn Kathir

This is the position in proving Lordship and Oneness of Divinity. God the Almighty said: **Or were they created by nothing? Or are they the creators?** That is, were they brought into existence without a creator? Or did they bring themselves into existence, that is, neither this nor that, rather God is the One Who created them and brought them into existence after they were nothing worth mentioning. Al-Bukhari said: Al-Humaidi told us, Sufyan told us: He told me on the authority of Al-Zuhri on the authority of Muhammad bin

Jubayr bin Mut'im on the authority of his father who said: I heard the Prophet (blessings and peace of God be upon him) reciting Surat Al-Tur in the Maghrib prayer, and when he reached this verse: "Or were they created by nothing, or are they the creators? * Or did they create the heavens and the earth? Rather, they are not certain. * Or do they have the treasures of your Lord? Or are they the controllers?" my heart almost flew away. This hadith is included in the two Sahih through chains of narration on the authority of Al-Zuhri with it. Jubair ibn Mut'im had come to the Prophet (peace and blessings of God be upon him) after the Battle of Badr to ransom the captives. He was a polytheist at that time, so hearing this verse from this Surah was among the things that prompted him to embrace Islam after that. Then God the Almighty said: **Or did they create the heavens and the earth? Rather, they are not certain.** That is, did they create the heavens and the earth? This is a denial of their polytheism with God, even though they know that He is the Creator alone, with no partner, but their lack of certainty is what drives them to do that. **Or do they have the treasures of your Lord, or are they the ones in control?** That is, do they dispose of the kingdom and hold in their hands the keys to the treasures? **Or are they the ones in control?** That is, are they the ones who hold creation to account? This is not the case. Rather, God the Almighty is the Owner, Disposer of affairs, and Doer of whatever He wills.

And the Almighty said: **Or do they have a ladder by which they listen?** That is, a ladder to the highest assembly. **Then let their listener bring clear proof.** That is, let the one who listens to them bring clear evidence for the correctness of what they are doing and saying, that is, they have no way to do that, so they are not on anything and they have no proof. Then He said, denouncing them for what they attributed to Him of daughters and their making the angels females, and their choosing for themselves males over females, such that when one of them is given the good report of a female, his face remains dark and he is filled with inward grief. This is because they made the angels daughters of God and worshipped them along with God, so He said: **Or does He have daughters and you have sons?** This is a severe threat and a definite warning. **Or do you ask them for a reward?** Any reward for conveying God's message to them, that is, you do not ask them for anything for that. **So they are burdened with a heavy burden** meaning, they are annoyed by the slightest thing, and it burdens them and makes it difficult for them. **Or do they have the unseen, so they write** meaning, the matter is not like that, for no one in the heavens or the earth knows the unseen except God. **Or do they intend a plot? Then it is those who disbelieve who are the plotters.** God the Almighty says: Or do these people intend, by what they say about the Messenger and the religion, to deceive the people and plot against the Messenger and his companions? Their plotting only brings its consequences upon themselves, so it is those who disbelieve who are the plotters. **Or do they have a deity other than God? Glory be to God, above what they associate with Him.** This is a strong denunciation of the polytheists in their worship of idols and rivals

with God. Then He exalted Himself above what they say, fabricate, and associate, saying: **Glory be to God, above what they associate with Him.**

Fath al-Qadir

41- **Or do they have knowledge of the unseen, so they write.** That is, do they claim to have knowledge of the unseen, which is what is in the Preserved Tablet, so they write down for people whatever they want of knowledge of the unseen? Qatada said: This is an answer to their saying: **We await for him a misfortune of time.** God says: Or do they have knowledge of the unseen, such that they know that Muhammad will die before them, so they write? Ibn Qutaybah said: The meaning of **they write** is that they rule by what they say.

Tafsir al-Baghawi

41. **Or do they have knowledge of the unseen?** That is, knowledge of what was hidden from them, so that they knew that what the Messenger was telling them about the Day of Resurrection and the Resurrection was false.

Qatada said: This is an answer to their saying: **(We are waiting for him to be struck by a calamity of fate)**, meaning: Do they have knowledge of the unseen such that they know that Muhammad, may God bless him and grant him peace, will die before them? **They write** means they judge, and writing means judgment. The Prophet, may God bless him and grant him peace, said to the two men who had brought their dispute before him: **I will judge between you according to the Book of God** meaning according to God's judgment.

Ibn Abbas said: It means, do they have the Preserved Tablet, so they write what is in it and inform the people of it?

Tafsir al-Baidawi

41- **Or do they have the unseen?** The Preserved Tablet in which the unseen is recorded **so they write** from it.

Surat al-Tur 52:42

Or do they intend a plot? Then it is those who disbelieve who are the plotters.

Surat al-Tur 52:42

Or do they intend a plot? Then it is those who disbelieve who are the plotters.

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

42 - **Or do they intend a plot** against you to destroy you in Dar al-Nadwa? **But those who disbelieve are the ones who will be plotted against** the defeated and destroyed. So God protected him from them, then He destroyed them at Badr.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Rather, these polytheists, O Muhammad, want to plot against you and against the religion of God. **Those who disbelieve are the ones who will be plotted against.** That is, the ones who are the ones who are plotted against instead of you, so trust in God and carry on with what He has commanded you to do.

Tafsir al-Qurtubi

God Almighty says, **Or do they intend a plot against you?** That is, a scheme against you in the House of Assembly. **Then those who disbelieve are the ones who will be plotted against.** That is, the ones who will be plotted against. **And the evil plot does not encompass except its own people.** That is because they were killed at Badr.

Tafsir Ibn Kathir

This is the position in proving Lordship and Oneness of Divinity. God the Almighty said: **Or were they created by nothing? Or are they the creators?** That is, were they brought into existence without a creator? Or did they bring themselves into existence, that is, neither this nor that, rather God is the One Who created them and brought them into existence after they were nothing worth mentioning. Al-Bukhari said: Al-Humaidi told us, Sufyan told us: He told me on the authority of Al-Zuhri on the authority of Muhammad bin Jubayr bin Mut'im on the authority of his father who said: I heard the Prophet (blessings and peace of God be upon him) reciting Surat Al-Tur in the Maghrib

prayer, and when he reached this verse: "Or were they created by nothing, or are they the creators? * Or did they create the heavens and the earth? Rather, they are not certain. * Or do they have the treasures of your Lord? Or are they the controllers?" my heart almost flew away. This hadith is included in the two Sahihs through chains of narration on the authority of Al-Zuhri with it. Jubair ibn Mut'im had come to the Prophet (peace and blessings of God be upon him) after the Battle of Badr to ransom the captives. He was a polytheist at that time, so hearing this verse from this Surah was among the things that prompted him to embrace Islam after that. Then God the Almighty said: **Or did they create the heavens and the earth? Rather, they are not certain.** That is, did they create the heavens and the earth? This is a denial of their polytheism with God, even though they know that He is the Creator alone, with no partner, but their lack of certainty is what drives them to do that. **Or do they have the treasures of your Lord, or are they the ones in control?** That is, do they dispose of the kingdom and hold in their hands the keys to the treasures? **Or are they the ones in control?** That is, are they the ones who hold creation to account? This is not the case. Rather, God the Almighty is the Owner, Disposer of affairs, and Doer of whatever He wills.

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Fath al-Qadir

42- **Or do they intend a plan** meaning a plot against the Messenger of God, may God bless him and grant him peace, so that they destroy him with that plot.

Then those who disbelieve are the ones who are plotted against meaning the ones who are plotted against and who will be rewarded for their plot, so the harm of their plot will come back to them. **And the evil plan does not encompass except its own people** God killed them on the Day of Badr and humiliated them in more than one place, and He, glory be to Him, plotted against them. **And they plotted, and God plotted, and God is the best of planners.**

Tafsir al-Baghawi

42. **Or do they intend a plot**, a scheme against you to destroy you? **Then those who disbelieve are the ones who will be plotted against**, meaning: they are the ones who will be rewarded for their plot. He means that the harm of that will come back to them, and that their plot will surround them, and that is because they plotted against him in the House of Assembly and killed him at Badr.

Tafsir al-Baidawi

42- **Or do they intend a plot?** This is their plot against the house of prophecy against the Messenger of God, may God bless him and grant him peace. **Then those who disbelieved** can be general or specific, so it is placed in the place of the pronoun to record their disbelief and to indicate that it is the reason for the aforementioned ruling.

They are the ones who are plotted against are those who are beset by plots or who are the victims of their plots, which is their killing on the day of Badr, or those who are defeated in the plot of someone who plotted against him, so he plotted against him.

Surat al-Tur 52:43

Or do they have a god other than God? Glory be to God, above what they associate with Him.

Surat al-Tur 52:43

Or do they have a god other than God? Glory be to God, above what they associate with Him.

Tafsir al-Jalalayn

43 - **Or do they have a god other than God? Glory be to God above what they associate with Him** of gods. The question with *am* is used to express disparagement and rebuke.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Or do they have a god other than God?** God Almighty says: Or do they have a god who deserves to be worshipped other than God, so that it is permissible for them to worship him? He says: They have no god other than God, to whom all of His creation is due worship. **Glory be to God, above what they associate with Him.** He says: To sanctify God from their association with Him and their worship of anyone other than Him.

Tafsir al-Qurtubi

Or do they have a god other than God? Who creates, provides, and prevents? **Glory be to God from what they associate with Him.** He has declared Himself far above having a partner. Al-Khalil said: Everything in Surat At-Tur that mentions *or* is an interrogative word and not a conjunction.

Tafsir Ibn Kathir

This is the position in proving Lordship and Oneness of Divinity. God the Almighty said: **Or were they created by nothing? Or are they the creators?** That is, were they brought into existence without a creator? Or did they bring themselves into existence, that is, neither this nor that, rather God is the One Who created them and brought them into existence after they were nothing worth mentioning. Al-Bukhari said: Al-Humaidi told us, Sufyan told us: He told me on the authority of Al-Zuhri on the authority of Muhammad bin Jubayr bin Mut'im on the authority of his father who said: I heard the Prophet (blessings and peace of God be upon him) reciting Surat Al-Tur in the Maghrib prayer, and when he reached this verse: "Or were they created by nothing, or are they the creators? * Or did they create the heavens and the earth? Rather, they are not certain. * Or do they have the treasures of your Lord? Or are they the controllers?" my heart almost flew away. This hadith is included in the two Sahih through chains of narration on the authority of Al-Zuhri with it. Jubair ibn Mut'im had come to the Prophet

(peace and blessings of God be upon him) after the Battle of Badr to ransom the captives. He was a polytheist at that time, so hearing this verse from this Surah was among the things that prompted him to embrace Islam after that. Then God the Almighty said: **Or did they create the heavens and the earth? Rather, they are not certain.** That is, did they create the heavens and the earth? This is a denial of their polytheism with God, even though they know that He is the Creator alone, with no partner, but their lack of certainty is what drives them to do that. **Or do they have the treasures of your Lord, or are they the ones in control?** That is, do they dispose of the kingdom and hold in their hands the keys to the treasures? **Or are they the ones in control?** That is, are they the ones who hold creation to account? This is not the case. Rather, God the Almighty is the Owner, Disposer of affairs, and Doer of whatever He wills.

And the Almighty said: **Or do they have a ladder by which they listen?** That is, a ladder to the highest assembly. **Then let their listener bring clear proof.** That is, let the one who listens to them bring clear evidence for the correctness of what they are doing and saying, that is, they have no way to do that, so they are not on anything and they have no proof. Then He said, denouncing them for what they attributed to Him of daughters and their making the angels females, and their choosing for themselves males over females, such that when one of them is given the good report of a female, his face remains dark and he is filled with inward grief. This is because they made the angels daughters of God and worshipped them along with God, so He said: **Or does He have daughters and you have sons?** This is a severe threat and a definite warning. **Or do you ask them for a reward?** Any reward for conveying God's message to them, that is, you do not ask them for anything for that. **So they are burdened with a heavy burden** meaning, they are annoyed by the slightest thing, and it burdens them and makes it difficult for them. **Or do they have the unseen, so they write** meaning, the matter is not like that, for no one in the heavens or the earth knows the unseen except God. **Or do they intend a plot? Then it is those who disbelieve who are the plotters.** God the Almighty says: Or do these people intend, by what they say about the Messenger and the religion, to deceive the people and plot against the Messenger and his companions? Their plotting only brings its consequences upon themselves, so it is those who disbelieve who are the plotters. **Or do they have a deity other than God? Glory be to God, above what they associate with Him.** This is a strong denunciation of the polytheists in their worship of idols and rivals with God. Then He exalted Himself above what they say, fabricate, and associate, saying: **Glory be to God, above what they associate with Him.**

Fath al-Qadir

43- **Or do they have a god other than God?** That is, they claim that they have a god other than God who protects them, provides for them, and grants them victory. Then, the Almighty cleared Himself of this heinous statement, saying: **Glory be to God, above**

what they associate with Him. That is, above their association with Him, or above those whom they make partners with Him.

Tafsir al-Baghawi

43. **Or do they have a god other than God**, who provides for them and gives them victory? **Glory be to God, above what they associate with Him.** Al-Khalil said: The mention of *or* in this surah is all interrogative and not a conjunction.

Tafsir al-Baidawi

43- **Or do they have a god other than God?** Who helps them and protects them from His punishment. **Glory be to God, above what they associate with Him.** Above their association or partnership with what they associate with Him.

Surat al-Tur 52:44

And if they see a fragment of the sky falling, they say, "It is only clouds piled up."

Surat al-Tur 52:44

And if they see a fragment of the sky falling, they say,
It is only clouds piled up.

Tafsir al-Jalalayn

44 - **And if they see a fragment** of the sky falling upon them, as they said, **Then let a fragment of the sky fall upon us**, meaning as a punishment for them, **they say This is a heaped-up cloud**, by which we quench our thirst, but they do not believe.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And if these polytheists see pieces of the sky falling, then a piece of it will fall. And ...

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

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **an eclipse**, meaning: cutting off.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And if they see a fragment**, meaning: And if they see pieces **from the sky falling, they say, 'This is a heaped-up cloud.'** God Almighty says: They say about that fragment falling from the sky: **This is a heaped-up cloud**. He means by His statement, *heaped-up*, some of it on top of others.

Rather, what He, the Most High, meant by this was the polytheists of Quraysh who asked the Messenger of God, may God bless him and grant him peace, for signs and said to him: **We will not believe in you until you cause a spring to gush forth for us from the earth** (al-Isra' 17:90) until His saying: **and a fragment upon us** (al-Isra' 17:92). So God said to His Prophet Muhammad, may God bless him and grant him peace: And if these polytheists were to see what they asked for of signs and see a fragment of the sky falling, they would not change their disbelief and would say, **This is only clouds, one above the other**, because God has decreed that they will not believe.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **They say, 'Heaped clouds.'** He said: They do not believe in a hadith nor do they have faith in a verse.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And if they see a fragment of the sky falling, they say, 'It is clouds piled up.'** He said: When they asked about the fragment, they said, **Let a fragment of the sky fall upon us, if you should be of the truthful**. He said: He says, **If we had done that, they**

would have said, 'It is clouds piled up.'

Tafsir al-Qurtubi

The Almighty said, **And if they see a fragment of the sky falling**, He said that in response to their saying, **Then let a fragment of the sky fall upon us**, and their saying, **Or let the sky fall upon us, as you claim, in fragments**, so know that if He had done that, they would have said, **Heaped clouds**, meaning some of them above others, fell upon us, and it is not the sky. This is the action of the obstinate one, or the action of one who is overcome by imitation, and among the polytheists there are two types. The plural of kasfa is kasfa, which is a piece of something. It is said, **Give me a fragment of your garment**, and its plural is also kasfa. It is also said that kasfa and kasfa are one and the same. Al-Akhfash said, **Whoever reads kasfa makes it singular, and whoever reads kasfa makes it plural**. This has been discussed previously in Subhan and others, and Al-Hamdulillah.

Tafsir Ibn Kathir

God the Almighty says, informing about the polytheists' stubbornness and obstinacy regarding what is tangible: **And if they see a fragment of the sky falling** meaning that they are being punished by it, they would not believe it or be certain. Rather, they would say: **This is just piled-up clouds**, meaning that it has accumulated. This is like His Almighty's saying: "And even if We opened to them a gate from the sky and they continued therein to ascend, * They would surely say, "Our eyes have only been dazzled. Rather, we are a people bewitched." And God the Almighty said: **So leave them** meaning leave them, O Muhammad, **until they meet their Day on which they will be struck dead** and that is the Day of Resurrection **The Day their plot will not avail them at all** meaning their plotting and deceit that they used in this world will not benefit them at all on the Day of Resurrection **nor will they be aided**. Then God the Almighty said: **And indeed, for those who do wrong is a punishment less than that** meaning before that in this world, as He the Almighty said: **And We will surely make them taste of the lesser punishment short of the greater punishment that perhaps they will return 7:17**. For this reason God the Almighty said: **But most of them do not know** meaning We will punish them in this world and test them with calamities in it so that they may return and repent, but they do not understand what is intended for them. Rather, when what they were in is removed from them, they revert to the worst of what they were doing, as stated in some hadiths: **When a hypocrite falls ill and recovers, he is like a camel in this respect; he does not know what they have understood or what they have been sent to do**. And in the divine tradition: How much I disobey You and You do not punish me? God the Almighty said: O My servant, how much I will punish you and you do not know? And His statement: **And be patient over the decision of your Lord, for indeed, you**

are before Our eyes means be patient with their harm and do not pay attention to them, for you are in Our sight and under Our protection, and God will protect you from the people. And His statement the Almighty: **And exalt the praises of your Lord when you rise 1:11**. Ad-Dahhak said: meaning to pray. Glory be to You, O God, and praise be to You, and blessed be Your name, and exalted be Your majesty, and there is no god but You.

A similar hadith was narrated on the authority of Ar-Rabi' ibn Anas, Abd ar-Rahman ibn Zayd ibn Aslam, and others. Muslim narrated in his Sahih on the authority of Umar that he used to say: *This* at the beginning of the prayer. Ahmad and the Sunan scholars narrated it on the authority of Abu Sa'id and others, on the authority of the Prophet (peace and blessings of God be upon him) that he used to say that. Abu al-Jawza' said: **And glorify the praises of your Lord when you rise** meaning from your bed. Ibn Jarir preferred this view, and this statement is supported by what Imam Ahmad narrated: Al-Walid ibn Muslim told us, Al-Awza'i told us, Umair ibn Hani' told us, Junada ibn Abi Umayya told me. Ubadah ibn as-Samit narrated that the Messenger of God (peace and blessings of God be upon him) said: "Whoever wakes up at night and says: '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. Glory be to God and praise be to God. There is no god but God and God is Greatest. There is no power and no strength except with God.' Then he says: 'My Lord, forgive me' - or he said: Then he supplicates - his prayer will be answered. If he resolves to do so, then performs ablution and prays, his prayer will be accepted." Al-Bukhari included it in his Sahih, and the scholars of Sunan included it on the authority of al-Walid ibn Muslim. Ibn Abi Nujayh said on the authority of Mujahid: **And glorify the praises of your Lord when you rise**, meaning: from every gathering. Ath-Thawri narrated on the authority of Abu Ishaq on the authority of Abu al-Ahwas: **And glorify the praises of your Lord when you rise**, meaning: when a man wants to rise from his gathering, he should say: 'Glory be to You, O God, and praise be to You.'

Ibn Abi Hatim said: My father told us, Abu al-Nadr Ishaq ibn Ibrahim al-Dimashqi told us, Muhammad ibn Shu'ayb told us, Talhah ibn 'Amr al-Hadrami told me, on the authority of 'Ata' ibn Abi Rabah, that he told him about the statement of God Almighty: **And glorify the praises of your Lord when you rise**, meaning when you rise from every gathering, if you have done well, you will have increased in goodness, and if you were not, this will be an expiation for it. 'Abd al-Razzaq said in his Jami': Mu'mar told us, on the authority of 'Abd al-Karim al-Jazari, on the authority of Abu 'Uthman al-Faqir, that Gabriel taught the Prophet, may God bless him and grant him peace, when he rose from his gathering to say: Glory be to You, O God, and praise be to You. I bear witness that there is no god but You. I seek Your forgiveness and I repent to You. Mu'mar said: And I heard others say that this statement is an expiation for gatherings. This is mursals, and it has been transmitted with a chain of transmission that strengthen each other with that. Among that is the hadith of Ibn Jurayj, on the authority of Suhayl ibn Abi Salih, on the authority of his father, on the authority of

Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, that he said: "Whoever sits in a gathering and there is much idle talk, and he says: Before he gets up from his seat: Glory be to You, O God, and praise be to You. I bear witness that there is no god but You. I seek Your forgiveness and I repent to You, unless God forgives him for what he did in that seat of his." Narrated by Al-Tirmidhi, and this is his wording, and by Al-Nasa'i in Al-Yawm wa Al-Laylah from the hadith of Ibn Jurayj. Al-Tirmidhi said: Hasan Sahih. Al-Hakim included it in his Mustadrak, and said its chain of transmission meets the conditions of Muslim, except that Al-Bukhari deemed it weak. I say: Imam Ahmad, Al-Bukhari, Muslim, Abu Hatim, Abu Zur'ah, Al-Daraqutni and others deemed it weak, and they attributed the mistake in it to Ibn Jurayj. However, Abu Dawud narrated it in his Sunan from a chain of transmission other than Ibn Jurayj to Abu Hurayrah, may God be pleased with him, from the Prophet, may God bless him and grant him peace, in a similar manner. Abu Dawud narrated it, and this is his wording, and Al-Nasa'i and Al-Hakim in Al-Mustadrak from Al-Hajjaj bin Dinar from Hashim, from Abu Al-Aliyah, from Abu Barzah Al-Aslami, who said: The Messenger of God, may God bless him and grant him peace, used to say at the end of his life, when he wanted to get up from a seat: Glory be to You, O God, and praise be to You. I bear witness that there is no god but You. You, I seek Your forgiveness and I repent to You." A man said: O Messenger of God, you are saying something that you did not say before. He said: **It is an expiation for what happens in the gathering**. It has been narrated as a mursals on the authority of Abu Al-Aaliyah, and God knows best.

Thus, Al-Nasa'i and Al-Hakim narrated it from the hadith of Al-Rabi' bin Anas, from Abu Al-A'aliyah, from Rafi' bin Khadij, from the Prophet, may God bless him and grant him peace, in a similar manner. It was also narrated as a mursals, and God knows best. Likewise, Abu Dawud narrated it from Abdullah bin Amr, who said: "There are words that no one utters in a gathering when he stands up three times, except that they will be an expiation for him, and no one says them in a gathering of good or a gathering of remembrance, except that he concludes his life with them as one concludes with a ring: Glory be to You, O God, and praise be to You. There is no god but You. I seek Your forgiveness and I repent to You." Al-Hakim included it from the hadith of the Mother of the Believers, Aisha, and he authenticated it, and from the narration of Jubayr bin Mut'im. Abu Bakr Al-Isma'ili narrated it from the Commander of the Believers, Umar bin Al-Khattab, all from the Prophet, may God bless him and grant him peace. I have devoted a separate section to that, mentioning its chains of transmission, wording, reasons, and what is related to it, and praise and thanks be to God.

God the Almighty said: {And during part of the night, exalt Him} meaning, remember Him and worship Him by reciting and praying at night, as God the Almighty said: {And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a station of praise.} God the Almighty said: {And at the setting of the stars}, as mentioned previously in the hadith of Ibn Abbas, that they are the two rak'ahs before the Fajr prayer, for they are prescribed when

Surat al-Tur 52:44

And if they see a fragment of the sky falling, they say, "It is only clouds piled up."

the stars set, that is, when they begin to disappear. Ibn Silan narrated on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, peace and blessings be upon him: {Do not abandon them, even if the horses chase you}, meaning the two rak'ahs of Fajr. Narrated by Abu Dawud. From this hadith, it was reported from some of the companions of Ahmad that they are obligatory, but it is weak due to the hadith: **Five prayers during the day and night**. He said: **Do I have to do anything else?** He said: **No, unless you do it voluntarily**. It was proven in the two Sahihs 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) was not more committed to any of the voluntary prayers than the two rak'ahs of Fajr. In a wording of Muslim: **The two rak'ahs of Fajr are better than the world and everything in it**.

The last interpretation of Surat At-Tur, praise and thanks be to God.

Fath al-Qadir

Then the Almighty mentioned some of their ignorance, saying: 44- **And if they see a fragment of the sky falling upon them, they say, 'It is a piled-up cloud.'** Kasf is the plural of kusfa, which is a piece of something. The word *saqatan* is in the accusative case as a state, or as the second object. Markum is that which is placed one on top of the other. The meaning is that if they see a fragment of the sky falling upon them as a punishment for them, they will not desist from their disbelief, but rather they will say, 'It is a piled-up cloud, one on top of the other.' The difference of the reciters regarding kufān has already been mentioned. Al-Akhfash said: Whoever reads *kasfan*, meaning with a kasra on the kaf and a sukoon on the seen, makes it singular. Whoever reads *kasfan*, meaning with a kasra on the kaf and a fatha on the seen, makes it plural.

Tafsir al-Baghawi

44. **And if they see a fragment a piece from the sky falling**, this is an answer to their saying: **(Then let down upon us a fragment from the sky)**, meaning: If We punished them by having some of the sky fall upon them, they would not cease their disbelief. **They would say** - out of their obstinacy - **This is a heaped-up cloud**, some of it on top of others, giving us rain.

Tafsir al-Baidawi

44- **And if they see a fragment of the sky falling, they say, out of their excessive transgression and obstinacy, 'A heaped-up cloud.'** This is a cloud, some of it piled up on top of others, and it is the answer to their saying, **Then let down upon us a fragment of the sky**.

Surat al-Tur 52:45

So leave them until they meet their Day on which they will be struck dead.

Tafsir al-Jalalayn

45 - **So leave them until they meet their Day in which they will be struck dead** they will die.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **So leave them until they meet their Day on which they will be struck dead**, God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: So leave these polytheists, O Muhammad, until they meet their Day on which they will be destroyed, and that will be at the first trumpet blast.

The reciters differed in their recitation of His statement, **In it they will be struck dumb**. The majority of reciters of the regions, except for Asim, recited it with a fat-ha on the ya' from yasaqun. Asim recited it *yasaqun* with a damma on the ya' and the fat-ha. The two recitations are more pleasing to us because it is the more eloquent and well-known of the two languages, even though the other is permissible. This is because the Arabs say: the man was struck dumb and was struck dumb, and Sa'd and Sa'd. We have explained the meaning of the stunned with its evidence and what the people of interpretation said about it previously, so there is no need to repeat it.

Tafsir al-Qurtubi

The Almighty's saying **So leave them** is abrogated by the verse of the sword **until they meet their Day on which they will be struck dead** with a fatha on the ya' as read by the general public, and Ibn 'Amir and 'Aasim read it with a damma. Al-Farra' said: They are two dialects: *سَقَى* and *سَادَ* like *سَادَ* and *سَادَ*. Qatadah said: The day they die. It was also said: It is the day of Badr. It was also said: The day of the first trumpet blast. It was also said: The day of resurrection, on which a punishment will come to them that will strip them of their minds. It was also said: They will be struck dead with a damma on the ya' from *عَسَفَةُ* الله.

Tafsir Ibn Kathir

God the Almighty says, informing about the polytheists' stubbornness and obstinacy regarding what is tangible: **And if they see a fragment of the sky falling** meaning that they are being punished by it, they would not believe it or be certain. Rather, they would say: **This is just piled-up clouds**, meaning that it has accumulated. This is like His Almighty's saying: "And

even if We opened to them a gate from the sky and they continued therein to ascend, * They would surely say, "Our eyes have only been dazzled. Rather, we are a people bewitched." And God the Almighty said: **So leave them** meaning leave them, O Muhammad, **until they meet their Day on which they will be struck dead** and that is the Day of Resurrection **The Day their plot will not avail them at all** meaning their plotting and deceit that they used in this world will not benefit them at all on the Day of Resurrection **nor will they be aided**. Then God the Almighty said: **And indeed, for those who do wrong is a punishment less than that** meaning before that in this world, as He the Almighty said: **And We will surely make them taste of the lesser punishment short of the greater punishment that perhaps they will return** 7:17. For this reason God the Almighty said: **But most of them do not know** meaning We will punish them in this world and test them with calamities in it so that they may return and repent, but they do not understand what is intended for them. Rather, when what they were in is removed from them, they revert to the worst of what they were doing, as stated in some hadiths: **When a hypocrite falls ill and recovers, he is like a camel in this respect; he does not know what they have understood or what they have been sent to do**. And in the divine tradition: How much I disobey You and You do not punish me? God the Almighty said: O My servant, how much I will punish you and you do not know? And His statement: **And be patient over the decision of your Lord, for indeed, you are before Our eyes** means be patient with their harm and do not pay attention to them, for you are in Our sight and under Our protection, and God will protect you from the people. And His statement the Almighty: **And exalt the praises of your Lord when you rise** 1:17. Ad-Dahhak said: meaning to pray. Glory be to You, O God, and praise be to You, and blessed be Your name, and exalted be Your majesty, and there is no god but You.

A similar hadith was narrated on the authority of Ar-Rabi' ibn Anas, Abd ar-Rahman ibn Zayd ibn Aslam, and others. Muslim narrated in his Sahih on the authority of Umar that he used to say: *This* at the beginning of the prayer. Ahmad and the Sunan scholars narrated it on the authority of Abu Sa'id and others, on the authority of the Prophet (peace and blessings of God be upon him) that he used to say that. Abu al-Jawza' said: **And glorify the praises of your Lord when you rise** meaning from your bed. Ibn Jarir preferred this view, and this statement is supported by what Imam Ahmad narrated: Al-Walid ibn Muslim told us, Al-Awza'i told us, Umair ibn Hani' told us, Junada ibn Abi Umayya told me. Ubadah ibn as-Samit narrated that the Messenger of God (peace and blessings of God be upon him) said: "Whoever wakes up at night and says: '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. Glory be to God and praise be to God. There is no god but God and God is Greatest. There is no power and no strength except with God.' Then he says: 'My Lord, forgive me' - or he said: Then he supplicates - his prayer will be answered. If he resolves to do so, then performs ablution and prays, his prayer will be accepted." Al-Bukhari included it in his Sahih, and the scholars of Sunan included it on the authority of

So leave them until they meet their Day on which they will be struck dead.

al-Walid ibn Muslim. Ibn Abi Nujayh said on the authority of Mujahid: **And glorify the praises of your Lord when you rise**, meaning: from every gathering. Ath-Thawri narrated on the authority of Abu Ishaq on the authority of Abu al-Ahwas: **And glorify the praises of your Lord when you rise**, meaning: when a man wants to rise from his gathering, he should say: 'Glory be to You, O God, and praise be to You.'

Ibn Abi Hatim said: My father told us, Abu al-Nadr Ishaq ibn Ibrahim al-Dimashqi told us, Muhammad ibn Shu'ayb told us, Talhah ibn 'Amr al-Hadrami told me, on the authority of 'Ata' ibn Abi Rabah, that he told him about the statement of God Almighty: **And glorify the praises of your Lord when you rise**, meaning when you rise from every gathering, if you have done well, you will have increased in goodness, and if you were not, this will be an expiation for it. 'Abd al-Razzaq said in his Jami': Mu'mar told us, on the authority of 'Abd al-Karim al-Jazari, on the authority of Abu 'Uthman al-Faqir, that Gabriel taught the Prophet, may God bless him and grant him peace, when he rose from his gathering to say: Glory be to You, O God, and praise be to You. I bear witness that there is no god but You. I seek Your forgiveness and I repent to You. Mu'mar said: And I heard others say that this statement is an expiation for gatherings. This is mursal, and it has been transmitted with a chain of transmission that strengthen each other with that. Among that is the hadith of Ibn Jurayj, on the authority of Suhayl ibn Abi Salih, on the authority of his father, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, that he said: "Whoever sits in a gathering and there is much idle talk, and he says: Before he gets up from his seat: Glory be to You, O God, and praise be to You. I bear witness that there is no god but You. I seek Your forgiveness and I repent to You, unless God forgives him for what he did in that seat of his." Narrated by Al-Tirmidhi, and this is his wording, and by Al-Nasa'i in Al-Yawm wa Al-Laylah from the hadith of Ibn Jurayj. Al-Tirmidhi said: Hasan Sahih. Al-Hakim included it in his Mustadrak, and said its chain of transmission meets the conditions of Muslim, except that Al-Bukhari deemed it weak. I say: Imam Ahmad, Al-Bukhari, Muslim, Abu Hatim, Abu Zur'ah, Al-Daraqutni and others deemed it weak, and they attributed the mistake in it to Ibn Jurayj. However, Abu Dawud narrated it in his Sunan from a chain of transmission other than Ibn Jurayj to Abu Hurayrah, may God be pleased with him, from the Prophet, may God bless him and grant him peace, in a similar manner. Abu Dawud narrated it, and this is his wording, and Al-Nasa'i and Al-Hakim in Al-Mustadrak from Al-Hajjaj bin Dinar from Hashim, from Abu Al-Aliyah, from Abu Barzah Al-Aslami, who said: The Messenger of God, may God bless him and grant him peace, used to say at the end of his life, when he wanted to get up from a seat: Glory be to You, O God, and praise be to You. I bear witness that there is no god but You. You, I seek Your forgiveness and I repent to You." A man said: O Messenger of God, you are saying something that you did not say before. He said: **It is an expiation for what happens in the gathering.** It has been narrated as a mursal on the authority of Abu Al-Aaliyah, and God knows best.

Thus, Al-Nasa'i and Al-Hakim narrated it from the hadith of Al-Rabi' bin Anas, from Abu Al-A'aliyah, from Rafi' bin Khadij, from the Prophet, may God bless him and grant him peace, in a similar manner. It was also narrated as a mursal, and God knows best. Likewise, Abu Dawud narrated it from Abdullah bin Amr, who said: "There are words that no one utters in a gathering when he stands up three times, except that they will be an expiation for him, and no one says them in a gathering of good or a gathering of remembrance, except that he concludes his life with them as one concludes with a ring: Glory be to You, O God, and praise be to You. There is no god but You. I seek Your forgiveness and I repent to You." Al-Hakim included it from the hadith of the Mother of the Believers, Aisha, and he authenticated it, and from the narration of Jubayr bin Mut'im. Abu Bakr Al-Isma'ili narrated it from the Commander of the Believers, Umar bin Al-Khattab, all from the Prophet, may God bless him and grant him peace. I have devoted a separate section to that, mentioning its chains of transmission, wording, reasons, and what is related to it, and praise and thanks be to God.

God the Almighty said: {And during part of the night, exalt Him} meaning, remember Him and worship Him by reciting and praying at night, as God the Almighty said: {And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a station of praise.} God the Almighty said: {And at the setting of the stars}, as mentioned previously in the hadith of Ibn Abbas, that they are the two rak'ahs before the Fajr prayer, for they are prescribed when the stars set, that is, when they begin to disappear. Ibn Silan narrated on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, peace and blessings be upon him: {Do not abandon them, even if the horses chase you}, meaning the two rak'ahs of Fajr. Narrated by Abu Dawud. From this hadith, it was reported from some of the companions of Ahmad that they are obligatory, but it is weak due to the hadith: **Five prayers during the day and night.** He said: **Do I have to do anything else?** He said: **No, unless you do it voluntarily.** It was proven in the two Sahihs 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) was not more committed to any of the voluntary prayers than the two rak'ahs of Fajr. In a wording of Muslim: **The two rak'ahs of Fajr are better than the world and everything in it.**

The last interpretation of Surat At-Tur, praise and thanks be to God.

Fath al-Qadir

Then God the Almighty commanded His Messenger, may God bless him and grant him peace, to leave them alone, saying: 45- **So leave them until they meet their Day in which they will be struck dead.** That is, leave them alone and let them alone until they meet the day of their death, or the day they will be killed at Badr, or the Day of Resurrection. The majority of scholars read **they will meet**, while Abu Haywah read

they will throw down, and the majority of scholars read **they will be struck dead** in the active form. Ibn Amir and Asim read it in the passive form, and the shock means destruction, as explained above.

Tafsir al-Baghawi

45. **So leave them until they meet**, that is, witness, **their Day on which they will be struck dead**, that is, die, until they witness death. Ibn Amir and Asim read **they will be struck dead** with a damma on the ya', that is, they will perish.

Tafsir al-Baidawi

45- **So leave them until they meet their Day in which they will be struck dead**. This is at the first blast. It was read **they will meet**. Ibn Amir and Asim read **they will be struck dead** in the passive form of *saqah* or **I struck him dead**.

Surat al-Tur 52:46

The Day their plot will not avail them at all, nor will they be aided.

Surat al-Tur 52:46

The Day their plot will not avail them at all, nor will they be aided.

Tafsir al-Jalalayn

46 - **The Day when their plot will not avail them at all, nor will they be aided** instead of their Day. They will not be prevented from the punishment in the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means by His statement, **The Day their plot will not avail them at all**, the Day of Resurrection until they meet their day on which they will be struck dead. Then He explained which day that day is, saying: The Day their plot will not avail them at all, meaning: their plotting will not ward off anything from God's punishment from them. So the second day is a translation of the first.

His saying, **Nor will they be helped**: Nor will anyone help them, so that they can take revenge on those who tortured and punished them.

Tafsir al-Qurtubi

The Almighty says, **The Day their plot will not avail them at all**, meaning what they plotted against the Prophet, may God bless him and grant him peace, in this world. **Nor will they be aided** by God. **The Day** is in the accusative case as a substitute for **Their Day on which they will be struck dead**.

Tafsir Ibn Kathir

God the Almighty says, informing about the polytheists' stubbornness and obstinacy regarding what is tangible: **And if they see a fragment of the sky falling** meaning that they are being punished by it, they would not believe it or be certain. Rather, they would say: **This is just piled-up clouds**, meaning that it has accumulated. This is like His Almighty's saying: "And even if We opened to them a gate from the sky and they continued therein to ascend, * They would surely say, "Our eyes have only been dazzled. Rather, we are a people bewitched." And God the Almighty said: **So leave them** meaning leave them, O Muhammad, **until they meet their Day on which they will be struck dead** and that is the Day of Resurrection **The Day their plot will not avail them at all** meaning their plotting and deceit that they used in this world will not benefit them at all on the Day of Resurrection **nor will they be aided**. Then God the Almighty said: **And indeed, for those who do wrong is a punishment less than that** meaning

before that in this world, as He the Almighty said: **And We will surely make them taste of the lesser punishment short of the greater punishment that perhaps they will return** 1:17. For this reason God the Almighty said: **But most of them do not know** meaning We will punish them in this world and test them with calamities in it so that they may return and repent, but they do not understand what is intended for them. Rather, when what they were in is removed from them, they revert to the worst of what they were doing, as stated in some hadiths: **When a hypocrite falls ill and recovers, he is like a camel in this respect; he does not know what they have understood or what they have been sent to do**. And in the divine tradition: How much I disobey You and You do not punish me? God the Almighty said: O My servant, how much I will punish you and you do not know? And His statement: **And be patient over the decision of your Lord, for indeed, you are before Our eyes** means be patient with their harm and do not pay attention to them, for you are in Our sight and under Our protection, and God will protect you from the people. And His statement the Almighty: **And exalt the praises of your Lord when you rise** 1:17. Ad-Dahhak said: meaning to pray. Glory be to You, O God, and praise be to You, and blessed be Your name, and exalted be Your majesty, and there is no god but You.

A similar hadith was narrated on the authority of Ar-Rabi' ibn Anas, Abd ar-Rahman ibn Zayd ibn Aslam, and others. Muslim narrated in his Sahih on the authority of Umar that he used to say: *This* at the beginning of the prayer. Ahmad and the Sunan scholars narrated it on the authority of Abu Sa'id and others, on the authority of the Prophet (peace and blessings of God be upon him) that he used to say that. Abu al-Jawza' said: **And glorify the praises of your Lord when you rise** meaning from your bed. Ibn Jarir preferred this view, and this statement is supported by what Imam Ahmad narrated: Al-Walid ibn Muslim told us, Al-Awza'i told us, Umair ibn Hani' told us, Junada ibn Abi Umayya told me. Ubadah ibn as-Samit narrated that the Messenger of God (peace and blessings of God be upon him) said: "Whoever wakes up at night and says: '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. Glory be to God and praise be to God. There is no god but God and God is Greatest. There is no power and no strength except with God.' Then he says: 'My Lord, forgive me' - or he said: Then he supplicates - his prayer will be answered. If he resolves to do so, then performs ablution and prays, his prayer will be accepted." Al-Bukhari included it in his Sahih, and the scholars of Sunan included it on the authority of al-Walid ibn Muslim. Ibn Abi Nujayh said on the authority of Mujahid: **And glorify the praises of your Lord when you rise**, meaning: from every gathering. Ath-Thawri narrated on the authority of Abu Ishaq on the authority of Abu al-Ahwas: **And glorify the praises of your Lord when you rise**, meaning: when a man wants to rise from his gathering, he should say: 'Glory be to You, O God, and praise be to You.'

Ibn Abi Hatim said: My father told us, Abu al-Nadr Ishaq ibn Ibrahim al-Dimashqi told us, Muhammad ibn

Shu'ayb told us, Talhah ibn 'Amr al-Hadrami told me, on the authority of 'Ata' ibn Abi Rabah, that he told him about the statement of God Almighty: **And glorify the praises of your Lord when you rise**, meaning when you rise from every gathering, if you have done well, you will have increased in goodness, and if you were not, this will be an expiation for it. 'Abd al-Razzaq said in his Jami': Mu'mar told us, on the authority of 'Abd al-Karim al-Jazari, on the authority of Abu 'Uthman al-Faqir, that Gabriel taught the Prophet, may God bless him and grant him peace, when he rose from his gathering to say: Glory be to You, O God, and praise be to You. I bear witness that there is no god but You. I seek Your forgiveness and I repent to You. Mu'mar said: And I heard others say that this statement is an expiation for gatherings. This is mursal, and it has been transmitted with a chain of transmission that strengthen each other with that. Among that is the hadith of Ibn Jurayj, on the authority of Suhayl ibn Abi Salih, on the authority of his father, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, that he said: "Whoever sits in a gathering and there is much idle talk, and he says: Before he gets up from his seat: Glory be to You, O God, and praise be to You. I bear witness that there is no god but You. I seek Your forgiveness and I repent to You, unless God forgives him for what he did in that seat of his." Narrated by Al-Tirmidhi, and this is his wording, and by Al-Nasa'i in Al-Yawm wa Al-Laylah from the hadith of Ibn Jurayj. Al-Tirmidhi said: Hasan Sahih. Al-Hakim included it in his Mustadrak, and said its chain of transmission meets the conditions of Muslim, except that Al-Bukhari deemed it weak. I say: Imam Ahmad, Al-Bukhari, Muslim, Abu Hatim, Abu Zur'ah, Al-Daraqutni and others deemed it weak, and they attributed the mistake in it to Ibn Jurayj. However, Abu Dawud narrated it in his Sunan from a chain of transmission other than Ibn Jurayj to Abu Hurayrah, may God be pleased with him, from the Prophet, may God bless him and grant him peace, in a similar manner. Abu Dawud narrated it, and this is his wording, and Al-Nasa'i and Al-Hakim in Al-Mustadrak from Al-Hajjaj bin Dinar from Hashim, from Abu Al-Aliyah, from Abu Barzah Al-Aslami, who said: The Messenger of God, may God bless him and grant him peace, used to say at the end of his life, when he wanted to get up from a seat: Glory be to You, O God, and praise be to You. I bear witness that there is no god but You. You, I seek Your forgiveness and I repent to You." A man said: O Messenger of God, you are saying something that you did not say before. He said: **It is an expiation for what happens in the gathering.** It has been narrated as a mursal on the authority of Abu Al-Aaliyah, and God knows best.

Thus, Al-Nasa'i and Al-Hakim narrated it from the hadith of Al-Rabi' bin Anas, from Abu Al-A'aliyah, from Rafi' bin Khadij, from the Prophet, may God bless him and grant him peace, in a similar manner. It was also narrated as a mursal, and God knows best. Likewise, Abu Dawud narrated it from Abdullah bin Amr, who said: "There are words that no one utters in a gathering when he stands up three times, except that they will be an expiation for him, and no one says them in a gathering of good or a gathering of remembrance, except that he concludes his life with them as one concludes with a ring: Glory be to You, O God, and

praise be to You. There is no god but You. I seek Your forgiveness and I repent to You." Al-Hakim included it from the hadith of the Mother of the Believers, Aisha, and he authenticated it, and from the narration of Jubayr bin Mut'im. Abu Bakr Al-Isma'ili narrated it from the Commander of the Believers, Umar bin Al-Khattab, all from the Prophet, may God bless him and grant him peace. I have devoted a separate section to that, mentioning its chains of transmission, wording, reasons, and what is related to it, and praise and thanks be to God.

God the Almighty said: {And during part of the night, exalt Him} meaning, remember Him and worship Him by reciting and praying at night, as God the Almighty said: {And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a station of praise.} God the Almighty said: {And at the setting of the stars}, as mentioned previously in the hadith of Ibn Abbas, that they are the two rak'ahs before the Fajr prayer, for they are prescribed when the stars set, that is, when they begin to disappear. Ibn Silan narrated on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, peace and blessings be upon him: {Do not abandon them, even if the horses chase you}, meaning the two rak'ahs of Fajr. Narrated by Abu Dawud. From this hadith, it was reported from some of the companions of Ahmad that they are obligatory, but it is weak due to the hadith: **Five prayers during the day and night.** He said: **Do I have to do anything else?** He said: **No, unless you do it voluntarily.** It was proven in the two Sahihs 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) was not more committed to any of the voluntary prayers than the two rak'ahs of Fajr. In a wording of Muslim: **The two rak'ahs of Fajr are better than the world and everything in it.**

The last interpretation of Surat At-Tur, praise and thanks be to God.

Fath al-Qadir

46- **The Day when their plot will not avail them at all** is a substitute for their day: meaning that their plot with which they plotted against the Messenger of God, may God bless him and grant him peace, in this world will not benefit them on that day, **nor will they be aided** meaning that nothing will prevent the punishment that will befall them, rather it will inevitably befall them.

Tafsir al-Baghawi

46. **On the Day when their plotting will not avail them at all, nor will they be aided**, meaning: their plotting will not benefit them on the Day of Death, and nothing will prevent them from the punishment.

Tafsir al-Baidawi

46- **The Day their plotting will not avail them at all** meaning at all in repelling the punishment. **Nor will**

Surat al-Tur 52:46

The Day their plot will not avail them at all, nor will they be aided.

they be aided will they be prevented from the punishment of God.

Surat al-Tur 52:47

And indeed, for those who have wronged is a punishment less than that, but most of them do not know.

Tafsir al-Jalalayn

47 - **And indeed, for those who do wrong** by their disbelief **is a punishment less than that** in this world before their death, so they were punished with hunger and famine for seven years and with killing on the day of Badr **but most of them do not know** that the punishment will descend upon them.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And indeed, for those who do wrong is a punishment less than that**. The people of interpretation differed regarding the punishment that God threatened these wrongdoers with other than the Day of the Shock. Some of them said: It is the punishment of the grave.

Who said that?

Ismail bin Musa Al-Fazari told us: Sharik told us on the authority of Abu Ishaq on the authority of Al-Baraa: **A punishment less than that**. He said: The punishment of the grave.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And indeed, for those who do wrong is a punishment less than that**, meaning: the punishment of the grave before the punishment of the Day of Resurrection.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada that Ibn Abbas used to say: The punishment of the grave is in the Book of God: **And indeed, for those who do wrong is a punishment less than that**.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, that Ibn Abbas used to say: The punishment of the grave is in the Qur'an. Then he recited: **And indeed, for those who do wrong is a punishment less than that**.

Others said: He meant hunger.

Who said that?

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, **A punishment less than that**, he said: hunger.

Others said: What he meant by that is: the calamities that befall them in this world, such as the loss of money and children.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And indeed, for those who have wronged is a punishment less than that**, he said: Less than the Hereafter in this world with which He will punish them of the loss of wealth and children. He said: So for the believers, it is a reward and recompense from God, in addition to their misfortunes and the misfortunes of these people, which God hastened for them in this world. And he recited, **So let not their wealth or their children impress you At-Tawbah 9:55** to the end of the verse.

The correct thing to say about this, in my opinion, is that God, the Most High, mentioned that for those who wronged themselves by their disbelief in Him, there is a punishment other than the Day on which they will be struck dead, and that is the Day of Resurrection. So the punishment of the grave is other than the Day of Resurrection because it is in the Barzakh. And the hunger that befell the disbelievers of Quraysh and the calamities that befell them in their persons, wealth and children are other than the Day of Resurrection. And God did not specify a type of that for them other than the Day of Resurrection, rather He said, **And indeed, for those who wronged is a punishment other than that**. So all of that is a punishment for them, and that is other than the Day of Resurrection. So the interpretation of the statement is: And indeed, for those who disbelieved in God, there is a punishment from God other than the Day of Resurrection. **But most of them do not know** that they will taste that punishment.

Tafsir al-Qurtubi

The Almighty said, **And indeed, for those who do wrong** meaning disbelieve **is a punishment less than that**. It was said, **Before their death, where are the calamities of this world, such as pains, illnesses, plagues, and the loss of wealth and children?** Mujahid said, **It is hunger and exhaustion for seven years**. Ibn Abbas said, **It is killing**. And from him, **It is the punishment of the grave**. Al-Bara' ibn Azib and Ali, may God be pleased with them, said, **It is less than that**. And it was said, **It is a punishment lighter than the punishment of the Hereafter**. "But most of them do not know," that the punishment will descend upon them. And it was said, "But most of them do not know," what they will become.

Tafsir Ibn Kathir

God the Almighty says, informing about the polytheists' stubbornness and obstinacy regarding what is tangible: **And if they see a fragment of the sky falling** meaning that they are being punished by it, they would not believe it or be certain. Rather, they would say: **This is just piled-up clouds**, meaning that it has accumulated. This is like His Almighty's saying: "And even if We opened to them a gate from the sky and they continued therein to ascend, * They would surely say, "Our eyes have only been dazzled. Rather, we are a people bewitched." And God the Almighty said: **So leave them** meaning leave them, O Muhammad,

And indeed, for those who have wronged is a punishment less than that, but most of them do not know.

until they meet their Day on which they will be struck dead and that is the Day of Resurrection **The Day their plot will not avail them at all** meaning their plotting and deceit that they used in this world will not benefit them at all on the Day of Resurrection **nor will they be aided**. Then God the Almighty said: "And indeed, for those who do wrong is a punishment less than that" meaning before that in this world, as He the Almighty said: "And We will surely make them taste of the lesser punishment short of the greater punishment that perhaps they will return" *1:11*. For this reason God the Almighty said: "But most of them do not know" meaning We will punish them in this world and test them with calamities in it so that they may return and repent, but they do not understand what is intended for them. Rather, when what they were in is removed from them, they revert to the worst of what they were doing, as stated in some hadiths: "When a hypocrite falls ill and recovers, he is like a camel in this respect; he does not know what they have understood or what they have been sent to do." And in the divine tradition: How much I disobey You and You do not punish me? God the Almighty said: O My servant, how much I will punish you and you do not know? And His statement: "And be patient over the decision of your Lord, for indeed, you are before Our eyes" means be patient with their harm and do not pay attention to them, for you are in Our sight and under Our protection, and God will protect you from the people. And His statement the Almighty: "And exalt the praises of your Lord when you rise" *1:11*. Ad-Dahhak said: meaning to pray. Glory be to You, O God, and praise be to You, and blessed be Your name, and exalted be Your majesty, and there is no god but You.

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Lord when you rise, meaning: from every gathering. Ath-Thawri narrated on the authority of Abu Ishaq on the authority of Abu al-Ahwas: **And glorify the praises of your Lord when you rise**, meaning: when a man wants to rise from his gathering, he should say: 'Glory be to You, O God, and praise be to You.'

Ibn Abi Hatim said: My father told us, Abu al-Nadr Ishaq ibn Ibrahim al-Dimashqi told us, Muhammad ibn Shu'ayb told us, Talhah ibn 'Amr al-Hadrami told me, on the authority of 'Ata' ibn Abi Rabah, that he told him about the statement of God Almighty: **And glorify the praises of your Lord when you rise**, meaning when you rise from every gathering, if you have done well, you will have increased in goodness, and if you were not, this will be an expiation for it. 'Abd al-Razzaq said in his Jami': Mu'mar told us, on the authority of 'Abd al-Karim al-Jazari, on the authority of Abu 'Uthman al-Faqir, that Gabriel taught the Prophet, may God bless him and grant him peace, when he rose from his gathering to say: Glory be to You, O God, and praise be to You. I bear witness that there is no god but You. I seek Your forgiveness and I repent to You. Mu'mar said: And I heard others say that this statement is an expiation for gatherings. This is mursal, and it has been transmitted with a chain of transmission that strengthen each other with that. Among that is the hadith of Ibn Jurayj, on the authority of Suhayl ibn Abi Salih, on the authority of his father, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, that he said: "Whoever sits in a gathering and there is much idle talk, and he says: Before he gets up from his seat: Glory be to You, O God, and praise be to You. I bear witness that there is no god but You. I seek Your forgiveness and I repent to You, unless God forgives him for what he did in that seat of his." Narrated by Al-Tirmidhi, and this is his wording, and by Al-Nasa'i in Al-Yawm wa Al-Laylah from the hadith of Ibn Jurayj. Al-Tirmidhi said: Hasan Sahih. Al-Hakim included it in his Mustadrak, and said its chain of transmission meets the conditions of Muslim, except that Al-Bukhari deemed it weak. I say: Imam Ahmad, Al-Bukhari, Muslim, Abu Hatim, Abu Zur'ah, Al-Daraqutni and others deemed it weak, and they attributed the mistake in it to Ibn Jurayj. However, Abu Dawud narrated it in his Sunan from a chain of transmission other than Ibn Jurayj to Abu Hurayrah, may God be pleased with him, from the Prophet, may God bless him and grant him peace, in a similar manner. Abu Dawud narrated it, and this is his wording, and Al-Nasa'i and Al-Hakim in Al-Mustadrak from Al-Hajjaj bin Dinar from Hashim, from Abu Al-Aliyah, from Abu Barzah Al-Aslami, who said: The Messenger of God, may God bless him and grant him peace, used to say at the end of his life, when he wanted to get up from a seat: Glory be to You, O God, and praise be to You. I bear witness that there is no god but You. You, I seek Your forgiveness and I repent to You." A man said: O Messenger of God, you are saying something that you did not say before. He said: **It is an expiation for what happens in the gathering**. It has been narrated as a mursal on the authority of Abu Al-Aaliyah, and God knows best.

Thus, Al-Nasa'i and Al-Hakim narrated it from the hadith of Al-Rabi' bin Anas, from Abu Al-A'aliyah, from Rafi' bin Khadij, from the Prophet, may God bless him and grant him peace, in a similar manner. It was also narrated as a mursal, and God knows best. Likewise, Abu Dawud narrated it from Abdullah bin Amr, who said: "There are words that no one utters in a gathering when he stands up three times, except that they will be an expiation for him, and no one says them in a gathering of good or a gathering of remembrance, except that he concludes his life with them as one concludes with a ring: Glory be to You, O God, and praise be to You. There is no god but You. I seek Your forgiveness and I repent to You." Al-Hakim included it from the hadith of the Mother of the Believers, Aisha, and he authenticated it, and from the narration of Jubayr bin Mut'im. Abu Bakr Al-Isma'ili narrated it from the Commander of the Believers, Umar bin Al-Khattab, all from the Prophet, may God bless him and grant him peace. I have devoted a separate section to that, mentioning its chains of transmission, wording, reasons, and what is related to it, and praise and thanks be to God.

God the Almighty said: {And during part of the night, exalt Him} meaning, remember Him and worship Him by reciting and praying at night, as God the Almighty said: {And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a station of praise.} God the Almighty said: {And at the setting of the stars}, as mentioned previously in the hadith of Ibn Abbas, that they are the two rak'ahs before the Fajr prayer, for they are prescribed when the stars set, that is, when they begin to disappear. Ibn Silan narrated on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, peace and blessings be upon him: {Do not abandon them, even if the horses chase you}, meaning the two rak'ahs of Fajr. Narrated by Abu Dawud. From this hadith, it was reported from some of the companions of Ahmad that they are obligatory, but it is weak due to the hadith: **Five prayers during the day and night**. He said: **Do I have to do anything else?** He said: **No, unless you do it voluntarily**. It was proven in the two Sahihs 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) was not more committed to any of the voluntary prayers than the two rak'ahs of Fajr. In a wording of Muslim: **The two rak'ahs of Fajr are better than the world and everything in it**.

The last interpretation of Surat At-Tur, praise and thanks be to God.

Fath al-Qadir

47- **And indeed, for those who have wronged is a punishment less than that**. That is, for those who wronged themselves through disbelief and sins, there is a punishment in this world less than the punishment on the Day of Resurrection, meaning before it, which is their being killed on the Day of Badr. Ibn Zayd said: It is the calamities of this world, such as pain, illness, and disasters, and the loss of wealth and children. Mujahid said: It is hunger and hardship for seven years. It was also said that it is the punishment of the grave. It

was also said that what is meant by the punishment is famine, and by the punishment that comes after it is their being killed on the Day of Badr. **But most of them do not know** what they will face of God's punishment and what He has prepared for them in this world and the Hereafter.

Tafsir al-Baghawi

47. **And indeed, for those who do wrong**, [disbelieve], **is a punishment less than that**, meaning: a punishment in this world before the punishment of the Hereafter. Ibn Abbas said: It means being killed on the day of Badr. Ad-Dahhak said: It means hunger and famine for seven years. Al-Bara' ibn 'Azib said: The punishment of the grave. **But most of them do not know**, that the punishment will descend upon them.

Tafsir al-Baidawi

47- **And indeed, for those who have wronged** may be general or specific. **There is a punishment less than that** meaning less than the punishment of the Hereafter, which is the punishment of the grave, or the punishment in this world, such as their killing at Badr and the seven-year famine. **But most of them do not know** that.

Surat al-Tur 52:48

And be patient over the decision of your Lord, for indeed, you are under Our eyes. And exalt [God] with praise of your Lord when you rise.

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Tafsir al-Jalalayn

48 - **And be patient over the decision of your Lord** by giving them respite and do not let your chest become constricted **for indeed, you are before Our eyes** in Our sight, We see you and protect you **and glorify** while wearing **the praises of your Lord** that is, say Glory be to God and His praise **when you rise** from your sleep or from your seat

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, **And be patient over the decision of your Lord**, O Muhammad, which He has decided upon you, and carry out His commands and prohibitions and convey His messages. **For you are under Our eyes**, God Almighty says: For you are under Our sight, We see you and We see your deeds, and We surround you and protect you, so that none of the polytheists who wish you harm will reach you.

And His saying: **And glorify the praises of your Lord**. The people of interpretation differed in the interpretation of that. Some of them said: The meaning of that is: If you get up from your sleep, say: Glory be to God and His praise.

Who said that?

Ibn Bashar told us: Abu Ahmad told us: Sufyan told us, on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, regarding his statement, **And glorify the praises of your Lord when you rise**, he said: From every dream, when he wants to rise, he says: Glory be to You and praise be to You.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas Aouf bin Malik: **And glorify the praises of your Lord**. He said: Glory be to God and His praise.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And glorify the praises of your Lord when you rise**, he said: When he rises for prayer during the night or day and recites, **O you who have believed, when you rise to prayer** (al-Ma'idah 5:6). He said: From sleep. He mentioned it on the authority of his father.

Some of them said: Rather, the meaning of this is: If you stand up for the obligatory prayer, say: Glory be to

You, O God, and praise be to You.

Who said that?

Ibn Hamid told us: Ibn al-Mubarak told us, on the authority of Juwaybir, on the authority of al-Dahhak: **And glorify the praises of your Lord when you rise**. He said: When he stands up for prayer, he says: Glory be to You, O God, and praise be to You, and blessed be Your name, and there is no god but You.

And it was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **And glorify the praises of your Lord when you rise** for the obligatory prayer.

The more correct of the two opinions on this matter is the opinion of the one who said: The meaning of this is to pray with praise to your Lord when you wake up from your sleep, and that is the sleep of the afternoon prayer, and what I meant was the noon prayer.

I said: This statement is the more correct of the two statements because everyone agrees that it is not obligatory to say in prayer: **Glory be to You and praise be to You**, and what was narrated from Ad-Dahhak when standing up for prayer. So if the statement were as Ad-Dahhak said, then it would have been obligatory to say it, because His statement, **And glorify the praises of your Lord**, is a command from God Almighty to glorify Him. And in the consensus of everyone that it is not obligatory, there is clear evidence that the statement about that is not what Ad-Dahhak said.

If someone says: Perhaps what is meant by it is exhortation and guidance, it is said: There is no evidence in the verse for that, and no proof has been established that what Al-Dahhak said is meant by that. So the consensus of all that glorifying God when standing up for prayer is something that Muslims have the choice to do is evidence for us that what is meant by it is exhortation and guidance.

We said: He meant getting up from the midday nap because there is no obligatory prayer after a time of the well-known times of people's sleep except after the night's sleep, which is the dawn prayer, or after the midday nap, which is the noon prayer. So when he commanded, after His saying, **And glorify the praises of your Lord when you rise**, to glorify God after the stars have set, which is the two rak'ahs of dawn after people have risen from their night's sleep, it is known that the command to glorify God after getting up from sleep is a command to the prayer that is obligatory after getting up from the midday nap, as we mentioned, not getting up from the night's sleep.

Tafsir al-Qurtubi

The Almighty's saying, **And be patient over the decision of your Lord, for indeed, you are before Our eyes**. There are two issues in this:

The first: **And be patient for the decision of your Lord.** It was said that it refers to the decision of your Lord regarding the message He entrusted you with, and it was said that it refers to His trial in what He tested you with from your people. Then it was abrogated by the verse of the sword.

The second: The Almighty's saying, **For you are before Our eyes**, meaning under Our sight and view. We see and hear what you say and do. It was also said that We see you, protect you, surround you, guard you, and watch over you. The meaning is the same. From this is the Almighty's saying to Moses, peace be upon him, **And you shall do it under My eyes**, meaning under My protection and guard. This has been mentioned previously.

There are two issues:

First: The statement of God the Almighty: **And glorify the praises of your Lord when you rise.** There is a difference of opinion regarding the interpretation of His statement: **when you rise.** Awn ibn Malik, Ibn Mas'ud, 'Ata', Sa'id ibn Jubayr, Sufyan al-Thawri, and Abu al-Ahwas said that one should glorify God when he rises from his seat, saying: **Glory be to God and His praise or Glory be to You, O God, and Your praise.** If the gathering was good, then your praise will increase, but if it was not, then it will be an expiation for it. The evidence for this interpretation is what was narrated by al-Tirmidhi on the authority of Abu Hurayrah, who said: The Messenger of God (peace and blessings be upon him) said: "Whoever sits in a gathering and engages in much idle talk, and says before rising from his seat: 'Glory be to You, O God, and with Your praise. I bear witness that there is no god but You. I seek Your forgiveness and I repent to You,' then whatever happened in that gathering will be forgiven." He said: A good, sound, rare hadith. And in: "It was narrated on the authority of Ibn 'Umar: We used to count for the Messenger of God (peace and blessings be upon him) one hundred times in a single gathering before he stood up: 'O my Lord, forgive me and spend the night with me, for You are the Acceptor of Repentance, the Forgiving.'" He said: A good, sound, rare hadith. Muhammad ibn Ka'b, Ad-Dahhak and Ar-Rabi' said: The meaning is when you stand up for prayer. Ad-Dahhak said: Say: Allahu Akbar, the Greatest, and Al-Hamdulillah a lot, and Glory be to God morning and evening. Al-Kaya At-Tabari said: This is far-fetched, because his statement, **When you stand up** does not indicate glorification after the takbir, because the takbir is what comes after standing up, and glorification comes after that. This indicates that what is meant is when you stand up from every place, as Ibn Mas'ud **may God be pleased with him** said. Abu Al-Jawza' and Hassan ibn Atiyah said: The meaning is when you get up from your sleep. Hassan said: So that he begins his work with the remembrance of God. Al-Kalbi said: Remember God with the tongue when you get up from your bed until the prayer begins, which is the dawn prayer. There are various authentic narrations on this, including the hadith of Ubadah, "On the authority of the Prophet, may God bless him and grant him peace, who said: 'Whoever wakes up at night and says: 'There is no god but God alone, with no partner for Him. His is the dominion and His is the praise. He is over all things omnipotent.' 'Praise be to God,' 'Glory be to

God, and God is greatest.' Or he says: 'O God, forgive me.' Or he makes supplication, his prayer will be answered. If he performs ablution and prays, his prayer will be accepted.'" Narrated by Al-Bukhari. A man wakes up at night: if he wakes up from his sleep with a sound. This is the same as the roaring of an ostrich, which is its sound. Some of them say: 'The mighty ostrich roars loudly, as they say: 'The ostrich buzzes loudly.'" On the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, used to say when he got up to pray in the middle of al-Layl 92: 'O God, to You be praise. You are the Light of the heavens and the earth and of those in them. To You be praise. You are the Sustainer of the heavens and the earth and of those in them. To You be praise. You are the Lord of the heavens and the earth and of those in them. You are the Truth, and Your promise is the Truth, and Your word is the Truth, and meeting You is the Truth, and Paradise is the Truth, and Hell is the Truth, and the Hour is the Truth, and the prophets are the Truth, and Muhammad is the Truth. O God, to You I have submitted, and upon You I have relied, and in You I have believed, and to You I turn.'" I have repented and I have disputed with You and I have turned to You for judgment, so forgive me for what I have done in the past and what I will do in the future, what I have kept secret and what I have declared. You are the First and the Last. There is no god except You and there is no god other than You. Agreed upon. And Ibn Abbas also reported that whenever the Prophet (peace and blessings of God be upon him) woke up at night, he would wipe the sleep from his face and then recite the last ten verses of Surat Al Imran. Zayd ibn Aslam said: The meaning is when you get up from the midday nap for the noon prayer. Ibn al-Arabi said: As for the midday nap, there is no evidence for it and it is included in the night sleep. Ad-Dahhak said: It is the tasbih in prayer when one gets up for it. Al-Mawardi said: There are two opinions regarding this tasbih. One of them is saying: Glory be to my Lord, the Almighty, in bowing and Glory be to my Lord, the Most High, in the second prostration. It is turning one's face in prayer, saying: Glory be to You, O God, and with Your praise, and blessed is Your name, and exalted is Your majesty, and there is no god other than You. Ibn al-Arabi said: Whoever says that it is the tasbih for prayer, then this is the best of it, and the narrations for that are many, the greatest of which is what is proven. On the authority of Ali ibn Abi Talib **may God be pleased with him**, on the authority of the Prophet (peace and blessings of God be upon him) that when he got up for prayer, he would say: I have turned my face. We have mentioned it and others at the end of Surat Al-An'am and in Al-Bukhari, "On the authority of Abu Bakr Al-Siddiq, may God be pleased with him, that he said: I said, O Messenger of God, teach me a supplication that I may say in my prayer. He said, 'Say, O God, I have wronged myself greatly, and no one forgives sins except You, so forgive me with forgiveness from You and have mercy on me, for You are the Forgiving, the Merciful.'"

Tafsir Ibn Kathir

God the Almighty says, informing about the

And be patient over the decision of your Lord, for indeed, you are under Our eyes. And exalt [God] with praise of your Lord when you rise.

polytheists' stubbornness and obstinacy regarding what is tangible: **And if they see a fragment of the sky falling** meaning that they are being punished by it, they would not believe it or be certain. Rather, they would say: **This is just piled-up clouds**, meaning that it has accumulated. This is like His Almighty's saying: "And even if We opened to them a gate from the sky and they continued therein to ascend, * They would surely say, "Our eyes have only been dazzled. Rather, we are a people bewitched." And God the Almighty said: **So leave them** meaning leave them, O Muhammad, **until they meet their Day on which they will be struck dead** and that is the Day of Resurrection **The Day their plot will not avail them at all** meaning their plotting and deceit that they used in this world will not benefit them at all on the Day of Resurrection **nor will they be aided**. Then God the Almighty said: **And indeed, for those who do wrong is a punishment less than that** meaning before that in this world, as He the Almighty said: **And We will surely make them taste of the lesser punishment short of the greater punishment that perhaps they will return** 1:11. For this reason God the Almighty said: **But most of them do not know** meaning We will punish them in this world and test them with calamities in it so that they may return and repent, but they do not understand what is intended for them. Rather, when what they were in is removed from them, they revert to the worst of what they were doing, as stated in some hadiths: **When a hypocrite falls ill and recovers, he is like a camel in this respect; he does not know what they have understood or what they have been sent to do**. And in the divine tradition: How much I disobey You and You do not punish me? God the Almighty said: O My servant, how much I will punish you and you do not know? And His statement: **And be patient over the decision of your Lord, for indeed, you are before Our eyes** means be patient with their harm and do not pay attention to them, for you are in Our sight and under Our protection, and God will protect you from the people. And His statement the Almighty: **And exalt the praises of your Lord when you rise** 1:11. Ad-Dahhak said: meaning to pray. Glory be to You, O God, and praise be to You, and blessed be Your name, and exalted be Your majesty, and there is no god but You.

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Messenger of God, may God bless him and grant him peace, used to say at the end of his life, when he wanted to get up from a seat: Glory be to You, O God, and praise be to You. I bear witness that there is no god but You. You, I seek Your forgiveness and I repent to You." A man said: O Messenger of God, you are saying something that you did not say before. He said: **It is an expiation for what happens in the gathering.** It has been narrated as a mural on the authority of Abu Al-Aaliyah, and God knows best.

Thus, Al-Nasa'i and Al-Hakim narrated it from the hadith of Al-Rabi' bin Anas, from Abu Al-A'aliyah, from Rafi' bin Khadij, from the Prophet, may God bless him and grant him peace, in a similar manner. It was also narrated as a mural, and God knows best. Likewise, Abu Dawud narrated it from Abdullah bin Amr, who said: "There are words that no one utters in a gathering when he stands up three times, except that they will be an expiation for him, and no one says them in a gathering of good or a gathering of remembrance, except that he concludes his life with them as one concludes with a ring: Glory be to You, O God, and praise be to You. There is no god but You. I seek Your forgiveness and I repent to You." Al-Hakim included it from the hadith of the Mother of the Believers, Aisha, and he authenticated it, and from the narration of Jubayr bin Mut'im. Abu Bakr Al-Isma'ili narrated it from the Commander of the Believers, Umar bin Al-Khattab, all from the Prophet, may God bless him and grant him peace. I have devoted a separate section to that, mentioning its chains of transmission, wording, reasons, and what is related to it, and praise and thanks be to God.

God the Almighty said: {And during part of the night, exalt Him} meaning, remember Him and worship Him by reciting and praying at night, as God the Almighty said: {And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a station of praise.} God the Almighty said: {And at the setting of the stars}, as mentioned previously in the hadith of Ibn Abbas, that they are the two rak'ahs before the Fajr prayer, for they are prescribed when the stars set, that is, when they begin to disappear. Ibn Silan narrated on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, peace and blessings be upon him: {Do not abandon them, even if the horses chase you}, meaning the two rak'ahs of Fajr. Narrated by Abu Dawud. From this hadith, it was reported from some of the companions of Ahmad that they are obligatory, but it is weak due to the hadith: **Five prayers during the day and night.** He said: **Do I have to do anything else?** He said: **No, unless you do it voluntarily.** It was proven in the two Sahihs 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) was not more committed to any of the voluntary prayers than the two rak'ahs of Fajr. In a wording of Muslim: **The two rak'ahs of Fajr are better than the world and everything in it.**

The last interpretation of Surat At-Tur, praise and thanks be to God.

Fath al-Qadir

48- **And be patient over the decision of your Lord** until the punishment We have promised them befalls them. **For indeed, you are before Our eyes** meaning, in Our sight and view, and under Our protection and care, so do not worry about them. Al-Zajaj said: You are where We see you, protect you, and watch over you, but they cannot reach it. **And glorify the praises of your Lord when you rise** meaning, declare your Lord pure from what is not befitting of Him, and praise your Lord for His blessings upon you when you rise from your seat. Ata', Sa'id ibn Jubayr, Sufyan al-Thawri, and Abu al-Ahwas said: He glorifies God when he rises from his seat, saying: Glory be to Him, God, and His praise, or Glory be to You, God, and Your praise when he rises from every seat he sits in. Muhammad ibn Ka'b, al-Dahhak, and al-Rabi' ibn Anas said: When you rise for prayer. Ad-Dahhak said: He says: God is the Greatest, the Greatest, and praise be to God abundantly, and glory be to God morning and evening. This is questionable because the takbir should be said after standing, not while standing, and the tasbih should be said after the takbir, and this is not the meaning of the verse, so the first is more appropriate. It was said that the meaning is: Pray to God when you wake up from your sleep, and Abu al-Jawza' and Hassan ibn Atiyyah said the same. Al-Kalbi said: And remember God with the tongue when you get up from your bed until the prayer begins, which is the dawn prayer.

Tafsir al-Baghawi

48. **And be patient over the decision of your Lord**, until the punishment that We have decreed for them befalls them, **for indeed, you are before Our eyes**, meaning, within Our sight. Ibn Abbas said: We see what is done to you. Al-Zajaj said: You are where We see you and protect you, so they will not be able to harm you. **And exalt the praises of your Lord when you rise**, Saeed bin Jubayr and Ata' said: That is, say when you rise from your seat: **Glory be to You, O God, and praise be to You.** If the seat was good, then you will have increased in goodness, and if it was not, then it will be an expiation for it.

Abu Abdullah Abdul Rahman bin Abdullah bin Ahmad Al-Qaffal told us, Abu Mansur Ahmad bin Al-Fadl Al-Burjunjirdi told us, Abu Ahmad Bakr bin Muhammad Al-Sayrafi told us, Ahmad bin Abdullah Al-Qurashi told us, Hajjaj bin Muhammad told us, on the authority of Ibn Jurayj, on the authority of Musa bin Uqbah, on the authority of Suhayl bin Abi Saleh, on the authority of his father, 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 sits in a gathering and engages in much idle talk, and says before he gets up: Glory be to You, O God, and praise be to You. I bear witness that there is no god but You. I seek Your forgiveness and I repent to You, then it will be expiation for what happened between them."

Ibn Abbas, may God be pleased with him, said: Its meaning is to pray to God when you rise from your

Surat al-Tur 52:48

And be patient over the decision of your Lord, for indeed, you are under Our eyes. And exalt [God] with praise of your Lord when you rise.

seat.

Ad-Dahhak and Ar-Rabi' said: When you stand up to pray, say: **Glory be to You, O God, and praise be to You, and blessed be Your name, and exalted be Your majesty, and there is no god but You.**

Abu Uthman Al-Dhabi told us, Abu Muhammad Al-Jarrah told us, Abu Al-Abbas Al-Mahboubi told us, Abu Isa Al-Tirmidhi told us, Al-Hasan bin Arfa and Yahya bin Musa told us, he said: Abu Muawiyah told us, on the authority of Haritha bin Abi Al-Rijal, on the authority of Umrah, on the authority of Aisha, she said: When the Prophet, may God bless him and grant him peace, began the prayer, he would say: **Glory be to You, O God, and praise be to You, and blessed be Your name, and exalted be Your majesty, and there is no god but You.**

Al-Kalbi said: It is the remembrance of God with the tongue when you get out of bed until you enter into prayer.

Abu Tahir Umar ibn Abd al-Aziz al-Qashani told us, Abu Umar al-Qasim ibn Ja'far ibn Abd al-Wahid al-Hashemi told us, Abu Ali Muhammad ibn Ahmad ibn Umar al-Lu'lu'i told us, Abu Dawud ibn Sulayman al-Ash'ath told us, Muhammad ibn Nafi' told us, Zayd ibn Hubab told us, Mu'awiyah ibn Salih told us, Azhar ibn Sa'id al-Hazari told us, on the authority of 'Asim ibn Humayd, who said: I asked 'Aishah, may God be pleased with her, how the Messenger of God, may God bless him and grant him peace, began his night prayers. She said: When he stood up, he would say, **Allahu Akbar** ten times, *Al-Hamdulillah* ten times, *Al-Hamdulillah* ten times, **Subhan God** ten times, **La ilaha illa God** ten times, **Isti'a Allahu Akbar** ten times, and *Astagfir* ten times. He would also say, **O God, forgive me, guide me, provide for me, and grant me well-being**, and he would seek refuge from the narrowness of the situation on the Day of Resurrection.

Tafsir al-Baidawi

48- **And be patient over the decision of your Lord** by granting them respite and keeping you in their distress **for indeed, you are under Our eyes** in Our protection so that we see you and watch over you. The plural of *eye* is to pluralize the pronoun and to emphasize the many reasons for protection. **And exalt the praises of your Lord when you rise** from wherever you rise, or from your sleep or to prayer.

Surat al-Tur 52:49

And during a part of the night glorify Him and at the setting of the stars.

Tafsir al-Jalalayn

49 - **And during part of the night glorify Him** also in reality **and at the setting of the stars** a source, meaning after their setting, glorify Him also. In the first, he connected the two evening prayers and in the second, the dawn prayer, and it was said the morning prayer.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **And during part of the night glorify Him** means: And during part of the night glorify your Lord, O Muhammad, with prayer and worship, and that is the sunset prayer.

Ibn Zayd used to say about this:

Yunus told me that Ibn Wahb told us: Ibn Zayd said about His statement, **And during part of the night glorify Him**, he said: And during part of the night is the evening prayer. **And at the setting of the stars**, meaning when the stars set at the beginning of the day.

It was said: He meant the two rak'ahs of Fajr.

Some of those who said that said:

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, regarding his statement, **So glorify Him and at the setting of the stars**. He said: They are the two prostrations before the dawn prayer.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And during part of the night glorify Him and at the setting of the stars**. We used to say that they are the two rak'ahs at the break of dawn. He said: It was mentioned to us that Umar ibn al-Khattab, may God be pleased with him, used to say: They are dearer to me than red camels.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, on the authority of Zarara bin Awfa, on the authority of Saeed bin Hisham, on the authority of Aisha, that the Messenger of God, may God bless him and grant him peace, said about the two rak'ahs of dawn prayer: They are better than the entire world.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **And the setting of the stars**. He said: Two rak'ahs before the dawn prayer.

Ibn Bashar told us: Ibn Abi Uday and Hammad bin Mas'adah told us: Hamid told us, on the authority of

Al-Hasan, on the authority of Ali, regarding his statement, **And the setting of the stars**, he said: The two rak'ahs, it was said, the dawn prayer.

Ibn Hamid told us: Jarir told us on the authority of Ata' who said: Ali, may God be pleased with him, said: **And the setting of the stars** means the two rak'ahs before dawn.

Others said: What is meant by glorification is **the setting of the stars** in the obligatory dawn prayer.

Who said that?

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **And the setting of the stars**, that he said: The dawn prayer.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And the setting of the stars**, he said: The dawn prayer.

The more correct of the two opinions on this matter, in my opinion, is the opinion of the one who said: What is meant by it is the obligatory prayer, the dawn prayer. This is because God commanded, saying: **And during part of the night glorify Him and at the decline of the stars**. The two rak'ahs before the obligatory prayer are not obligatory, and no proof has been established that must be accepted that His saying **glorify Him** is recommended. We have demonstrated in more than one place in our book that God's command is obligatory until proof is established that what is meant by it is recommended or not obligatory, which makes it unnecessary to repeat it in this place.

Tafsir al-Qurtubi

Second: The Almighty's saying, **And during part of the night, glorify Him and at the decline of the stars**. This was previously mentioned in full in Qaf when discussing the Almighty's saying, **And during part of the night, glorify Him and at the decline of the stars**. As for **and at the decline of the stars**, Ali, Ibn Abbas, Jabir, and Anas said: It means the two rak'ahs of Fajr. Some scholars interpreted the verse according to this statement as a recommendation and considered it abrogated by the five daily prayers. Ad-Dahhak and Ibn Zayd said that his saying, **and at the decline of the stars**, means the Fajr prayer, and this is the preferred opinion of At-Tabari. According to Ibn Abbas, it means the glorification at the end of the prayers. With a kasra on the hamza in **and at the decline of the stars**, the seven recited it as a verbal noun, as we explained in Qaf. Salim ibn Abi Al-Ja'd and Muhammad ibn As-Sameeq read *adbar* with a fatha, and something similar was narrated from Ya'qub, Salam, and Ayoub, and it is the plural of *dabar* and *dabar*. And manage the matter and manage it in its finality. At-Tirmidhi narrated from the hadith of Muhammad ibn Fadil from Rashid ibn Kurayb from his father, "from Ibn Abbas, from the Prophet, peace and blessings be upon him, who said: The setting of the stars is the two rak'ahs before dawn, and the setting of prostration is the two rak'ahs after sunset." He said: This is a strange hadith that we do not know of as being traceable back to the

Surat al-Tur 52:49

And during a part of the night glorify Him and at the setting of the stars.

Prophet except from this chain of narration from Muhammad ibn Fadil from Rashdin ibn Kurayb. I asked Muhammad ibn Isma'il about Muhammad ibn Fadil and Rashdin ibn Kurayb, which of them is more trustworthy? He said: The closest of them is, and Muhammad is more trustworthy in my opinion. I asked Abdullah ibn Abdur-Rahman about this, and he said: The closest of them is, and Rashdin ibn Kurayb is more trustworthy in my opinion. At-Tirmidhi said: What Abu Muhammad said, and Rashdin ibn Kurayb is more trustworthy and older in my opinion than Muhammad. Rashdin met Ibn Abbas and saw him. In Sahih Muslim, on the authority of Aisha, may God be pleased with her, she said: The Prophet, may God bless him and grant him peace, was not more committed to any voluntary prayer than to two rak'ahs before dawn. And on her authority, on the authority of the Prophet, may God bless him and grant him peace, he said: Two rak'ahs before dawn are better than the world and everything in it. The interpretation of Surat At-Tur has been completed. Praise be to God.

Tafsir Ibn Kathir

God the Almighty says, informing about the polytheists' stubbornness and obstinacy regarding what is tangible: **And if they see a fragment of the sky falling** meaning that they are being punished by it, they would not believe it or be certain. Rather, they would say: **This is just piled-up clouds**, meaning that it has accumulated. This is like His Almighty's saying: "And even if We opened to them a gate from the sky and they continued therein to ascend, * They would surely say, "Our eyes have only been dazzled. Rather, we are a people bewitched." And God the Almighty said: **So leave them** meaning leave them, O Muhammad, **until they meet their Day on which they will be struck dead** and that is the Day of Resurrection **The Day their plot will not avail them at all** meaning their plotting and deceit that they used in this world will not benefit them at all on the Day of Resurrection **nor will they be aided**. Then God the Almighty said: **And indeed, for those who do wrong is a punishment less than that** meaning before that in this world, as He the Almighty said: **And We will surely make them taste of the lesser punishment short of the greater punishment that perhaps they will return 1:11**. For this reason God the Almighty said: **But most of them do not know** meaning We will punish them in this world and test them with calamities in it so that they may return and repent, but they do not understand what is intended for them. Rather, when what they were in is removed from them, they revert to the worst of what they were doing, as stated in some hadiths: **When a hypocrite falls ill and recovers, he is like a camel in this respect; he does not know what they have understood or what they have been sent to do**. And in the divine tradition: How much I disobey You and You do not punish me? God the Almighty said: O My servant, how much I will punish you and you do not know? And His statement: **And be patient over the decision of your Lord, for indeed, you are before Our eyes** means be patient with their harm and do not pay attention to them, for you are in Our

sight and under Our protection, and God will protect you from the people. And His statement the Almighty: **And exalt the praises of your Lord when you rise 1:17**. Ad-Dahhak said: meaning to pray. Glory be to You, O God, and praise be to You, and blessed be Your name, and exalted be Your majesty, and there is no god but You.

A similar hadith was narrated on the authority of Ar-Rabi' ibn Anas, Abd ar-Rahman ibn Zayd ibn Aslam, and others. Muslim narrated in his Sahih on the authority of Umar that he used to say: *This* at the beginning of the prayer. Ahmad and the Sunan scholars narrated it on the authority of Abu Sa'id and others, on the authority of the Prophet (peace and blessings of God be upon him) that he used to say that. Abu al-Jawza' said: **And glorify the praises of your Lord when you rise** meaning from your bed. Ibn Jarir preferred this view, and this statement is supported by what Imam Ahmad narrated: Al-Walid ibn Muslim told us, Al-Awza'i told us, Umair ibn Hani' told us, Junada ibn Abi Umayya told me. Ubadah ibn as-Samit narrated that the Messenger of God (peace and blessings of God be upon him) said: "Whoever wakes up at night and says: '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. Glory be to God and praise be to God. There is no god but God and God is Greatest. There is no power and no strength except with God.' Then he says: 'My Lord, forgive me' - or he said: Then he supplicates - his prayer will be answered. If he resolves to do so, then performs ablution and prays, his prayer will be accepted." Al-Bukhari included it in his Sahih, and the scholars of Sunan included it on the authority of al-Walid ibn Muslim. Ibn Abi Nujayh said on the authority of Mujahid: **And glorify the praises of your Lord when you rise**, meaning: from every gathering. Ath-Thawri narrated on the authority of Abu Ishaq on the authority of Abu al-Ahwas: **And glorify the praises of your Lord when you rise**, meaning: when a man wants to rise from his gathering, he should say: 'Glory be to You, O God, and praise be to You.'

Ibn Abi Hatim said: My father told us, Abu al-Nadr Ishaq ibn Ibrahim al-Dimashqi told us, Muhammad ibn Shu'ayb told us, Talhah ibn 'Amr al-Hadrami told me, on the authority of 'Ata' ibn Abi Rabah, that he told him about the statement of God Almighty: **And glorify the praises of your Lord when you rise**, meaning when you rise from every gathering, if you have done well, you will have increased in goodness, and if you were not, this will be an expiation for it. 'Abd al-Razzaq said in his Jami': Mu'mar told us, on the authority of 'Abd al-Karim al-Jazari, on the authority of Abu 'Uthman al-Faqir, that Gabriel taught the Prophet, may God bless him and grant him peace, when he rose from his gathering to say: Glory be to You, O God, and praise be to You. I bear witness that there is no god but You. I seek Your forgiveness and I repent to You. Mu'mar said: And I heard others say that this statement is an expiation for gatherings. This is mursal, and it has been transmitted with a chain of transmission that strengthen each other with that. Among that is the hadith of Ibn Jurayj, on the authority of Suhayl ibn Abi Salih, on the authority of his father, on the authority of

Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, that he said: "Whoever sits in a gathering and there is much idle talk, and he says: Before he gets up from his seat: Glory be to You, O God, and praise be to You. I bear witness that there is no god but You. I seek Your forgiveness and I repent to You, unless God forgives him for what he did in that seat of his." Narrated by Al-Tirmidhi, and this is his wording, and by Al-Nasa'i in Al-Yawm wa Al-Laylah from the hadith of Ibn Jurayj. Al-Tirmidhi said: Hasan Sahih. Al-Hakim included it in his Mustadrak, and said its chain of transmission meets the conditions of Muslim, except that Al-Bukhari deemed it weak. I say: Imam Ahmad, Al-Bukhari, Muslim, Abu Hatim, Abu Zur'ah, Al-Daraqutni and others deemed it weak, and they attributed the mistake in it to Ibn Jurayj. However, Abu Dawud narrated it in his Sunan from a chain of transmission other than Ibn Jurayj to Abu Hurayrah, may God be pleased with him, from the Prophet, may God bless him and grant him peace, in a similar manner. Abu Dawud narrated it, and this is his wording, and Al-Nasa'i and Al-Hakim in Al-Mustadrak from Al-Hajjaj bin Dinar from Hashim, from Abu Al-Aliyah, from Abu Barzah Al-Aslami, who said: The Messenger of God, may God bless him and grant him peace, used to say at the end of his life, when he wanted to get up from a seat: Glory be to You, O God, and praise be to You. I bear witness that there is no god but You. You, I seek Your forgiveness and I repent to You." A man said: O Messenger of God, you are saying something that you did not say before. He said: **It is an expiation for what happens in the gathering.** It has been narrated as a mural on the authority of Abu Al-Aaliyah, and God knows best.

Thus, Al-Nasa'i and Al-Hakim narrated it from the hadith of Al-Rabi' bin Anas, from Abu Al-A'aliyah, from Rafi' bin Khadij, from the Prophet, may God bless him and grant him peace, in a similar manner. It was also narrated as a mural, and God knows best. Likewise, Abu Dawud narrated it from Abdullah bin Amr, who said: "There are words that no one utters in a gathering when he stands up three times, except that they will be an expiation for him, and no one says them in a gathering of good or a gathering of remembrance, except that he concludes his life with them as one concludes with a ring: Glory be to You, O God, and praise be to You. There is no god but You. I seek Your forgiveness and I repent to You." Al-Hakim included it from the hadith of the Mother of the Believers, Aisha, and he authenticated it, and from the narration of Jubayr bin Mut'im. Abu Bakr Al-Isma'ili narrated it from the Commander of the Believers, Umar bin Al-Khattab, all from the Prophet, may God bless him and grant him peace. I have devoted a separate section to that, mentioning its chains of transmission, wording, reasons, and what is related to it, and praise and thanks be to God.

God the Almighty said: {And during part of the night, exalt Him} meaning, remember Him and worship Him by reciting and praying at night, as God the Almighty said: {And during part of the night, pray with it as an additional prayer for you. Perhaps your Lord will raise you to a station of praise.} God the Almighty said: {And at the setting of the stars}, as mentioned previously in the hadith of Ibn Abbas, that they are the two rak'ahs before the Fajr prayer, for they are prescribed when

the stars set, that is, when they begin to disappear. Ibn Silan narrated on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, peace and blessings be upon him: {Do not abandon them, even if the horses chase you}, meaning the two rak'ahs of Fajr. Narrated by Abu Dawud. From this hadith, it was reported from some of the companions of Ahmad that they are obligatory, but it is weak due to the hadith: **Five prayers during the day and night.** He said: **Do I have to do anything else?** He said: **No, unless you do it voluntarily.** It was proven in the two Sahihs 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) was not more committed to any of the voluntary prayers than the two rak'ahs of Fajr. In a wording of Muslim: **The two rak'ahs of Fajr are better than the world and everything in it.**

The last interpretation of Surat At-Tur, praise and thanks be to God.

Fath al-Qadir

49- And during part of the night, glorify Him. God, the Exalted, commanded him to glorify Him during some of the night. Muqatil said: That is, pray the Maghrib and Isha prayers. It was also said: the two Rak'ahs of Fajr. **And at the setting of the stars.** That is, at the time of their setting at the end of the night. It was also said: the Fajr prayer. Ibn Jarir chose this, and it was also said: it is glorification at the end of the prayers. The majority read *idbar* with a kasra over the hamza as a verbal noun. Salim bin Abi al-Ja'd, Muhammad bin al-Samife', Ya'qub, and al-Minhal bin Umar read it with a fatha over it as a plural: that is, the ends and ends of the stars: when they set. And dabar al-amr: its end. We have already discussed this in Surah Qaf.

Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the statement of God, **Or are they the ones who control [them]?** He said: The ones who are given power. Ibn Jarir and Ibn al-Mundhir narrated on his authority: **Or are they the ones who are sent down?** They also narrated on his authority: **A punishment less than that?** He said: The punishment of the grave before the Day of Resurrection. Ibn Abi Shaybah, Abu Dawud, al-Nasa'i, al-Hakim and Ibn Mardawayh narrated on the authority of Abu Barzah al-Aslami, who said: "When the Messenger of God (blessings and peace of God be upon him) stood up from a gathering, he would say: 'Glory be to You, O God, and praise be to You. I bear witness that there is no god but You. I seek Your forgiveness and I repent to You.' A man said: 'O Messenger of God, you are saying something that you did not say in the past.' He said: 'It is expiation for what happens in the gathering.'" Al-Nasa'i and al-Hakim narrated it on the authority of al-Rabi' ibn Anas, on the authority of Abu al-A'aliyah, on the authority of Rafi' ibn Khadij, on the authority of the Prophet (blessings and peace of God be upon him). Al-Tirmidhi and Ibn Jarir narrated on the authority of Abu Hurayrah that the Prophet (peace and blessings of God be upon him) said: "Whoever sits in a gathering and engages in idle talk, and says before leaving his seat: 'Glory be to You, O God, and praise be to You. I bear witness that there

Surat al-Tur 52:49

And during a part of the night glorify Him and at the setting of the stars.

is no god but You. I seek Your forgiveness and I repent to You,' whatever happened in that gathering will be forgiven." Al-Tirmidhi said: It is hasan sahih. There are both isnad and mursal hadiths on this topic. Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding the verse: **And glorify the praises of your Lord when you arise**, he said: When you get up from your bed until you enter the prayer. Ibn Mardawayh narrated on the authority of Abu Hurayrah, on the authority of the Prophet (peace and blessings of God be upon him), regarding the verse: **And during part of the night glorify Him**, he said: The two rak'ahs before the dawn prayer. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **And when the stars have set**, he said: The two rak'ahs of dawn prayer.

Tafsir al-Baghawi

49. **And during part of the night, glorify Him**, meaning, pray for Him. Muqatil said: It means the Maghrib and Isha prayers. **And at the setting of the stars**, meaning the two rak'ahs before the Fajr prayer, when the stars set, meaning they disappear with the light of dawn. This is the opinion of most commentators. Ad-Dahhak said: It is the obligatory Fajr prayer.

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 Ibn Shihab, on the authority of Muhammad ibn Jarir ibn Mut'im, on the authority of his father, who said: I heard the Messenger of God, may God bless him and grant him peace, recite Surat al-Tur in the Maghrib prayer.

Tafsir al-Baidawi

49- **And during part of the night, glorify Him**. For worship during that time is more difficult for the soul and further from showing off, and that is why He singled it out for mention and mentioned it before the verb. **And by the setting of the stars**. And when they set at the end of the night, and it is read with the fat-ha, meaning in their wake when they set or are hidden. On the authority of the Messenger of God, may God bless him and grant him peace, **Whoever recites Surat At-Tur, it is incumbent upon God to keep him safe from His punishment and to bless him in His Paradise.**

Surat al-Najm 53:1

And by the star when it goes down

Tafsir al-Jalalayn

1 - **And the star** Thuraya **when it sets**

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed regarding his statement, **And the star when it goes down**. Some of them said: What is meant by the star is the Pleiades, and what is meant by his statement, **When it goes down**, is when it falls. They said: The interpretation of the statement is: And the Pleiades when it falls.

Who said that?

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, **And the star when it falls**, he said: When the Pleiades fall with the dawn.

Ibn Hamid told us: Mihran told us on the authority of Sufyan: **And the star when it goes down**, he said: the Pleiades. Mujahid said: **And the star when it goes down**, he said: the fall of the Pleiades.

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, regarding his statement, **And the star when it goes down**, he said, when it is set up.

Others said: The meaning of this is: And the Qur'an when it is revealed.

Who said that?

Ziyad bin Abdullah Al-Hassani Abu Al-Khattab told me: Malik bin Sa'ir told us: Al-A'mash told us on the authority of Mujahid regarding his statement, **And the star when it goes down**, he said: The Qur'an when it was revealed.

Tafsir al-Qurtubi

All of it is Meccan according to Al-Hasan, Ikrimah, Ata' and Jabir. Ibn Abbas and Qatadah said that it is Meccan, except for one verse, which is the verse in which God the Almighty says: **Those who avoid the major sins and immoralities** (al-Najm 53:32). It was also said that it is sixty-two verses. It was also said that the entire Surah is Medinan. The correct view is that it is Meccan, as Ibn Mas'ud narrated that he said: It is the first Surah that the Messenger of God (peace and blessings of God be upon him) announced in Mecca. And in Al-Bukhari, on the authority of Ibn Abbas:

"The Prophet, may God bless him and grant him peace, prostrated at the star, and the Muslims, polytheists, jinn, and humans prostrated with him." And "On the authority of Abdullah: The Prophet, may God bless him and grant him peace, recited Surat An-Najm and prostrated at it, and no one among the people remained who did not prostrate. Then a man among the people took a handful of pebbles or dirt and raised it to his face and said: This is sufficient for me. Abdullah said: I saw him after he was killed as a disbeliever." Agreed upon. The man is said to be Umayyah ibn Khalaf. In the two Sahihs: On the authority of Zayd ibn Thabit, may God be pleased with him:

He recited to the Prophet, may God bless him and grant him peace, Surah **By the star when it goes down**, but he did not prostrate. This has been discussed at the end of *Al-A'raf*, and praise be to God.

God the Almighty said: {And the star when it goes down.} Ibn Abbas and Mujahid said: The meaning of **And the star when it goes down** is the Pleiades when they set with the dawn. The Arabs call the Pleiades a star even though they are stars in number. It is said that they are seven stars, six of which are visible and one is hidden, with which people test their sight. In Ash-Shifa by Al-Qadi Iyadh: "The Prophet (peace and blessings of God be upon him) used to see eleven stars in the Pleiades." Mujahid also said that the meaning is **And the Qur'an when it descends**, because it descends as stars. Al-Farra' said the same. Al-Farra' also said: It means all the stars of the sky when they set. This is the saying of Al-Hasan, who said: God swears by the stars when they set. It is not impossible to express them with one word while meaning plural, like the saying of Al-Ra'i:

So she became a star in a quick puzzle in the hands of those who eat her frozen

Omar bin Abi Rabia said:

The best star in the sky is the Pleiades, and the Pleiades on earth are the most beautiful of women.

Al-Hasan also said: What is meant by the star are the stars when they fall on the Day of Resurrection. Al-Suddi said: The star here is Venus because some Arabs used to worship it. It was also said that what is meant by it are the stars that the devils were used to interpret, and the reason for that is that when God Almighty wanted to send Muhammad, peace and blessings be upon him, as a messenger, the falling of the stars increased before his birth, so most of the Arabs were terrified by them and sought help from a blind soothsayer of theirs, who used to inform them of events, so they asked him about them and he said: Look at the twelve constellations. If one of them falls, then the world will be gone, and if nothing of them falls, then something great will happen in the world, so they felt that, and when the Messenger of God, peace and blessings be upon him, was sent, it was the great event that they felt that way, so God Almighty revealed: {And the star when it goes down} meaning that the star that fell is for this prophecy that happened. It was also said that the star here is the plant that has no stem, and it fell to the ground. Ja'far ibn Muhammad ibn Ali ibn al-Husayn, may God be pleased with them, said:

Surat al-Najm 53:1

And by the star when it goes down

And the star meaning Muhammad, may God bless him and grant him peace, **when it falls** means when it descends from the sky on the night of the Ascension. And on the authority of Urwah ibn al-Zubayr, may God be pleased with them both:

Utbah ibn Abi Lahab, who had the daughter of the Messenger of God (peace and blessings of God be upon him) married to him, wanted to go to Ash-Sham. He said, **I will go to Muhammad and harm him.** So he went to him and said, **O Muhammad, he is a disbeliever in the star when it sets and in the One who draws near and hangs down.** Then he spat in the face of the Messenger of God (peace and blessings of God be upon him), returned his daughter to him, and divorced her. The Messenger of God (peace and blessings of God be upon him) said, **O God, send upon him one of Your dogs.** Abu Talib was present and was shocked at her and said, **O my nephew, you did not need this call.** So Utbah returned to his father and informed him. Then they went to Ash-Sham and stopped at a place. A monk from the monastery looked down upon them and said, **This is a lush land.** Abu Lahab said to his companions, **O people of Quraysh, help us tonight! For I fear for my son from the call of Muhammad.** So they gathered their camels and made them kneel around them, and surrounded Utbah. Then a lion came, sniffing at their faces until it struck Utbah and killed him." Hassan said:

Whoever returns the year to his family, the lion will not eat the one who returns

The root of the word *star* is rising. It is said: **star of the sun** or **star of so-and-so in such-and-such country** meaning he rebelled against the sultan. And *hawa* is the descent and fall. It is said: **hawa yahwi hawayan** like **mada yamdi mazdan**. Zuhair said:

He made the goats fall with the bucket's weight, and handed them the bribe.

Another said:

While we were in the black hole, the camels were falling fast

A thought crossed my heart from the memory of you and here I could not move on

Al-Asma'i: Hawa **with the fat-ha** means he fell to the bottom. He said: Likewise, anhawa in walking means he continued in it. Hawa and anhawa in it are two languages with the same meaning, and the poet combined them in his saying:

How many homes, if it weren't for me, would have fallen, just as they fell due to their own sins, from lack of wisdom.

It is said about love: Hawa, with a kasra, yahwi hawa, meaning love.

Tafsir Ibn Kathir

Interpretation of Surat An-Najm

Al-Bukhari said: Nasr bin Ali told us, Abu Ahmad told me - meaning Al-Zubaidi - Israel told us, on the authority of Abu Ishaq, on the authority of Al-Aswad bin Yazid, on the authority of Abdullah, who said: The first Surah in which a prostration was revealed was *Al-Najm*. He said: So the Prophet, may God bless him and grant him peace, prostrated, and those behind him prostrated, except for a man whom I saw take a handful of dirt and prostrate on it. I saw him after that being killed as a disbeliever, and he was Umayyah bin Khalaf. Al-Bukhari also narrated it in several places, as did Muslim, Abu Dawud, and Al-Nasa'i through various chains of transmission on the authority of Abu Ishaq. His saying in Al-Mumta'a that it is Umayyah bin Khalaf in this narration is problematic, because it has been narrated through other chains of transmission that it is Utbah bin Rabi'ah.

In the name of God, the Most Gracious, the Most Merciful

Al-Sha'bi and others said: The Creator swears by whatever He wills of His creation, and the creation should not swear except by the Creator. Narrated by Ibn Abi Hatim. The commentators differed over the meaning of His statement: **And the star when it goes down.** Ibn Abi Nujayh said on the authority of Mujahid: He means by the star the Pleiades when it sets with the dawn. This was also narrated on the authority of Ibn Abbas and Sufyan al-Thawri, and Ibn Jarir chose it. Al-Suddi claimed that it was Venus. Ad-Dahhak said: **And the star when it goes down** when the devils throw it at him. This statement has a direction. Al-A'mash narrated on the authority of Mujahid, regarding the words of God the Almighty: **And the star when it goes down**, meaning the Qur'an when it is sent down. This verse is like the words of God the Almighty: "So I swear by the positions of the stars. And indeed, it is a great oath, if you but knew. Indeed, it is a noble Qur'an. In a protected Book. None touches it except the purified. A revelation from the Lord of the worlds." And the words of God the Almighty: **Your companion has neither strayed nor has he gone astray.** This is what is sworn by, and it is the testimony for the Messenger, may God bless him and grant him peace, that he is a rightly guided follower of the truth and not astray. He is the ignorant one who takes a path other than the path without knowledge, and the one who goes astray is the one who knows the truth but intentionally turns away from it to something else. So God exonerated His Messenger and His law from resembling the people of misguidance, such as the Christians and the ways of the Jews. It is knowing something and concealing it, and acting in opposition to it. Rather, he, may the peace and blessings of God be upon him, and what he was sent with of the great Shari'ah is the utmost in uprightness, moderation and correctness. For this reason, God the Almighty said: **Nor does he speak from [his own] inclination**, meaning he does not say a word out of inclination and purpose. **It is only a revelation revealed**, meaning he only says what he has been commanded to convey to the people in full and complete, without addition or subtraction, as Imam Ahmad narrated: Yazid told us, Jarir ibn Uthman told us, on the authority of Abd al-Rahman ibn Maysarah, on the authority of Abu Umamah, that he heard the

Messenger of God, may God bless him and grant him peace, say: **Those who enter Paradise through the intercession of a man who is not a prophet will be like the two tribes - or like one of the two tribes - Rabi'ah and Mudar.** A man said: O Messenger of God, is Rabi'ah not from Mudar? He said: **I only say what I say.**

Imam Ahmad said: Yahya bin Saeed narrated to us from Ubaidullah bin Al-Akhns, Al-Walid bin Abdullah narrated to us from Yusuf bin Mahak from Abdullah bin Amr who said: I used to write down everything I heard from the Messenger of God (peace and blessings be upon him) in order to memorize it, but the Quraysh forbade me, saying: You write down everything you hear from the Messenger of God (peace and blessings be upon him), and the Messenger of God (peace and blessings be upon him) is a human being who speaks in anger. So I stopped writing and mentioned that to the Messenger of God (peace and blessings be upon him), and he said: **Write, for by the One in Whose hand is my soul, nothing comes out of me except the truth.** Abu Dawud narrated it from Musaddad and Abu Bakr bin Abi Shaybah, both of them from Yahya bin Saeed Al-Qattan with it. Al-Hafiz Abu Bakr al-Bazzar said: Ahmad ibn Mansur told us, Abdullah ibn Salih told us, al-Layth told us, on the authority of Ibn Ajan, on the authority of Zayd ibn Aslam, on the authority of Abu Salih, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **What I have told you is from God, then there is no doubt about it.** Then he said: We do not know of it being narrated except with this chain of transmission. Imam Ahmad said: Yunus told us, Layth told us, on the authority of Muhammad ibn Sa'id ibn Abi Sa'id, on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **I do not say anything but the truth.** Some of his companions said: **So you joke with us, O Messenger of God?** He said: **I do not say anything but the truth.**

Fath al-Qadir

It is sixty-one verses, and it was said sixty-two verses

All of its surahs were revealed in Mecca according to the majority of scholars. It was narrated from Ibn Abbas and Ikrimah that it was revealed in Mecca except for one verse, which is the verse: **Those who avoid major sins and immoralities.** Ibn Mardawayh narrated from Ibn Abbas that he said: Surat An-Najm was revealed in Mecca. He also narrated a similar verse from Ibn Az-Zubayr. Al-Bukhari, Muslim and others narrated from Ibn Masoud that he said: Or a surah in which prostration was revealed is An-Najm. The Messenger of God (peace and blessings of God be upon him) prostrated and all the people prostrated except for a man whom I saw take a handful of dirt and prostrate on it. I later saw him killed as a disbeliever, and he was Umayyah ibn Khalaf. Ibn Mardawayh narrated from Ibn Masoud that he said: The first surah in which the Prophet (peace and blessings of God be upon him) recited openly was An-Najm. Ibn Mardawayh and Al-Bayhaqi narrated in his Sunan that Ibn Umar said: "The Messenger of God (peace and blessings of God be upon him) led us in prayer and

recited An-Najm, then he prostrated with us and prolonged his prostration." Ibn Mardawayh narrated on the authority of Aisha that "The Prophet (peace and blessings of God be upon him) recited Surat An-Najm and when he reached the verse of prostration, he prostrated therein." At-Tayalisi, Ibn Abi Shaybah, Ahmad, Al-Bukhari, Muslim, Abu Dawud, At-Tirmidhi, An-Nasa'i, At-Tabarani and Ibn Mardawayh narrated on the authority of Zayd ibn Thabit who said: I recited Surat An-Najm in the presence of the Prophet (peace and blessings of God be upon him), and he did not prostrate therein. Ibn Mardawayh narrated on the authority of Ibn Abbas who said: The Messenger of God (peace and blessings of God be upon him) used to prostrate during Surat An-Najm in Mecca, but when he migrated to Medina, he abandoned it. He also narrated on his authority that the Messenger of God (peace and blessings of God be upon him) did not prostrate during any part of Surat Al-Mufasssal since he moved to Medina.

His saying 1- **And the star when it falls** is the definition of the genus, and what is meant is the genus of stars, and this is what a group of commentators said, and from it is the saying of Omar bin Abi Rabi'ah:

The best star in the sky is the Pleiades, and the Pleiades on earth are the most beautiful of women.

It was said: What is meant by it is the Pleiades. It is a name that is prevalent in it. The Arabs say **the star** meaning the Pleiades. Mujahid and others said the same. Al-Suddi said: The star here is Venus, because some Arabs used to worship it. It was also said that the star here is the plant that has no stem, as in His statement: **And the star and the tree prostrate**, as Al-Akhfash said. It was also said that the star is Muhammad, peace and blessings be upon him, and it was also said that the star is the Qur'an. It was called a star because it was revealed in stages and in parts. The Arabs call the stages as astrology, and the separated is the astrologer. Mujahid, Al-Farra' and others said the same, but the first is more appropriate. Al-Hasan said: What is meant by the star is the stars if they fall on the Day of Resurrection. It was also said that what is meant by it is the stars by which the devils were stoned. The meaning of its descent is its fall from a height. It is said that the star fell, it falls from a height to a bottom. It was also said that it is its setting, and it was also said that it is its rising. The first is more appropriate, and this is what Al-Asma'i and others said. From it is the saying of Zuhair:

Camels walk by it, and it falls like a bucket. The bribe is given to it.

It is said that he went on his way, and from this the poet said:

While we are in the blackness, the camels are falling fast

A thought crossed my heart from remembering you, and I felt weak, so I could not move on.

The meaning of *al-hawa* according to those who interpret the star as the Qur'an is that it descended from above to below. However, according to those who say it is a tree without a stem, or Muhammad, may God bless him and grant him peace, the correct

Surat al-Najm 53:1

And by the star when it goes down

meaning of *al-hawa* does not appear, and the factor in the circumstance is the implied oath verb.

Tafsir al-Baghawi

1. Meccan, **And the star when it goes down**, Ibn Abbas said in the narration of Al-Walabi and Al-Awfi: It means the Pleiades when they fall and disappear, and its disappearance is its setting, and the Arabs call the Pleiades a star.

It was reported in the hadith on the authority of Abu Hurairah, may God be pleased with him, that the Prophet said: **No star has ever risen while there was any defect on Earth except that it was raised.** By the star he meant the Pleiades.

Mujahed said: They are all the stars in the sky when they set. Its wording is one but its meaning is plural. A planet is called a star because of its rising, and every rising star is a star. It is said: the star of the tooth, the horn, and the plant: when it rises.

Akrima narrated on the authority of Ibn Abbas: It is the stars, meaning what the devils throw when they eavesdrop.

Abu Hamza Al-Thumali said: They are the stars when they are scattered on the Day of Resurrection. It was also said that what is meant by the star is the Qur'an. It was called a star because it was revealed in separate stars over twenty years. The separation is called tanjeeman, and the one who separates is called munjeeman. This is the opinion of Ibn Abbas in the narration of Ata', and it is also the opinion of Al-Kalbi.

Al-Hawa: to descend from high to low. Al-Akhfash said: *An-Najm* is a plant that has no stem, and from this is the saying of God the Almighty: **And the star and the tree prostrate Ar-Rahman 55:6.** Its descent is its falling to the ground. Ja'far Al-Sadiq said: It means Muhammad, peace and blessings be upon him, when he descended from the sky on the night of the Ascension. And *Al-Hawa* is the descent. It is said: he descended, he descends, like he went down, he goes down.

Tafsir al-Baidawi

1- **The star when it sets** He swears by the type of stars or the Pleiades, for it is predominant in them if it sets or is scattered on the Day of Resurrection or falls or rises, for it is said: it set, with the fat-ha, if it fell and set, and it rose with the damma if it rose and ascended, or by the star from the stars of the Qur'an if it descends or the plant if it falls to the ground, or if it grows it rises according to his saying.

Surat al-Najm 53:2

Your companion has neither strayed nor has he gone astray.

Tafsir al-Jalalayn

2 - **Your companion** Muhammad, peace and blessings be upon him, has not gone astray from the path of guidance **nor has he gone astray** he is not immersed in error, which is ignorance from a corrupt belief

Tafsir al-Suyuti

Tafsir al-Tabari

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And the star, when it goes down, your companion has neither strayed nor gone astray.** He said: Utbah ibn Abi Lahab said: I disbelieved in the Lord of the star. The Messenger of God, may God bless him and grant him peace, said: **Do you not fear that the dog of God will eat you?** He said: So he went out on a trade trip to Yemen, and while they had camped, he heard the sound of a lion. He said to his companions: I am to be eaten. So they surrounded him and he struck their ears and they slept. Then he came and took him, and they heard nothing but his sound.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us: Muammar told us, on the authority of Qatada, that the Prophet, may God bless him and grant him peace, recited: **And the star when it goes down.** Then Ibn Abi Lahab, I think his name was Utbah, said: **You have disbelieved in the Lord of the star.** The Prophet, may God bless him and grant him peace, said: **Beware lest the dog of God eat you.** He said: **So he struck his head.** He said: Ibn Tawus said on the authority of his father that the Prophet, may God bless him and grant him peace, said: **Are you not afraid that he will set his dog on you?** So Ibn Abi Lahab went out with some people on a journey. When they were on a part of the road, they heard the roar of a lion. He said: **It only wants me.** So his companions gathered around him and put him in their midst. When they slept, the lion came and took him from among them. Some of the people of Basra who were knowledgeable in the Arabic language used to say: **By the star** he meant **the stars**. He said: He went with the singular form, but it has the meaning of the plural, and he supported his statement with the words of a camel herdsman.

So she became a star in a quick puzzle in the hands of those who eat her frozen

The correct statement in this regard, in my opinion, is what Mujahid said, that what he meant by the star in this place is Thuraya, because the Arabs call it the star. The statement made by the one from whom we narrated from the people of Basra is a statement that we do not know of any of the people of interpretation who said it, even if it has a basis, that is why we left saying it.

And His statement, **Your companion has neither**

strayed nor gone astray, God Almighty says: Your companion, O people, has not deviated from the truth nor has he departed from it, but he is on the right path and straight path.

What he means by his saying **and he did not go astray** is that he did not become astray, but he is a righteous and sound person. It is said: he went astray, he goes astray from the word *ghay* which means **to go astray**, and *ghawy* is from **to smell milk**. And his saying **your companion did not go astray** is the answer to an oath by **the star**.

Tafsir al-Qurtubi

The Almighty says: **Your companion has not gone astray.** This is the answer to the oath, meaning Muhammad, peace and blessings be upon him, has not gone astray from the truth nor has he deviated from it. **And he has not gone astray.** Going astray is the opposite of right guidance, meaning he has not gone astray. It has also been said that it means he did not speak falsehood. It has also been said that it means he did not fail in what he sought, and **going astray** means failure. The poet said:

Whoever finds good, people praise him for his actions, and whoever goes astray will not lack someone to blame him for his error.

Whoever is disappointed in his quest, people will blame him. Then it is possible that this is a statement about what happened after the revelation. It is also possible that it is a statement about his condition in general terms, meaning that he was always a monotheist of God. This is correct, as we explained in *Ash-Shura* when He said: **You did not know what the Book was, nor what faith was** (al-Shura 42:52).

Tafsir Ibn Kathir

Al-Sha'bi and others said: The Creator swears by whomever He wills of His creation, and the creation should not swear except by the Creator. Narrated by Ibn Abi Hatim. The commentators differed over the meaning of His statement: **And the star when it goes down.** Ibn Abi Nujayh said on the authority of Mujahid: He means by the star the Pleiades when it sets with the dawn. This was also narrated on the authority of Ibn Abbas and Sufyan al-Thawri, and Ibn Jarir chose it. Al-Suddi claimed that it was Venus. Ad-Dahhak said: **And the star when it goes down** when the devils throw it at him. This statement has a direction. Al-A'mash narrated on the authority of Mujahid, regarding the words of God the Almighty: **And the star when it goes down**, meaning the Qur'an when it is sent down. This verse is like the words of God the Almighty: "So I swear by the positions of the stars. And indeed, it is a great oath, if you but knew. Indeed, it is a noble Qur'an. In a protected Book. None touches it except the purified. A revelation from the Lord of the worlds." And the words of God the Almighty: **Your companion has neither strayed nor has he gone astray.** This is what is sworn by, and it is the testimony for the Messenger,

Your companion has neither strayed nor has he gone astray.

may God bless him and grant him peace, that he is a rightly guided follower of the truth and not astray. He is the ignorant one who takes a path other than the path without knowledge, and the one who goes astray is the one who knows the truth but intentionally turns away from it to something else. So God exonerated His Messenger and His law from resembling the people of misguidance, such as the Christians and the ways of the Jews. It is knowing something and concealing it, and acting in opposition to it. Rather, he, may the peace and blessings of God be upon him, and what he was sent with of the great Shari'ah is the utmost in uprightness, moderation and correctness. For this reason, God the Almighty said: **Nor does he speak from [his own] inclination**, meaning he does not say a word out of inclination and purpose. **It is only a revelation revealed**, meaning he only says what he has been commanded to convey to the people in full and complete, without addition or subtraction, as Imam Ahmad narrated: Yazid told us, Jarir ibn Uthman told us, on the authority of Abd al-Rahman ibn Maysarah, on the authority of Abu Umamah, that he heard the Messenger of God, may God bless him and grant him peace, say: **Those who enter Paradise through the intercession of a man who is not a prophet will be like the two tribes - or like one of the two tribes - Rabi'ah and Mudar**. A man said: O Messenger of God, is Rabi'ah not from Mudar? He said: **I only say what I say**.

Imam Ahmad said: Yahya bin Saeed narrated to us from Ubaidullah bin Al-Akhns, Al-Walid bin Abdullah narrated to us from Yusuf bin Mahak from Abdullah bin Amr who said: I used to write down everything I heard from the Messenger of God (peace and blessings be upon him) in order to memorize it, but the Quraysh forbade me, saying: You write down everything you hear from the Messenger of God (peace and blessings be upon him), and the Messenger of God (peace and blessings be upon him) is a human being who speaks in anger. So I stopped writing and mentioned that to the Messenger of God (peace and blessings be upon him), and he said: **Write, for by the One in Whose hand is my soul, nothing comes out of me except the truth**. Abu Dawud narrated it from Musaddad and Abu Bakr bin Abi Shaybah, both of them from Yahya bin Saeed Al-Qattan with it. Al-Hafiz Abu Bakr al-Bazzar said: Ahmad ibn Mansur told us, Abdullah ibn Salih told us, al-Layth told us, on the authority of Ibn Ajan, on the authority of Zayd ibn Aslam, on the authority of Abu Salih, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **What I have told you is from God, then there is no doubt about it**. Then he said: We do not know of it being narrated except with this chain of transmission. Imam Ahmad said: Yunus told us, Layth told us, on the authority of Muhammad ibn Sa'id ibn Abi Sa'id, on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **I do not say anything but the truth**. Some of his companions said: **So you joke with us, O Messenger of God?** He said: **I do not say anything but the truth**.

Fath al-Qadir

2- Your companion has neither strayed nor gone astray. That is, Muhammad, may God bless him and grant him peace, has neither strayed from the truth and guidance nor deviated from it. Rich is the opposite of right guidance, that is, he has not gone astray, nor has he spoken falsehood. It has also been said that he has not been disappointed in what he sought. Rich is disappointment, and from this is the saying of the poet:

Whoever finds good, people praise him for his actions, and whoever goes astray will not lack someone to blame him for his error.

In his saying: **Your companion**, there is an indication that they are the ones who know the truth about his situation, and the address is to the Quraysh.

Tafsir al-Baghawi

2. The answer to the oath: His saying: **Your companion has not gone astray**, meaning: Muhammad, may God bless him and grant him peace, has not gone astray from the path of guidance, **nor has he gone astray**.

Tafsir al-Baidawi

2- Your companion has not gone astray Muhammad, may God bless him and grant him peace, did not deviate from the straight path. The address is to the Quraysh. **nor has he gone astray** he did not believe in falsehood. The address is to the Quraysh, and the intention is to deny what they attribute to him.

Surat al-Najm 53:3

Nor does he speak from [his own] inclination.

Tafsir al-Jalalayn

3 - **And he does not speak** what he brings to you **from [his own] inclination** his own inclination

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Muhammad does not utter this Qur'an from his own desire.

Tafsir al-Qurtubi

God Almighty says: **Nor does he speak from [his own] inclination.**

Tafsir Ibn Kathir

Al-Sha'bi and others said: The Creator swears by whomever He wills of His creation, and the creation should not swear except by the Creator. Narrated by Ibn Abi Hatim. The commentators differed over the meaning of His statement: **And the star when it goes down.** Ibn Abi Nujayh said on the authority of Mujahid: He means by the star the Pleiades when it sets with the dawn. This was also narrated on the authority of Ibn Abbas and Sufyan al-Thawri, and Ibn Jarir chose it. Al-Suddi claimed that it was Venus. Ad-Dahhak said: **And the star when it goes down** when the devils throw it at him. This statement has a direction. Al-A'mash narrated on the authority of Mujahid, regarding the words of God the Almighty: **And the star when it goes down**, meaning the Qur'an when it is sent down. This verse is like the words of God the Almighty: "So I swear by the positions of the stars. And indeed, it is a great oath, if you but knew. Indeed, it is a noble Qur'an. In a protected Book. None touches it except the purified. A revelation from the Lord of the worlds." And the words of God the Almighty: **Your companion has neither strayed nor has he gone astray.** This is what is sworn by, and it is the testimony for the Messenger, may God bless him and grant him peace, that he is a rightly guided follower of the truth and not astray. He is the ignorant one who takes a path other than the path without knowledge, and the one who goes astray is the one who knows the truth but intentionally turns away from it to something else. So God exonerated His Messenger and His law from resembling the people of misguidance, such as the Christians and the ways of the Jews. It is knowing something and concealing it, and acting in opposition to it. Rather, he, may the peace and blessings of God be upon him, and what he was sent with of the great Shari'ah is the utmost in uprightness, moderation and correctness. For this reason, God the Almighty said: **Nor does he speak**

from [his own] inclination, meaning he does not say a word out of inclination and purpose. **It is only a revelation revealed**, meaning he only says what he has been commanded to convey to the people in full and complete, without addition or subtraction, as Imam Ahmad narrated: Yazid told us, Jarir ibn Uthman told us, on the authority of Abd al-Rahman ibn Maysarah, on the authority of Abu Umamah, that he heard the Messenger of God, may God bless him and grant him peace, say: **Those who enter Paradise through the intercession of a man who is not a prophet will be like the two tribes - or like one of the two tribes - Rabi'ah and Mudar.** A man said: O Messenger of God, is Rabi'ah not from Mudar? He said: **I only say what I say.**

Imam Ahmad said: Yahya bin Saeed narrated to us from Ubaidullah bin Al-Akhns, Al-Walid bin Abdullah narrated to us from Yusuf bin Mahak from Abdullah bin Amr who said: I used to write down everything I heard from the Messenger of God (peace and blessings be upon him) in order to memorize it, but the Quraysh forbade me, saying: You write down everything you hear from the Messenger of God (peace and blessings be upon him), and the Messenger of God (peace and blessings be upon him) is a human being who speaks in anger. So I stopped writing and mentioned that to the Messenger of God (peace and blessings be upon him), and he said: **Write, for by the One in Whose hand is my soul, nothing comes out of me except the truth.** Abu Dawud narrated it from Musaddad and Abu Bakr bin Abi Shaybah, both of them from Yahya bin Saeed Al-Qattan with it. Al-Hafiz Abu Bakr al-Bazzar said: Ahmad ibn Mansur told us, Abdullah ibn Salih told us, al-Layth told us, on the authority of Ibn Ajlan, on the authority of Zayd ibn Aslam, on the authority of Abu Salih, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **What I have told you is from God, then there is no doubt about it.** Then he said: We do not know of it being narrated except with this chain of transmission. Imam Ahmad said: Yunus told us, Layth told us, on the authority of Muhammad ibn Sa'id ibn Abi Sa'id, on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **I do not say anything but the truth.** Some of his companions said: **So you joke with us, O Messenger of God?** He said: **I do not say anything but the truth.**

Fath al-Qadir

3- **And he does not speak from [his own] inclination** meaning that he does not speak from his own desire, neither by the Quran nor anything else. So, the word *'an* is in its proper form. Abu Ubaidah said: *'an* has the same meaning as the preposition *baa*, meaning from desire. Qatada said: It means that he does not speak by reading from his own desire.

Tafsir al-Baghawi

3. **Nor does he speak from [his own] inclination**, meaning: from [his own] inclination, meaning he does not speak falsehood, and that is because they said:

Surat al-Najm 53:3

Nor does he speak from [his own] inclination.

Muhammad, may God bless him and grant him peace,
recites the Qur'an on his own.

Tafsir al-Baidawi

3- And he does not speak from [his own] inclination
and he does not recite the Qur'an from [his own]
inclination.

Surat al-Najm 53:4

It is only a revelation revealed

Tafsir al-Jalalayn

4 - **It is** nothing but a revelation revealed to him.

Tafsir al-Suyuti

Tafsir al-Tabari

It is only a revelation revealed. He says: This Qur'an is only a revelation from God revealed to him.

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

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement, **Nor does he speak from [his own] inclination**, meaning, he does not speak from his own inclination. **It is only a revelation revealed**, he said: God, the Blessed and Exalted, reveals to Gabriel, and Gabriel reveals to Muhammad, may God bless him and grant him peace.

It was said: What he meant by his saying **nor does he speak from [his own] inclination** is inclination.

Tafsir al-Qurtubi

God Almighty says: **It is only a revelation revealed.**

There are two issues:

First: The Most High's statement: **Nor does he speak from [his own] inclination**. Qatada said: **Nor does he speak the Qur'an from his own inclination**. "It is only a revelation revealed" to him. It was said: **From inclination** means by inclination, as Abu Ubaidah said, like the Most High's statement: **So ask about it one who is informed**. An-Nahhas: The statement of Qatada is more appropriate, and *from* is in its proper context, meaning his speech does not go beyond his own opinion, it is only by revelation from God the Almighty, because after it: **It is only a revelation revealed**.

Second: This verse may be used as evidence by those who do not allow the Messenger of God (peace and blessings of God be upon him) to exercise independent reasoning in matters of incidents. It also indicates that the Sunnah is like the revealed revelation in actions. The hadith of Al-Miqdam bin Ma'di Karib on this matter was presented in the introduction to the book, and praise be to God. Al-Sijistani said: If you wish, you can replace **It is only a revelation revealed** with **Your companion has not gone astray**. Ibn Al-Anbari said: This is a mistake, because the light *in* cannot be replaced with *ma*. The evidence for this is that you do not say, "By God, I did not stand up. Indeed, I am sitting."

Tafsir Ibn Kathir

Al-Sha'bi and others said: The Creator swears by whomever He wills of His creation, and the creation should not swear except by the Creator. Narrated by Ibn Abi Hatim. The commentators differed over the meaning of His statement: **And the star when it goes down**. Ibn Abi Nujayh said on the authority of Mujahid: He means by the star the Pleiades when it sets with the dawn. This was also narrated on the authority of Ibn Abbas and Sufyan al-Thawri, and Ibn Jarir chose it. Al-Suddi claimed that it was Venus. Ad-Dahhak said: **And the star when it goes down** when the devils throw it at him. This statement has a direction. Al-A'mash narrated on the authority of Mujahid, regarding the words of God the Almighty: **And the star when it goes down**, meaning the Qur'an when it is sent down. This verse is like the words of God the Almighty: "So I swear by the positions of the stars. And indeed, it is a great oath, if you but knew. Indeed, it is a noble Qur'an. In a protected Book. None touches it except the purified. A revelation from the Lord of the worlds." And the words of God the Almighty: **Your companion has neither strayed nor has he gone astray**. This is what is sworn by, and it is the testimony for the Messenger, may God bless him and grant him peace, that he is a rightly guided follower of the truth and not astray. He is the ignorant one who takes a path other than the path without knowledge, and the one who goes astray is the one who knows the truth but intentionally turns away from it to something else. So God exonerated His Messenger and His law from resembling the people of misguidance, such as the Christians and the ways of the Jews. It is knowing something and concealing it, and acting in opposition to it. Rather, he, may the peace and blessings of God be upon him, and what he was sent with of the great Shari'ah is the utmost in uprightness, moderation and correctness. For this reason, God the Almighty said: **Nor does he speak from [his own] inclination**, meaning he does not say a word out of inclination and purpose. **It is only a revelation revealed**, meaning he only says what he has been commanded to convey to the people in full and complete, without addition or subtraction, as Imam Ahmad narrated: Yazid told us, Jarir ibn Uthman told us, on the authority of Abd al-Rahman ibn Maysarah, on the authority of Abu Umamah, that he heard the Messenger of God, may God bless him and grant him peace, say: **Those who enter Paradise through the intercession of a man who is not a prophet will be like the two tribes - or like one of the two tribes - Rabi'ah and Mudar**. A man said: O Messenger of God, is Rabi'ah not from Mudar? He said: **I only say what I say**.

Imam Ahmad said: Yahya bin Saeed narrated to us from Ubaidullah bin Al-Akhns, Al-Walid bin Abdullah narrated to us from Yusuf bin Mahak from Abdullah bin Amr who said: I used to write down everything I heard from the Messenger of God (peace and blessings be upon him) in order to memorize it, but the Quraysh forbade me, saying: You write down everything you hear from the Messenger of God (peace and blessings be upon him), and the Messenger of God (peace and blessings be upon him) is a human being who speaks

Surat al-Najm 53:4

It is only a revelation revealed

in anger. So I stopped writing and mentioned that to the Messenger of God (peace and blessings be upon him), and he said: **Write, for by the One in Whose hand is my soul, nothing comes out of me except the truth.** Abu Dawud narrated it from Musaddad and Abu Bakr bin Abi Shaybah, both of them from Yahya bin Saeed Al-Qattan with it. Al-Hafiz Abu Bakr al-Bazzar said: Ahmad ibn Mansur told us, Abdullah ibn Salih told us, al-Layth told us, on the authority of Ibn Ajan, on the authority of Zayd ibn Aslam, on the authority of Abu Salih, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **What I have told you is from God, then there is no doubt about it.** Then he said: We do not know of it being narrated except with this chain of transmission. Imam Ahmad said: Yunus told us, Layth told us, on the authority of Muhammad ibn Sa'id ibn Abi Sa'id, on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **I do not say anything but the truth.** Some of his companions said: **So you joke with us, O Messenger of God?** He said: **I do not say anything but the truth.**

Fath al-Qadir

4- **It is only a revelation revealed** meaning that what he utters is nothing but a revelation from God revealed to him. His saying, *revealed* is an attribute of revelation that indicates continuous renewal and negates metaphor: that it is a revelation in reality and not just a name.

Tafsir al-Baghawi

4. **It is** - what he said in religion, and it was said: the Qur'an **except a revelation revealed**, meaning: a revelation from God revealed to him.

Tafsir al-Baidawi

4- **It is** what the Qur'an is or what he speaks. **Except a revelation revealed** meaning, except a revelation revealed to him by God. This was used as evidence by those who did not see it as his duty to exert himself. The answer to this is that if it was revealed to him to exert himself, then his effort and what he relies on is revelation, and there is a view on this because that in that case would be by revelation, not revelation.

Surat al-Najm 53:5

He was taught by one mighty in power.

Tafsir al-Jalalayn

5 - **He was taught it by a king of great power**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **He was taught this Qur'an by one of intense strength** means the one of intense strength. What He meant by His statement **intense strength** is intense in causes. *Qawwai* is the plural of *quwwa* just as *al-jathā* is the plural of *jathwa* and *al-hubba* is the plural of *hubwa*. Some Arabs say: *al-qawwai* with a kasra on the qaf, just as *arshwah* is pluralized as *arshā* with a kasra on the ra' and *al-hubwah* with a damma on the ra'. It has been mentioned that the Arabs say: *arshwah* with a damma on the ra' and *arshwah* with a kasra. So the plural of the one who pluralizes that must be *arshā* with a kasra on the ra', according to the language of the one who says its singular is *arshwah*, and the plural of the one who pluralizes that must be *arshā* with a kasra on the ra', according to the language of the one who says *arshwah* in its singular form, and the plural of the one who pluralizes that must be *damma* on the ra', according to the language of the one who says *arshwah* in its singular form. And if the plural is with a kasra, then the one whose language is *damma* in the singular form, or with a damma, then the one who says *kasr* is used, then it is a matter of applying one of the two languages to the other.

And similar to what we said in the interpretation of His statement, **He was taught by one of intense strength**, the people of interpretation said.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **He was taught by one of great strength**, meaning Gabriel.

Ibn Hamid told us: Hakam told us on the authority of Abu Jaafar on the authority of Al-Rabi': **He was taught by the One of Mighty Power**. He said: Gabriel, peace be upon him.

Ibn Hamid told us: Mihran told us on the authority of Abu Jaafar on the authority of Al-Rabi', similarly.

Tafsir al-Qurtubi

The Almighty's statement: **He was taught by one of intense strength** means Gabriel, peace be upon him, according to the opinion of all the commentators, except for Al-Hasan, who said: It is God, the Almighty. The Almighty's statement: **of great strength** according to Al-Hasan completes the statement, and its meaning is possessor of strength, and strength is one of the

attributes of God, the Almighty. Its origin is from the intensity of twisting a rope, as if he continued twisting it until it reached a limit that made it difficult to unravel. Then He said: **And He rose above the Throne** meaning God, the Almighty, that is, He rose above the Throne. Its meaning was narrated from Al-Hasan. Al-Rabi' bin Anas and Al-Farra' said: **And He rose above the highest horizon** meaning Gabriel and Muhammad rose above it, peace be upon them. This is in conjunction with the implied nominative with *-He*. When most Arabs want to use conjunction in such a situation, they make the thing conjoined to appear as a metaphor, so they say: He and so-and-so rose above it, and they rarely say He and so-and-so rose above it. Al-Farra' recited:

Have you not seen that the spring hardens and becomes uneven? And the castor oil that is split

That is, he and castor oil are not equal. Similar to this is: **If we and our fathers are dust**, meaning: **If we are dust**, like **and our opinions**. The meaning of the verse: Gabriel and Muhammad, peace be upon them, were established on the Night of the Isra' **Journey to Heaven** with the highest horizon. He permitted the conjunction of the pronoun so that it would not be repeated. Al-Zajjaj denied that except in poetic necessity. It was said: The meaning is: Gabriel was established with the highest horizon, and this is better. If the one established is Gabriel, then the meaning of **of good character** in his description is **of good speech**, as Ibn Abbas said. Qatada said: **of tall, good character**. It was said: Its meaning is **of good health and free from ailments**, and from this is the saying of the Prophet, peace and blessings be upon him: **Charity is not permissible for a rich person or one of good character**. Imru' al-Qais said:

I was always among them, resourceful, wise, and trustworthy.

It has been said: **(Dhu Marra)** is of strength. Al-Kalbi said: And among the strength of Gabriel, peace be upon him, was that he uprooted the cities of the people of Lot from the lower earth, and carried them on his wing until he raised them to the sky, until the people of the sky heard the barking of their dogs and the crowing of their roosters, then he turned them over. And among his strength was also that he saw Satan speaking to Jesus, peace be upon him, over some eagles in the holy land, so he blew him with his wing a blast that threw him to the furthest mountain in India. And among his strength was his shout to the Thamud in their number and great number, so they became kneeling and motionless. And among his strength was his descent from the sky upon the prophets and his ascent to them faster than the blink of an eye. And Qatib said: The Arabs say to every wise and wise man: Dhu Marra. The poet said:

Before I met you, I had a balance for every opponent.

His sound judgment and wise mind were evident in the fact that God entrusted him with His revelation to all His messengers. Al-Jawhari said: Bitterness is one of the four natures, and bitterness also means strength and sharpness of mind. A bitter man means strong and bitter. He said:

Surat al-Najm 53:5

He was taught by one mighty in power.

You see a thin man and despise him, but the stuffing of his clothes is a bitter lion.

Laqit said:

Until she continued to squint at his bitterness, the bitterness of determination, neither comforting nor comforting

Mujahid and Qatada said: **Dhu Marra** means *strong*. From this is the saying of Khafaf bin Nadba:

I am a man of old, so keep me safe in times of calamity

Power is an attribute of God Almighty, and an attribute of the creation.

Tafsir Ibn Kathir

God the Almighty says, informing about His servant and Messenger Muhammad, peace and blessings be upon him, that the knowledge he brought to the people was **strong in strength**, that is, Gabriel, peace be upon him, as God the Almighty said: **Indeed, it is the word of an honored Messenger, * Possessor of strength with the Lord of the Throne, firmly established, * Obeyed and trustworthy**. And He said here, **of great stature**, meaning of great strength, as stated by Mujahid, Al-Hasan, and Ibn Zayd. Ibn Abbas said: of good looks. Qatadah said: of tall, handsome character. There is no contradiction between the two statements, as he, peace be upon him, was of good looks and great strength. It was reported in the authentic hadith narrated by Ibn Umar and Abu Hurayrah that the Prophet, peace and blessings be upon him, said: **Charity is not permissible for a rich person or one of good looks**. And God the Almighty's statement: **then he rose up** means Gabriel, peace be upon him, as stated by Al-Hasan, Mujahid, Qatadah, and Al-Rabi' ibn Anas. **And he was at the highest horizon**, that is, Gabriel rose up at the highest horizon, as stated by Ikrimah and others. Ikrimah said: and the highest horizon is from which dawn comes. Mujahid said: it is the place where the sun rises. Qatada said: It is the one from which the day comes, and Ibn Zayd and others said the same.

Ibn Abi Hatim said: Abu Zur'ah told us, Masraf bin Amr al-Yami Abu al-Qasim told us, Abd al-Rahman bin Muhammad bin Talha bin Masraf told us, my father told me, on the authority of al-Walid - he is Ibn Qais - on the authority of Ishaq bin Abi al-Kahtalah - I think he mentioned it on the authority of Abdullah bin Mas'ud - that the Messenger of God, may God bless him and grant him peace, did not see Gabriel in his true form except twice: As for the first time, he asked him to see him in his true form, so the horizon was blocked. And as for the second, he was with him where he ascended, so that is his saying: **And he is on the highest horizon**. Ibn Jarir said here a saying that I have not seen from anyone else, nor did he narrate it from anyone. The gist of it is that he went to the meaning that he and Muhammad, may God bless him and grant him peace, were leveled, that is, they were both leveled on the highest horizon, and that was on the night of the Isra'.

This is what he said, and no one agreed with him on that. Then he began to explain what he said from the Arabic perspective, so he said: It is like his saying: **When we and our fathers were dust**, so he connected with fathers to the one referred to in *we* without making *we* clear. So is his saying that he was leveled and he. Al-Farra' mentioned on the authority of some Arabs that he recited to him:

Have you not seen that the spring hardens and becomes uneven? And the castor oil that is split

This is what he said from the Arabic perspective, but the meaning does not support it, because this vision of Gabriel did not take place on the night of the Isra', but rather before it, and the Messenger of God, may God bless him and grant him peace, was on earth, so Gabriel, peace be upon him, descended to him and approached him while he was in the form in which God created him, with six hundred wings. Then he saw him after that another descent at the Lote Tree of the Limit, meaning the night of the Isra'. This first vision was in the beginning of the mission after Gabriel, peace be upon him, came to him the first time, and God revealed to him the beginning of Surat Al-Iqra'. Then the revelation stopped for a period during which the Prophet, may God bless him and grant him peace, went repeatedly to throw himself down from the tops of mountains. Whenever he was about to do that, Gabriel called out to him from the air, **O Muhammad, you are truly the Messenger of God and I am Gabriel**. This calmed him down and made him happy. Whenever the matter took longer, he returned to the same state until Gabriel and the Messenger of God, may God bless him and grant him peace, appeared to him in Al-Abtah in the form in which God created him, with six hundred wings and the greatness of his creation filling the horizon. He approached him and revealed to him from God Almighty what He had commanded him to do. At that point, he knew the greatness of the angel who had come to him with the message and the majesty of his status and the loftiness of his position with his Creator who had sent him to him.

As for the hadith narrated by Al-Hafiz Abu Bakr Al-Bazzar in his Musnad, where he said: Salamah bin Shabib narrated to us, Saeed bin Mansour narrated to us, Al-Harith bin Ubaid narrated to us, on the authority of Abu Imran Al-Joni, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "While I was sitting, Gabriel, peace be upon him, came and poked me between my shoulders. I went to a tree in which were the nests of birds. He sat in one of them, and I sat in the other. It rose and ascended until it filled the two horizons, and I turned my eyes. If I wanted to touch the sky, I could. Gabriel turned to me as if he were sitting down, and I recognized the superiority of his knowledge of God over me. A door of the heavens was opened for me, and I saw the greatest light, and beside the veil was the fluttering of pearls and rubies. And what God willed to be revealed was revealed to me." Then Al-Bazzar said: It is not narrated by anyone except Al-Harith bin Ubaid, and he was a famous man from the people of Basra.

I said Al-Harith ibn Ubayd, this is Abu Qudamah Al-Ayadi. Muslim included him in his Sahih, except that Ibn Ma'in weakened him and said: He is nothing. Imam Ahmad said: His hadith is confused. Abu Hatim Al-Razi said: His hadith should be written down but not used as evidence. Ibn Hayyan said: He made many mistakes, so it is not permissible to use it as evidence if he is the only one who narrated it. This hadith is one of the strangest of his narrations, for it contains something strange and odd in its wording and a strange context. Perhaps it is a dream, and God knows best. Imam Ahmad said: Hajjaj told us, Sharik told us, on the authority of Asim, on the authority of Abu Wa'il, on the authority of Abdullah, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell pearls, rubies, and gems, of which only God knows. Ahmad is the only one who narrated it. Ahmad said: Yahya bin Adam told us, Abu Bakr bin Ayyash told us, on the authority of Idris bin Munabbih, on the authority of Wahb bin Munabbih, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, asked Gabriel to see him in his real form. He said: Call upon your Lord. So he called upon his Lord, the Almighty and Majestic, and a blackness appeared to him from the east, and it began to rise and spread. When the Prophet, may God bless him and grant him peace, saw it, he was stunned. So he came to him, revived him, and wiped the spittle from his cheek. Ahmad is the only one to report this.

Ibn Asakir narrated it in the biography of Utbah ibn Abi Lahab, on the authority of Muhammad ibn Ishaq, on the authority of Uthman ibn Urwah ibn al-Zubayr, on the authority of his father, on the authority of Hubbar ibn al-Aswad, who said: Abu Lahab and his son Utbah had prepared for the Levant, so I prepared with them. His son Utbah said: By God, I will go to Muhammad and seek refuge with him in his Lord, glory be to Him, the Most High. So he set out until he came to the Prophet, may God bless him and grant him peace, and said: O Muhammad, he disbelieves in the One who drew near, so he came close and was two bow lengths away or nearer. So the Prophet, may God bless him and grant him peace, said: O God, unleash upon him one of Your dogs. Then he turned away from him and returned to his father and said: O my son, what did you say to him? So he mentioned to him what he had said, and he said: What did he say to you? He said: He said: **O God, unleash one of Your dogs against him.** He said: **O my son, by God, his prayer is not safe for you.** So we went until we reached Al-Sharaat, which was a lion colony. We went down to the monastery of a monk, and the monk said: **O Arabs, what brought you to this land? Lions roam freely in it as sheep roam.** Abu Lahab said to us: "You know my old age and my rights, and this man has invoked a curse against my son, and by God, I do not trust it against him. Gather your belongings to this monastery and spread out a bed for my son on it, then spread out a bed around it." So we did, and the lion came and smelled our faces. When he did not find what he wanted, he seized it and leaped up and found himself on top of the belongings. He smelled his face, then defeated him and tore his head off. Abu Lahab said: **I know that he will not escape the prayer of Muhammad.**

God the Almighty says: {Then he was two bow lengths away or even nearer} meaning, Gabriel drew near to Muhammad when he descended to him on earth until there was between him and Muhammad (peace and blessings of God be upon him) the distance of two bow lengths, i.e., the same as if they were stretched out. This was stated by Mujahid and Qatadah. It was also said that what is meant by this is the distance between the bowstring and its middle. God the Almighty says: {or even nearer}, as we have already mentioned, that this form is used in language to confirm what is being reported and to negate what is greater than it, as in His statement: {Then your hearts hardened after that, so they are like stones or even harder} meaning, they are not softer than stones, rather they are like them or even harder and harder. Similarly, His statement: {They fear men as they fear God or even more}, and His statement: {And We sent him to a hundred thousand or more} meaning, they are not less than them, rather they are truly a hundred thousand or more. This is a confirmation of what was reported, without doubt or hesitation, as this is impossible. And so it is here, this verse, **So he was two bow lengths away or even nearer.** And what we said, that this approaching, close one who came between him and Muhammad, may God's prayers and peace be upon him, was none other than Gabriel, peace be upon him, and it is the saying of the Mother of the Believers, Aisha, Ibn Masoud, Abu Dharr, and Abu Hurairah, as we will cite their hadiths soon, God willing.

Muslim narrated in his Sahih on the authority of Ibn Abbas that he said: Muhammad saw his Lord twice in his heart, and he made this one of them. And it came in the hadith of Sharik bin Abi Namir on the authority of Anas in the hadith of the Isra': Then the Compeller, the Lord of Majesty, drew near and descended. For this reason, many people have spoken about the text of this narration and mentioned strange things in it. If it is authentic, then it is attributed to another time and another story, not that it is an explanation of this verse, for this was while the Messenger of God, may God bless him and grant him peace, was on earth, not on the night of the Isra'. For this reason he said after it: **And indeed, he saw him another time * At the Lote Tree of the Limit.** So this is the night of the Isra', and the first was on earth.

Ibn Jarir said: Muhammad bin Abdul Malik bin Abi Al-Shawarib told us, Abdul Wahid bin Ziyad told us, Sulayman Al-Shaibani told us, Zur bin Hubaish told us: Abdullah bin Masoud said regarding this verse, **Then he was two bow lengths away or nearer**, he said: The Messenger of God, may God bless him and grant him peace, said: **I saw Gabriel with six hundred wings.**

Ibn Wahb said: Ibn Lahi'ah told us, on the authority of Abu Al-Aswad, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, who said: The first thing that happened to the Messenger of God, may God bless him and grant him peace, was that he saw Gabriel in his sleep in Ayyad. Then he went out to relieve himself, and Gabriel cried out to him: O Muhammad, O Muhammad! So the Messenger of God looked right and left, but did not see anyone, for three days. Then he raised his eyes and saw that he was the second of his two feet, one with the other, on the horizon of the sky, and he said: O Muhammad, Gabriel

is calming him. So the Prophet (peace and blessings of God be upon him) fled until he entered among the people, and he looked but did not see anything. Then he went out from the people and looked and saw him. Then he entered among the people and did not see anything. Then he went out and looked and saw him. This is the saying of God, the Almighty: "And by the star when it goes down. * Your companion has neither strayed nor erred. * Nor does he speak from [his own] inclination. * It is not but a revelation revealed. * One strong in strength taught him. * Possessor of wisdom. So he rose * And he was on the highest horizon. * Then he drew near and descended" meaning Gabriel to Muhammad, peace and blessings of God be upon them both. **And was at a distance of two bow lengths or nearer.** They say: A bow length is half a finger. Some of them said: Two cubits were between them. Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Ibn Wahb with it. And in the hadith of Az-Zuhri from Abu Salamah from Jabir, there is evidence for this. Al-Bukhari narrated from Talq ibn Ghannam from Zaidah from Ash-Shaibani, who said: I asked Zura about the statement: "And was at a distance of two bow lengths or nearer. * Then He revealed to His Servant what He revealed." He said: Abdullah told us that Muhammad (peace and blessings of God be upon him) saw Gabriel and he had six hundred wings.

Ibn Jarir said: Ibn Buzay' al-Baghdadi told me, Ishaq ibn Mansur told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Abd al-Rahman ibn Yazid, on the authority of Abdullah, **The heart did not lie about what it saw**, he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel wearing a fluttering garment that filled the space between the heavens and the earth. Based on what we have mentioned, his statement, **Then He revealed to His servant what He revealed**, means: So Gabriel revealed to the servant of God, Muhammad, what He revealed, or: So God revealed to His servant Muhammad what He revealed through Gabriel. Both meanings are correct. It was reported on the authority of Sa'id ibn Jubayr, regarding his statement, **Then He revealed to His servant what He revealed**, that he said: God revealed to him, **Did He not find you an orphan?** "And We have raised high your fame." Another one said: God revealed to him that Paradise is forbidden to the prophets until you enter it, and to the nations until your nation enters it.

God the Almighty said: "The heart did not deny what it saw. Then do you dispute with Him about what he sees?" Muslim said: Abu Saeed Al-Ashj narrated to us, Wakee' narrated to us, Al-A'mash narrated to us, from Ziyad bin Husayn, from Abu Al-Aaliyah, from Ibn Abbas: **The heart did not deny what it saw.** "And he had certainly seen Him on another occasion." He said: He saw Him with his heart twice. Samak narrated it in the same way on the authority of Ikrimah on the authority of Ibn Abbas, similarly. Abu Salih, Al-Suddi and others said: He saw Him with his heart twice. Ibn Mas'ud and others disagreed with him. In a narration on his authority, he stated that he saw Him in general terms, but it is interpreted as being restricted to the heart. Whoever narrated it on the basis of sight has made a strange statement, because nothing

authenticated about that from the Companions **may God be pleased with them.** Al-Baghawi said in his commentary: A group said that he saw Him with his eye, and this is the opinion of Anas, Al-Hasan and Ikrimah, but there is some doubt about it, and God knows best.

Al-Tirmidhi said: Muhammad ibn Amr ibn al-Munhal ibn Safwan told us, Yahya ibn Kathir al-Anbari told us, on the authority of Salamah ibn Ja'far, on the authority of al-Hakam ibn Abaan, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Muhammad saw his Lord. I said: Didn't God say: **No vision can grasp Him, but He grasps all vision.** He said: Woe to you, that is when He manifests Himself with His light, which is His light, and he saw his Lord twice. Then he said: Good and strange. He also said: Ibn Abi Omar told us, Sufyan told us, on the authority of Mujalid, on the authority of Al-Sha'bi, who said: Ibn Abbas met Ka'b at Arafat and asked him about something, so he glorified God until the mountains responded to him. Ibn Abbas said: We are the sons of Hashim. Ka'b said: God divided His vision and speech between Muhammad and Moses. He spoke to Moses twice and Muhammad saw Him twice. Masruq said: I entered upon Aisha and said: Did Muhammad see his Lord? She said: You have said something that made my hair stand on end. I said: Wait a minute. Then I recited: **He has certainly seen of the greatest signs of his Lord.** She said: Where is he taking you? It is Gabriel. Whoever told you that Muhammad saw his Lord or concealed something that he was commanded to do or knew the five about which God the Most High said: **Indeed, God has knowledge of the Hour and sends down the rain.** He has greatly slandered God. But he did see Gabriel. He only saw him in his true form twice: once at the Lote Tree of the Limit, and once in Ajyad, and he had six hundred wings that filled the horizon.

Al-Nasa'i said: Ishaq bin Ibrahim told us, Muadh bin Hisham told us, my father told me, on the authority of Qatadah, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Are you surprised that friendship was for Abraham, speech was for Moses, and vision was for Muhammad, peace be upon them? In Sahih Muslim, on the authority of Abu Dharr, who said: I asked the Messenger of God, peace and blessings be upon him and his family: Have you seen your Lord? He said: **Light, how can I see Him?** In another narration: **I saw a light.** Ibn Abi Hatim said: Abu Sa'id al-Ashj told us, on the authority of Abu Khalid, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, who said: They said: O Messenger of God, have you seen your Lord? He said: **I saw Him with my heart twice.** Then he recited: **The heart did not lie about what it saw.** Ibn Jarir narrated it on the authority of Ibn Hamid, on the authority of Mihran, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, on the authority of some of the companions of the Prophet, peace and blessings be upon him, who said: We said: O Messenger of God, have you seen your Lord? He said: **I did not see Him with my eyes, but I saw Him with my heart twice.** Then he recited: **Then He drew near and came closer.**

Then Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Muhammad bin Abdullah Al-Ansari told us, Ibad bin Mansour told me: I asked Ikrimah about His statement: **The heart did not lie about what it saw.** Ikrimah said: Do you want me to tell you that it saw Him? I said: Yes. He said: He saw Him, then he saw Him. He said: So I asked Al-Hasan about it, and he said: He saw His glory, His greatness, and His cloak. My father told us, Muhammad bin Mujahid told us, Abu Amir Al-Aqdi told us, Abu Khaldah told us on the authority of Abu Al-Aliyah, who said: The Messenger of God, may God bless him and grant him peace, was asked: Have you seen your Lord? He said: **I saw a river and I saw behind the river a veil, and I saw behind the veil a light other than which I had never seen.** This is very strange. As for the hadith narrated by Imam Ahmad: Aswad ibn Amir told us, Hammad ibn Salamah told us, on the authority of Qatadah, 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: **I saw my Lord, the Mighty and Sublime,** then it is a hadith whose chain of transmission meets the criteria of authenticity, but it is an abbreviated version of the hadith of a dream, as Imam Ahmad also narrated: Abd al-Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "My Lord came to me last night in the most beautiful form - I think he meant in a dream - and said: O Muhammad, do you know what the highest assembly disputes about? I said: No. Then He placed His hand between my shoulders until I felt its coolness between my breasts - or he said my throat - and I knew what was in the heavens and what was on the earth. Then He said: O Muhammad, do you know what the highest assembly disputes about? I said: Yes, they dispute about..." Expiations and degrees. He said: What are the expiations? He said: I said: Staying in the mosques after the prayers, walking to the congregational prayers, and performing ablution thoroughly even in difficult situations. Whoever does that will live well and die well, and he will be free from his sins as on the day his mother bore him. And he said: Say, O Muhammad, when you pray: O God, I ask You to do good deeds, abandon evil deeds, and love the poor. And if You intend a trial for Your servants, take me to You without being tested. He said: And the degrees are giving food, spreading peace, and praying at night while people are asleep. Something similar was mentioned at the end of Surah Sad from Muadh.

Ibn Jarir narrated it from another chain of transmission on the authority of Ibn Abbas, and it contains another context and a strange addition. He said: Ahmad ibn Isa al-Tamimi told me, Sulayman ibn Umar ibn Sayyar told me, my father told me on the authority of Sa'id ibn Zurbi on the authority of Umar ibn Sulayman, on the authority of Ata' on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, said: "I saw my Lord in the most beautiful form, and He said to me: 'O Muhammad, do you know what the highest assembly disputes about?' I said: 'No, O Lord.' So He placed His hand between my shoulders, and I felt its coolness between my breasts, and I knew what was in the heavens and the earth, and I said: 'O

Lord, regarding the degrees and expiations, and moving the feet to the congregations, and waiting for the prayer after the prayer.' I said: 'O Lord, You took Abraham as a friend and spoke to Moses directly, and You did this and that.' He said: 'Did I not expand your breast for you? Did I not remove your burden from you? Did I not do to you? Did I not do to you?' He said: 'Then He confided in me things that I was not permitted to relate to you.' He said: 'This is what He said in His Book: "Then He approached and came closer, and was two bow lengths or nearer, and revealed to His Servant what He revealed." What...' The heart lied about what it saw. **So He placed the light of my sight in my heart, so I looked at Him with my heart.** Its chain of transmission is weak. Al-Hafiz Ibn Asakir mentioned with his chain of transmission back to Hubbar ibn al-Aswad **may God be pleased with him** that when Utbah ibn Abi Lahab went out to trade with the people of Ash-Sham, he said to the people of Makkah, **Know that I am an unbeliever in the One who drew near and hung down.** When his words reached the Messenger of God (blessings and peace of God be upon him), he said, **God has set upon him one of His dogs.** Hubbar said, "So I was with them and we camped in a land with many lions. I saw a lion come and sniff the heads of the people one by one until it stepped over to Utbah and cut off his head from among them." Ibn Ishaq and others mentioned in the Seerah that this happened in the land of Az-Zarqa', and it was said in As-Sarat, and that he went against them that night, and that they made him stay among them and slept around him, then the lion came and began to roar, then stepped over to them and crushed his head. May God curse it.

And the Almighty said: **And he had already seen him in another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge.** This is the second time that the Messenger of God, may God bless him and grant him peace, saw Gabriel in the form in which God created him, and it was on the Night of the Isra'. We have already presented the hadiths related about the Isra' with their chains of transmission and wordings at the beginning of Surat Subhan, so there is no need to repeat them here. It was mentioned that Ibn Abbas, may God be pleased with him, used to confirm the vision on the night of the Isra' and he used this verse as evidence, and a group of the early and later generations followed him. However, groups of the Companions, may God be pleased with them, the Followers, and others disagreed with him. Imam Ahmad said: Hasan ibn Musa told us, Hammad ibn Salamah told us, on the authority of Asim ibn Bahdalal, Anzar ibn Hubaish, on the authority of Ibn Mas'ud, regarding this verse, **And he had seen him on another occasion, * at the Lote Tree of the Limit,** he said: The Messenger of God, may God bless him and grant him peace, said, **I saw Gabriel, and he had six hundred wings, from which were scattered feathers of pearls and rubies.** This is a good, strong chain of transmission. Ahmad also said: Yahya ibn Adam told us, Sharik told us, on the authority of Jami' ibn Abi Rashid, on the authority of Abi Wa'il, on the authority of Abdullah, who said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell..." The

exaggerations of the pearls and rubies, God knows best. Its chain of transmission is also good.

Imam Ahmad also said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, he said, I heard Shaiq ibn Salamah say: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: **I saw Gabriel on the Lote Tree of the Limit and he had six hundred wings.** I asked Asim about wings and he refused to tell me. He said, **So some of his companions told me that a wing is the distance between the east and the west.** This is also a good chain of transmission. Ahmad said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, Shaiq ibn Salamah told me: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: "Gabriel (peace be upon him) came to me in a green garment with pearls hanging from it." Its chain of transmission is also good. Imam Ahmad said: Yahya told us on the authority of Ismail, Aamir told us: Masruq came to Aisha and said: O Mother of the Believers, did Muhammad (peace and blessings be upon him) see his Lord, the Almighty and Majestic? She said: Glory be to God, my hair stood on end when you said this. Where are you from three things, whoever told you about them has lied: Whoever told you that Muhammad saw his Lord has lied. Then you read: **No vision can grasp Him, but He grasps all vision.** "It is not for a human being that God should speak to him except by revelation or from behind a veil." Whoever told you that He knows what will happen tomorrow has lied. Then you read: "Indeed, God has knowledge of the Hour. He sends down the rain and knows what is in the wombs." Whoever told you that Muhammad concealed things has lied. Then you read: **O Messenger, announce that which has been revealed to you from your Lord.** But he saw Gabriel in his true form twice.

Imam Ahmad also said: Muhammad bin Abi Uday narrated to us, on the authority of Dawud, on the authority of Al-Sha'bi, on the authority of Masruq, who said: I was with Aisha and I said: Doesn't God say: **And he certainly saw him on the clear horizon and And he certainly saw him on another occasion.** She said: I am the first of this nation to ask the Messenger of God, may God bless him and grant him peace, about it, and he said: **That was Gabriel.** He did not see him in the form in which he was created except twice. He saw him descending from the heaven to the earth, his great creation filling the space between the heaven and the earth. They included it in the two Sahih from the hadith of Al-Sha'bi with it.

Narrated by Abu Dharr Imam Ahmad said: Affan told us, Hammam told us, Qatadah told us, on the authority of Abdullah bin Shaiq, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **And what would you have asked him?** He said, **I would have asked him, 'Did he see his Lord?'** He said, **I did ask him, 'I saw Him as light, how could I see Him?'** This is how it appears in the narration of Imam Ahmad. Muslim narrated it through two chains of transmission with two wordings. He said: Abu Bakr bin Abi Shaybah told us, Waki' told us, on the authority of Yazid bin

Ibrahim, on the authority of Qatadah, on the authority of Abdullah bin Shaiq, on the authority of Abu Dharr, who said: I asked the Messenger of God (peace and blessings be upon him), **Did you see your Lord?** He said, **Light, how could I see Him.** And he said: Muhammad bin Bashir told us, Muadh bin Hisham told us, my father told us, on the authority of Qatadah, on the authority of Abdullah bin Shaiq, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **What would you ask him about?** He said, **I would have asked him, 'Did you see your Lord?'** Abu Dharr said: I asked him and he said, **I saw a light.** Al-Khalal mentioned in his book, *Ilal*, that Imam Ahmad was asked about this hadith and he said, **I have always disapproved of it and I do not know what its reason is.**

Ibn Abi Hatim said: My father told us, Amr ibn Awn al-Wasiti told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority of Ibrahim, on the authority of his father, on the authority of Abu Dharr, who said: He saw Him with his heart, but did not see Him with his eyes. Ibn Khuzaymah tried to claim that there was an interruption in the chain of transmission between Abdullah ibn Shaiq and Abu Dharr. As for Ibn al-Jawzi, he interpreted it as meaning that Abu Dharr might have asked the Messenger of God (peace and blessings of God be upon him) before the Isra' and he answered him as he did. If he had asked him after the Isra', he would have answered him positively. This is very weak, because Aisha, the Mother of the Believers **may God be pleased with her**, asked about that after the Isra' and it was not proven that she had seen Him. Whoever says that he addressed her according to her level of intellect or tried to prove her wrong in what she believed, like Ibn Khuzaymah in the Book of Tawhid, then he is the one who is mistaken, and God knows best. An-Nasa'i said: Ya'qub ibn Ibrahim told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority of Yazid ibn Sharik, on the authority of Abu Dharr, who said: The Messenger of God (peace and blessings of God be upon him) saw his Lord with his heart, but did not see Him with his sight. It was proven in Sahih Muslim on the authority of Abu Bakr bin Abi Shaybah, on the authority of Ali bin Masahr, on the authority of Abdul Malik bin Abi Sulayman, on the authority of Ata bin Abi Rabah, on the authority of Abu Hurayrah, may God be pleased with him, that he said regarding the Almighty's statement: **And he had certainly seen him on another occasion**, he said that he saw Gabriel, peace be upon him.

Mujahid said about the statement of God, **And he had already seen him on another occasion**, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his original form twice. Qatadah, Ar-Rabi' ibn Anas and others said the same. And the statement of God, may God bless him and grant him peace, **When that which covers the lote-tree covers** has already been mentioned in the hadiths of the Night Journey that it was covered by angels like crows, and the light of the Lord covered it, and colors covered it, I do not know what they are. And Imam

Ahmad said: Malik ibn Mughul told us, Az-Zubayr ibn Adi told us, on the authority of Talhah, on the authority of Marrah, on the authority of Abdullah, who is Ibn Mas'ud, who said: When the Messenger of God, may God bless him and grant him peace, was taken on the Night Journey, he reached the Lote Tree of the Limit, which is in the seventh heaven. Whatever ascends from the earth ends there, and whatever descends from above it ends there, and whatever descends from above it ends there, and he is taken there. **When that which covers the lote-tree covers** he said: A bed of gold. He said: And the Messenger of God, may God bless him and grant him peace, was given three things: He was given the five daily prayers, he was given the last verses of Surat Al-Baqarah, and forgiveness was given to those of his nation who do not associate anything with God for the sins committed. It was narrated exclusively by Muslim. Abu Ja'far al-Razi said, on the authority of al-Rabi', on the authority of Abu al-'Aliyah, on the authority of Abu Hurayrah or someone else - Abu Ja'far was unsure - who said: When the Messenger of God (blessings and peace of God be upon him) was taken on the Night Journey *al-Isra*, he reached the lote-tree. It was said to him: This is the lote-tree, and the light of the Creator covered it, and the angels covered it like crows when they perch on a tree. Then he spoke to him and said: Ask. Ibn Abi Nujayh said, on the authority of Mujahid: **When that which covers the lote-tree covers it** He said: The branches of the lote-tree were pearls, rubies and emeralds. The Prophet (blessings and peace of God be upon him) saw them and saw his Lord with his heart. Ibn Zayd said: It was said: O Messenger of God, what did you see covering that lote-tree? He said: **I saw a moth of gold covering it, and I saw on each of its leaves an angel standing, glorifying God, the Almighty and Majestic.**

And the Almighty's saying: **His sight did not swerve, nor did he transgress.** Ibn Abbas, may God be pleased with him, said: He did not go right or left. **And he did not transgress:** He did not go beyond what he was commanded to do. This is a great characteristic of steadfastness and obedience, for he did nothing but what he was commanded to do, and he did not ask for more than what he was given. How beautiful is what the poet said:

He saw the paradise of refuge and what is above it, and if anyone else had seen what he had seen, he would have been lost.

And the Almighty's saying: **He has certainly seen some of the greatest signs of his Lord** is like His saying: **That We may show you some of Our greatest signs,** meaning those that indicate Our power and greatness. And with these two verses, those of the Sunnis who believed that the vision that night did not occur were proven by saying: **He has certainly seen some of the greatest signs of his Lord.** And if he had seen his Lord, he would have informed about that and told that to the people. And the explanation of that has been presented in Surat Subhan. Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us, on the authority of al-Walid ibn Qays, on the authority of Ishaq ibn Abi al-Kahtalah. Muhammad said, I think it was on the authority of Ibn Mas'ud, that he said: Muhammad did not see Gabriel in his true form except twice: Once,

he asked him to show him himself in his true form, so he showed him his form and the horizon was blocked. The other time, he ascended with him when he ascended with him. And His statement: "And he was at the highest horizon. Then he drew near and came closer. And was at a distance of two bow lengths or nearer. And He revealed to His Servant what He revealed." When Gabriel perceived his Lord, the Almighty, he returned to his true form and prostrated. So His statement: "And he had certainly seen him in another descent. At the Lote Tree of the Utmost Boundary. Near it is the Garden of Refuge. When that which covered the Lote Tree covered him. His sight did not swerve, nor did it transgress. He had certainly seen of the greatest signs of his Lord." He said: The creation of Gabriel, peace be upon him. Ahmad narrated it in this way, but it is strange.

Fath al-Qadir

5- **He was taught by One of Mighty Power.** Powerful is the plural of strength, and the meaning is that he was taught by Gabriel, who is of Mighty Power. This is what most commentators have said, meaning Gabriel. Al-Hasan said: It is God Almighty, but the first is more appropriate and is a case of adding an attribute to the described.

Tafsir al-Baghawi

5. **He was taught by one of great strength,** that is Gabriel, and strength is the plural of power.

Tafsir al-Baidawi

5- **He was taught by a mighty angel** - a mighty angel, Gabriel, peace be upon him, for he is the intercessor in the beginning of miracles. It was narrated that he uprooted the villages of the people of Lot and raised them to the sky, then turned them upside down and shouted a shout at Thamud, so they became prostrate.

Surat al-Najm 53:6
Of great strength, and He rose up

Surat al-Najm 53:6

Of great strength, and He rose up

Tafsir al-Jalalayn

6 - *Once* strength and intensity or a good appearance, i.e. Gabriel, peace be upon him **and he became established** he settled down

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **of a good character and then he rose up**. The people of interpretation differed regarding his saying, **of a good character**. Some of them said: Its meaning is: of good character.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **of a beautiful appearance**. He said: of a beautiful appearance.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **He who is tall and straight** means he has a tall, handsome character.

Others said that it means: powerful.

Who said that?

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: **Of a time, He rose up** means **Of the strength** is Gabriel.

Ibn Hamid told us: Mihran told us on the authority of Sufyan, **Dhu Marra**: He said: He has strength.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **Of a time, then He rose up**: Of a time, he said: Of a time, strength.

Ibn Hamid told us: Hakan told us, on the authority of Abu Jaafar, on the authority of Al-Rabi': **Once he rose and rose** means Gabriel, peace be upon him.

The more correct of the two opinions on this matter is the opinion of the one who said that the health of the body and its freedom from defects and ailments, and if the body is like this in a person, then he is strong. We only said that this is the case because the period is one of bitterness, and what is meant by it is: one with a healthy period. And if the period is healthy, then the person is healthy. From this is the saying of the Prophet, may God bless him and grant him peace, that charity is not permissible for a rich person or one with a healthy period.

Tafsir al-Qurtubi

Fastawa means Gabriel, as we have explained, that is, he rose and ascended to a place in the sky after he taught Muhammad, may God bless him and grant him peace. This was said by Saeed bin Al-Musayyab and Ibn Jubayr. It was also said that *Fastawa* means he stood in the form in which God Almighty created him.

Because he used to come to the Prophet, may God bless him and grant him peace, in the form of a human being, just as he used to come to the prophets, so the Prophet, may God bless him and grant him peace, asked him to show him the self that God created him with, so he showed him himself twice: once on earth and once in heaven. As for on earth, it was in the highest horizon. The Prophet, may God bless him and grant him peace, was in Hira, so Gabriel came out to him from the east, covering the earth to the west. The Prophet, may God bless him and grant him peace, fell unconscious, so he came down to him in the form of a human being, hugged him to his chest, and began to wipe the dust from his face. When the Prophet, may God bless him and grant him peace, regained consciousness, he said: O Gabriel, I did not think that God created anyone in such a form. He said: O Muhammad, I have only spread two of my wings, and I have six hundred wings between the east and the west. He said: This is indeed great. He said: I am only a little compared to what God created. God created Israfil, who has six hundred wings, each one of which is the size of all my wings. Sometimes he becomes small out of fear of God Almighty until he is as small as a person can carry. Meaning the little bird, its evidence is the Almighty's saying: **And he had certainly seen him on the clear horizon**. As for in the sky, it was at the Lote Tree of the Limit, and none of the prophets saw it in that form except Muhammad, may God's prayers and peace be upon him. A third opinion is that the meaning of **then rose straight** is that the Qur'an rose straight in his chest. According to this view, there are two interpretations: One is in the chest of Gabriel when it was revealed to him. The second is in the chest of Muhammad when it was revealed to him. A fourth opinion is that the meaning of **then rose straight** is that he became balanced, meaning Muhammad, may God's prayers and peace be upon him. According to this view, there are two interpretations: One is that he became balanced in his strength, the second in his message. Al-Mawardi mentioned them both.

I said: According to the first opinion, the complete statement would be **of great strength**. According to the second opinion, it would be **of strong strength**. A fifth opinion is that it means **then he ascended**. There are two views on this: one is that Gabriel, peace be upon him, ascended to his place, as we mentioned earlier. The second is that the Prophet, may God bless him and grant him peace, ascended by way of the Night Journey. A sixth opinion is **then he rose** meaning God Almighty, that is, he rose above the Throne, according to al-Hasan, and this has been discussed previously in al-A'raf.

Tafsir Ibn Kathir

God the Almighty says, informing about His servant and Messenger Muhammad, peace and blessings be upon him, that the knowledge he brought to the people was **strong in strength**, that is, Gabriel, peace be upon him, as God the Almighty said: **Indeed, it is the word of an honored Messenger, * Possessor of strength with the Lord of the Throne, firmly established, * Obeyed and trustworthy.** And He said here, **of great stature**, meaning of great strength, as stated by Mujahid, Al-Hasan, and Ibn Zayd. Ibn Abbas said: of good looks. Qatadah said: of tall, handsome character. There is no contradiction between the two statements, as he, peace be upon him, was of good looks and great strength. It was reported in the authentic hadith narrated by Ibn Umar and Abu Hurayrah that the Prophet, peace and blessings be upon him, said: **Charity is not permissible for a rich person or one of good looks.** And God the Almighty's statement: **then he rose up** means Gabriel, peace be upon him, as stated by Al-Hasan, Mujahid, Qatadah, and Al-Rabi' ibn Anas. **And he was at the highest horizon**, that is, Gabriel rose up at the highest horizon, as stated by Ikrimah and others. Ikrimah said: and the highest horizon is from which dawn comes. Mujahid said: it is the place where the sun rises. Qatadah said: It is the one from which the day comes, and Ibn Zayd and others said the same.

Ibn Abi Hatim said: Abu Zur'ah told us, Masraf bin Amr al-Yami Abu al-Qasim told us, Abd al-Rahman bin Muhammad bin Talha bin Masraf told us, my father told me, on the authority of al-Walid - he is Ibn Qais - on the authority of Ishaq bin Abi al-Kahtalah - I think he mentioned it on the authority of Abdullah bin Mas'ud - that the Messenger of God, may God bless him and grant him peace, did not see Gabriel in his true form except twice: As for the first time, he asked him to see him in his true form, so the horizon was blocked. And as for the second, he was with him where he ascended, so that is his saying: **And he is on the highest horizon.** Ibn Jarir said here a saying that I have not seen from anyone else, nor did he narrate it from anyone. The gist of it is that he went to the meaning that he and Muhammad, may God bless him and grant him peace, were leveled, that is, they were both leveled on the highest horizon, and that was on the night of the Isra'. This is what he said, and no one agreed with him on that. Then he began to explain what he said from the Arabic perspective, so he said: It is like his saying: **When we and our fathers were dust**, so he connected with fathers to the one referred to in *we* without making *we* clear. So is his saying that he was leveled and he. Al-Farra' mentioned on the authority of some Arabs that he recited to him:

Have you not seen that the spring hardens and becomes uneven? And the castor oil that is split

This is what he said from the Arabic perspective, but the meaning does not support it, because this vision of Gabriel did not take place on the night of the Isra', but rather before it, and the Messenger of God, may God bless him and grant him peace, was on earth, so Gabriel, peace be upon him, descended to him and approached him while he was in the form in which God created him, with six hundred wings. Then he saw him

after that another descent at the Lote Tree of the Limit, meaning the night of the Isra'. This first vision was in the beginning of the mission after Gabriel, peace be upon him, came to him the first time, and God revealed to him the beginning of Surat Al-Iqra'. Then the revelation stopped for a period during which the Prophet, may God bless him and grant him peace, went repeatedly to throw himself down from the tops of mountains. Whenever he was about to do that, Gabriel called out to him from the air, **O Muhammad, you are truly the Messenger of God and I am Gabriel.** This calmed him down and made him happy. Whenever the matter took longer, he returned to the same state until Gabriel and the Messenger of God, may God bless him and grant him peace, appeared to him in Al-Abtah in the form in which God created him, with six hundred wings and the greatness of his creation filling the horizon. He approached him and revealed to him from God Almighty what He had commanded him to do. At that point, he knew the greatness of the angel who had come to him with the message and the majesty of his status and the loftiness of his position with his Creator who had sent him to him.

As for the hadith narrated by Al-Hafiz Abu Bakr Al-Bazzar in his Musnad, where he said: Salamah bin Shabib narrated to us, Saeed bin Mansour narrated to us, Al-Harith bin Ubaid narrated to us, on the authority of Abu Imran Al-Joni, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "While I was sitting, Gabriel, peace be upon him, came and poked me between my shoulders. I went to a tree in which were the nests of birds. He sat in one of them, and I sat in the other. It rose and ascended until it filled the two horizons, and I turned my eyes. If I wanted to touch the sky, I could. Gabriel turned to me as if he were sitting down, and I recognized the superiority of his knowledge of God over me. A door of the heavens was opened for me, and I saw the greatest light, and beside the veil was the fluttering of pearls and rubies. And what God willed to be revealed was revealed to me." Then Al-Bazzar said: It is not narrated by anyone except Al-Harith bin Ubaid, and he was a famous man from the people of Basra.

I said Al-Harith ibn Ubayd, this is Abu Qudamah Al-Ayadi. Muslim included him in his Sahih, except that Ibn Ma'in weakened him and said: He is nothing. Imam Ahmad said: His hadith is confused. Abu Hatim Al-Razi said: His hadith should be written down but not used as evidence. Ibn Hayyan said: He made many mistakes, so it is not permissible to use it as evidence if he is the only one who narrated it. This hadith is one of the strangest of his narrations, for it contains something strange and odd in its wording and a strange context. Perhaps it is a dream, and God knows best. Imam Ahmad said: Hajjaj told us, Sharik told us, on the authority of Asim, on the authority of Abu Wa'il, on the authority of Abdullah, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell pearls, rubies, and gems, of which only God knows. Ahmad is the only one who narrated it. Ahmad said: Yahya bin Adam told us, Abu Bakr bin Ayyash told us, on the authority of Idris bin Munabbih, on the authority of Wahb bin Munabbih, on the

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authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, asked Gabriel to see him in his real form. He said: Call upon your Lord. So he called upon his Lord, the Almighty and Majestic, and a blackness appeared to him from the east, and it began to rise and spread. When the Prophet, may God bless him and grant him peace, saw it, he was stunned. So he came to him, revived him, and wiped the spittle from his cheek. Ahmad is the only one to report this.

Ibn Asakir narrated it in the biography of Utbah ibn Abi Lahab, on the authority of Muhammad ibn Ishaq, on the authority of Uthman ibn Urwah ibn al-Zubayr, on the authority of his father, on the authority of Hubbar ibn al-Aswad, who said: Abu Lahab and his son Utbah had prepared for the Levant, so I prepared with them. His son Utbah said: By God, I will go to Muhammad and seek refuge with him in his Lord, glory be to Him, the Most High. So he set out until he came to the Prophet, may God bless him and grant him peace, and said: O Muhammad, he disbelieves in the One who drew near, so he came close and was two bow lengths away or nearer. So the Prophet, may God bless him and grant him peace, said: O God, unleash upon him one of Your dogs. Then he turned away from him and returned to his father and said: O my son, what did you say to him? So he mentioned to him what he had said, and he said: What did he say to you? He said: He said: **O God, unleash one of Your dogs against him.** He said: **O my son, by God, his prayer is not safe for you.** So we went until we reached Al-Sharaat, which was a lion colony. We went down to the monastery of a monk, and the monk said: **O Arabs, what brought you to this land? Lions roam freely in it as sheep roam.** Abu Lahab said to us: "You know my old age and my rights, and this man has invoked a curse against my son, and by God, I do not trust it against him. Gather your belongings to this monastery and spread out a bed for my son on it, then spread out a bed around it." So we did, and the lion came and smelled our faces. When he did not find what he wanted, he seized it and leaped up and found himself on top of the belongings. He smelled his face, then defeated him and tore his head off. Abu Lahab said: **I know that he will not escape the prayer of Muhammad.**

God the Almighty says: {Then he was two bow lengths away or even nearer} meaning, Gabriel drew near to Muhammad when he descended to him on earth until there was between him and Muhammad (peace and blessings of God be upon him) the distance of two bow lengths, i.e., the same as if they were stretched out. This was stated by Mujahid and Qatadah. It was also said that what is meant by this is the distance between the bowstring and its middle. God the Almighty says: {or even nearer}, as we have already mentioned, that this form is used in language to confirm what is being reported and to negate what is greater than it, as in His statement: {Then your hearts hardened after that, so they are like stones or even harder} meaning, they are not softer than stones, rather they are like them or even harder and harder. Similarly, His statement: {They fear men as they fear God or even more}, and His statement: {And We sent him to a hundred thousand or more} meaning, they are not less than them, rather they are truly a hundred thousand or more.

This is a confirmation of what was reported, without doubt or hesitation, as this is impossible. And so it is here, this verse, **So he was two bow lengths away or even nearer.** And what we said, that this approaching, close one who came between him and Muhammad, may God's prayers and peace be upon him, was none other than Gabriel, peace be upon him, and it is the saying of the Mother of the Believers, Aisha, Ibn Masoud, Abu Dharr, and Abu Hurairah, as we will cite their hadiths soon, God willing.

Muslim narrated in his Sahih on the authority of Ibn Abbas that he said: Muhammad saw his Lord twice in his heart, and he made this one of them. And it came in the hadith of Sharik bin Abi Namir on the authority of Anas in the hadith of the Isra': Then the Compeller, the Lord of Majesty, drew near and descended. For this reason, many people have spoken about the text of this narration and mentioned strange things in it. If it is authentic, then it is attributed to another time and another story, not that it is an explanation of this verse, for this was while the Messenger of God, may God bless him and grant him peace, was on earth, not on the night of the Isra'. For this reason he said after it: **And indeed, he saw him another time * At the Lote Tree of the Limit.** So this is the night of the Isra', and the first was on earth.

Ibn Jarir said: Muhammad bin Abdul Malik bin Abi Al-Shawarib told us, Abdul Wahid bin Ziyad told us, Sulayman Al-Shaibani told us, Zur bin Hubaish told us: Abdullah bin Masoud said regarding this verse, **Then he was two bow lengths away or nearer**, he said: The Messenger of God, may God bless him and grant him peace, said: **I saw Gabriel with six hundred wings.**

Ibn Wahb said: Ibn Lahi'ah told us, on the authority of Abu Al-Aswad, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, who said: The first thing that happened to the Messenger of God, may God bless him and grant him peace, was that he saw Gabriel in his sleep in Ajyad. Then he went out to relieve himself, and Gabriel cried out to him: O Muhammad, O Muhammad! So the Messenger of God looked right and left, but did not see anyone, for three days. Then he raised his eyes and saw that he was the second of his two feet, one with the other, on the horizon of the sky, and he said: O Muhammad, Gabriel is calming him. So the Prophet (peace and blessings of God be upon him) fled until he entered among the people, and he looked but did not see anything. Then he went out from the people and looked and saw him. Then he entered among the people and did not see anything. Then he went out and looked and saw him. This is the saying of God, the Almighty: "And by the star when it goes down. * Your companion has neither strayed nor erred. * Nor does he speak from [his own] inclination. * It is not but a revelation revealed. * One strong in strength taught him. * Possessor of wisdom. So he rose * And he was on the highest horizon. * Then he drew near and descended" meaning Gabriel to Muhammad, peace and blessings of God be upon them both. **And was at a distance of two bow lengths or nearer.** They say: A bow length is half a finger. Some of them said: Two cubits were between them. Ibn Jarir and Ibn Abi Hatim narrated it from the hadith

of Ibn Wahb with it. And in the hadith of Az-Zuhri from Abu Salamah from Jabir, there is evidence for this. Al-Bukhari narrated from Talq ibn Ghannam from Zaidah from Ash-Shaibani, who said: I asked Zura about the statement: "And was at a distance of two bow lengths or nearer." * Then He revealed to His Servant what He revealed." He said: Abdullah told us that Muhammad (peace and blessings of God be upon him) saw Gabriel and he had six hundred wings.

Ibn Jarir said: Ibn Buzay' al-Baghdadi told me, Ishaq ibn Mansur told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Abd al-Rahman ibn Yazid, on the authority of Abdullah, **The heart did not lie about what it saw**, he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel wearing a fluttering garment that filled the space between the heavens and the earth. Based on what we have mentioned, his statement, **Then He revealed to His servant what He revealed**, means: So Gabriel revealed to the servant of God, Muhammad, what He revealed, or: So God revealed to His servant Muhammad what He revealed through Gabriel. Both meanings are correct. It was reported on the authority of Sa'id ibn Jubayr, regarding his statement, **Then He revealed to His servant what He revealed**, that he said: God revealed to him, **Did He not find you an orphan?** "And We have raised high your fame." Another one said: God revealed to him that Paradise is forbidden to the prophets until you enter it, and to the nations until your nation enters it.

God the Almighty said: "The heart did not deny what it saw. Then do you dispute with Him about what he sees?" Muslim said: Abu Saeed Al-Ashj narrated to us, Wakee' narrated to us, Al-A'mash narrated to us, from Ziyad bin Husayn, from Abu Al-Aaliyah, from Ibn Abbas: **The heart did not deny what it saw**. "And he had certainly seen Him on another occasion." He said: He saw Him with his heart twice. Samak narrated it in the same way on the authority of Ikrimah on the authority of Ibn Abbas, similarly. Abu Salih, Al-Suddi and others said: He saw Him with his heart twice. Ibn Mas'ud and others disagreed with him. In a narration on his authority, he stated that he saw Him in general terms, but it is interpreted as being restricted to the heart. Whoever narrated it on the basis of sight has made a strange statement, because nothing authenticated about that from the Companions **may God be pleased with them**. Al-Baghawi said in his commentary: A group said that he saw Him with his eye, and this is the opinion of Anas, Al-Hasan and Ikrimah, but there is some doubt about it, and God knows best.

Al-Tirmidhi said: Muhammad ibn Amr ibn al-Munhal ibn Safwan told us, Yahya ibn Kathir al-Anbari told us, on the authority of Salamah ibn Ja'far, on the authority of al-Hakam ibn Abaan, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Muhammad saw his Lord. I said: Didn't God say: **No vision can grasp Him, but He grasps all vision**. He said: Woe to you, that is when He manifests Himself with His light, which is His light, and he saw his Lord twice. Then he said: Good and strange. He also said: Ibn Abi Omar told us, Sufyan told us, on the authority of Mujalid, on the authority of Al-Sha'bi, who said: Ibn Abbas met Ka'b at Arafat and asked him about something, so he glorified

God until the mountains responded to him. Ibn Abbas said: We are the sons of Hashim. Ka'b said: God divided His vision and speech between Muhammad and Moses. He spoke to Moses twice and Muhammad saw Him twice. Masruq said: I entered upon Aisha and said: Did Muhammad see his Lord? She said: You have said something that made my hair stand on end. I said: Wait a minute. Then I recited: **He has certainly seen of the greatest signs of his Lord**. She said: Where is he taking you? It is Gabriel. Whoever told you that Muhammad saw his Lord or concealed something that he was commanded to do or knew the five about which God the Most High said: **Indeed, God has knowledge of the Hour and sends down the rain**. He has greatly slandered God. But he did see Gabriel. He only saw him in his true form twice: once at the Lote Tree of the Limit, and once in Ajjad, and he had six hundred wings that filled the horizon.

Al-Nasa'i said: Ishaq bin Ibrahim told us, Muadh bin Hisham told us, my father told me, on the authority of Qatadah, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Are you surprised that friendship was for Abraham, speech was for Moses, and vision was for Muhammad, peace be upon them? In Sahih Muslim, on the authority of Abu Dharr, who said: I asked the Messenger of God, peace and blessings be upon him and his family: Have you seen your Lord? He said: **Light, how can I see Him?** In another narration: **I saw a light**. Ibn Abi Hatim said: Abu Sa'id al-Ashj told us, on the authority of Abu Khalid, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, who said: They said: O Messenger of God, have you seen your Lord? He said: **I saw Him with my heart twice**. Then he recited: **The heart did not lie about what it saw**. Ibn Jarir narrated it on the authority of Ibn Hamid, on the authority of Mihran, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, on the authority of some of the companions of the Prophet, peace and blessings be upon him, who said: We said: O Messenger of God, have you seen your Lord? He said: **I did not see Him with my eyes, but I saw Him with my heart twice**. Then he recited: **Then He drew near and came closer**.

Then Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Muhammad bin Abdullah Al-Ansari told us, Ibad bin Mansour told me: I asked Ikrimah about His statement: **The heart did not lie about what it saw**. Ikrimah said: Do you want me to tell you that I saw Him? I said: Yes. He said: He saw Him, then he saw Him. He said: So I asked Al-Hasan about it, and he said: He saw His glory, His greatness, and His cloak. My father told us, Muhammad bin Mujahid told us, Abu Amir Al-Aqdi told us, Abu Khaldah told us on the authority of Abu Al-Aliyah, who said: The Messenger of God, may God bless him and grant him peace, was asked: Have you seen your Lord? He said: **I saw a river and I saw behind the river a veil, and I saw behind the veil a light other than which I had never seen**. This is very strange. As for the hadith narrated by Imam Ahmad: Aswad ibn Amir told us, Hammad ibn Salamah told us, on the authority of Qatadah, 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: **I saw my Lord, the Mighty and Sublime**,

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then it is a hadith whose chain of transmission meets the criteria of authenticity, but it is an abbreviated version of the hadith of a dream, as Imam Ahmad also narrated: Abd al-Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "My Lord came to me last night in the most beautiful form - I think he meant in a dream - and said: O Muhammad, do you know what the highest assembly disputes about? I said: No. Then He placed His hand between my shoulders until I felt its coolness between my breasts - or he said my throat - and I knew what was in the heavens and what was on the earth. Then He said: O Muhammad, do you know what the highest assembly disputes about? I said: Yes, they dispute about..." Expiations and degrees. He said: What are the expiations? He said: I said: Staying in the mosques after the prayers, walking to the congregational prayers, and performing ablution thoroughly even in difficult situations. Whoever does that will live well and die well, and he will be free from his sins as on the day his mother bore him. And he said: Say, O Muhammad, when you pray: O God, I ask You to do good deeds, abandon evil deeds, and love the poor. And if You intend a trial for Your servants, take me to You without being tested. He said: And the degrees are giving food, spreading peace, and praying at night while people are asleep. Something similar was mentioned at the end of Surah Sad from Muadh.

Ibn Jarir narrated it from another chain of transmission on the authority of Ibn Abbas, and it contains another context and a strange addition. He said: Ahmad ibn Isa al-Tamimi told me, Sulayman ibn Umar ibn Sayyar told me, my father told me on the authority of Sa'id ibn Zurbī on the authority of Umar ibn Sulayman, on the authority of Ata' on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, said: "I saw my Lord in the most beautiful form, and He said to me: 'O Muhammad, do you know what the highest assembly disputes about?' I said: 'No, O Lord.' So He placed His hand between my shoulders, and I felt its coolness between my breasts, and I knew what was in the heavens and the earth, and I said: 'O Lord, regarding the degrees and expiations, and moving the feet to the congregations, and waiting for the prayer after the prayer.' I said: 'O Lord, You took Abraham as a friend and spoke to Moses directly, and You did this and that.' He said: 'Did I not expand your breast for you? Did I not remove your burden from you? Did I not do to you? Did I not do to you?' He said: 'Then He confided in me things that I was not permitted to relate to you.' He said: 'This is what He said in His Book: "Then He approached and came closer, and was two bow lengths or nearer, and revealed to His Servant what He revealed." What..." The heart lied about what it saw. **So He placed the light of my sight in my heart, so I looked at Him with my heart.** Its chain of transmission is weak. Al-Hafiz Ibn Asakir mentioned with his chain of transmission back to Hubbar ibn al-Aswad **may God be pleased with him** that when Utbah ibn Abi Lahab went out to trade with the people of Ash-Sham, he said to the people of Makkah, **Know that I am an unbeliever in the One who**

drew near and hung down. When his words reached the Messenger of God (blessings and peace of God be upon him), he said, **God has set upon him one of His dogs.** Hubbar said, "So I was with them and we camped in a land with many lions. I saw a lion come and sniff the heads of the people one by one until it stepped over to Utbah and cut off his head from among them." Ibn Ishaq and others mentioned in the Seerah that this happened in the land of Az-Zarqa', and it was said in As-Sarat, and that he went against them that night, and that they made him stay among them and slept around him, then the lion came and began to roar, then stepped over to them and crushed his head. May God curse it.

And the Almighty said: **And he had already seen him in another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge.** This is the second time that the Messenger of God, may God bless him and grant him peace, saw Gabriel in the form in which God created him, and it was on the Night of the Isra'. We have already presented the hadiths related about the Isra' with their chains of transmission and wordings at the beginning of Surat Subhan, so there is no need to repeat them here. It was mentioned that Ibn Abbas, may God be pleased with him, used to confirm the vision on the night of the Isra' and he used this verse as evidence, and a group of the early and later generations followed him. However, groups of the Companions, may God be pleased with them, the Followers, and others disagreed with him. Imam Ahmad said: Hasan ibn Musa told us, Hammad ibn Salamah told us, on the authority of Asim ibn Bahdalah, Anzar ibn Hubaish, on the authority of Ibn Mas'ud, regarding this verse, **And he had seen him on another occasion, * at the Lote Tree of the Limit,** he said: The Messenger of God, may God bless him and grant him peace, said, **I saw Gabriel, and he had six hundred wings, from which were scattered feathers of pearls and rubies.** This is a good, strong chain of transmission. Ahmad also said: Yahya ibn Adam told us, Sharik told us, on the authority of Jami' ibn Abi Rashid, on the authority of Abi Wa'il, on the authority of Abdullah, who said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell..." The exaggerations of the pearls and rubies, God knows best. Its chain of transmission is also good.

Imam Ahmad also said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, he said, I heard Shaiq ibn Salamah say: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: **I saw Gabriel on the Lote Tree of the Limit and he had six hundred wings.** I asked Asim about wings and he refused to tell me. He said, **So some of his companions told me that a wing is the distance between the east and the west.** This is also a good chain of transmission. Ahmad said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, Shaiq ibn Salamah told me: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: "Gabriel (peace be upon him) came to me in a green garment with pearls hanging from it." Its chain of transmission is also good.

Imam Ahmad said: Yahya told us on the authority of Ismail, Aamir told us: Masruq came to Aisha and said: O Mother of the Believers, did Muhammad (peace and blessings be upon him) see his Lord, the Almighty and Majestic? She said: Glory be to God, my hair stood on end when you said this. Where are you from three things, whoever told you about them has lied: Whoever told you that Muhammad saw his Lord has lied. Then you read: **No vision can grasp Him, but He grasps all vision.** "It is not for a human being that God should speak to him except by revelation or from behind a veil." Whoever told you that He knows what will happen tomorrow has lied. Then you read: "Indeed, God has knowledge of the Hour. He sends down the rain and knows what is in the wombs." Whoever told you that Muhammad concealed things has lied. Then you read: **O Messenger, announce that which has been revealed to you from your Lord.** But he saw Gabriel in his true form twice.

Imam Ahmad also said: Muhammad bin Abi Uday narrated to us, on the authority of Dawud, on the authority of Al-Sha'bi, on the authority of Masruq, who said: I was with Aisha and I said: Doesn't God say: **And he certainly saw him on the clear horizon and And he certainly saw him on another occasion.** She said: I am the first of this nation to ask the Messenger of God, may God bless him and grant him peace, about it, and he said: **That was Gabriel.** He did not see him in the form in which he was created except twice. He saw him descending from the heaven to the earth, his great creation filling the space between the heaven and the earth. They included it in the two Sahihs from the hadith of Al-Sha'bi with it.

Narrated by Abu Dharr Imam Ahmad said: Affan told us, Hammam told us, Qatadah told us, on the authority of Abdullah bin Shaqiq, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **And what would you have asked him?** He said, **I would have asked him, 'Did he see his Lord?'** He said, **I did ask him, 'I saw Him as light, how could I see Him?'** This is how it appears in the narration of Imam Ahmad. Muslim narrated it through two chains of transmission with two wordings. He said: Abu Bakr bin Abi Shaybah told us, Waki' told us, on the authority of Yazid bin Ibrahim, on the authority of Qatadah, on the authority of Abdullah bin Shaqiq, on the authority of Abu Dharr, who said: I asked the Messenger of God (peace and blessings be upon him), **Did you see your Lord?** He said, **Light, how could I see Him.** And he said: Muhammad bin Bashir told us, Muadh bin Hisham told us, my father told us, on the authority of Qatadah, on the authority of Abdullah bin Shaqiq, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **What would you ask him about?** He said, **I would have asked him, 'Did you see your Lord?'** Abu Dharr said: I asked him and he said, **I saw a light.** Al-Khalal mentioned in his book, *l'al*, that Imam Ahmad was asked about this hadith and he said, **I have always disapproved of it and I do not know what its reason is.**

Ibn Abi Hatim said: My father told us, Amr ibn Awn al-Wasiti told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority

of Ibrahim, on the authority of his father, on the authority of Abu Dharr, who said: He saw Him with his heart, but did not see Him with his eyes. Ibn Khuzaymah tried to claim that there was an interruption in the chain of transmission between Abdullah bin Shaqiq and Abu Dharr. As for Ibn al-Jawzi, he interpreted it as meaning that Abu Dharr might have asked the Messenger of God (peace and blessings of God be upon him) before the Isra' and he answered him as he did. If he had asked him after the Isra', he would have answered him positively. This is very weak, because Aisha, the Mother of the Believers **may God be pleased with her**, asked about that after the Isra' and it was not proven that she had seen Him. Whoever says that he addressed her according to her level of intellect or tried to prove her wrong in what she believed, like Ibn Khuzaymah in the Book of Tawhid, then he is the one who is mistaken, and God knows best. An-Nasa'i said: Ya'qub ibn Ibrahim told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority of Yazid ibn Sharik, on the authority of Abu Dharr, who said: The Messenger of God (peace and blessings of God be upon him) saw his Lord with his heart, but did not see Him with his sight. It was proven in Sahih Muslim on the authority of Abu Bakr bin Abi Shaybah, on the authority of Ali bin Masahr, on the authority of Abdul Malik bin Abi Sulayman, on the authority of Ata bin Abi Rabah, on the authority of Abu Hurayrah, may God be pleased with him, that he said regarding the Almighty's statement: **And he had certainly seen him on another occasion**, he said that he saw Gabriel, peace be upon him.

Mujahid said about the statement of God, **And he had already seen him on another occasion**, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his original form twice. Qatadah, Ar-Rabi' ibn Anas and others said the same. And the statement of God, may God bless him and grant him peace, **When that which covers the lote-tree covers** has already been mentioned in the hadiths of the Night Journey that it was covered by angels like crows, and the light of the Lord covered it, and colors covered it, I do not know what they are. And Imam Ahmad said: Malik ibn Mughul told us, Az-Zubayr ibn Adi told us, on the authority of Talhah, on the authority of Marrah, on the authority of Abdullah, who is Ibn Mas'ud, who said: When the Messenger of God, may God bless him and grant him peace, was taken on the Night Journey, he reached the Lote Tree of the Limit, which is in the seventh heaven. Whatever ascends from the earth ends there, and whatever descends from above it ends there, and whatever descends from above it ends there, and he is taken there. **When that which covers the lote-tree covers** he said: A bed of gold. He said: And the Messenger of God, may God bless him and grant him peace, was given three things: He was given the five daily prayers, he was given the last verses of Surat Al-Baqarah, and forgiveness was given to those of his nation who do not associate anything with God for the sins committed. It was narrated exclusively by Muslim. Abu Ja'far al-Razi said, on the authority of al-Rabi', on the authority of Abu al-'Aliyah, on the authority of Abu Hurayrah or someone else - Abu Ja'far was unsure - who said: When the Messenger of God (blessings and peace of

Surat al-Najm 53:6

Of great strength, and He rose up

God be upon him) was taken on the Night Journey *al-Isra*, he reached the lote-tree. It was said to him: This is the lote-tree, and the light of the Creator covered it, and the angels covered it like crows when they perch on a tree. Then he spoke to him and said: Ask. Ibn Abi Nujayh said, on the authority of Mujahid: **When that which covers the lote-tree covers it** He said: The branches of the lote-tree were pearls, rubies and emeralds. The Prophet (blessings and peace of God be upon him) saw them and saw his Lord with his heart. Ibn Zayd said: It was said: O Messenger of God, what did you see covering that lote-tree? He said: **I saw a moth of gold covering it, and I saw on each of its leaves an angel standing, glorifying God, the Almighty and Majestic.**

And the Almighty's saying: **His sight did not swerve, nor did he transgress.** Ibn Abbas, may God be pleased with him, said: He did not go right or left. **And he did not transgress:** He did not go beyond what he was commanded to do. This is a great characteristic of steadfastness and obedience, for he did nothing but what he was commanded to do, and he did not ask for more than what he was given. How beautiful is what the poet said:

He saw the paradise of refuge and what is above it, and if anyone else had seen what he had seen, he would have been lost.

And the Almighty's saying: **He has certainly seen some of the greatest signs of his Lord** is like His saying: **That We may show you some of Our greatest signs,** meaning those that indicate Our power and greatness. And with these two verses, those of the Sunnis who believed that the vision that night did not occur were proven by saying: **He has certainly seen some of the greatest signs of his Lord.** And if he had seen his Lord, he would have informed about that and told that to the people. And the explanation of that has been presented in Surat Subhan. Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us, on the authority of al-Walid ibn Qays, on the authority of Ishaq ibn Abi al-Kahtalah. Muhammad said, I think it was on the authority of Ibn Mas'ud, that he said: Muhammad did not see Gabriel in his true form except twice: Once, he asked him to show him himself in his true form, so he showed him his form and the horizon was blocked. The other time, he ascended with him when he ascended with him. And His statement: "And he was at the highest horizon. Then he drew near and came closer. And was at a distance of two bow lengths or nearer. And He revealed to His Servant what He revealed." When Gabriel perceived his Lord, the Almighty, he returned to his true form and prostrated. So His statement: "And he had certainly seen him in another descent. At the Lote Tree of the Utmost Boundary. Near it is the Garden of Refuge. When that which covered the Lote Tree covered him. His sight did not swerve, nor did it transgress. He had certainly seen of the greatest signs of his Lord." He said: The creation of Gabriel, peace be upon him. Ahmad narrated it in this way, but it is strange.

Fath al-Qadir

6- **Of a lifetime and established** Al-Mara: strength and intensity in creation, and it was said that he has a healthy body and is free from diseases, and from this is the saying of the Prophet, may God bless him and grant him peace: **Charity is not permissible for the rich, nor for the one of a healthy lifetime.** And it was said that he has a sound mind and a firm opinion. Qatib said: The Arabs say for everyone who is of sound mind and sound opinion, **Of a lifetime**, and from this is the saying of the poet:

Before I met you, I had a balance for every opponent.

The interpretation of the word *time* is more appropriate, because strength and intensity are indicated by His statement: **strong in strength.** Al-Jawhari said: Time is one of the four natures, and time is strength and intensity of the mind, and the *fā* in His statement: **He rose up** is to connect with His knowledge, meaning Gabriel: that is, He rose and returned to his place in the sky after he had taught Muhammad, may God bless him and grant him peace. This was said by Saeed bin Al-Musayyab and Saeed bin Jubayr. It was said that the meaning of **He rose up** is that he stood in the form in which God created him, because he used to come to the Prophet, may God bless him and grant him peace, in the form of a human. It was also said that the meaning is that the Qur'an rose up in his chest, may God bless him and grant him peace. Al-Hasan said: **He rose up** means God Almighty on the Throne.

Tafsir al-Baghawi

6. **Of great strength and power in his creation,** meaning Gabriel. Ibn Abbas said: **Of great strength** means: of good appearance. Muqatil said: of tall, good character. **And He rose up**, meaning Gabriel.

Tafsir al-Baidawi

6- *Once* is wise in his mind and opinion. **He rose** so he was upright in his true image in which God Almighty created him. It was said that none of the prophets saw him in his image except Muhammad, peace and blessings be upon him, twice, once in heaven and once on earth. And it was said that he rose with his strength over the matter that was made for him.

Surat al-Najm 53:7

And it is on the highest horizon

Tafsir al-Jalalayn

7 - **And he was at the highest horizon** the horizon of the sun, that is, when it rises in the form in which he was created. The Prophet, may God bless him and grant him peace, saw him, and he was in Hira', filling the horizon to the west, so he fell unconscious. He had asked him to show him himself in the form in which he was created, so he made an appointment with him in Hira', and Gabriel descended in the form of a human being.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **So He rose * while He was on the highest horizon**, meaning: So this mighty and strong one rose and your companion Muhammad rose on the highest horizon. This was when the Messenger of God, may God bless him and grant him peace, was taken on a night journey, along with Gabriel, peace be upon them, at the highest point of the sunrise, which is the highest horizon. And He connected with His statement, **And He**, what is in His statement, **So He rose** from the mention of Muhammad, may God bless him and grant him peace. And most of the speech of the Arabs, when they want to connect in a situation like this, is to show the allusion to the thing being connected to, so they say, **He and so-and-so rose**, and they rarely say, **He and so-and-so rose**. Al-Farra' mentioned on the authority of some of the Arabs that he recited to him:

Have you not seen that the spring hardens and becomes uneven? And the castor oil that is split

The response of the castor oil to what is in the spring is equal to the mention of the spring and from it the saying of God **If we were dust and our fathers Al-Ra'd 5** so he connected the fathers to the one referred to in **we were** without revealing *we* so likewise his saying **and he rose up** and it has been said: that the one who rose up is Gabriel, so if that is the case then there is no difficulty in that because his saying **and he** is from the mention of the name of Gabriel and it is as if the one who said that directed the meaning of his saying **and he rose up**: that is, he rose up and straightened.

Who said that?

Ibn Hamid told us, he said: Hakam told us, on the authority of Abu Jaafar, on the authority of Al-Rabi': **Once he rose and rose** means Gabriel, peace be upon him.

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 it is at the highest horizon**.

The horizon is that from which the day comes.

Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan, regarding his statement, **And He is on the highest horizon**, he said: On the highest horizon of the East between them.

Ibn Hamid told us: Hakam told us on the authority of Abu Jaafar on the authority of Al-Rabi': **And he is at the highest horizon**, meaning Gabriel.

He said: Mihran told us on the authority of Abu Jaafar on the authority of Al-Rabi': **And he is in the highest horizon**. He said: The highest heaven, meaning Gabriel, peace be upon him.

Tafsir al-Qurtubi

The Almighty's saying **And He is on the highest horizon** is a phrase in the accusative case, and the meaning is **So He rose high up** i.e. Gabriel rose high up in his image and the Prophet (peace and blessings of God be upon him) had not seen him in that image before that until he asked him about it as we mentioned. The horizon is the side of the sky and its plural is horizons. Qatada said it is the place from which the sun comes. Sufyan said the same, it is the place from which the sun rises. Something similar was said by Mujahid. It is said **a horizon** and **a horizon** like *asr* and *asr* and it has been mentioned in **Ha Meem As-Sajdah** and the horse **a horizon** with the dammah means wonderful and so is the female. The poet said:

My legs are my lap, my tail is my tail, and my complaint is my horizon is my chestnut

It was said that he (the Prophet, may God bless him and grant him peace) was **on the highest horizon**, meaning on the Night of the Isra'. This is weak because it is said that he and so-and-so were established, but it is not said that he and so-and-so were established except in poetic necessity. The correct view is that Gabriel, peace be upon him, and Gabriel were established on the highest horizon in his original form, because he would appear to the Prophet, may God bless him and grant him peace, when he came down with revelation in the form of a man. The Prophet, may God bless him and grant him peace, loved to see him in his true form, so he was established on the horizon of the East and filled the horizon.

Tafsir Ibn Kathir

God the Almighty says, informing about His servant and Messenger Muhammad, peace and blessings be upon him, that the knowledge he brought to the people was **strong in strength**, that is, Gabriel, peace be upon him, as God the Almighty said: **Indeed, it is the word of an honored Messenger, * Possessor of strength with the Lord of the Throne, firmly established, * Obeyed and trustworthy**. And He said here, **of great stature**, meaning of great strength, as stated by Mujahid, Al-Hasan, and Ibn Zayd. Ibn Abbas said: of good looks.

Surat The star: 7

And it is on the highest horizon

Qatadah said: of tall, handsome character. There is no contradiction between the two statements, as he, peace be upon him, was of good looks and great strength. It was reported in the authentic hadith narrated by Ibn Umar and Abu Hurayrah that the Prophet, peace and blessings be upon him, said:

Charity is not permissible for a rich person or one of good looks. And God the Almighty's statement: **then he rose up** means Gabriel, peace be upon him, as stated by Al-Hasan, Mujahid, Qatadah, and Al-Rabi' ibn Anas. **And he was at the highest horizon**, that is, Gabriel rose up at the highest horizon, as stated by Ikrimah and others. Ikrimah said: and the highest horizon is from which dawn comes. Mujahid said: it is the place where the sun rises. Qatadah said: It is the one from which the day comes, and Ibn Zayd and others said the same.

Ibn Abi Hatim said: Abu Zur'ah told us, Masraf bin Amr al-Yami Abu al-Qasim told us, Abd al-Rahman bin Muhammad bin Talha bin Masraf told us, my father told me, on the authority of al-Walid - he is Ibn Qais - on the authority of Ishaq bin Abi al-Kahtalah - I think he mentioned it on the authority of Abdullah bin Mas'ud - that the Messenger of God, may God bless him and grant him peace, did not see Gabriel in his true form except twice: As for the first time, he asked him to see him in his true form, so the horizon was blocked. And as for the second, he was with him where he ascended, so that is his saying: **And he is on the highest horizon.** Ibn Jarir said here a saying that I have not seen from anyone else, nor did he narrate it from anyone. The gist of it is that he went to the meaning that he and Muhammad, may God bless him and grant him peace, were leveled, that is, they were both leveled on the highest horizon, and that was on the night of the Isra'. This is what he said, and no one agreed with him on that. Then he began to explain what he said from the Arabic perspective, so he said: It is like his saying: **When we and our fathers were dust**, so he connected with fathers to the one referred to in *we* without making *we* clear. So is his saying that he was leveled and he. Al-Farra' mentioned on the authority of some Arabs that he recited to him:

Have you not seen that the spring hardens and becomes uneven? And the castor oil that is split

This is what he said from the Arabic perspective, but the meaning does not support it, because this vision of Gabriel did not take place on the night of the Isra', but rather before it, and the Messenger of God, may God bless him and grant him peace, was on earth, so Gabriel, peace be upon him, descended to him and approached him while he was in the form in which God created him, with six hundred wings. Then he saw him after that another descent at the Lote Tree of the Limit, meaning the night of the Isra'. This first vision was in the beginning of the mission after Gabriel, peace be upon him, came to him the first time, and God revealed to him the beginning of Surat Al-Iqra'. Then the revelation stopped for a period during which the Prophet, may God bless him and grant him peace, went repeatedly to throw himself down from the tops of mountains. Whenever he was about to do that, Gabriel called out to him from the air, **O Muhammad, you are**

truly the Messenger of God and I am Gabriel. This calmed him down and made him happy. Whenever the matter took longer, he returned to the same state until Gabriel and the Messenger of God, may God bless him and grant him peace, appeared to him in Al-Abtah in the form in which God created him, with six hundred wings and the greatness of his creation filling the horizon. He approached him and revealed to him from God Almighty what He had commanded him to do. At that point, he knew the greatness of the angel who had come to him with the message and the majesty of his status and the loftiness of his position with his Creator who had sent him to him.

As for the hadith narrated by Al-Hafiz Abu Bakr Al-Bazzar in his Musnad, where he said: Salamah bin Shabib narrated to us, Saeed bin Mansour narrated to us, Al-Harith bin Ubaid narrated to us, on the authority of Abu Imran Al-Joni, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "While I was sitting, Gabriel, peace be upon him, came and poked me between my shoulders. I went to a tree in which were the nests of birds. He sat in one of them, and I sat in the other. It rose and ascended until it filled the two horizons, and I turned my eyes. If I wanted to touch the sky, I could. Gabriel turned to me as if he were sitting down, and I recognized the superiority of his knowledge of God over me. A door of the heavens was opened for me, and I saw the greatest light, and beside the veil was the fluttering of pearls and rubies. And what God willed to be revealed was revealed to me." Then Al-Bazzar said: It is not narrated by anyone except Al-Harith bin Ubaid, and he was a famous man from the people of Basra.

I said Al-Harith ibn Ubayd, this is Abu Qudamah Al-Ayadi. Muslim included him in his Sahih, except that Ibn Ma'in weakened him and said: He is nothing. Imam Ahmad said: His hadith is confused. Abu Hatim Al-Razi said: His hadith should be written down but not used as evidence. Ibn Hayyan said: He made many mistakes, so it is not permissible to use it as evidence if he is the only one who narrated it. This hadith is one of the strangest of his narrations, for it contains something strange and odd in its wording and a strange context. Perhaps it is a dream, and God knows best. Imam Ahmad said: Hajjaj told us, Sharik told us, on the authority of Asim, on the authority of Abu Wa'il, on the authority of Abdullah, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell pearls, rubies, and gems, of which only God knows. Ahmad is the only one who narrated it. Ahmad said: Yahya bin Adam told us, Abu Bakr bin Ayyash told us, on the authority of Idris bin Munabbih, on the authority of Wahb bin Munabbih, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, asked Gabriel to see him in his real form. He said: Call upon your Lord. So he called upon his Lord, the Almighty and Majestic, and a blackness appeared to him from the east, and it began to rise and spread. When the Prophet, may God bless him and grant him peace, saw it, he was stunned. So he came to him, revived him, and wiped the spittle

from his cheek. Ahmad is the only one to report this.

Ibn Asakir narrated it in the biography of Utbah ibn Abi Lahab, on the authority of Muhammad ibn Ishaq, on the authority of Uthman ibn Urwah ibn al-Zubayr, on the authority of his father, on the authority of Hubbar ibn al-Aswad, who said: Abu Lahab and his son Utbah had prepared for the Levant, so I prepared with them. His son Utbah said: By God, I will go to Muhammad and seek refuge with him in his Lord, glory be to Him, the Most High. So he set out until he came to the Prophet, may God bless him and grant him peace, and said: O Muhammad, he disbelieves in the One who drew near, so he came close and was two bow lengths away or nearer. So the Prophet, may God bless him and grant him peace, said: O God, unleash upon him one of Your dogs. Then he turned away from him and returned to his father and said: O my son, what did you say to him? So he mentioned to him what he had said, and he said: What did he say to you? He said: He said: **O God, unleash one of Your dogs against him.** He said: **O my son, by God, his prayer is not safe for you.** So we went until we reached Al-Sharaat, which was a lion colony. We went down to the monastery of a monk, and the monk said: **O Arabs, what brought you to this land? Lions roam freely in it as sheep roam.** Abu Lahab said to us: "You know my old age and my rights, and this man has invoked a curse against my son, and by God, I do not trust it against him. Gather your belongings to this monastery and spread out a bed for my son on it, then spread out a bed around it." So we did, and the lion came and smelled our faces. When he did not find what he wanted, he seized it and leaped up and found himself on top of the belongings. He smelled his face, then defeated him and tore his head off. Abu Lahab said: **I know that he will not escape the prayer of Muhammad.**

God the Almighty says: {Then he was two bow lengths away or even nearer} meaning, Gabriel drew near to Muhammad when he descended to him on earth until there was between him and Muhammad (peace and blessings of God be upon him) the distance of two bow lengths, i.e., the same as if they were stretched out. This was stated by Mujahid and Qatadah. It was also said that what is meant by this is the distance between the bowstring and its middle. God the Almighty says: {or even nearer}, as we have already mentioned, that this form is used in language to confirm what is being reported and to negate what is greater than it, as in His statement: {Then your hearts hardened after that, so they are like stones or even harder} meaning, they are not softer than stones, rather they are like them or even harder and harder. Similarly, His statement: {They fear men as they fear God or even more}, and His statement: {And We sent him to a hundred thousand or more} meaning, they are not less than them, rather they are truly a hundred thousand or more. This is a confirmation of what was reported, without doubt or hesitation, as this is impossible. And so it is here, this verse, **So he was two bow lengths away or even nearer.** And what we said, that this approaching, close one who came between him and Muhammad, may God's prayers and peace be upon him, was none other than Gabriel, peace be upon him, and it is the saying of the Mother of the Believers, Aisha, Ibn Masoud, Abu Dharr, and Abu Hurairah, as we will cite their hadiths soon, God willing.

Muslim narrated in his Sahih on the authority of Ibn Abbas that he said: Muhammad saw his Lord twice in his heart, and he made this one of them. And it came in the hadith of Sharik bin Abi Namir on the authority of Anas in the hadith of the Isra': Then the Compeller, the Lord of Majesty, drew near and descended. For this reason, many people have spoken about the text of this narration and mentioned strange things in it. If it is authentic, then it is attributed to another time and another story, not that it is an explanation of this verse, for this was while the Messenger of God, may God bless him and grant him peace, was on earth, not on the night of the Isra'. For this reason he said after it: **And indeed, he saw him another time * At the Lote Tree of the Limit.** So this is the night of the Isra', and the first was on earth.

Ibn Jarir said: Muhammad bin Abdul Malik bin Abi Al-Shawarib told us, Abdul Wahid bin Ziyad told us, Sulayman Al-Shaibani told us, Zur bin Hubaish told us: Abdullah bin Masoud said regarding this verse, **Then he was two bow lengths away or nearer**, he said: The Messenger of God, may God bless him and grant him peace, said: **I saw Gabriel with six hundred wings.**

Ibn Wahb said: Ibn Lahi'ah told us, on the authority of Abu Al-Aswad, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, who said: The first thing that happened to the Messenger of God, may God bless him and grant him peace, was that he saw Gabriel in his sleep in Ajyad. Then he went out to relieve himself, and Gabriel cried out to him: O Muhammad, O Muhammad! So the Messenger of God looked right and left, but did not see anyone, for three days. Then he raised his eyes and saw that he was the second of his two feet, one with the other, on the horizon of the sky, and he said: O Muhammad, Gabriel is calming him. So the Prophet (peace and blessings of God be upon him) fled until he entered among the people, and he looked but did not see anything. Then he went out from the people and looked and saw him. Then he entered among the people and did not see anything. Then he went out and looked and saw him. This is the saying of God, the Almighty: "And by the star when it goes down. * Your companion has neither strayed nor erred. * Nor does he speak from [his own] inclination. * It is not but a revelation revealed. * One strong in strength taught him. * Possessor of wisdom. So he rose * And he was on the highest horizon. * Then he drew near and descended" meaning Gabriel to Muhammad, peace and blessings of God be upon them both. **And was at a distance of two bow lengths or nearer.** They say: A bow length is half a finger. Some of them said: Two cubits were between them. Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Ibn Wahb with it. And in the hadith of Az-Zuhri from Abu Salamah from Jabir, there is evidence for this. Al-Bukhari narrated from Talq ibn Ghannam from Zaidah from Ash-Shaibani, who said: I asked Zura about the statement: "And was at a distance of two bow lengths or nearer. * Then He revealed to His Servant what He revealed." He said: Abdullah told us that Muhammad (peace and blessings of God be upon him) saw Gabriel and he had six hundred wings.

Ibn Jarir said: Ibn Buzay' al-Baghdadi told me, Ishaq ibn Mansur told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Abd al-Rahman ibn

Surat The star: 7

And it is on the highest horizon

Yazid, on the authority of Abdullah, **The heart did not lie about what it saw**, he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel wearing a fluttering garment that filled the space between the heavens and the earth. Based on what we have mentioned, his statement, **Then He revealed to His servant what He revealed**, means: So Gabriel revealed to the servant of God, Muhammad, what He revealed, or: So God revealed to His servant Muhammad what He revealed through Gabriel. Both meanings are correct. It was reported on the authority of Sa'id ibn Jubayr, regarding his statement, **Then He revealed to His servant what He revealed**, that he said: God revealed to him, **Did He not find you an orphan?** "And We have raised high your fame." Another one said: God revealed to him that Paradise is forbidden to the prophets until you enter it, and to the nations until your nation enters it.

God the Almighty said: "The heart did not deny what it saw. Then do you dispute with Him about what he sees?" Muslim said: Abu Saeed Al-Ashj narrated to us, Wakee' narrated to us, Al-A'mash narrated to us, from Ziyad bin Husayn, from Abu Al-Aaliyah, from Ibn Abbas: **The heart did not deny what it saw**. "And he had certainly seen Him on another occasion." He said: He saw Him with his heart twice. Samak narrated it in the same way on the authority of Ikrimah on the authority of Ibn Abbas, similarly. Abu Salih, Al-Suddi and others said: He saw Him with his heart twice. Ibn Mas'ud and others disagreed with him. In a narration on his authority, he stated that he saw Him in general terms, but it is interpreted as being restricted to the heart. Whoever narrated it on the basis of sight has made a strange statement, because nothing authenticated about that from the Companions **may God be pleased with them**. Al-Baghawi said in his commentary: A group said that he saw Him with his eye, and this is the opinion of Anas, Al-Hasan and Ikrimah, but there is some doubt about it, and God knows best.

Al-Tirmidhi said: Muhammad ibn Amr ibn al-Munhal ibn Safwan told us, Yahya ibn Kathir al-Anbari told us, on the authority of Salamah ibn Ja'far, on the authority of al-Hakam ibn Abaan, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Muhammad saw his Lord. I said: Didn't God say: **No vision can grasp Him, but He grasps all vision**. He said: Woe to you, that is when He manifests Himself with His light, which is His light, and he saw his Lord twice. Then he said: Good and strange. He also said: Ibn Abi Omar told us, Sufyan told us, on the authority of Mujalid, on the authority of Al-Sha'bi, who said: Ibn Abbas met Ka'b at Arafat and asked him about something, so he glorified God until the mountains responded to him. Ibn Abbas said: We are the sons of Hashim. Ka'b said: God divided His vision and speech between Muhammad and Moses. He spoke to Moses twice and Muhammad saw Him twice. Masruq said: I entered upon Aisha and said: Did Muhammad see his Lord? She said: You have said something that made my hair stand on end. I said: Wait a minute. Then I recited: **He has certainly seen of the greatest signs of his Lord**. She said: Where is he taking you? It is Gabriel. Whoever told you that Muhammad saw his Lord or concealed something that

he was commanded to do or knew the five about which God the Most High said: **Indeed, God has knowledge of the Hour and sends down the rain**. He has greatly slandered God. But he did see Gabriel. He only saw him in his true form twice: once at the Lote Tree of the Limit, and once in Ajjad, and he had six hundred wings that filled the horizon.

Al-Nasa'i said: Ishaq bin Ibrahim told us, Muadh bin Hisham told us, my father told me, on the authority of Qatadah, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Are you surprised that friendship was for Abraham, speech was for Moses, and vision was for Muhammad, peace be upon them? In Sahih Muslim, on the authority of Abu Dharr, who said: I asked the Messenger of God, peace and blessings be upon him and his family: Have you seen your Lord? He said: **Light, how can I see Him?** In another narration: **I saw a light**. Ibn Abi Hatim said: Abu Sa'id al-Ashj told us, on the authority of Abu Khalid, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, who said: They said: O Messenger of God, have you seen your Lord? He said: **I saw Him with my heart twice**. Then he recited: **The heart did not lie about what it saw**. Ibn Jarir narrated it on the authority of Ibn Hamid, on the authority of Mihran, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, on the authority of some of the companions of the Prophet, peace and blessings be upon him, who said: We said: O Messenger of God, have you seen your Lord? He said: **I did not see Him with my eyes, but I saw Him with my heart twice**. Then he recited: **Then He drew near and came closer**.

Then Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Muhammad bin Abdullah Al-Ansari told us, Ibad bin Mansour told me: I asked Ikrimah about His statement: **The heart did not lie about what it saw**. Ikrimah said: Do you want me to tell you that it saw Him? I said: Yes. He said: He saw Him, then he saw Him. He said: So I asked Al-Hasan about it, and he said: He saw His glory, His greatness, and His cloak. My father told us, Muhammad bin Mujahid told us, Abu Amir Al-Aqdi told us, Abu Khaldah told us on the authority of Abu Al-Aliyah, who said: The Messenger of God, may God bless him and grant him peace, was asked: Have you seen your Lord? He said: **I saw a river and I saw behind the river a veil, and I saw behind the veil a light other than which I had never seen**. This is very strange. As for the hadith narrated by Imam Ahmad: Aswad ibn Amir told us, Hammad ibn Salamah told us, on the authority of Qatadah, 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: **I saw my Lord, the Mighty and Sublime**, then it is a hadith whose chain of transmission meets the criteria of authenticity, but it is an abbreviated version of the hadith of a dream, as Imam Ahmad also narrated: Abd al-Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "My Lord came to me last night in the most beautiful form - I think he meant in a dream - and said: O

Muhammad, do you know what the highest assembly disputes about? I said: No. Then He placed His hand between my shoulders until I felt its coolness between my breasts - or he said my throat - and I knew what was in the heavens and what was on the earth. Then He said: O Muhammad, do you know what the highest assembly disputes about? I said: Yes, they dispute about..." Expiations and degrees. He said: What are the expiations? He said: I said: Staying in the mosques after the prayers, walking to the congregational prayers, and performing ablution thoroughly even in difficult situations. Whoever does that will live well and die well, and he will be free from his sins as on the day his mother bore him. And he said: Say, O Muhammad, when you pray: O God, I ask You to do good deeds, abandon evil deeds, and love the poor. And if You intend a trial for Your servants, take me to You without being tested. He said: And the degrees are giving food, spreading peace, and praying at night while people are asleep. Something similar was mentioned at the end of Surah Sad from Muadh.

Ibn Jarir narrated it from another chain of transmission on the authority of Ibn Abbas, and it contains another context and a strange addition. He said: Ahmad ibn Isa al-Tamimi told me, Sulayman ibn Umar ibn Sayyar told me, my father told me on the authority of Sa'id ibn Zurbi on the authority of Umar ibn Sulayman, on the authority of Ata' on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, said: "I saw my Lord in the most beautiful form, and He said to me: 'O Muhammad, do you know what the highest assembly disputes about?' I said: 'No, O Lord.' So He placed His hand between my shoulders, and I felt its coolness between my breasts, and I knew what was in the heavens and the earth, and I said: 'O Lord, regarding the degrees and expiations, and moving the feet to the congregations, and waiting for the prayer after the prayer.' I said: 'O Lord, You took Abraham as a friend and spoke to Moses directly, and You did this and that.' He said: 'Did I not expand your breast for you? Did I not remove your burden from you? Did I not do to you? Did I not do to you?' He said: 'Then He confided in me things that I was not permitted to relate to you.' He said: 'This is what He said in His Book: "Then He approached and came closer, and was two bow lengths or nearer, and revealed to His Servant what He revealed." What..." The heart lied about what it saw. **So He placed the light of my sight in my heart, so I looked at Him with my heart.** Its chain of transmission is weak. Al-Hafiz Ibn Asakir mentioned with his chain of transmission back to Hubbar ibn al-Aswad **may God be pleased with him** that when Utbah ibn Abi Lahab went out to trade with the people of Ash-Sham, he said to the people of Makkah, **Know that I am an unbeliever in the One who drew near and hung down.** When his words reached the Messenger of God (blessings and peace of God be upon him), he said, **God has set upon him one of His dogs.** Hubbar said, "So I was with them and we camped in a land with many lions. I saw a lion come and sniff the heads of the people one by one until it stepped over to Utbah and cut off his head from among them." Ibn Ishaq and others mentioned in the Seerah that this happened in the land of Az-Zarqa', and it was said in As-Sarat, and that he went against them that night, and that they made him stay among

them and slept around him, then the lion came and began to roar, then stepped over to them and crushed his head. May God curse it.

And the Almighty said: **And he had already seen him in another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge.** This is the second time that the Messenger of God, may God bless him and grant him peace, saw Gabriel in the form in which God created him, and it was on the Night of the Isra'. We have already presented the hadiths related about the Isra' with their chains of transmission and wordings at the beginning of Surat Subhan, so there is no need to repeat them here. It was mentioned that Ibn Abbas, may God be pleased with him, used to confirm the vision on the night of the Isra' and he used this verse as evidence, and a group of the early and later generations followed him. However, groups of the Companions, may God be pleased with them, the Followers, and others disagreed with him. Imam Ahmad said: Hasan ibn Musa told us, Hammad ibn Salamah told us, on the authority of Asim ibn Bahdalah, Anzar ibn Hubaish, on the authority of Ibn Mas'ud, regarding this verse, **And he had seen him on another occasion, * at the Lote Tree of the Limit,** he said: The Messenger of God, may God bless him and grant him peace, said, **I saw Gabriel, and he had six hundred wings, from which were scattered feathers of pearls and rubies.** This is a good, strong chain of transmission. Ahmad also said: Yahya ibn Adam told us, Sharik told us, on the authority of Jami' ibn Abi Rashid, on the authority of Abi Wa'il, on the authority of Abdullah, who said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell..." The exaggerations of the pearls and rubies, God knows best. Its chain of transmission is also good.

Imam Ahmad also said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, he said, I heard Shaiq ibn Salamah say: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: **I saw Gabriel on the Lote Tree of the Limit and he had six hundred wings.** I asked Asim about wings and he refused to tell me. He said, **So some of his companions told me that a wing is the distance between the east and the west.** This is also a good chain of transmission. Ahmad said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, Shaiq ibn Salamah told me: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: "Gabriel (peace be upon him) came to me in a green garment with pearls hanging from it." Its chain of transmission is also good. Imam Ahmad said: Yahya told us on the authority of Ismail, Aamir told us: Masruq came to Aisha and said: O Mother of the Believers, did Muhammad (peace and blessings be upon him) see his Lord, the Almighty and Majestic? She said: Glory be to God, my hair stood on end when you said this. Where are you from three things, whoever told you about them has lied: Whoever told you that Muhammad saw his Lord has lied. Then you read: **No vision can grasp Him, but He grasps all vision.** "It is not for a human being that God should speak to him except by revelation or from behind a veil." Whoever told you that He knows what will happen tomorrow has lied. Then you read: "Indeed,

God has knowledge of the Hour. He sends down the rain and knows what is in the wombs." Whoever told you that Muhammad concealed things has lied. Then you read: **O Messenger, announce that which has been revealed to you from your Lord.** But he saw Gabriel in his true form twice.

Imam Ahmad also said: Muhammad bin Abi Uday narrated to us, on the authority of Dawud, on the authority of Al-Sha'bi, on the authority of Masruq, who said: I was with Aisha and I said: Does't God say: **And he certainly saw him on the clear horizon and And he certainly saw him on another occasion.** She said: I am the first of this nation to ask the Messenger of God, may God bless him and grant him peace, about it, and he said: **That was Gabriel.** He did not see him in the form in which he was created except twice. He saw him descending from the heaven to the earth, his great creation filling the space between the heaven and the earth. They included it in the two Sahihs from the hadith of Al-Sha'bi with it.

Narrated by Abu Dharr Imam Ahmad said: Affan told us, Hammam told us, Qatadah told us, on the authority of Abdullah bin Shaiq, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **And what would you have asked him?** He said, **I would have asked him, 'Did he see his Lord?'** He said, **I did ask him, 'I saw Him as light, how could I see Him?'** This is how it appears in the narration of Imam Ahmad. Muslim narrated it through two chains of transmission with two wordings. He said: Abu Bakr bin Abi Shaybah told us, Waki' told us, on the authority of Yazid bin Ibrahim, on the authority of Qatadah, on the authority of Abdullah bin Shaiq, on the authority of Abu Dharr, who said: I asked the Messenger of God (peace and blessings be upon him), **Did you see your Lord?** He said, **Light, how could I see Him.** And he said: Muhammad bin Bashir told us, Muadh bin Hisham told us, my father told us, on the authority of Qatadah, on the authority of Abdullah bin Shaiq, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **What would you ask him about?** He said, **I would have asked him, 'Did you see your Lord?'** Abu Dharr said: I asked him and he said, **I saw a light.** Al-Khalal mentioned in his book, *Ila*, that Imam Ahmad was asked about this hadith and he said, **I have always disapproved of it and I do not know what its reason is.**

Ibn Abi Hatim said: My father told us, Amr ibn Awn al-Wasiti told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority of Ibrahim, on the authority of his father, on the authority of Abu Dharr, who said: He saw Him with his heart, but did not see Him with his eyes. Ibn Khuzaymah tried to claim that there was an interruption in the chain of transmission between Abdullah ibn Shaiq and Abu Dharr. As for Ibn al-Jawzi, he interpreted it as meaning that Abu Dharr might have asked the Messenger of God (peace and blessings of God be upon him) before the Isra' and he answered him as he did. If he had asked him after the Isra', he would have answered him positively. This is

very weak, because Aisha, the Mother of the Believers **may God be pleased with her**, asked about that after the Isra' and it was not proven that she had seen Him. Whoever says that he addressed her according to her level of intellect or tried to prove her wrong in what she believed, like Ibn Khuzaymah in the Book of Tawhid, then he is the one who is mistaken, and God knows best. An-Nasa'i said: Ya'qub ibn Ibrahim told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority of Yazid ibn Sharik, on the authority of Abu Dharr, who said: The Messenger of God (peace and blessings of God be upon him) saw his Lord with his heart, but did not see Him with his sight. It was proven in Sahih Muslim on the authority of Abu Bakr bin Abi Shaybah, on the authority of Ali bin Masahr, on the authority of Abdul Malik bin Abi Sulayman, on the authority of Ata bin Abi Rabah, on the authority of Abu Hurayrah, may God be pleased with him, that he said regarding the Almighty's statement: **And he had certainly seen him on another occasion**, he said that he saw Gabriel, peace be upon him.

Mujahid said about the statement of God, **And he had already seen him on another occasion**, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his original form twice. Qatadah, Ar-Rabi' ibn Anas and others said the same. And the statement of God, may God bless him and grant him peace, **When that which covers the lote-tree covers** has already been mentioned in the hadiths of the Night Journey that it was covered by angels like crows, and the light of the Lord covered it, and colors covered it, I do not know what they are. And Imam Ahmad said: Malik ibn Mughul told us, Az-Zubayr ibn Adi told us, on the authority of Talhah, on the authority of Marrah, on the authority of Abdullah, who is Ibn Mas'ud, who said: When the Messenger of God, may God bless him and grant him peace, was taken on the Night Journey, he reached the Lote Tree of the Limit, which is in the seventh heaven. Whatever ascends from the earth ends there, and whatever descends from above it ends there, and whatever descends from above it ends there, and he is taken there. **When that which covers the lote-tree covers** he said: A bed of gold. He said: And the Messenger of God, may God bless him and grant him peace, was given three things: He was given the five daily prayers, he was given the last verses of Surat Al-Baqarah, and forgiveness was given to those of his nation who do not associate anything with God for the sins committed. It was narrated exclusively by Muslim. Abu Ja'far al-Razi said, on the authority of al-Rabi', on the authority of Abu al-'Aliyah, on the authority of Abu Hurayrah or someone else - Abu Ja'far was unsure - who said: When the Messenger of God (blessings and peace of God be upon him) was taken on the Night Journey *al-Isra*, he reached the lote-tree. It was said to him: This is the lote-tree, and the light of the Creator covered it, and the angels covered it like crows when they perch on a tree. Then he spoke to him and said: Ask. Ibn Abi Nujayh said, on the authority of Mujahid: **When that which covers the lote-tree covers it** He said: The branches of the lote-tree were pearls, rubies and emeralds. The Prophet (blessings and peace of God

be upon him) saw them and saw his Lord with his heart. Ibn Zayd said: It was said: O Messenger of God, what did you see covering that lote-tree? He said: **I saw a moth of gold covering it, and I saw on each of its leaves an angel standing, glorifying God, the Almighty and Majestic.**

And the Almighty's saying: **His sight did not swerve, nor did he transgress.** Ibn Abbas, may God be pleased with him, said: He did not go right or left. **And he did not transgress:** He did not go beyond what he was commanded to do. This is a great characteristic of steadfastness and obedience, for he did nothing but what he was commanded to do, and he did not ask for more than what he was given. How beautiful is what the poet said:

He saw the paradise of refuge and what is above it, and if anyone else had seen what he had seen, he would have been lost.

And the Almighty's saying: **He has certainly seen some of the greatest signs of his Lord** is like His saying: **That We may show you some of Our greatest signs,** meaning those that indicate Our power and greatness. And with these two verses, those of the Sunnis who believed that the vision that night did not occur were proven by saying: **He has certainly seen some of the greatest signs of his Lord.** And if he had seen his Lord, he would have informed about that and told that to the people. And the explanation of that has been presented in Surat Subhan. Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us, on the authority of al-Walid ibn Qays, on the authority of Ishaq ibn Abi al-Kahtalah. Muhammad said, I think it was on the authority of Ibn Mas'ud, that he said: Muhammad did not see Gabriel in his true form except twice: Once, he asked him to show him himself in his true form, so he showed him his form and the horizon was blocked. The other time, he ascended with him when he ascended with him. And His statement: "And he was at the highest horizon. Then he drew near and came closer. And was at a distance of two bow lengths or nearer. And He revealed to His Servant what He revealed." When Gabriel perceived his Lord, the Almighty, he returned to his true form and prostrated. So His statement: "And he had certainly seen him in another descent. At the Lote Tree of the Utmost Boundary. Near it is the Garden of Refuge. When that which covered the Lote Tree covered him. His sight did not swerve, nor did it transgress. He had certainly seen of the greatest signs of his Lord." He said: The creation of Gabriel, peace be upon him. Ahmad narrated it in this way, but it is strange.

Fath al-Qadir

7- And he was on the highest horizon This sentence is in the accusative case as a state: meaning, Gabriel stood up while he was on the highest horizon. What is meant by the highest horizon is the eastern side, which is above the western side. It was also said that it means: He stood up high. The horizon is the side of the sky and its plural is horizons. Qatada and Mujahid said: It is the place from which the sun rises. It was also said that he means Gabriel and the Prophet (peace and blessings of God be upon him) were on the highest horizon on the night of the Ascension. It is

possible that this sentence is a new sentence.

Tafsir al-Baghawi

7. And he means Muhammad, may God bless him and grant him peace. Most of the speech of the Arabs when they want to connect in such a case is to show the pronoun of the connected thing, so they say: He and so-and-so were made equal. Similar to this is his statement: **Shall we, when we and our fathers were dust?** (al-Naml 27:67). The fathers are connected to the pronoun in **we were** without showing *we*. The meaning of the verse is: Gabriel and Muhammad, peace be upon them, were made equal on the night of the Ascension, **at the highest horizon**, which is the farthest part of the world where the sun rises. It was said: **He was made equal** means Gabriel, and it is also a pronoun for Gabriel, meaning: he rose in the form in which God created him, and he is at the highest horizon. This is because Gabriel used to come to the Messenger of God, may God bless him and grant him peace, in the form of humans, just as he used to come to the prophets. So the Messenger of God, may God bless him and grant him peace, asked him to show him himself in the form in which he was created, so he showed him himself twice: once on earth and once in heaven. As for on earth, he is at the highest horizon, and what is meant by **the highest** is the eastern side, because Muhammad, may God bless him and grant him peace, was in Hira', so Gabriel rose to him from the east. The horizon was blocked to the west, so the Messenger of God, may God bless him and grant him peace, fell unconscious. Then Gabriel descended in the form of a human being, hugged him to himself, and began wiping the dust from his face, as he said: **Then he drew near and descended.** As for the heaven, he was at the Lote Tree of the Limit, and none of the prophets saw him in that form except our Prophet Muhammad, may God bless him and grant him peace.

Tafsir al-Baidawi

7- And he is on the highest horizon in the horizon of the sky, and the pronoun refers to Gabriel, peace be upon him.

Surat al-Najm 53:8

Then he drew near and hung down

Surat al-Najm 53:8

Then he drew near and hung down

Tafsir al-Jalalayn

8 - **Then he drew near** he came close to him **and came closer** he increased in closeness

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Then Gabriel drew near to Muhammad, may God bless him and grant him peace, and descended to him. This is from the deferred form, which means to bring it forward. Rather, it is then he descended, so he drew near, but it is good to bring forward the word **drawn near**, since drawing near indicates descending, and descending indicates drawing near, as it is said: So-and-so visited me, treated me well, and treated me well, so he visited me and cursed me, so he did wrong, and did wrong, so he cursed me, because harm is cursing, and cursing is harming.

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

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 al-Hasan, **Then he approached and came down**. He said: Gabriel, peace be upon him.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, **Then he approached and came down** meaning: Gabriel.

Ibn Hamid told us, he said: Mihran told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', **Then he approached and came down**. He said: He is Gabriel, peace be upon him.

Others said that the meaning of this is: Then the Lord approached Muhammad, may God bless him and grant him peace, and descended.

Who said that?

Yahya bin Saeed Al-Umawi told us, he said: My father told us, he said: Muhammad bin Amr told us, on the authority of Abu Salamah, on the authority of Ibn Abbas, then he approached and descended. He said: His Lord approached and descended.

Al-Rabi' narrated to us, he said: Ibn Wahb narrated to us, on the authority of Sulayman ibn Bilal, on the authority of Sharik ibn Abi Namir, he said: I heard Anas ibn Malik telling us about the Night Journey of the Messenger of God (peace and blessings of God be upon him), that Gabriel ascended with the Messenger of God (peace and blessings of God be upon him) to

the seventh heaven, then he ascended with him in a manner that no one knows but God until he came to the Lote Tree of the Limit. The Compeller, the Lord of Majesty, drew near and descended until he was two bow lengths away from it or nearer. Then God revealed to him whatever He willed, and God revealed to him whatever He willed, and God revealed to him, among what He revealed, fifty prayers upon his nation every day and night. And he mentioned the hadith.

Tafsir al-Qurtubi

The Almighty's statement, **Then he drew near and came down** means that Gabriel drew near after he had been established at the highest horizon of the earth. **He came down** and descended to the Prophet, may God bless him and grant him peace, with the revelation. The meaning is that when the Prophet, may God bless him and grant him peace, saw what he saw of his majesty and was awed by it, God returned him to the form of a human being when he drew near to the Prophet, may God bless him and grant him peace, with the revelation. This is the Almighty's statement, **Then He revealed to His Servant** meaning God revealed to Gabriel, and Gabriel was **two bow lengths away or nearer**. This was said by Ibn Abbas, Al-Hasan, Qatadah, Al-Rabi', and others. Ibn Abbas also reported regarding the Almighty's statement, **Then he drew near and came down** that its meaning is that God, the Blessed and Exalted, drew near to Muhammad, may God bless him and grant him peace, **and came down** and something similar was narrated by Anas bin Malik from the Prophet, may God bless him and grant him peace. The meaning is that his command and his judgment drew near to him. The root of *taddaal* is to descend to something until one is close to it, so he was placed in a position of nearness. Labid said:

I hung down on him, returning, and on the ground were the child's absences

Al-Farra' said that the fa' in fatadala has the meaning of waw and the interpretation is then Gabriel, peace be upon him, descended and drew near. However, it is permissible if the meaning of the two verbs is the same or almost the same, you can put whichever you want first, so you say fadana fa qarabah **he drew near** and qarabah fa qarabah **he drew near** and shatmaani fa nasaa' **he cursed me and did evil** and shatmaani fa nasaa' **he cursed me and did evil** because cursing and doing evil are one and the same. Similarly, the Almighty said, **The Hour has drawn near and the moon has split**, meaning - and God knows best - the moon has split and the Hour has drawn near. Al-Jurjani said in speech that there is an inversion of precedence and delay, meaning he descended and drew near, because descending is the cause of drawing near. Ibn al-Anbari said, then Gabriel descended, meaning he descended from the sky and drew near to Muhammad, peace be upon him. Ibn Abbas said, the roof was lowered for Muhammad, peace be upon him, on the night of the Ascension, so he sat on it, then it was raised and drew near to his Lord. This will come later. Whoever says the meaning is then Gabriel and

Muhammad were on the highest horizon may say, then Muhammad drew near to his Lord, a drawing near of honor, then he drew near, meaning he prostrated. This is what Al-Dahhak said. Al-Qushayri said: It was said on this basis that he dangled, meaning he pampered himself, like you say you think, meaning you think. This is far-fetched because pampering is not acceptable in the description of servitude.

Tafsir Ibn Kathir

God the Almighty says, informing about His servant and Messenger Muhammad, peace and blessings be upon him, that the knowledge he brought to the people was **strong in strength**, that is, Gabriel, peace be upon him, as God the Almighty said: **Indeed, it is the word of an honored Messenger, * Possessor of strength with the Lord of the Throne, firmly established, * Obeyed and trustworthy.** And He said here, **of great stature**, meaning of great strength, as stated by Mujahid, Al-Hasan, and Ibn Zayd. Ibn Abbas said: of good looks. Qatadah said: of tall, handsome character. There is no contradiction between the two statements, as he, peace be upon him, was of good looks and great strength. It was reported in the authentic hadith narrated by Ibn Umar and Abu Hurayrah that the Prophet, peace and blessings be upon him, said: **Charity is not permissible for a rich person or one of good looks.** And God the Almighty's statement: **then he rose up** means Gabriel, peace be upon him, as stated by Al-Hasan, Mujahid, Qatadah, and Al-Rabi' ibn Anas. **And he was at the highest horizon**, that is, Gabriel rose up at the highest horizon, as stated by Ikrimah and others. Ikrimah said: and the highest horizon is from which dawn comes. Mujahid said: it is the place where the sun rises. Qatada said: It is the one from which the day comes, and Ibn Zayd and others said the same.

Ibn Abi Hatim said: Abu Zur'ah told us, Masraf bin Amr al-Yami Abu al-Qasim told us, Abd al-Rahman bin Muhammad bin Talha bin Masraf told us, my father told me, on the authority of al-Walid - he is Ibn Qais - on the authority of Ishaq bin Abi al-Kahtalah - I think he mentioned it on the authority of Abdullah bin Mas'ud - that the Messenger of God, may God bless him and grant him peace, did not see Gabriel in his true form except twice: As for the first time, he asked him to see him in his true form, so the horizon was blocked. And as for the second, he was with him where he ascended, so that is his saying: **And he is on the highest horizon.** Ibn Jarir said here a saying that I have not seen from anyone else, nor did he narrate it from anyone. The gist of it is that he went to the meaning that he and Muhammad, may God bless him and grant him peace, were leveled, that is, they were both leveled on the highest horizon, and that was on the night of the Isra'. This is what he said, and no one agreed with him on that. Then he began to explain what he said from the Arabic perspective, so he said: It is like his saying: **When we and our fathers were dust**, so he connected with fathers to the one referred to in *we* without making *we* clear. So is his saying that he was leveled and he. Al-Farra' mentioned on the authority of some Arabs that he recited to him:

Have you not seen that the spring hardens and becomes uneven? And the castor oil that is split

This is what he said from the Arabic perspective, but the meaning does not support it, because this vision of Gabriel did not take place on the night of the Isra', but rather before it, and the Messenger of God, may God bless him and grant him peace, was on earth, so Gabriel, peace be upon him, descended to him and approached him while he was in the form in which God created him, with six hundred wings. Then he saw him after that another descent at the Lote Tree of the Limit, meaning the night of the Isra'. This first vision was in the beginning of the mission after Gabriel, peace be upon him, came to him the first time, and God revealed to him the beginning of Surat Al-Iqra'. Then the revelation stopped for a period during which the Prophet, may God bless him and grant him peace, went repeatedly to throw himself down from the tops of mountains. Whenever he was about to do that, Gabriel called out to him from the air, **O Muhammad, you are truly the Messenger of God and I am Gabriel.** This calmed him down and made him happy. Whenever the matter took longer, he returned to the same state until Gabriel and the Messenger of God, may God bless him and grant him peace, appeared to him in Al-Abtah in the form in which God created him, with six hundred wings and the greatness of his creation filling the horizon. He approached him and revealed to him from God Almighty what He had commanded him to do. At that point, he knew the greatness of the angel who had come to him with the message and the majesty of his status and the loftiness of his position with his Creator who had sent him to him.

As for the hadith narrated by Al-Hafiz Abu Bakr Al-Bazzar in his Musnad, where he said: Salamah bin Shabib narrated to us, Saeed bin Mansour narrated to us, Al-Harith bin Ubaid narrated to us, on the authority of Abu Imran Al-Joni, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "While I was sitting, Gabriel, peace be upon him, came and poked me between my shoulders. I went to a tree in which were the nests of birds. He sat in one of them, and I sat in the other. It rose and ascended until it filled the two horizons, and I turned my eyes. If I wanted to touch the sky, I could. Gabriel turned to me as if he were sitting down, and I recognized the superiority of his knowledge of God over me. A door of the heavens was opened for me, and I saw the greatest light, and beside the veil was the fluttering of pearls and rubies. And what God willed to be revealed was revealed to me." Then Al-Bazzar said: It is not narrated by anyone except Al-Harith bin Ubaid, and he was a famous man from the people of Basra.

I said Al-Harith ibn Ubayd, this is Abu Qudamah Al-Ayadi. Muslim included him in his Sahih, except that Ibn Ma'in weakened him and said: He is nothing. Imam Ahmad said: His hadith is confused. Abu Hatim Al-Razi said: His hadith should be written down but not used as evidence. Ibn Hayyan said: He made many mistakes, so it is not permissible to use it as evidence if he is the only one who narrated it. This hadith is one of the strangest of his narrations, for it contains something strange and odd in its wording and a strange context. Perhaps it is a dream, and God knows

best. Imam Ahmad said: Hajjaj told us, Sharik told us, on the authority of Asim, on the authority of Abu Wa'il, on the authority of Abdullah, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell pearls, rubies, and gems, of which only God knows. Ahmad is the only one who narrated it. Ahmad said: Yahya bin Adam told us, Abu Bakr bin Ayyash told us, on the authority of Idris bin Munabbih, on the authority of Wahb bin Munabbih, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, asked Gabriel to see him in his real form. He said: Call upon your Lord. So he called upon his Lord, the Almighty and Majestic, and a blackness appeared to him from the east, and it began to rise and spread. When the Prophet, may God bless him and grant him peace, saw it, he was stunned. So he came to him, revived him, and wiped the spittle from his cheek. Ahmad is the only one to report this.

Ibn Asakir narrated it in the biography of Utbah ibn Abi Lahab, on the authority of Muhammad ibn Ishaq, on the authority of Uthman ibn Urwah ibn al-Zubayr, on the authority of his father, on the authority of Hubbar ibn al-Aswad, who said: Abu Lahab and his son Utbah had prepared for the Levant, so I prepared with them. His son Utbah said: By God, I will go to Muhammad and seek refuge with him in his Lord, glory be to Him, the Most High. So he set out until he came to the Prophet, may God bless him and grant him peace, and said: O Muhammad, he disbelieves in the One who drew near, so he came close and was two bow lengths away or nearer. So the Prophet, may God bless him and grant him peace, said: O God, unleash upon him one of Your dogs. Then he turned away from him and returned to his father and said: O my son, what did you say to him? So he mentioned to him what he had said, and he said: What did he say to you? He said: He said: **O God, unleash one of Your dogs against him.** He said: **O my son, by God, his prayer is not safe for you.** So we went until we reached Al-Sharaat, which was a lion colony. We went down to the monastery of a monk, and the monk said: **O Arabs, what brought you to this land? Lions roam freely in it as sheep roam.** Abu Lahab said to us: "You know my old age and my rights, and this man has invoked a curse against my son, and by God, I do not trust it against him. Gather your belongings to this monastery and spread out a bed for my son on it, then spread out a bed around it." So we did, and the lion came and smelled our faces. When he did not find what he wanted, he seized it and leaped up and found himself on top of the belongings. He smelled his face, then defeated him and tore his head off. Abu Lahab said: **I know that he will not escape the prayer of Muhammad.**

God the Almighty says: {Then he was two bow lengths away or even nearer} meaning, Gabriel drew near to Muhammad when he descended to him on earth until there was between him and Muhammad (peace and blessings of God be upon him) the distance of two bow lengths, i.e., the same as if they were stretched out. This was stated by Mujahid and Qatadah. It was also said that what is meant by this is the distance between the bowstring and its middle. God the Almighty says:

{or even nearer}, as we have already mentioned, that this form is used in language to confirm what is being reported and to negate what is greater than it, as in His statement: {Then your hearts hardened after that, so they are like stones or even harder} meaning, they are not softer than stones, rather they are like them or even harder and harder. Similarly, His statement: {They fear men as they fear God or even more}, and His statement: {And We sent him to a hundred thousand or more} meaning, they are not less than them, rather they are truly a hundred thousand or more. This is a confirmation of what was reported, without doubt or hesitation, as this is impossible. And so it is here, this verse, **So he was two bow lengths away or even nearer.** And what we said, that this approaching, close one who came between him and Muhammad, may God's prayers and peace be upon him, was none other than Gabriel, peace be upon him, and it is the saying of the Mother of the Believers, Aisha, Ibn Masoud, Abu Dharr, and Abu Hurairah, as we will cite their hadiths soon, God willing.

Muslim narrated in his Sahih on the authority of Ibn Abbas that he said: Muhammad saw his Lord twice in his heart, and he made this one of them. And it came in the hadith of Sharik bin Abi Namir on the authority of Anas in the hadith of the Isra': Then the Compeller, the Lord of Majesty, drew near and descended. For this reason, many people have spoken about the text of this narration and mentioned strange things in it. If it is authentic, then it is attributed to another time and another story, not that it is an explanation of this verse, for this was while the Messenger of God, may God bless him and grant him peace, was on earth, not on the night of the Isra'. For this reason he said after it: **And indeed, he saw him another time * At the Lote Tree of the Limit.** So this is the night of the Isra', and the first was on earth.

Ibn Jarir said: Muhammad bin Abdul Malik bin Abi Al-Shawarib told us, Abdul Wahid bin Ziyad told us, Sulayman Al-Shaibani told us, Zur bin Hubaish told us: Abdullah bin Masoud said regarding this verse, **Then he was two bow lengths away or nearer**, he said: The Messenger of God, may God bless him and grant him peace, said: **I saw Gabriel with six hundred wings.**

Ibn Wahb said: Ibn Lahi'ah told us, on the authority of Abu Al-Aswad, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, who said: The first thing that happened to the Messenger of God, may God bless him and grant him peace, was that he saw Gabriel in his sleep in Ayyad. Then he went out to relieve himself, and Gabriel cried out to him: O Muhammad, O Muhammad! So the Messenger of God looked right and left, but did not see anyone, for three days. Then he raised his eyes and saw that he was the second of his two feet, one with the other, on the horizon of the sky, and he said: O Muhammad, Gabriel is calming him. So the Prophet (peace and blessings of God be upon him) fled until he entered among the people, and he looked but did not see anything. Then he went out from the people and looked and saw him. Then he entered among the people and did not see anything. Then he went out and looked and saw him. This is the saying of God, the Almighty: "And by the

star when it goes down. * Your companion has neither strayed nor erred. * Nor does he speak from [his own] inclination. * It is not but a revelation revealed. * One strong in strength taught him. * Possessor of wisdom. So he rose * And he was on the highest horizon. * Then he drew near and descended" meaning Gabriel to Muhammad, peace and blessings of God be upon them both. **And was at a distance of two bow lengths or nearer.** They say: A bow length is half a finger. Some of them said: Two cubits were between them. Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Ibn Wahb with it. And in the hadith of Az-Zuhri from Abu Salamah from Jabir, there is evidence for this. Al-Bukhari narrated from Talq ibn Ghannam from Zaidah from Ash-Shaibani, who said: I asked Zura about the statement: "And was at a distance of two bow lengths or nearer. * Then He revealed to His Servant what He revealed." He said: Abdullah told us that Muhammad (peace and blessings of God be upon him) saw Gabriel and he had six hundred wings.

Ibn Jarir said: Ibn Buzay' al-Baghdadi told me, Ishaq ibn Mansur told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Abd al-Rahman ibn Yazid, on the authority of Abdullah, **The heart did not lie about what it saw**, he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel wearing a fluttering garment that filled the space between the heavens and the earth. Based on what we have mentioned, his statement, **Then He revealed to His servant what He revealed**, means: So Gabriel revealed to the servant of God, Muhammad, what He revealed, or: So God revealed to His servant Muhammad what He revealed through Gabriel. Both meanings are correct. It was reported on the authority of Sa'id ibn Jubayr, regarding his statement, **Then He revealed to His servant what He revealed**, that he said: God revealed to him, **Did He not find you an orphan?** "And We have raised high your fame." Another one said: God revealed to him that Paradise is forbidden to the prophets until you enter it, and to the nations until your nation enters it.

God the Almighty said: "The heart did not deny what it saw. Then do you dispute with Him about what he sees?" Muslim said: Abu Saeed Al-Ashj narrated to us, Wakee' narrated to us, Al-A'mash narrated to us, from Ziyad bin Husayn, from Abu Al-Aaliyah, from Ibn Abbas: **The heart did not deny what it saw.** "And he had certainly seen Him on another occasion." He said: He saw Him with his heart twice. Samak narrated it in the same way on the authority of Ikrimah on the authority of Ibn Abbas, similarly. Abu Salih, Al-Suddi and others said: He saw Him with his heart twice. Ibn Mas'ud and others disagreed with him. In a narration on his authority, he stated that he saw Him in general terms, but it is interpreted as being restricted to the heart. Whoever narrated it on the basis of sight has made a strange statement, because nothing authenticated about that from the Companions **may God be pleased with them.** Al-Baghawi said in his commentary: A group said that he saw Him with his eye, and this is the opinion of Anas, Al-Hasan and Ikrimah, but there is some doubt about it, and God knows best.

Al-Tirmidhi said: Muhammad ibn Amr ibn al-Munhal ibn Safwan told us, Yahya ibn Kathir al-Anbari told us,

on the authority of Salamah ibn Ja'far, on the authority of al-Hakam ibn Abaan, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Muhammad saw his Lord. I said: Didn't God say: **No vision can grasp Him, but He grasps all vision.** He said: Woe to you, that is when He manifests Himself with His light, which is His light, and he saw his Lord twice. Then he said: Good and strange. He also said: Ibn Abi Omar told us, Sufyan told us, on the authority of Mujalid, on the authority of Al-Sha'bi, who said: Ibn Abbas met Ka'b at Arafat and asked him about something, so he glorified God until the mountains responded to him. Ibn Abbas said: We are the sons of Hashim. Ka'b said: God divided His vision and speech between Muhammad and Moses. He spoke to Moses twice and Muhammad saw Him twice. Masruq said: I entered upon Aisha and said: Did Muhammad see his Lord? She said: You have said something that made my hair stand on end. I said: Wait a minute. Then I recited: **He has certainly seen of the greatest signs of his Lord.** She said: Where is he taking you? It is Gabriel. Whoever told you that Muhammad saw his Lord or concealed something that he was commanded to do or knew the five about which God the Most High said: **Indeed, God has knowledge of the Hour and sends down the rain.** He has greatly slandered God. But he did see Gabriel. He only saw him in his true form twice: once at the Lote Tree of the Limit, and once in Ayyad, and he had six hundred wings that filled the horizon.

Al-Nasa'i said: Ishaq bin Ibrahim told us, Muadh bin Hisham told us, my father told me, on the authority of Qatadah, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Are you surprised that friendship was for Abraham, speech was for Moses, and vision was for Muhammad, peace be upon them? In Sahih Muslim, on the authority of Abu Dharr, who said: I asked the Messenger of God, peace and blessings be upon him and his family: Have you seen your Lord? He said: **Light, how can I see Him?** In another narration: **I saw a light.** Ibn Abi Hatim said: Abu Sa'id al-Ashj told us, on the authority of Abu Khalid, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, who said: They said: O Messenger of God, have you seen your Lord? He said: **I saw Him with my heart twice.** Then he recited: **The heart did not lie about what it saw.** Ibn Jarir narrated it on the authority of Ibn Hamid, on the authority of Mihran, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, on the authority of some of the companions of the Prophet, peace and blessings be upon him, who said: We said: O Messenger of God, have you seen your Lord? He said: **I did not see Him with my eyes, but I saw Him with my heart twice.** Then he recited: **Then He drew near and came closer.**

Then Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Muhammad bin Abdullah Al-Ansari told us, Ibad bin Mansour told me: I asked Ikrimah about His statement: **The heart did not lie about what it saw.** Ikrimah said: Do you want me to tell you that it saw Him? I said: Yes. He said: He saw Him, then he saw Him. He said: So I asked Al-Hasan about it, and he said: He saw His glory, His greatness, and His cloak. My father told us, Muhammad bin Mujahid told us, Abu Amir Al-Aqdi told us, Abu Khaldah told us on the authority of Abu Al-Aliyah, who said: The

Messenger of God, may God bless him and grant him peace, was asked: Have you seen your Lord? He said: **I saw a river and I saw behind the river a veil, and I saw behind the veil a light other than which I had never seen.** This is very strange. As for the hadith narrated by Imam Ahmad: Aswad ibn Amir told us, Hammad ibn Salamah told us, on the authority of Qatadah, 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: **I saw my Lord, the Mighty and Sublime,** then it is a hadith whose chain of transmission meets the criteria of authenticity, but it is an abbreviated version of the hadith of a dream, as Imam Ahmad also narrated: Abd al-Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "My Lord came to me last night in the most beautiful form - I think he meant in a dream - and said: O Muhammad, do you know what the highest assembly disputes about? I said: No. Then He placed His hand between my shoulders until I felt its coolness between my breasts - or he said my throat - and I knew what was in the heavens and what was on the earth. Then He said: O Muhammad, do you know what the highest assembly disputes about? I said: Yes, they dispute about..." Expiations and degrees. He said: What are the expiations? He said: I said: Staying in the mosques after the prayers, walking to the congregational prayers, and performing ablution thoroughly even in difficult situations. Whoever does that will live well and die well, and he will be free from his sins as on the day his mother bore him. And he said: Say, O Muhammad, when you pray: O God, I ask You to do good deeds, abandon evil deeds, and love the poor. And if You intend a trial for Your servants, take me to You without being tested. He said: And the degrees are giving food, spreading peace, and praying at night while people are asleep. Something similar was mentioned at the end of Surah Sad from Muadh.

Ibn Jarir narrated it from another chain of transmission on the authority of Ibn Abbas, and it contains another context and a strange addition. He said: Ahmad ibn Isa al-Tamimi told me, Sulayman ibn Umar ibn Sayyar told me, my father told me on the authority of Sa'id ibn Zurb on the authority of Umar ibn Sulayman, on the authority of Ata' on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, said: "I saw my Lord in the most beautiful form, and He said to me: 'O Muhammad, do you know what the highest assembly disputes about?' I said: 'No, O Lord.' So He placed His hand between my shoulders, and I felt its coolness between my breasts, and I knew what was in the heavens and the earth, and I said: 'O Lord, regarding the degrees and expiations, and moving the feet to the congregations, and waiting for the prayer after the prayer.' I said: 'O Lord, You took Abraham as a friend and spoke to Moses directly, and You did this and that.' He said: 'Did I not expand your breast for you? Did I not remove your burden from you? Did I not do to you? Did I not do to you?' He said: 'Then He confided in me things that I was not permitted to relate to you.' He said: 'This is what He

said in His Book: "Then He approached and came closer, and was two bow lengths or nearer, and revealed to His Servant what He revealed.' What..." The heart lied about what it saw. **So He placed the light of my sight in my heart, so I looked at Him with my heart.** Its chain of transmission is weak. Al-Hafiz Ibn Asakir mentioned with his chain of transmission back to Hubbar ibn al-Aswad **may God be pleased with him** that when Utbah ibn Abi Lahab went out to trade with the people of Ash-Sham, he said to the people of Makkah, **Know that I am an unbeliever in the One who drew near and hung down.** When his words reached the Messenger of God (blessings and peace of God be upon him), he said, **God has set upon him one of His dogs.** Hubbar said, "So I was with them and we camped in a land with many lions. I saw a lion come and sniff the heads of the people one by one until it stepped over to Utbah and cut off his head from among them." Ibn Ishaq and others mentioned in the Seerah that this happened in the land of Az-Zarqa', and it was said in As-Sarat, and that he went against them that night, and that they made him stay among them and slept around him, then the lion came and began to roar, then stepped over to them and crushed his head. May God curse it.

And the Almighty said: **And he had already seen him in another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge.** This is the second time that the Messenger of God, may God bless him and grant him peace, saw Gabriel in the form in which God created him, and it was on the Night of the Isra'. We have already presented the hadiths related about the Isra' with their chains of transmission and wordings at the beginning of Surat Subhan, so there is no need to repeat them here. It was mentioned that Ibn Abbas, may God be pleased with him, used to confirm the vision on the night of the Isra' and he used this verse as evidence, and a group of the early and later generations followed him. However, groups of the Companions, may God be pleased with them, the Followers, and others disagreed with him. Imam Ahmad said: Hasan ibn Musa told us, Hammad ibn Salamah told us, on the authority of Asim ibn Bahdalah, Anzar ibn Hubaish, on the authority of Ibn Mas'ud, regarding this verse, **And he had seen him on another occasion, * at the Lote Tree of the Limit,** he said: The Messenger of God, may God bless him and grant him peace, said, **I saw Gabriel, and he had six hundred wings, from which were scattered feathers of pearls and rubies.** This is a good, strong chain of transmission. Ahmad also said: Yahya ibn Adam told us, Sharik told us, on the authority of Jami' ibn Abi Rashid, on the authority of Abi Wa'il, on the authority of Abdullah, who said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell..." The exaggerations of the pearls and rubies, God knows best. Its chain of transmission is also good.

Imam Ahmad also said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, he said, I heard Shaiq ibn Salamah say: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: **I saw Gabriel on the Lote Tree of the**

Limit and he had six hundred wings. I asked Asim about wings and he refused to tell me. He said, **So some of his companions told me that a wing is the distance between the east and the west.** This is also a good chain of transmission. Ahmad said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalal told us, Shaiq ibn Salamah told me: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: "Gabriel (peace be upon him) came to me in a green garment with pearls hanging from it." Its chain of transmission is also good. Imam Ahmad said: Yahya told us on the authority of Ismail, Aamir told us: Masruq came to Aisha and said: O Mother of the Believers, did Muhammad (peace and blessings be upon him) see his Lord, the Almighty and Majestic? She said: Glory be to God, my hair stood on end when you said this. Where are you from three things, whoever told you about them has lied: Whoever told you that Muhammad saw his Lord has lied. Then you read: **No vision can grasp Him, but He grasps all vision.** "It is not for a human being that God should speak to him except by revelation or from behind a veil." Whoever told you that He knows what will happen tomorrow has lied. Then you read: "Indeed, God has knowledge of the Hour. He sends down the rain and knows what is in the wombs." Whoever told you that Muhammad concealed things has lied. Then you read: **O Messenger, announce that which has been revealed to you from your Lord.** But he saw Gabriel in his true form twice.

Imam Ahmad also said: Muhammad bin Abi Uday narrated to us, on the authority of Dawud, on the authority of Al-Sha'bi, on the authority of Masruq, who said: I was with Aisha and I said: Doesn't God say: **And he certainly saw him on the clear horizon and And he certainly saw him on another occasion.** She said: I am the first of this nation to ask the Messenger of God, may God bless him and grant him peace, about it, and he said: **That was Gabriel.** He did not see him in the form in which he was created except twice. He saw him descending from the heaven to the earth, his great creation filling the space between the heaven and the earth. They included it in the two Sahihs from the hadith of Al-Sha'bi with it.

Narrated by Abu Dharr Imam Ahmad said: Affan told us, Hammam told us, Qatadah told us, on the authority of Abdullah bin Shaiq, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **And what would you have asked him?** He said, **I would have asked him, 'Did he see his Lord?'** He said, **I did ask him, 'I saw Him as light, how could I see Him?'** This is how it appears in the narration of Imam Ahmad. Muslim narrated it through two chains of transmission with two wordings. He said: Abu Bakr bin Abi Shaybah told us, Waki' told us, on the authority of Yazid bin Ibrahim, on the authority of Qatadah, on the authority of Abdullah bin Shaiq, on the authority of Abu Dharr, who said: I asked the Messenger of God (peace and blessings be upon him), **Did you see your Lord?** He said, **Light, how could I see Him.** And he said: Muhammad bin Bashir told us, Muadh bin Hisham told us, my father told us, on the authority of Qatadah, on the authority of Abdullah bin Shaiq, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have

asked him." He said, **What would you ask him about?** He said, **I would have asked him, 'Did you see your Lord?'** Abu Dharr said: I asked him and he said, **I saw a light.** Al-Khalal mentioned in his book, *Ila*, that Imam Ahmad was asked about this hadith and he said, **I have always disapproved of it and I do not know what its reason is.**

Ibn Abi Hatim said: My father told us, Amr ibn Awn al-Wasiti told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority of Ibrahim, on the authority of his father, on the authority of Abu Dharr, who said: He saw Him with his heart, but did not see Him with his eyes. Ibn Khuzaymah tried to claim that there was an interruption in the chain of transmission between Abdullah ibn Shaiq and Abu Dharr. As for Ibn al-Jawzi, he interpreted it as meaning that Abu Dharr might have asked the Messenger of God (peace and blessings of God be upon him) before the Isra' and he answered him as he did. If he had asked him after the Isra', he would have answered him positively. This is very weak, because Aisha, the Mother of the Believers **may God be pleased with her**, asked about that after the Isra' and it was not proven that she had seen Him. Whoever says that he addressed her according to her level of intellect or tried to prove her wrong in what she believed, like Ibn Khuzaymah in the Book of Tawhid, then he is the one who is mistaken, and God knows best. An-Nasa'i said: Ya'qub ibn Ibrahim told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority of Yazid ibn Sharik, on the authority of Abu Dharr, who said: The Messenger of God (peace and blessings of God be upon him) saw his Lord with his heart, but did not see Him with his sight. It was proven in Sahih Muslim on the authority of Abu Bakr bin Abi Shaybah, on the authority of Ali bin Masahr, on the authority of Abdul Malik bin Abi Sulayman, on the authority of Ata bin Abi Rabah, on the authority of Abu Hurayrah, may God be pleased with him, that he said regarding the Almighty's statement: **And he had certainly seen him on another occasion**, he said that he saw Gabriel, peace be upon him.

Mujahid said about the statement of God, **And he had already seen him on another occasion**, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his original form twice. Qatadah, Ar-Rabi' ibn Anas and others said the same. And the statement of God, may God bless him and grant him peace, **When that which covers the lote-tree covers** has already been mentioned in the hadiths of the Night Journey that it was covered by angels like crows, and the light of the Lord covered it, and colors covered it, I do not know what they are. And Imam Ahmad said: Malik ibn Mughul told us, Az-Zubayr ibn Adi told us, on the authority of Talhah, on the authority of Marrah, on the authority of Abdullah, who is Ibn Mas'ud, who said: When the Messenger of God, may God bless him and grant him peace, was taken on the Night Journey, he reached the Lote Tree of the Limit, which is in the seventh heaven. Whatever ascends from the earth ends there, and whatever descends from above it ends there, and whatever descends from above it ends there, and he is taken there. **When that which covers the lote-tree covers** he said: A bed of gold. He said: And the Messenger of God, may God

Surat al-Najm 53:8

Then he drew near and hung down

bless him and grant him peace, was given three things: He was given the five daily prayers, he was given the last verses of Surat Al-Baqarah, and forgiveness was given to those of his nation who do not associate anything with God for the sins committed. It was narrated exclusively by Muslim. Abu Ja'far al-Razi said, on the authority of al-Rabi', on the authority of Abu al-'Aliyah, on the authority of Abu Hurayrah or someone else - Abu Ja'far was unsure - who said: When the Messenger of God (blessings and peace of God be upon him) was taken on the Night Journey *al-Isra*, he reached the lote-tree. It was said to him: This is the lote-tree, and the light of the Creator covered it, and the angels covered it like crows when they perch on a tree. Then he spoke to him and said: Ask. Ibn Abi Nujayh said, on the authority of Mujahid: **When that which covers the lote-tree covers it** He said: The branches of the lote-tree were pearls, rubies and emeralds. The Prophet (blessings and peace of God be upon him) saw them and saw his Lord with his heart. Ibn Zayd said: It was said: O Messenger of God, what did you see covering that lote-tree? He said: **I saw a moth of gold covering it, and I saw on each of its leaves an angel standing, glorifying God, the Almighty and Majestic.**

And the Almighty's saying: **His sight did not swerve, nor did he transgress.** Ibn Abbas, may God be pleased with him, said: He did not go right or left. **And he did not transgress:** He did not go beyond what he was commanded to do. This is a great characteristic of steadfastness and obedience, for he did nothing but what he was commanded to do, and he did not ask for more than what he was given. How beautiful is what the poet said:

He saw the paradise of refuge and what is above it, and if anyone else had seen what he had seen, he would have been lost.

And the Almighty's saying: **He has certainly seen some of the greatest signs of his Lord** is like His saying: **That We may show you some of Our greatest signs,** meaning those that indicate Our power and greatness. And with these two verses, those of the Sunnis who believed that the vision that night did not occur were proven by saying: **He has certainly seen some of the greatest signs of his Lord.** And if he had seen his Lord, he would have informed about that and told that to the people. And the explanation of that has been presented in Surat Subhan. Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us, on the authority of al-Walid ibn Qays, on the authority of Ishaq ibn Abi al-Kahtalah. Muhammad said, I think it was on the authority of Ibn Mas'ud, that he said: Muhammad did not see Gabriel in his true form except twice: Once, he asked him to show him himself in his true form, so he showed him his form and the horizon was blocked. The other time, he ascended with him when he ascended with him. And His statement: "And he was at the highest horizon. Then he drew near and came closer. And was at a distance of two bow lengths or nearer. And He revealed to His Servant what He revealed." When Gabriel perceived his Lord, the Almighty, he returned to his true form and prostrated. So His statement: "And he had certainly seen him in

another descent. At the Lote Tree of the Utmost Boundary. Near it is the Garden of Refuge. When that which covered the Lote Tree covered him. His sight did not swerve, nor did it transgress. He had certainly seen of the greatest signs of his Lord." He said: The creation of Gabriel, peace be upon him. Ahmad narrated it in this way, but it is strange.

Fath al-Qadir

8- **Then he drew near and descended** meaning Gabriel drew near after he was at the highest horizon: that is, he came close to the earth, so he descended and came down to the Prophet, may God bless him and grant him peace, with the revelation. It has been said that there is a difference in the order of precedence and delay in speech, and the meaning is: Then he descended and drew near, as Ibn al-Anbari and others said. Al-Zajaj said: The meaning of **drawn near** and **drawn near** is the same: that is, he drew near and increased in nearness, as you say, **So-and-so drew near to me** and drew near. If you had said, **he drew near to me and drew near**, it would have been permissible. Al-Farra' said: The *fa* in *fatadala* has the same meaning as the *waw*, and the meaning is: Then Gabriel descended and drew near. However, it is permissible if the meaning of the two verbs is the same, so you can bring whichever one you wish forward. The majority said: The one who drew near and descended is Gabriel. It has also been said that it is the Prophet, may God bless him and grant him peace, meaning: His command and judgment drew near to him, but the first is more appropriate. It was said: Whoever said that the one who rose up was Gabriel and Muhammad, then the meaning according to him is: Then Muhammad drew near to his Lord with a dignified drawing near, so he descended: that is, he bowed down in prostration. Ad-Dahhak said the same.

Tafsir al-Baghawi

8. The Almighty said: **Then he approached and came closer.**

Tafsir al-Baidawi

8- **Then he drew near** to the Prophet, peace and blessings be upon him. **He hung down** and clung to him, which is a metaphor for his ascension to the Messenger, peace and blessings be upon him. It was said, **Then he hung down from the highest horizon and drew near**, so it was from the Messenger, indicating that he ascended with him without being separated from his place, confirming the strength of his strength, for hanging down is continuity with hanging like the hanging of a fruit, and it is said that he hung his feet from the bed and lowered his bucket, and the buckets are the hanging fruit.

Surat al-Najm 53:9

So he was two bow lengths away or even nearer.

Tafsir al-Jalalayn

9 - **He was** two bow lengths away from him or even nearer that, until he came to and calmed down.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **So he was two bow lengths away or nearer**, meaning Gabriel was from Muhammad, may God bless him and grant him peace, at the distance of two bow lengths away or nearer than that, meaning or closer to it. It is said, **He was two bow lengths away from him**, "He was two bow lengths away, He was two bow lengths away, He led two bow lengths away, **and** He was two bow lengths away." All of these mean: the distance of two bow lengths away.

It was said: The meaning of his saying **and he was two bow lengths away** is that he was from it, as far as the string of the bow is.

Who said that?

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, **two bow lengths**, he said: Where the string is on the bow.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan, **He was two bow lengths away**. He said, **the distance of two bow lengths**.

Qatada said that.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Mujahid: **He was two bow lengths away**. He said: The distance or the length of two bow lengths.

Abu Kurayb told us: Abu Muawiyah told us, on the authority of Ibrahim bin Tahman, on the authority of Asim, on the authority of Zur, on the authority of Abdullah: **He was two bow lengths away or nearer**. He said: Gabriel, peace be upon him, approached him until he was the length of a cubit or two.

Ibn Hamid told us: Hakam told us, on the authority of Amr, on the authority of Asim, on the authority of Abu Razin: **Two bow lengths**. He said: It is not this bow length, but the length of two arms or less. And *qab* is the shackle.

The commentators differed on the meaning of his statement, **He was two bow lengths away or even nearer**. Some of them said something similar to what we have said.

Ibn Abi Al-Shawareb told us: Abd Al-Wahid bin Ziyad told us: Sulayman Al-Shaibani told us: Zur bin

Hubaysh told us: Abdullah said regarding this verse, **Then he was two bow lengths away or nearer**, that the Messenger of God, may God bless him and grant him peace, said, **I saw Gabriel with six hundred wings**.

Abdul Hamid bin Bayan Al-Sakari told us: Khalid Abdullah told us, on the authority of Al-Shaibani, on the authority of Zur, on the authority of Ibn Masoud, regarding his statement, **He was two bow lengths away or nearer**, he said: He saw Gabriel, peace be upon him, with six hundred wings in his form.

Muhammad bin Ubaid told us: Qubaysah bin Laith Al-Asadi told us, on the authority of Al-Shaibani, on the authority of Razin Habish, on the authority of Abdullah bin Masoud, **He was two bow lengths away or nearer**. He said: The Prophet, may God bless him and grant him peace, saw Gabriel, peace be upon him, who had six hundred wings.

Ibn Wakee' narrated: Ibn Wahb narrated: Ibn Lahi'ah narrated on the authority of Abu Al-Aswad on the authority of Urwah on the authority of Aishah who said: The first thing that happened to the Messenger of God (peace and blessings of God be upon him) was that he saw Gabriel (peace be upon him) in a dream in Ajjad. Then he went out to relieve himself and Gabriel shouted at him: O Muhammad, O Muhammad. The Messenger of God (peace and blessings of God be upon him) looked right and left but saw nothing three times. Then he went out and saw him. Then he entered among the people. Then he went out, or he said: Then he looked - I doubt it - and saw him. This is what God said: "And the star when it goes down. Your companion has neither strayed nor erred. Nor does he speak from [his own] inclination." Until His saying: **Then he came down** Gabriel to Muhammad (peace and blessings of God be upon him). **And he was two bow lengths or nearer**. He said: The length is half a finger's length. Some of them said: Two cubits between them.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-Shaibani, on the authority of Zur ibn Hubaysh, on the authority of Ibn Masoud, and he was **two bow lengths or nearer**. He said: He had six hundred wings, meaning Gabriel, peace be upon him.

Ibrahim bin Saeed told us: Abu Usamah told us: Zakariya told us, on the authority of Ibn Ashwa', on the authority of Aamer, on the authority of Masruq, who said: I said to Aisha: What is the meaning of his statement, **Then he approached and came closer * and was at a distance of two bow lengths or even nearer * and revealed to his servant what he revealed?** She said: That was Gabriel, who used to come to him in the form of men, but this time he came to him in his own form and blocked the horizon of the sky.

Others said: Rather, the one who came two bow lengths or nearer was Gabriel from his Lord.

Mention who said that

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **So he was two bow lengths away or nearer**, he said:

Surat al-Najm 53:9

So he was two bow lengths away or even nearer.

God from Gabriel, peace be upon him.

Others said: Rather, what was two bow lengths away or nearer was: Muhammad from his Lord.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Musa ibn Ubayd al-Himyari, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of some of the companions of the Prophet, may God bless him and grant him peace, who said: **We said, 'O Prophet of God, have you seen your Lord?' He said, 'I did not see Him with my eyes, but I saw Him with my heart twice.'** Then he recited, **'Then He drew near and came closer.'**

Khallad bin Aslam told us: Al-Nadr told us: Muhammad bin Amr bin Alqama bin Waqqas Al-Laithi told us, on the authority of Kathir, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "When I was taken up, Gabriel went on until he came to Paradise. Then I entered and was given Al-Kawthar. Then he went on until he came to the Lote Tree of the Limit. Then your Lord drew near and descended until He was two bow lengths away or nearer. Then He revealed to His servant what He revealed."

Tafsir al-Qurtubi

The Almighty's saying, **Then he was two bow lengths away or nearer** means Muhammad was from his Lord or from Gabriel. **Then he was two bow lengths away** means the distance of two Arabic bow lengths. This was said by Ibn Abbas, Ata', Al-Farra', and Al-Zamakhshari. If you ask, how is the interpretation of His saying, **Then he was two bow lengths away**? I say that its interpretation is that the distance of his closeness was like the distance of two bow lengths. So these additional words were deleted, as Abu Ali said in His saying:

You made me a finger from the defeat

That is, the distance of a finger, or less, according to your estimation, like the Almighty's saying, **or they increase**. In As-Sahah: And you say between them is a bow's length, and qayb of a bow, and qad of a bow, and qayd of a bow, meaning the length of an bow. Zayd ibn Ali read it as qad, and it was also read as qayd and qadr. Az-Zamakhshari mentioned it. Qaab is what is between the handle and the handle, and for every bow there are two qabas. Some of them said regarding the Almighty's saying, **two bow lengths**, he meant the two qabas of a bow, so he changed it. And in the Hadeeth: And the distance of the bow of one of you in Paradise, and the place of his whip is better than the world and everything in it. And the qad is the whip. In As-Sahah, it is narrated on the authority of Abu Hurayrah, who said: The Prophet, peace and blessings be upon him, said: And the distance of the bow of one of you in Paradise is better than the world and everything in it. And the example was given by the bow because they do not differ in qabs, and God

knows best. Al-Qadi 'Iyad said: Know that what is mentioned of the attribution of closeness and nearness to God or to God is not closeness of place nor closeness of distance. Rather, the closeness of the Prophet, peace and blessings be upon him, to his Lord and his closeness to Him is a demonstration of his great status, the honor of his rank, the radiance of the lights of his knowledge, and witnessing the secrets of His unseen and power. And from God the Most High: benevolence, comfort, expansion and honor. And in his saying, peace be upon him: Our Lord descends to the lowest heaven, it is interpreted in one way as a general descent, acceptance and benevolence.

Al-Qadi said: And his saying, **Then he was two bow lengths away or nearer**, whoever makes the pronoun refer to God the Most High and not to Gabriel, it is an expression of the utmost closeness, gentleness of place, clarification of knowledge and supervision of the truth from Muhammad, peace be upon him, and an expression of the answer to desires, the fulfillment of demands, the manifestation of generosity, the loftiness of position and closeness to God. And in it is interpreted what is interpreted in his saying, peace be upon him: Whoever draws near to Me a handspan, I will draw near to him an arm's length, and whoever comes to Me walking, I will come to him running.

Closeness through answering and acceptance, bringing benevolence and hastening what is hoped for. And it has been said, **Then Gabriel drew near** to his Lord, **Then he was two bow lengths away or nearer**, said Mujahid. And what is indicated by what is narrated in the hadith: "The closest of the angels to God is Gabriel, peace be upon him." And it has been said: or in the sense of *and*, meaning two bow lengths away and nearer. And it has been said: in the sense of *rather*, meaning even closer. Saeed bin Al-Musayyab said: Al-Qab is the front of the Arab bow, where the strap is tied to it that its owner takes off his shoulder, and each bow has one qab. So he said that Gabriel came close to Muhammad, peace be upon him, as close as two bow lengths. Saeed bin Jubair, Ata', Abu Ishaq Al-Hamadani, Abu Wa'il Shaiq bin Salamah said: **So he was two bow lengths** means the length of two cubits, and the bow is the cubit by which everything is measured. It is the language of some of the Hijazis, and it was said that it is also the language of Azd Shanu'ah. Al-Kisa'i said: His statement **So he was two bow lengths or even nearer** means one bow length, like the poet's saying:

And the two men threw it twice, and I cut it off with the right direction, not with the left direction.

He wanted to make a single mission, and the bow is masculine and feminine. When it is feminine, he said in its diminutive form, qawisah, and when it is masculine, he said qawis. In the proverb, he said, **From the best arrows, qawis**, and the plural is qasī, qasī, aqwās, and qiyas. Abu Ubaidah recited:

Bracelet chord measurement

The bow is also the remainder of the date in the vessel, and the bow is a tower in the sky. As for the bow with the dammah, it is the monk's cell. The poet said, mentioning a woman:

To tempt me, and this is the one who wipes the bow

Tafsir Ibn Kathir

God the Almighty says, informing about His servant and Messenger Muhammad, peace and blessings be upon him, that the knowledge he brought to the people was **strong in strength**, that is, Gabriel, peace be upon him, as God the Almighty said: **Indeed, it is the word of an honored Messenger, * Possessor of strength with the Lord of the Throne, firmly established, * Obeyed and trustworthy.** And He said here, **of great stature**, meaning of great strength, as stated by Mujahid, Al-Hasan, and Ibn Zayd. Ibn Abbas said: of good looks. Qatadah said: of tall, handsome character. There is no contradiction between the two statements, as he, peace be upon him, was of good looks and great strength. It was reported in the authentic hadith narrated by Ibn Umar and Abu Hurayrah that the Prophet, peace and blessings be upon him, said: **Charity is not permissible for a rich person or one of good looks.** And God the Almighty's statement: **then he rose up** means Gabriel, peace be upon him, as stated by Al-Hasan, Mujahid, Qatadah, and Al-Rabi' ibn Anas. **And he was at the highest horizon**, that is, Gabriel rose up at the highest horizon, as stated by Ikrimah and others. Ikrimah said: and the highest horizon is from which dawn comes. Mujahid said: it is the place where the sun rises. Qatadah said: It is the one from which the day comes, and Ibn Zayd and others said the same.

Ibn Abi Hatim said: Abu Zur'ah told us, Masraf bin Amr al-Yami Abu al-Qasim told us, Abd al-Rahman bin Muhammad bin Talha bin Masraf told us, my father told me, on the authority of al-Walid - he is Ibn Qais - on the authority of Ishaq bin Abi al-Kahtalah - I think he mentioned it on the authority of Abdullah bin Mas'ud - that the Messenger of God, may God bless him and grant him peace, did not see Gabriel in his true form except twice: As for the first time, he asked him to see him in his true form, so the horizon was blocked. And as for the second, he was with him where he ascended, so that is his saying: **And he is on the highest horizon.** Ibn Jarir said here a saying that I have not seen from anyone else, nor did he narrate it from anyone. The gist of it is that he went to the meaning that he and Muhammad, may God bless him and grant him peace, were leveled, that is, they were both leveled on the highest horizon, and that was on the night of the Isra'. This is what he said, and no one agreed with him on that. Then he began to explain what he said from the Arabic perspective, so he said: It is like his saying: **When we and our fathers were dust**, so he connected with fathers to the one referred to in *we* without making *we* clear. So is his saying that he was leveled and he. Al-Farra' mentioned on the authority of some Arabs that he recited to him:

Have you not seen that the spring hardens and becomes uneven? And the castor oil that is split

This is what he said from the Arabic perspective, but the meaning does not support it, because this vision of Gabriel did not take place on the night of the Isra', but rather before it, and the Messenger of God, may God

bless him and grant him peace, was on earth, so Gabriel, peace be upon him, descended to him and approached him while he was in the form in which God created him, with six hundred wings. Then he saw him after that another descent at the Lote Tree of the Limit, meaning the night of the Isra'. This first vision was in the beginning of the mission after Gabriel, peace be upon him, came to him the first time, and God revealed to him the beginning of Surat Al-Iqra'. Then the revelation stopped for a period during which the Prophet, may God bless him and grant him peace, went repeatedly to throw himself down from the tops of mountains. Whenever he was about to do that, Gabriel called out to him from the air, **O Muhammad, you are truly the Messenger of God and I am Gabriel.** This calmed him down and made him happy. Whenever the matter took longer, he returned to the same state until Gabriel and the Messenger of God, may God bless him and grant him peace, appeared to him in Al-Abtah in the form in which God created him, with six hundred wings and the greatness of his creation filling the horizon. He approached him and revealed to him from God Almighty what He had commanded him to do. At that point, he knew the greatness of the angel who had come to him with the message and the majesty of his status and the loftiness of his position with his Creator who had sent him to him.

As for the hadith narrated by Al-Hafiz Abu Bakr Al-Bazzar in his Musnad, where he said: Salamah bin Shabib narrated to us, Saeed bin Mansour narrated to us, Al-Harith bin Ubaid narrated to us, on the authority of Abu Imran Al-Joni, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "While I was sitting, Gabriel, peace be upon him, came and poked me between my shoulders. I went to a tree in which were the nests of birds. He sat in one of them, and I sat in the other. It rose and ascended until it filled the two horizons, and I turned my eyes. If I wanted to touch the sky, I could. Gabriel turned to me as if he were sitting down, and I recognized the superiority of his knowledge of God over me. A door of the heavens was opened for me, and I saw the greatest light, and beside the veil was the fluttering of pearls and rubies. And what God willed to be revealed was revealed to me." Then Al-Bazzar said: It is not narrated by anyone except Al-Harith bin Ubaid, and he was a famous man from the people of Basra.

I said Al-Harith ibn Ubayd, this is Abu Qudamah Al-Ayadi. Muslim included him in his Sahih, except that Ibn Ma'in weakened him and said: He is nothing. Imam Ahmad said: His hadith is confused. Abu Hatim Al-Razi said: His hadith should be written down but not used as evidence. Ibn Hayyan said: He made many mistakes, so it is not permissible to use it as evidence if he is the only one who narrated it. This hadith is one of the strangest of his narrations, for it contains something strange and odd in its wording and a strange context. Perhaps it is a dream, and God knows best. Imam Ahmad said: Hajjaj told us, Sharik told us, on the authority of Asim, on the authority of Abu Wa'il, on the authority of Abdullah, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell pearls, rubies, and gems, of which

only God knows. Ahmad is the only one who narrated it. Ahmad said: Yahya bin Adam told us, Abu Bakr bin Ayyash told us, on the authority of Idris bin Munabbih, on the authority of Wahb bin Munabbih, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, asked Gabriel to see him in his real form. He said: Call upon your Lord. So he called upon his Lord, the Almighty and Majestic, and a blackness appeared to him from the east, and it began to rise and spread. When the Prophet, may God bless him and grant him peace, saw it, he was stunned. So he came to him, revived him, and wiped the spittle from his cheek. Ahmad is the only one to report this.

Ibn Asakir narrated it in the biography of Utbah ibn Abi Lahab, on the authority of Muhammad ibn Ishaq, on the authority of Uthman ibn Urwah ibn al-Zubayr, on the authority of his father, on the authority of Hubbar ibn al-Aswad, who said: Abu Lahab and his son Utbah had prepared for the Levant, so I prepared with them. His son Utbah said: By God, I will go to Muhammad and seek refuge with him in his Lord, glory be to Him, the Most High. So he set out until he came to the Prophet, may God bless him and grant him peace, and said: O Muhammad, he disbelieves in the One who drew near, so he came close and was two bow lengths away or nearer. So the Prophet, may God bless him and grant him peace, said: O God, unleash upon him one of Your dogs. Then he turned away from him and returned to his father and said: O my son, what did you say to him? So he mentioned to him what he had said, and he said: What did he say to you? He said: He said: "O God, unleash one of Your dogs against him." He said: "O my son, by God, his prayer is not safe for you." So we went until we reached Al-Sharaat, which was a lion colony. We went down to the monastery of a monk, and the monk said: "O Arabs, what brought you to this land? Lions roam freely in it as sheep roam." Abu Lahab said to us: "You know my old age and my rights, and this man has invoked a curse against my son, and by God, I do not trust it against him. Gather your belongings to this monastery and spread out a bed for my son on it, then spread out a bed around it." So we did, and the lion came and smelled our faces. When he did not find what he wanted, he seized it and leaped up and found himself on top of the belongings. He smelled his face, then defeated him and tore his head off. Abu Lahab said: "I know that he will not escape the prayer of Muhammad."

God the Almighty says: {Then he was two bow lengths away or even nearer} meaning, Gabriel drew near to Muhammad when he descended to him on earth until there was between him and Muhammad (peace and blessings of God be upon him) the distance of two bow lengths, i.e., the same as if they were stretched out. This was stated by Mujahid and Qatadah. It was also said that what is meant by this is the distance between the bowstring and its middle. God the Almighty says: {or even nearer}, as we have already mentioned, that this form is used in language to confirm what is being reported and to negate what is greater than it, as in His statement: {Then your hearts hardened after that, so they are like stones or even harder} meaning, they are not softer than stones, rather they are like them or even harder and harder. Similarly, His statement:

{They fear men as they fear God or even more}, and His statement: {And We sent him to a hundred thousand or more} meaning, they are not less than them, rather they are truly a hundred thousand or more. This is a confirmation of what was reported, without doubt or hesitation, as this is impossible. And so it is here, this verse, **So he was two bow lengths away or even nearer**. And what we said, that this approaching, close one who came between him and Muhammad, may God's prayers and peace be upon him, was none other than Gabriel, peace be upon him, and it is the saying of the Mother of the Believers, Aisha, Ibn Masoud, Abu Dharr, and Abu Hurairah, as we will cite their hadiths soon, God willing.

Muslim narrated in his Sahih on the authority of Ibn Abbas that he said: Muhammad saw his Lord twice in his heart, and he made this one of them. And it came in the hadith of Sharik bin Abi Namir on the authority of Anas in the hadith of the Isra': Then the Compeller, the Lord of Majesty, drew near and descended. For this reason, many people have spoken about the text of this narration and mentioned strange things in it. If it is authentic, then it is attributed to another time and another story, not that it is an explanation of this verse, for this was while the Messenger of God, may God bless him and grant him peace, was on earth, not on the night of the Isra'. For this reason he said after it: **And indeed, he saw him another time * At the Lote Tree of the Limit**. So this is the night of the Isra', and the first was on earth.

Ibn Jarir said: Muhammad bin Abdul Malik bin Abi Al-Shawarib told us, Abdul Wahid bin Ziyad told us, Sulayman Al-Shaibani told us, Zur bin Hubaish told us: Abdullah bin Masoud said regarding this verse, **Then he was two bow lengths away or nearer**, he said: The Messenger of God, may God bless him and grant him peace, said: **I saw Gabriel with six hundred wings**.

Ibn Wahb said: Ibn Lahi'ah told us, on the authority of Abu Al-Aswad, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, who said: The first thing that happened to the Messenger of God, may God bless him and grant him peace, was that he saw Gabriel in his sleep in Ajyad. Then he went out to relieve himself, and Gabriel cried out to him: O Muhammad, O Muhammad! So the Messenger of God looked right and left, but did not see anyone, for three days. Then he raised his eyes and saw that he was the second of his two feet, one with the other, on the horizon of the sky, and he said: O Muhammad, Gabriel is calming him. So the Prophet (peace and blessings of God be upon him) fled until he entered among the people, and he looked but did not see anything. Then he went out from the people and looked and saw him. Then he entered among the people and did not see anything. Then he went out and looked and saw him. This is the saying of God, the Almighty: "And by the star when it goes down. * Your companion has neither strayed nor erred. * Nor does he speak from [his own] inclination. * It is not but a revelation revealed. * One strong in strength taught him. * Possessor of wisdom. So he rose * And he was on the highest horizon. * Then he drew near and descended" meaning Gabriel to Muhammad, peace and blessings of God be upon

them both. "And was at a distance of two bow lengths or nearer." They say: A bow length is half a finger. Some of them said: Two cubits were between them. Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Ibn Wahb with it. And in the hadith of Az-Zuhri from Abu Salamah from Jabir, there is evidence for this. Al-Bukhari narrated from Talq ibn Ghannam from Zaidah from Ash-Shaibani, who said: I asked Zura about the statement: "And was at a distance of two bow lengths or nearer." * Then He revealed to His Servant what He revealed." He said: Abdullah told us that Muhammad (peace and blessings of God be upon him) saw Gabriel and he had six hundred wings.

Ibn Jarir said: Ibn Buzay' al-Baghdadi told me, Ishaq ibn Mansur told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Abd al-Rahman ibn Yazid, on the authority of Abdullah, **The heart did not lie about what it saw**, he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel wearing a fluttering garment that filled the space between the heavens and the earth. Based on what we have mentioned, his statement, **Then He revealed to His servant what He revealed**, means: So Gabriel revealed to the servant of God, Muhammad, what He revealed, or: So God revealed to His servant Muhammad what He revealed through Gabriel. Both meanings are correct. It was reported on the authority of Sa'id ibn Jubayr, regarding his statement, **Then He revealed to His servant what He revealed**, that he said: God revealed to him, **Did He not find you an orphan?** "And We have raised high your fame." Another one said: God revealed to him that Paradise is forbidden to the prophets until you enter it, and to the nations until your nation enters it.

God the Almighty said: "The heart did not deny what it saw. Then do you dispute with Him about what he sees?" Muslim said: Abu Saeed Al-Ashji narrated to us, Wakee' narrated to us, Al-A'mash narrated to us, from Ziyad bin Husayn, from Abu Al-Aaliyah, from Ibn Abbas: **The heart did not deny what it saw**. "And he had certainly seen Him on another occasion." He said: He saw Him with his heart twice. Samak narrated it in the same way on the authority of Ikrimah on the authority of Ibn Abbas, similarly. Abu Salih, Al-Suddi and others said: He saw Him with his heart twice. Ibn Mas'ud and others disagreed with him. In a narration on his authority, he stated that he saw Him in general terms, but it is interpreted as being restricted to the heart. Whoever narrated it on the basis of sight has made a strange statement, because nothing authenticated about that from the Companions **may God be pleased with them**. Al-Baghawi said in his commentary: A group said that he saw Him with his eye, and this is the opinion of Anas, Al-Hasan and Ikrimah, but there is some doubt about it, and God knows best.

Al-Tirmidhi said: Muhammad ibn Amr ibn al-Munhal ibn Safwan told us, Yahya ibn Kathir al-Anbari told us, on the authority of Salamah ibn Ja'far, on the authority of al-Hakam ibn Abaan, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Muhammad saw his Lord. I said: Didn't God say: **No vision can grasp Him, but He grasps all vision**. He said: Woe to you, that is when He manifests Himself with His light, which is His light, and he saw his Lord twice. Then he said:

Good and strange. He also said: Ibn Abi Omar told us, Sufyan told us, on the authority of Mujalid, on the authority of Al-Sha'bi, who said: Ibn Abbas met Ka'b at Arafat and asked him about something, so he glorified God until the mountains responded to him. Ibn Abbas said: We are the sons of Hashim. Ka'b said: God divided His vision and speech between Muhammad and Moses. He spoke to Moses twice and Muhammad saw Him twice. Masruq said: I entered upon Aisha and said: Did Muhammad see his Lord? She said: You have said something that made my hair stand on end. I said: Wait a minute. Then I recited: **He has certainly seen of the greatest signs of his Lord**. She said: Where is he taking you? It is Gabriel. Whoever told you that Muhammad saw his Lord or concealed something that he was commanded to do or knew the five about which God the Most High said: **Indeed, God has knowledge of the Hour and sends down the rain**. He has greatly slandered God. But he did see Gabriel. He only saw him in his true form twice: once at the Lote Tree of the Limit, and once in Ajyad, and he had six hundred wings that filled the horizon.

Al-Nasa'i said: Ishaq bin Ibrahim told us, Muadh bin Hisham told us, my father told me, on the authority of Qatadah, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Are you surprised that friendship was for Abraham, speech was for Moses, and vision was for Muhammad, peace be upon them? In Sahih Muslim, on the authority of Abu Dharr, who said: I asked the Messenger of God, peace and blessings be upon him and his family: Have you seen your Lord? He said: **Light, how can I see Him?** In another narration: **I saw a light**. Ibn Abi Hatim said: Abu Sa'id al-Ashji told us, on the authority of Abu Khalid, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, who said: They said: O Messenger of God, have you seen your Lord? He said: **I saw Him with my heart twice**. Then he recited: **The heart did not lie about what it saw**. Ibn Jarir narrated it on the authority of Ibn Hamid, on the authority of Mihran, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, on the authority of some of the companions of the Prophet, peace and blessings be upon him, who said: We said: O Messenger of God, have you seen your Lord? He said: **I did not see Him with my eyes, but I saw Him with my heart twice**. Then he recited: **Then He drew near and came closer**.

Then Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Muhammad bin Abdullah Al-Ansari told us, Ibad bin Mansour told me: I asked Ikrimah about His statement: **The heart did not lie about what it saw**. Ikrimah said: Do you want me to tell you that I saw Him? I said: Yes. He said: He saw Him, then he saw Him. He said: So I asked Al-Hasan about it, and he said: He saw His glory, His greatness, and His cloak. My father told us, Muhammad bin Mujahid told us, Abu Amir Al-Aqdi told us, Abu Khaldah told us on the authority of Abu Al-Aliyah, who said: The Messenger of God, may God bless him and grant him peace, was asked: Have you seen your Lord? He said: **I saw a river and I saw behind the river a veil, and I saw behind the veil a light other than which I had never seen**. This is very strange. As for the hadith narrated by Imam Ahmad: Aswad ibn Amir told us, Hammad ibn Salamah told us, on the authority of Qatadah, on the

So he was two bow lengths away or even nearer.

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: **I saw my Lord, the Mighty and Sublime**, then it is a hadith whose chain of transmission meets the criteria of authenticity, but it is an abbreviated version of the hadith of a dream, as Imam Ahmad also narrated: Abd al-Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "My Lord came to me last night in the most beautiful form - I think he meant in a dream - and said: O Muhammad, do you know what the highest assembly disputes about? I said: No. Then He placed His hand between my shoulders until I felt its coolness between my breasts - or he said my throat - and I knew what was in the heavens and what was on the earth. Then He said: O Muhammad, do you know what the highest assembly disputes about? I said: Yes, they dispute about..." Expiations and degrees. He said: What are the expiations? He said: I said: Staying in the mosques after the prayers, walking to the congregational prayers, and performing ablution thoroughly even in difficult situations. Whoever does that will live well and die well, and he will be free from his sins as on the day his mother bore him. And he said: Say, O Muhammad, when you pray: O God, I ask You to do good deeds, abandon evil deeds, and love the poor. And if You intend a trial for Your servants, take me to You without being tested. He said: And the degrees are giving food, spreading peace, and praying at night while people are asleep. Something similar was mentioned at the end of Surah Sad from Muadh.

Ibn Jarir narrated it from another chain of transmission on the authority of Ibn Abbas, and it contains another context and a strange addition. He said: Ahmad ibn Isa al-Tamimi told me, Sulayman ibn Umar ibn Sayyar told me, my father told me on the authority of Sa'id ibn Zurbi on the authority of Umar ibn Sulayman, on the authority of Ata' on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, said: "I saw my Lord in the most beautiful form, and He said to me: 'O Muhammad, do you know what the highest assembly disputes about?' I said: 'No, O Lord.' So He placed His hand between my shoulders, and I felt its coolness between my breasts, and I knew what was in the heavens and the earth, and I said: 'O Lord, regarding the degrees and expiations, and moving the feet to the congregations, and waiting for the prayer after the prayer.' I said: 'O Lord, You took Abraham as a friend and spoke to Moses directly, and You did this and that.' He said: 'Did I not expand your breast for you? Did I not remove your burden from you? Did I not do to you? Did I not do to you?' He said: 'Then He confided in me things that I was not permitted to relate to you.' He said: 'This is what He said in His Book: "Then He approached and came closer, and was two bow lengths or nearer, and revealed to His Servant what He revealed." What..." The heart lied about what it saw. **So He placed the light of my sight in my heart, so I looked at Him with my heart.** Its chain of transmission is weak. Al-Hafiz Ibn Asakir mentioned with his chain of transmission back

to Hubbar ibn al-Aswad **may God be pleased with him** that when Utbah ibn Abi Lahab went out to trade with the people of Ash-Sham, he said to the people of Makkah, **Know that I am an unbeliever in the One who drew near and hung down.** When his words reached the Messenger of God (blessings and peace of God be upon him), he said, **God has set upon him one of His dogs.** Hubbar said, "So I was with them and we camped in a land with many lions. I saw a lion come and sniff the heads of the people one by one until it stepped over to Utbah and cut off his head from among them." Ibn Ishaq and others mentioned in the Seerah that this happened in the land of Az-Zarqa', and it was said in As-Sarat, and that he went against them that night, and that they made him stay among them and slept around him, then the lion came and began to roar, then stepped over to them and crushed his head. May God curse it.

And the Almighty said: **And he had already seen him in another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge.** This is the second time that the Messenger of God, may God bless him and grant him peace, saw Gabriel in the form in which God created him, and it was on the Night of the Isra'. We have already presented the hadiths related about the Isra' with their chains of transmission and wordings at the beginning of Surat Subhan, so there is no need to repeat them here. It was mentioned that Ibn Abbas, may God be pleased with him, used to confirm the vision on the night of the Isra' and he used this verse as evidence, and a group of the early and later generations followed him. However, groups of the Companions, may God be pleased with them, the Followers, and others disagreed with him. Imam Ahmad said: Hasan ibn Musa told us, Hammad ibn Salamah told us, on the authority of Asim ibn Bahdalah, Anzar ibn Hubaish, on the authority of Ibn Mas'ud, regarding this verse, **And he had seen him on another occasion, * at the Lote Tree of the Limit**, he said: The Messenger of God, may God bless him and grant him peace, said, **I saw Gabriel, and he had six hundred wings, from which were scattered feathers of pearls and rubies.** This is a good, strong chain of transmission. Ahmad also said: Yahya ibn Adam told us, Sharik told us, on the authority of Jami' ibn Abi Rashid, on the authority of Abi Wa'il, on the authority of Abdullah, who said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell..." The exaggerations of the pearls and rubies, God knows best. Its chain of transmission is also good.

Imam Ahmad also said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, he said, I heard Shaiq ibn Salamah say: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: **I saw Gabriel on the Lote Tree of the Limit and he had six hundred wings.** I asked Asim about wings and he refused to tell me. He said, **So some of his companions told me that a wing is the distance between the east and the west.** This is also a good chain of transmission. Ahmad said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, Shaiq ibn Salamah told me: I heard Ibn

Masoud say: The Messenger of God (peace and blessings be upon him) said: "Gabriel (peace be upon him) came to me in a green garment with pearls hanging from it." Its chain of transmission is also good. Imam Ahmad said: Yahya told us on the authority of Ismail, Aamir told us: Masruq came to Aisha and said: O Mother of the Believers, did Muhammad (peace and blessings be upon him) see his Lord, the Almighty and Majestic? She said: Glory be to God, my hair stood on end when you said this. Where are you from three things, whoever told you about them has lied: Whoever told you that Muhammad saw his Lord has lied. Then you read: **No vision can grasp Him, but He grasps all vision.** "It is not for a human being that God should speak to him except by revelation or from behind a veil." Whoever told you that He knows what will happen tomorrow has lied. Then you read: "Indeed, God has knowledge of the Hour. He sends down the rain and knows what is in the wombs." Whoever told you that Muhammad concealed things has lied. Then you read: **O Messenger, announce that which has been revealed to you from your Lord.** But he saw Gabriel in his true form twice.

Imam Ahmad also said: Muhammad bin Abi Uday narrated to us, on the authority of Dawud, on the authority of Al-Sha'bi, on the authority of Masruq, who said: I was with Aisha and I said: Doesn't God say: **And he certainly saw him on the clear horizon and And he certainly saw him on another occasion.** She said: I am the first of this nation to ask the Messenger of God, may God bless him and grant him peace, about it, and he said: **That was Gabriel.** He did not see him in the form in which he was created except twice. He saw him descending from the heaven to the earth, his great creation filling the space between the heaven and the earth. They included it in the two Sahihs from the hadith of Al-Sha'bi with it.

Narrated by Abu Dharr Imam Ahmad said: Affan told us, Hammam told us, Qatadah told us, on the authority of Abdullah bin Shaiq, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **And what would you have asked him?** He said, **I would have asked him, 'Did he see his Lord?'** He said, **I did ask him, 'I saw Him as light, how could I see Him?'** This is how it appears in the narration of Imam Ahmad. Muslim narrated it through two chains of transmission with two wordings. He said: Abu Bakr bin Abi Shaybah told us, Waki' told us, on the authority of Yazid bin Ibrahim, on the authority of Qatadah, on the authority of Abdullah bin Shaiq, on the authority of Abu Dharr, who said: I asked the Messenger of God (peace and blessings be upon him), **Did you see your Lord?** He said, **Light, how could I see Him.** And he said: Muhammad bin Bashir told us, Muadh bin Hisham told us, my father told us, on the authority of Qatadah, on the authority of Abdullah bin Shaiq, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **What would you ask him about?** He said, **I would have asked him, 'Did you see your Lord?'** Abu Dharr said: I asked him and he said, **I saw a light.** Al-Khalal mentioned in his book, *Ilal*, that Imam Ahmad was asked about this hadith and he said, **I have always disapproved of it and I do not know what its reason is.**

Ibn Abi Hatim said: My father told us, Amr ibn Awn al-Wasiti told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority of Ibrahim, on the authority of his father, on the authority of Abu Dharr, who said: He saw Him with his heart, but did not see Him with his eyes. Ibn Khuzaymah tried to claim that there was an interruption in the chain of transmission between Abdullah ibn Shaiq and Abu Dharr. As for Ibn al-Jawzi, he interpreted it as meaning that Abu Dharr might have asked the Messenger of God (peace and blessings of God be upon him) before the Isra' and he answered him as he did. If he had asked him after the Isra', he would have answered him positively. This is very weak, because Aisha, the Mother of the Believers **may God be pleased with her**, asked about that after the Isra' and it was not proven that she had seen Him. Whoever says that he addressed her according to her level of intellect or tried to prove her wrong in what she believed, like Ibn Khuzaymah in the Book of Tawhid, then he is the one who is mistaken, and God knows best. An-Nasa'i said: Ya'qub ibn Ibrahim told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority of Yazid bin Sharik, on the authority of Abu Dharr, who said: The Messenger of God (peace and blessings of God be upon him) saw his Lord with his heart, but did not see Him with his sight. It was proven in Sahih Muslim on the authority of Abu Bakr bin Abi Shaybah, on the authority of Ali bin Masahr, on the authority of Abdul Malik bin Abi Sulayman, on the authority of Ata bin Abi Rabah, on the authority of Abu Hurayrah, may God be pleased with him, that he said regarding the Almighty's statement: **And he had certainly seen him on another occasion**, he said that he saw Gabriel, peace be upon him.

Mujahid said about the statement of God, **And he had already seen him on another occasion**, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his original form twice. Qatadah, Ar-Rabi' ibn Anas and others said the same. And the statement of God, may God bless him and grant him peace, **When that which covers the lote-tree covers** has already been mentioned in the hadiths of the Night Journey that it was covered by angels like crows, and the light of the Lord covered it, and colors covered it, I do not know what they are. And Imam Ahmad said: Malik ibn Mughul told us, Az-Zubayr ibn Adi told us, on the authority of Talhah, on the authority of Marrah, on the authority of Abdullah, who is Ibn Mas'ud, who said: When the Messenger of God, may God bless him and grant him peace, was taken on the Night Journey, he reached the Lote Tree of the Limit, which is in the seventh heaven. Whatever ascends from the earth ends there, and whatever descends from above it ends there, and whatever descends from above it ends there, and he is taken there. **When that which covers the lote-tree covers** he said: A bed of gold. He said: And the Messenger of God, may God bless him and grant him peace, was given three things: He was given the five daily prayers, he was given the last verses of Surat Al-Baqarah, and forgiveness was given to those of his nation who do not associate anything with God for the sins committed. It was narrated exclusively by Muslim. Abu Ja'far al-Razi said, on the authority of al-Rabi', on the authority of

So he was two bow lengths away or even nearer.

Abu al-`Aliyah, on the authority of Abu Hurayrah or someone else - Abu Ja'far was unsure - who said: When the Messenger of God (blessings and peace of God be upon him) was taken on the Night Journey *al-Isra*, he reached the lote-tree. It was said to him: This is the lote-tree, and the light of the Creator covered it, and the angels covered it like crows when they perch on a tree. Then he spoke to him and said: Ask. Ibn Abi Nujayh said, on the authority of Mujahid: **When that which covers the lote-tree covers it** He said: The branches of the lote-tree were pearls, rubies and emeralds. The Prophet (blessings and peace of God be upon him) saw them and saw his Lord with his heart. Ibn Zayd said: It was said: O Messenger of God, what did you see covering that lote-tree? He said: **I saw a moth of gold covering it, and I saw on each of its leaves an angel standing, glorifying God, the Almighty and Majestic.**

And the Almighty's saying: **His sight did not swerve, nor did he transgress.** Ibn Abbas, may God be pleased with him, said: He did not go right or left. **And he did not transgress:** He did not go beyond what he was commanded to do. This is a great characteristic of steadfastness and obedience, for he did nothing but what he was commanded to do, and he did not ask for more than what he was given. How beautiful is what the poet said:

He saw the paradise of refuge and what is above it, and if anyone else had seen what he had seen, he would have been lost.

And the Almighty's saying: **He has certainly seen some of the greatest signs of his Lord** is like His saying: **That We may show you some of Our greatest signs,** meaning those that indicate Our power and greatness. And with these two verses, those of the Sunnis who believed that the vision that night did not occur were proven by saying: **He has certainly seen some of the greatest signs of his Lord.** And if he had seen his Lord, he would have informed about that and told that to the people. And the explanation of that has been presented in Surat Subhan. Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us, on the authority of al-Walid ibn Qays, on the authority of Ishaq ibn Abi al-Kahtalah. Muhammad said, I think it was on the authority of Ibn Mas'ud, that he said: Muhammad did not see Gabriel in his true form except twice: Once, he asked him to show him himself in his true form, so he showed him his form and the horizon was blocked. The other time, he ascended with him when he ascended with him. And His statement: "And he was at the highest horizon. Then he drew near and came closer. And was at a distance of two bow lengths or nearer. And He revealed to His Servant what He revealed." When Gabriel perceived his Lord, the Almighty, he returned to his true form and prostrated. So His statement: "And he had certainly seen him in another descent. At the Lote Tree of the Utmost Boundary. Near it is the Garden of Refuge. When that which covered the Lote Tree covered him. His sight did not swerve, nor did it transgress. He had certainly seen of the greatest signs of his Lord." He said: The creation of Gabriel, peace be upon him. Ahmad narrated it in this way, but it is strange.

Fath al-Qadir

9- "So it was two bow lengths or nearer" meaning it was the distance between Gabriel and Muhammad, peace and blessings be upon him. Or the distance between Muhammad and his Lord was two bow lengths: meaning the distance of two Arabic bows. Qabb and Qayb, Qad and Qayd: the amount, their meaning is mentioned in As-Sahih. Az-Zajaj said: meaning according to what you estimate, and God, the Almighty, knows the measures of things, but He addresses us according to what is customary among us. It was said that or has the meaning of waw: meaning and nearer, and it was said that it means rather: meaning rather closer. Saeed bin Jubair, Ata', Abu Ishaq Al-Hamadani and Abu Wa'il Shaiq bin Salamah said, "So it was two bow lengths" means two cubits, and the qaw is the cubit by which everything is measured, and it is the language of some of the Hijazis, and it was said that it is the language of Azd Shanu'a. Al-Kisa'i said: So it was two bow lengths meaning one bow.

Tafsir al-Baghawi

9. "And he was two bow lengths away or nearer." They differed on its meaning: Abdul Wahid Al-Malihi informed us, Ahmad bin Abdullah Al-Nuaimi informed us, Muhammad bin Yusuf informed us, Muhammad bin Ismail informed us, Abu Usamah informed us, Zakariya bin Abi Zaida informed us, on the authority of Ibn Al-Ashwa', on the authority of Al-Sha'bi, on the authority of Masruq, who said: I said to Aisha, "So where is his statement: **(Then he approached and descended, and was two bow lengths away or nearer?)** She said: **(That was Gabriel, who used to come to him in the form of a man, but this time he came to him in his true form, and he blocked the horizon.)**

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Talq bin Ghannam told us, Zaidah Al-Shaibani told us: I asked Zara about his statement: **(Then he was two bow lengths away or nearer)**, he said: Abdullah - meaning Ibn Masoud - told us that Muhammad, may God bless him and grant him peace, saw Gabriel who had six hundred wings.

The meaning of the verse is: Then Gabriel approached after he was at the highest horizon of the earth, **and he came down** and descended to Muhammad, may God bless him and grant him peace, and was from him **two bow lengths or nearer**, or even nearer. Ibn Abbas, Al-Hasan, and Qatada said the same. It was said: There is an inversion in the speech, meaning: Then he came down and approached, because coming down is the cause of coming near.

Others said: Then the Lord Almighty approached Muhammad, may God bless him and grant him peace, and descended, so He came close to him until He was two bow lengths away or nearer. We narrated in the story of the Ascension on the authority of Sharik ibn Abdullah on the authority of Anas: The Almighty, the

Lord of Majesty, approached and descended until He was two bow lengths away from him or nearer. This is the narration of Ibn Salamah on the authority of Ibn Abbas. **Drawing close** means descending to something until one is close to it.

Mujahid said: Gabriel approached his Lord.

Ad-Dahhak said: Muhammad, may God bless him and grant him peace, approached his Lord, so he leaned forward and bowed down in prostration, and he was two bow lengths away from Him or even nearer.

The meaning of his saying: **(the distance of two bow lengths)** is the length of two bow lengths. (*Al-Qab*), (*Al-Qayb*), (*Al-Qad*) and (*Al-Qayd*) are all expressions of measure. (*Al-Qaws*) is what is shot with, according to Ad-Dahhak, Mujahid, Ikrimah and Ata', on the authority of Ibn Abbas. So he reported that there was between Gabriel and Muhammad, peace be upon them, the distance of two bow lengths. Mujahid said: Its meaning is where the string is on the bow, and this is an indication to emphasize the closeness. Its origin is that when two allies from the Arabs wanted to make a covenant and a treaty, they would go out with their bows and stick them together, meaning that they were supporting each other, each one defending the other.

Abdullah bin Masoud said: **The distance of two bow lengths** means: the length of two cubits. This is the opinion of Saeed bin Jubair and Shaqiq bin Salamah. **The bow** means the cubit by which everything is measured. **Or nearer** means: rather, closer.

Tafsir al-Baidawi

9- **So it was** Gabriel, peace be upon him, as you say: He is from me, tied up in a garment, or the distance between them. **Two bow lengths** is their amount. **Or less** according to your estimation, as he said, **or they increase**, and the intended meaning is to represent the ability to connect and to realize his hearing of what was revealed to him by denying the confusing distance.

Surat al-Najm 53:10

Then He revealed to His Servant what He revealed

Surat al-Najm 53:10

Then He revealed to His Servant what He revealed

Tafsir al-Jalalayn

10 - **Then He revealed** to His servant Gabriel **what Gabriel revealed** to the Prophet, may God bless him and grant him peace. He did not mention the one who revealed it, out of respect for him.

Tafsir al-Suyuti

Tafsir al-Tabari

And his statement: **Then He revealed to His servant what He revealed**. The people of interpretation differed in the interpretation of that. Some of them said: Its meaning is that God revealed to His servant Muhammad His revelation, and they made his statement **what He revealed** mean the source.

Who said that?

Ibn Bashar told us: Muadh bin Hisham told us: My father told us, on the authority of Qatada, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement, **Then He revealed to His servant what He revealed**, he said: His servant Muhammad, may God bless him and grant him peace, what his Lord revealed to him.

This interpretation of *ma* may be interpreted in two ways: one of them is that it means *who* and the meaning of the speech is **He revealed to His servant** which his Lord revealed to him. The other is that it means the source.

Who said that?

Ibn Bashar told us: Muadh bin Hisham told us: My father told me on the authority of Qatada: **Then He revealed to His servant what He revealed**. Al-Hasan said: Gabriel.

Ibn Hamid told us: Mihran told us, on the authority of Abu Ja'far, on the authority of Al-Rabi': **Then He revealed to His servant what He revealed**. He said: On the tongue of Gabriel.

Ibn Hamid told us: Hakam told us on the authority of Abu Jaafar on the authority of Al-Rabi', similarly.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding his statement, **Then He revealed to His servant what He revealed**, that Gabriel revealed to the Messenger of God, may God bless him and grant him peace, what God revealed to him.

The first of the two opinions on this matter, in our view, is the correct opinion of those who say: The meaning of this is: So Gabriel revealed to his servant Muhammad, may God bless him and grant him peace, what his Lord revealed to him, because the opening of

the speech occurred at the beginning of the surah with the report about the Messenger of God, may God bless him and grant him peace, and about Gabriel, peace be upon him, and his saying, **So he revealed to his servant what he revealed** is in the context of that, and nothing came to indicate that the report was not about them, so that it is directed to what it was diverted to.

Tafsir al-Qurtubi

His Almighty saying: **Then He revealed to His servant what He revealed** is an emphasis on the revelation that was revealed to him. The meaning of revelation was presented, which is to throw something quickly, and from this comes the word *waha revelation*, and the meaning is: So God revealed to His servant Muhammad, may God bless him and grant him peace, what He revealed. It was said that the meaning is: **So He revealed to His servant** Gabriel, peace be upon him, **what He revealed**. It was also said that the meaning is: So Gabriel revealed to the servant of God Muhammad, may God bless him and grant him peace, what his Lord revealed to him. This was said by Al-Rabi', Al-Hasan, Ibn Zayd, and Qatadah. Qatadah said: God revealed to Gabriel, and Gabriel revealed to Muhammad. Then it was said: Is this revelation ambiguous? We are not aware of it, and we worship by believing in it in general, or is it known and explained? Two opinions: And with the second, Sa'id ibn Jubayr said: God revealed to Muhammad: Did I not find you an orphan and give you shelter? Did I not find you lost and guide you? Did I not find you poor and make you rich? **Have We not expanded your breast for you, and removed from you your burden which weighed upon your back, and raised high for you your repute?** It was said that God revealed to him that Paradise is forbidden to the prophets until you enter it, O Muhammad, and to the nations until your nation enters it.

Tafsir Ibn Kathir

God the Almighty says, informing about His servant and Messenger Muhammad, peace and blessings be upon him, that the knowledge he brought to the people was **strong in strength**, that is, Gabriel, peace be upon him, as God the Almighty said: **Indeed, it is the word of an honored Messenger, * Possessor of strength with the Lord of the Throne, firmly established, * Obeyed and trustworthy**. And He said here, **of great stature**, meaning of great strength, as stated by Mujahid, Al-Hasan, and Ibn Zayd. Ibn Abbas said: of good looks. Qatadah said: of tall, handsome character. There is no contradiction between the two statements, as he, peace be upon him, was of good looks and great strength. It was reported in the authentic hadith narrated by Ibn Umar and Abu Hurayrah that the Prophet, peace and blessings be upon him, said: **Charity is not permissible for a rich person or one of good looks**. And God the Almighty's statement: **then**

he rose up means Gabriel, peace be upon him, as stated by Al-Hasan, Mujahid, Qatadah, and Al-Rabi' ibn Anas. **And he was at the highest horizon**, that is, Gabriel rose up at the highest horizon, as stated by Ikrimah and others. Ikrimah said: and the highest horizon is from which dawn comes. Mujahid said: it is the place where the sun rises. Qatada said: It is the one from which the day comes, and Ibn Zayd and others said the same.

Ibn Abi Hatim said: Abu Zur'ah told us, Masraf bin Amr al-Yami Abu al-Qasim told us, Abd al-Rahman bin Muhammad bin Talha bin Masraf told us, my father told me, on the authority of al-Walid - he is Ibn Qais - on the authority of Ishaq bin Abi al-Kahtalah - I think he mentioned it on the authority of Abdullah bin Mas'ud - that the Messenger of God, may God bless him and grant him peace, did not see Gabriel in his true form except twice: As for the first time, he asked him to see him in his true form, so the horizon was blocked. And as for the second, he was with him where he ascended, so that is his saying: **And he is on the highest horizon**. Ibn Jarir said here a saying that I have not seen from anyone else, nor did he narrate it from anyone. The gist of it is that he went to the meaning that he and Muhammad, may God bless him and grant him peace, were leveled, that is, they were both leveled on the highest horizon, and that was on the night of the Isra'. This is what he said, and no one agreed with him on that. Then he began to explain what he said from the Arabic perspective, so he said: It is like his saying: **When we and our fathers were dust**, so he connected with fathers to the one referred to in *we* without making *we* clear. So is his saying that he was leveled and he. Al-Farra' mentioned on the authority of some Arabs that he recited to him:

Have you not seen that the spring hardens and becomes uneven? And the castor oil that is split

This is what he said from the Arabic perspective, but the meaning does not support it, because this vision of Gabriel did not take place on the night of the Isra', but rather before it, and the Messenger of God, may God bless him and grant him peace, was on earth, so Gabriel, peace be upon him, descended to him and approached him while he was in the form in which God created him, with six hundred wings. Then he saw him after that another descent at the Lote Tree of the Limit, meaning the night of the Isra'. This first vision was in the beginning of the mission after Gabriel, peace be upon him, came to him the first time, and God revealed to him the beginning of Surat Al-Iqra'. Then the revelation stopped for a period during which the Prophet, may God bless him and grant him peace, went repeatedly to throw himself down from the tops of mountains. Whenever he was about to do that, Gabriel called out to him from the air, **O Muhammad, you are truly the Messenger of God and I am Gabriel**. This calmed him down and made him happy. Whenever the matter took longer, he returned to the same state until Gabriel and the Messenger of God, may God bless him and grant him peace, appeared to him in Al-Abtah in the form in which God created him, with six hundred wings and the greatness of his creation filling the horizon. He approached him and revealed to him from God Almighty what He had commanded him to do. At that point, he knew the greatness of the angel who had

come to him with the message and the majesty of his status and the loftiness of his position with his Creator who had sent him to him.

As for the hadith narrated by Al-Hafiz Abu Bakr Al-Bazzar in his Musnad, where he said: Salamah bin Shabib narrated to us, Saeed bin Mansour narrated to us, Al-Harith bin Ubaid narrated to us, on the authority of Abu Imran Al-Joni, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "While I was sitting, Gabriel, peace be upon him, came and poked me between my shoulders. I went to a tree in which were the nests of birds. He sat in one of them, and I sat in the other. It rose and ascended until it filled the two horizons, and I turned my eyes. If I wanted to touch the sky, I could. Gabriel turned to me as if he were sitting down, and I recognized the superiority of his knowledge of God over me. A door of the heavens was opened for me, and I saw the greatest light, and beside the veil was the fluttering of pearls and rubies. And what God willed to be revealed was revealed to me." Then Al-Bazzar said: It is not narrated by anyone except Al-Harith bin Ubaid, and he was a famous man from the people of Basra.

I said Al-Harith ibn Ubayd, this is Abu Qudamah Al-Ayadi. Muslim included him in his Sahih, except that Ibn Ma'in weakened him and said: He is nothing. Imam Ahmad said: His hadith is confused. Abu Hatim Al-Razi said: His hadith should be written down but not used as evidence. Ibn Hayyan said: He made many mistakes, so it is not permissible to use it as evidence if he is the only one who narrated it. This hadith is one of the strangest of his narrations, for it contains something strange and odd in its wording and a strange context. Perhaps it is a dream, and God knows best. Imam Ahmad said: Hajjaj told us, Sharik told us, on the authority of Asim, on the authority of Abu Wa'il, on the authority of Abdullah, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell pearls, rubies, and gems, of which only God knows. Ahmad is the only one who narrated it. Ahmad said: Yahya bin Adam told us, Abu Bakr bin Ayyash told us, on the authority of Idris bin Munabbih, on the authority of Wahb bin Munabbih, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, asked Gabriel to see him in his real form. He said: Call upon your Lord. So he called upon his Lord, the Almighty and Majestic, and a blackness appeared to him from the east, and it began to rise and spread. When the Prophet, may God bless him and grant him peace, saw it, he was stunned. So he came to him, revived him, and wiped the spittle from his cheek. Ahmad is the only one to report this.

Ibn Asakir narrated it in the biography of Utbah ibn Abi Lahab, on the authority of Muhammad ibn Ishaq, on the authority of Uthman ibn Urwah ibn al-Zubayr, on the authority of his father, on the authority of Hubbar ibn al-Aswad, who said: Abu Lahab and his son Utbah had prepared for the Levant, so I prepared with them. His son Utbah said: By God, I will go to Muhammad and seek refuge with him in his Lord, glory be to Him, the Most High. So he set out until he came to the Prophet, may God bless him and grant him peace, and

said: O Muhammad, he disbelieves in the One who drew near, so he came close and was two bow lengths away or nearer. So the Prophet, may God bless him and grant him peace, said: O God, unleash upon him one of Your dogs. Then he turned away from him and returned to his father and said: O my son, what did you say to him? So he mentioned to him what he had said, and he said: What did he say to you? He said: He said: **O God, unleash one of Your dogs against him.** He said: **O my son, by God, his prayer is not safe for you.** So we went until we reached Al-Sharaat, which was a lion colony. We went down to the monastery of a monk, and the monk said: **O Arabs, what brought you to this land? Lions roam freely in it as sheep roam.** Abu Lahab said to us: "You know my old age and my rights, and this man has invoked a curse against my son, and by God, I do not trust it against him. Gather your belongings to this monastery and spread out a bed for my son on it, then spread out a bed around it." So we did, and the lion came and smelled our faces. When he did not find what he wanted, he seized it and leaped up and found himself on top of the belongings. He smelled his face, then defeated him and tore his head off. Abu Lahab said: **I know that he will not escape the prayer of Muhammad.**

God the Almighty says: {Then he was two bow lengths away or even nearer} meaning, Gabriel drew near to Muhammad when he descended to him on earth until there was between him and Muhammad (peace and blessings of God be upon him) the distance of two bow lengths, i.e., the same as if they were stretched out. This was stated by Mujahid and Qatadah. It was also said that what is meant by this is the distance between the bowstring and its middle. God the Almighty says: {or even nearer}, as we have already mentioned, that this form is used in language to confirm what is being reported and to negate what is greater than it, as in His statement: {Then your hearts hardened after that, so they are like stones or even harder} meaning, they are not softer than stones, rather they are like them or even harder and harder. Similarly, His statement: {They fear men as they fear God or even more}, and His statement: {And We sent him to a hundred thousand or more} meaning, they are not less than them, rather they are truly a hundred thousand or more. This is a confirmation of what was reported, without doubt or hesitation, as this is impossible. And so it is here, this verse, **So he was two bow lengths away or even nearer.** And what we said, that this approaching, close one who came between him and Muhammad, may God's prayers and peace be upon him, was none other than Gabriel, peace be upon him, and it is the saying of the Mother of the Believers, Aisha, Ibn Masoud, Abu Dharr, and Abu Hurairah, as we will cite their hadiths soon, God willing.

Muslim narrated in his Sahih on the authority of Ibn Abbas that he said: Muhammad saw his Lord twice in his heart, and he made this one of them. And it came in the hadith of Sharik bin Abi Namir on the authority of Anas in the hadith of the Isra': Then the Compeller, the Lord of Majesty, drew near and descended. For this reason, many people have spoken about the text of this narration and mentioned strange things in it. If it is authentic, then it is attributed to another time and

another story, not that it is an explanation of this verse, for this was while the Messenger of God, may God bless him and grant him peace, was on earth, not on the night of the Isra'. For this reason he said after it: **And indeed, he saw him another time * At the Lote Tree of the Limit.** So this is the night of the Isra', and the first was on earth.

Ibn Jarir said: Muhammad bin Abdul Malik bin Abi Al-Shawarib told us, Abdul Wahid bin Ziyad told us, Sulayman Al-Shaibani told us, Zur bin Hubaish told us: Abdullah bin Masoud said regarding this verse, **Then he was two bow lengths away or nearer**, he said: The Messenger of God, may God bless him and grant him peace, said: **I saw Gabriel with six hundred wings.**

Ibn Wahb said: Ibn Lahi'ah told us, on the authority of Abu Al-Aswad, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, who said: The first thing that happened to the Messenger of God, may God bless him and grant him peace, was that he saw Gabriel in his sleep in Ajyad. Then he went out to relieve himself, and Gabriel cried out to him: O Muhammad, O Muhammad! So the Messenger of God looked right and left, but did not see anyone, for three days. Then he raised his eyes and saw that he was the second of his two feet, one with the other, on the horizon of the sky, and he said: O Muhammad, Gabriel is calming him. So the Prophet (peace and blessings of God be upon him) fled until he entered among the people, and he looked but did not see anything. Then he went out from the people and looked and saw him. Then he entered among the people and did not see anything. Then he went out and looked and saw him. This is the saying of God, the Almighty: "And by the star when it goes down. * Your companion has neither strayed nor erred. * Nor does he speak from [his own] inclination. * It is not but a revelation revealed. * One strong in strength taught him. * Possessor of wisdom. So he rose * And he was on the highest horizon. * Then he drew near and descended" meaning Gabriel to Muhammad, peace and blessings of God be upon them both. **And was at a distance of two bow lengths or nearer.** They say: A bow length is half a finger. Some of them said: Two cubits were between them. Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Ibn Wahb with it. And in the hadith of Az-Zuhri from Abu Salamah from Jabir, there is evidence for this. Al-Bukhari narrated from Talq ibn Ghannam from Zaidah from Ash-Shaibani, who said: I asked Zura about the statement: "And was at a distance of two bow lengths or nearer. * Then He revealed to His Servant what He revealed." He said: Abdullah told us that Muhammad (peace and blessings of God be upon him) saw Gabriel and he had six hundred wings.

Ibn Jarir said: Ibn Buzay' al-Baghdadi told me, Ishaq ibn Mansur told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Abd al-Rahman ibn Yazid, on the authority of Abdullah, **The heart did not lie about what it saw**, he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel wearing a fluttering garment that filled the space between the heavens and the earth. Based on what we have mentioned, his statement, **Then He revealed to His servant what He revealed**, means: So Gabriel

revealed to the servant of God, Muhammad, what He revealed, or: So God revealed to His servant Muhammad what He revealed through Gabriel. Both meanings are correct. It was reported on the authority of Sa'id ibn Jubayr, regarding his statement, **Then He revealed to His servant what He revealed**, that he said: God revealed to him, **Did He not find you an orphan?** "And We have raised high your fame." Another one said: God revealed to him that Paradise is forbidden to the prophets until you enter it, and to the nations until your nation enters it.

God the Almighty said: "The heart did not deny what it saw. Then do you dispute with Him about what he sees?" Muslim said: Abu Saeed Al-Ashj narrated to us, Wakee' narrated to us, Al-A'mash narrated to us, from Ziyad bin Husayn, from Abu Al-Aaliyah, from Ibn Abbas: **The heart did not deny what it saw.** "And he had certainly seen Him on another occasion." He said: He saw Him with his heart twice. Samak narrated it in the same way on the authority of Ikrimah on the authority of Ibn Abbas, similarly. Abu Salih, Al-Suddi and others said: He saw Him with his heart twice. Ibn Mas'ud and others disagreed with him. In a narration on his authority, he stated that he saw Him in general terms, but it is interpreted as being restricted to the heart. Whoever narrated it on the basis of sight has made a strange statement, because nothing authenticated about that from the Companions **may God be pleased with them.** Al-Baghawi said in his commentary: A group said that he saw Him with his eye, and this is the opinion of Anas, Al-Hasan and Ikrimah, but there is some doubt about it, and God knows best.

Al-Tirmidhi said: Muhammad ibn Amr ibn al-Munhal ibn Safwan told us, Yahya ibn Kathir al-Anbari told us, on the authority of Salamah ibn Ja'far, on the authority of al-Hakam ibn Abaan, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Muhammad saw his Lord. I said: Didn't God say: **No vision can grasp Him, but He grasps all vision.** He said: Woe to you, that is when He manifests Himself with His light, which is His light, and he saw His Lord twice. Then he said: Good and strange. He also said: Ibn Abi Omar told us, Sufyan told us, on the authority of Mujalid, on the authority of Al-Sha'bi, who said: Ibn Abbas met Ka'b at Arafat and asked him about something, so he glorified God until the mountains responded to him. Ibn Abbas said: We are the sons of Hashim. Ka'b said: God divided His vision and speech between Muhammad and Moses. He spoke to Moses twice and Muhammad saw Him twice. Masruq said: I entered upon Aisha and said: Did Muhammad see his Lord? She said: You have said something that made my hair stand on end. I said: Wait a minute. Then I recited: **He has certainly seen of the greatest signs of his Lord.** She said: Where is he taking you? It is Gabriel. Whoever told you that Muhammad saw his Lord or concealed something that he was commanded to do or knew the five about which God the Most High said: **Indeed, God has knowledge of the Hour and sends down the rain.** He has greatly slandered God. But he did see Gabriel. He only saw him in his true form twice: once at the Lote Tree of the Limit, and once in Ajyad, and he had six hundred wings that filled the horizon.

Al-Nasa'i said: Ishaq bin Ibrahim told us, Muadh bin

Hisham told us, my father told me, on the authority of Qatadah, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Are you surprised that friendship was for Abraham, speech was for Moses, and vision was for Muhammad, peace be upon them? In Sahih Muslim, on the authority of Abu Dharr, who said: I asked the Messenger of God, peace and blessings be upon him and his family: Have you seen your Lord? He said: **Light, how can I see Him?** In another narration: **I saw a light.** Ibn Abi Hatim said: Abu Sa'id al-Ashj told us, on the authority of Abu Khalid, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, who said: They said: O Messenger of God, have you seen your Lord? He said: **I saw Him with my heart twice.** Then he recited: **The heart did not lie about what it saw.** Ibn Jarir narrated it on the authority of Ibn Hamid, on the authority of Mihran, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, on the authority of some of the companions of the Prophet, peace and blessings be upon him, who said: We said: O Messenger of God, have you seen your Lord? He said: **I did not see Him with my eyes, but I saw Him with my heart twice.** Then he recited: **Then He drew near and came closer.**

Then Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Muhammad bin Abdullah Al-Ansari told us, Ibad bin Mansour told me: I asked Ikrimah about His statement: **The heart did not lie about what it saw.** Ikrimah said: Do you want me to tell you that it saw Him? I said: Yes. He said: He saw Him, then he saw Him. He said: So I asked Al-Hasan about it, and he said: He saw His glory, His greatness, and His cloak. My father told us, Muhammad bin Mujahid told us, Abu Amir Al-Aqdi told us, Abu Khaldah told us on the authority of Abu Al-Aliyah, who said: The Messenger of God, may God bless him and grant him peace, was asked: Have you seen your Lord? He said: **I saw a river and I saw behind the river a veil, and I saw behind the veil a light other than which I had never seen.** This is very strange. As for the hadith narrated by Imam Ahmad: Aswad ibn Amir told us, Hammad ibn Salamah told us, on the authority of Qatadah, 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: **I saw my Lord, the Mighty and Sublime,** then it is a hadith whose chain of transmission meets the criteria of authenticity, but it is an abbreviated version of the hadith of a dream, as Imam Ahmad also narrated: Abd al-Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "My Lord came to me last night in the most beautiful form - I think he meant in a dream - and said: O Muhammad, do you know what the highest assembly disputes about? I said: No. Then He placed His hand between my shoulders until I felt its coolness between my breasts - or he said my throat - and I knew what was in the heavens and what was on the earth. Then He said: O Muhammad, do you know what the highest assembly disputes about? I said: Yes, they dispute about..." Expiations and degrees. He said: What are the expiations? He said: I said: Staying in the mosques after the prayers, walking to the congregational

prayers, and performing ablution thoroughly even in difficult situations. Whoever does that will live well and die well, and he will be free from his sins as on the day his mother bore him. And he said: Say, O Muhammad, when you pray: O God, I ask You to do good deeds, abandon evil deeds, and love the poor. And if You intend a trial for Your servants, take me to You without being tested. He said: And the degrees are giving food, spreading peace, and praying at night while people are asleep. Something similar was mentioned at the end of Surah Sad from Muadh.

Ibn Jarir narrated it from another chain of transmission on the authority of Ibn Abbas, and it contains another context and a strange addition. He said: Ahmad ibn Isa al-Tamimi told me, Sulayman ibn Umar ibn Sayyar told me, my father told me on the authority of Sa'id ibn Zurbi on the authority of Umar ibn Sulayman, on the authority of Ata' on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, said: "I saw my Lord in the most beautiful form, and He said to me: 'O Muhammad, do you know what the highest assembly disputes about?' I said: 'No, O Lord.' So He placed His hand between my shoulders, and I felt its coolness between my breasts, and I knew what was in the heavens and the earth, and I said: 'O Lord, regarding the degrees and expiations, and moving the feet to the congregations, and waiting for the prayer after the prayer.' I said: 'O Lord, You took Abraham as a friend and spoke to Moses directly, and You did this and that.' He said: 'Did I not expand your breast for you? Did I not remove your burden from you? Did I not do to you? Did I not do to you?' He said: 'Then He confided in me things that I was not permitted to relate to you.' He said: 'This is what He said in His Book: "Then He approached and came closer, and was two bow lengths or nearer, and revealed to His Servant what He revealed." What...' The heart lied about what it saw. **So He placed the light of my sight in my heart, so I looked at Him with my heart.** Its chain of transmission is weak. Al-Hafiz Ibn Asakir mentioned with his chain of transmission back to Hubbar ibn al-Aswad **may God be pleased with him** that when Utbah ibn Abi Lahab went out to trade with the people of Ash-Sham, he said to the people of Makkah, **Know that I am an unbeliever in the One who drew near and hung down.** When his words reached the Messenger of God (blessings and peace of God be upon him), he said, **God has set upon him one of His dogs.** Hubbar said, "So I was with them and we camped in a land with many lions. I saw a lion come and sniff the heads of the people one by one until it stepped over to Utbah and cut off his head from among them." Ibn Ishaq and others mentioned in the Seerah that this happened in the land of Az-Zarqa', and it was said in As-Sarat, and that he went against them that night, and that they made him stay among them and slept around him, then the lion came and began to roar, then stepped over to them and crushed his head. May God curse it.

And the Almighty said: **And he had already seen him in another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge.** This is the second time that the Messenger of God, may God bless him and grant him peace, saw Gabriel in the form in which God

created him, and it was on the Night of the Isra'. We have already presented the hadiths related about the Isra' with their chains of transmission and wordings at the beginning of Surat Subhan, so there is no need to repeat them here. It was mentioned that Ibn Abbas, may God be pleased with him, used to confirm the vision on the night of the Isra' and he used this verse as evidence, and a group of the early and later generations followed him. However, groups of the Companions, may God be pleased with them, the Followers, and others disagreed with him. Imam Ahmad said: Hasan ibn Musa told us, Hammad ibn Salamah told us, on the authority of Asim ibn Bahdalah, Anzar ibn Hubaish, on the authority of Ibn Mas'ud, regarding this verse, **And he had seen him on another occasion, * at the Lote Tree of the Limit,** he said: The Messenger of God, may God bless him and grant him peace, said, **I saw Gabriel, and he had six hundred wings, from which were scattered feathers of pearls and rubies.** This is a good, strong chain of transmission. Ahmad also said: Yahya ibn Adam told us, Sharik told us, on the authority of Jami' ibn Abi Rashid, on the authority of Abi Wa'il, on the authority of Abdullah, who said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell..." The exaggerations of the pearls and rubies, God knows best. Its chain of transmission is also good.

Imam Ahmad also said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, he said, I heard Shaiqi ibn Salamah say: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: **I saw Gabriel on the Lote Tree of the Limit and he had six hundred wings.** I asked Asim about wings and he refused to tell me. He said, **So some of his companions told me that a wing is the distance between the east and the west.** This is also a good chain of transmission. Ahmad said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, Shaiqi ibn Salamah told me: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: "Gabriel (peace be upon him) came to me in a green garment with pearls hanging from it." Its chain of transmission is also good. Imam Ahmad said: Yahya told us on the authority of Ismail, Aamir told us: Masruq came to Aisha and said: O Mother of the Believers, did Muhammad (peace and blessings be upon him) see his Lord, the Almighty and Majestic? She said: Glory be to God, my hair stood on end when you said this. Where are you from three things, whoever told you about them has lied: Whoever told you that Muhammad saw his Lord has lied. Then you read: **No vision can grasp Him, but He grasps all vision.** "It is not for a human being that God should speak to him except by revelation or from behind a veil." Whoever told you that He knows what will happen tomorrow has lied. Then you read: "Indeed, God has knowledge of the Hour. He sends down the rain and knows what is in the wombs." Whoever told you that Muhammad concealed things has lied. Then you read: **O Messenger, announce that which has been revealed to you from your Lord.** But he saw Gabriel in his true form twice.

Imam Ahmad also said: Muhammad bin Abi Uday narrated to us, on the authority of Dawud, on the authority of Al-Sha'bi, on the authority of Masruq, who said: I was with Aisha and I said: Doesn't God say: **And he certainly saw him on the clear horizon and And he certainly saw him on another occasion.** She said: I am the first of this nation to ask the Messenger of God, may God bless him and grant him peace, about it, and he said: **That was Gabriel.** He did not see him in the form in which he was created except twice. He saw him descending from the heaven to the earth, his great creation filling the space between the heaven and the earth. They included it in the two Sahihs from the hadith of Al-Sha'bi with it.

Narrated by Abu Dharr Imam Ahmad said: Affan told us, Hammam told us, Qatadah told us, on the authority of Abdullah bin Shaqiq, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **And what would you have asked him?** He said, **I would have asked him, 'Did he see his Lord?'** He said, **I did ask him, 'I saw Him as light, how could I see Him?'** This is how it appears in the narration of Imam Ahmad. Muslim narrated it through two chains of transmission with two wordings. He said: Abu Bakr bin Abi Shaybah told us, Waki' told us, on the authority of Yazid bin Ibrahim, on the authority of Qatadah, on the authority of Abdullah bin Shaqiq, on the authority of Abu Dharr, who said: I asked the Messenger of God (peace and blessings be upon him), **Did you see your Lord?** He said, **Light, how could I see Him.** And he said: Muhammad bin Bashir told us, Muadh bin Hisham told us, my father told us, on the authority of Qatadah, on the authority of Abdullah bin Shaqiq, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **What would you ask him about?** He said, **I would have asked him, 'Did you see your Lord?'** Abu Dharr said: I asked him and he said, **I saw a light.** Al-Khalal mentioned in his book, *Ilal*, that Imam Ahmad was asked about this hadith and he said, **I have always disapproved of it and I do not know what its reason is.**

Ibn Abi Hatim said: My father told us, Amr ibn Awn al-Wasiti told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority of Ibrahim, on the authority of his father, on the authority of Abu Dharr, who said: He saw Him with his heart, but did not see Him with his eyes. Ibn Khuzaymah tried to claim that there was an interruption in the chain of transmission between Abdullah bin Shaqiq and Abu Dharr. As for Ibn al-Jawzi, he interpreted it as meaning that Abu Dharr might have asked the Messenger of God (peace and blessings of God be upon him) before the Isra' and he answered him as he did. If he had asked him after the Isra', he would have answered him positively. This is very weak, because Aisha, the Mother of the Believers **may God be pleased with her**, asked about that after the Isra' and it was not proven that she had seen Him. Whoever says that he addressed her according to her level of intellect or tried to prove her wrong in what she believed, like Ibn Khuzaymah in the Book of Tawhid, then he is the one who is mistaken, and God knows best. An-Nasa'i said: Ya'qub ibn Ibrahim told us, Hisham told us, on the authority of Mansur, on the

authority of al-Hakam, on the authority of Yazid ibn Sharik, on the authority of Abu Dharr, who said: The Messenger of God (peace and blessings of God be upon him) saw his Lord with his heart, but did not see Him with his sight. It was proven in Sahih Muslim on the authority of Abu Bakr bin Abi Shaybah, on the authority of Ali bin Masahr, on the authority of Abdul Malik bin Abi Sulayman, on the authority of Ata bin Abi Rabah, on the authority of Abu Hurayrah, may God be pleased with him, that he said regarding the Almighty's statement: **And he had certainly seen him on another occasion**, he said that he saw Gabriel, peace be upon him.

Mujahid said about the statement of God, **And he had already seen him on another occasion**, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his original form twice. Qatadah, Ar-Rabi' ibn Anas and others said the same. And the statement of God, may God bless him and grant him peace, **When that which covers the lote-tree covers** has already been mentioned in the hadiths of the Night Journey that it was covered by angels like crows, and the light of the Lord covered it, and colors covered it, I do not know what they are. And Imam Ahmad said: Malik ibn Mughul told us, Az-Zubayr ibn Adi told us, on the authority of Talhah, on the authority of Marrah, on the authority of Abdullah, who is Ibn Mas'ud, who said: When the Messenger of God, may God bless him and grant him peace, was taken on the Night Journey, he reached the Lote Tree of the Limit, which is in the seventh heaven. Whatever ascends from the earth ends there, and whatever descends from above it ends there, and whatever descends from above it ends there, and he is taken there. **When that which covers the lote-tree covers** he said: A bed of gold. He said: And the Messenger of God, may God bless him and grant him peace, was given three things: He was given the five daily prayers, he was given the last verses of Surat Al-Baqarah, and forgiveness was given to those of his nation who do not associate anything with God for the sins committed. It was narrated exclusively by Muslim. Abu Ja'far al-Razi said, on the authority of al-Rabi', on the authority of Abu al-'Aliyah, on the authority of Abu Hurayrah or someone else - Abu Ja'far was unsure - who said: When the Messenger of God (blessings and peace of God be upon him) was taken on the Night Journey *al-Isra*, he reached the lote-tree. It was said to him: This is the lote-tree, and the light of the Creator covered it, and the angels covered it like crows when they perch on a tree. Then he spoke to him and said: Ask. Ibn Abi Nujayh said, on the authority of Mujahid: **When that which covers the lote-tree covers it** He said: The branches of the lote-tree were pearls, rubies and emeralds. The Prophet (blessings and peace of God be upon him) saw them and saw his Lord with his heart. Ibn Zayd said: It was said: O Messenger of God, what did you see covering that lote-tree? He said: **I saw a moth of gold covering it, and I saw on each of its leaves an angel standing, glorifying God, the Almighty and Majestic.**

And the Almighty's saying: **His sight did not swerve, nor did he transgress.** Ibn Abbas, may God be pleased with him, said: He did not go right or left. **And he did not transgress:** He did not go beyond what he was commanded to do. This is a great characteristic of

Surat al-Najm 53:10

Then He revealed to His Servant what He revealed

steadfastness and obedience, for he did nothing but what he was commanded to do, and he did not ask for more than what he was given. How beautiful is what the poet said:

He saw the paradise of refuge and what is above it, and if anyone else had seen what he had seen, he would have been lost.

And the Almighty's saying: **He has certainly seen some of the greatest signs of his Lord** is like His saying: **That We may show you some of Our greatest signs**, meaning those that indicate Our power and greatness. And with these two verses, those of the Sunnis who believed that the vision that night did not occur were proven by saying: **He has certainly seen some of the greatest signs of his Lord**. And if he had seen his Lord, he would have informed about that and told that to the people. And the explanation of that has been presented in Surat Subhan. Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us, on the authority of al-Walid ibn Qays, on the authority of Ishaq ibn Abi al-Kahtalah. Muhammad said, I think it was on the authority of Ibn Mas'ud, that he said: Muhammad did not see Gabriel in his true form except twice: Once, he asked him to show him himself in his true form, so he showed him his form and the horizon was blocked. The other time, he ascended with him when he ascended with him. And His statement: "And he was at the highest horizon. Then he drew near and came closer. And was at a distance of two bow lengths or nearer. And He revealed to His Servant what He revealed." When Gabriel perceived his Lord, the Almighty, he returned to his true form and prostrated. So His statement: "And he had certainly seen him in another descent. At the Lote Tree of the Utmost Boundary. Near it is the Garden of Refuge. When that which covered the Lote Tree covered him. His sight did not swerve, nor did it transgress. He had certainly seen of the greatest signs of his Lord." He said: The creation of Gabriel, peace be upon him. Ahmad narrated it in this way, but it is strange.

Fath al-Qadir

10- **Then He revealed to His servant what He revealed** meaning, Gabriel revealed to Muhammad, may God bless him and grant him peace, what He revealed. This emphasizes the revelation that was revealed to him. Revelation means throwing something quickly, and from it comes the word *waha* which means speed. The pronoun in **his servant** refers to God, as in His statement, **He did not leave on its back any creature**. It was also said that the meaning is: Then God revealed to His servant Gabriel what He revealed. Al-Rabi', Al-Hasan, Ibn Zayd, and Qatadah said the first. It was also said that God revealed to His servant Muhammad. It was said that God Almighty has made vague what Gabriel revealed to Muhammad, or what God revealed to His servant Gabriel or to Muhammad, and He did not make it clear to us, so it is not for us to attempt to interpret it. Sa'id ibn Jubayr said: What was revealed to him is, **Have We not expanded your breast for you?** etc., and **Did He not find you an orphan and give you shelter?** etc. It was said that God revealed to him that

Paradise is forbidden to the prophets until you enter it, and to the nations until your nation enters it. It was said that the word *ma* indicates generality, not vagueness, and that what is meant is everything that was revealed to him, and interpreting it as vague is more appropriate because of the glorification it contains. **The heart did not lie about what it saw** meaning the heart of Muhammad (peace and blessings of God be upon him) did not lie about what his eyes saw on the Night of Ascension. It is said that he lied to him if he told him a lie and the person did not believe him. Al-Mubarrad said: The meaning of the verse is that he saw something and believed it.

Tafsir al-Baghawi

10. **Then He revealed**, meaning: God revealed, **to His servant**, Muhammad, may God bless him and grant him peace, what He revealed. Ibn Abbas said in the narration of Ata', Al-Kalbi, Al-Hasan, Al-Rabi', and Ibn Zayd: Its meaning is: Gabriel revealed to the Messenger of God, may God bless him and grant him peace, what his Lord, the Almighty and Majestic, revealed to him.

Saeed bin Jubair said: It was revealed to him: **Did He not find you an orphan and give you shelter?** (al-Duha 93:6) until the Almighty's saying: **And We have raised your fame** (Ash-Sharh: 4). It was said: It was revealed to him: Paradise is forbidden to the prophets until you enter it, and to the nations until your nation enters it.

Tafsir al-Baidawi

10- "So Gabriel, peace be upon him, inspired" to his servant, Abdullah, and he omitted it before mentioning it because it is known, like his saying: **on its back** "what Gabriel, peace be upon him, inspired", and in it is the glorification of the one inspired or God to him, and it was said that all the pronouns are for God Almighty, and He is the one meant by emphasizing the powers, as in his saying, the Almighty: "Indeed, God is the Provider, the Possessor of strength, the Sturdy" and his closeness to Him by raising his status and his hanging down, pulling him with his evils to the side of the sanctuary.

Surat al-Najm 53:11

The heart did not lie about what it saw.

Tafsir al-Jalalayn

11 - **He did not lie** with emphasis and emphasis. He denied **the heart** the heart of the Prophet **what he saw** with his sight of the images of Gabriel.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **The heart did not lie about what it saw.** God Almighty says: Muhammad's heart did not lie about what Muhammad saw, but rather it believed it.

The people of interpretation differed about what his heart saw and did not deny. Some of them said: What his heart saw was the Lord of the Worlds. They said: He placed his sight in his heart, so he saw Him with his heart, but did not see Him with his eye.

Who said that?

Saeed bin Yahya narrated to us, he said: My uncle Saeed bin Abdul Rahman bin Saeed narrated to me, on the authority of Israel bin Yunus bin Abi Ishaq Al-Subaie, on the authority of Samak bin Harb, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement, **The heart did not lie about what it saw**, he said: He saw it with his heart, may God bless him and grant him peace.

Khallad bin Aslam told us: Al-Nadr bin Shumayl told us: Ibad, meaning Ibn Mansur, told us: I asked Ikrimah about His statement, **The heart did not lie about what it saw**. He said: Do you want me to tell you that it saw it? Yes, it saw it. Then it saw it, then it saw it, until its breath was cut off.

Ibn Hamid told us: Yahya bin Wadh told us: Isa bin Ubaid told us: I heard Ikrimah being asked, **Did Muhammad see his Lord?** He said, **Yes, he saw his Lord.**

Yahya bin Wadh said: We were told by Salim, the freed slave of Muawiyah, on the authority of Ikrimah, similarly.

Ahmad ibn Isa al-Tamimi narrated: Sulayman ibn Amr ibn Sayyar narrated: My father narrated to me, on the authority of Saeed ibn Zurb, on the authority of Amr ibn Sulayman, on the authority of Ata', on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "I saw my Lord in the most beautiful form, and He said to me: 'O Muhammad, do you know what the highest assembly disputes about?' I said: 'No, O Lord.' So He placed His hand between my shoulders, and I felt its coolness between my breasts, and I knew what was in the heavens and the earth, and I said: 'O Lord, regarding degrees and expiations, and moving the feet to the Friday prayers, and waiting for the next prayer after the next.' I said: 'O Lord, You took Abraham as a friend,

and You spoke directly to Moses, and You did this and that.' He said: 'Did I not expand your breast for you? Did I not remove your burden? Did I not do this to you? Did I not do that?' He said: 'Then He revealed to me things that I was not permitted to relate to you.' He said: 'That is what He said in His Book, relating to you: Then He drew near and came closer, and was two bow lengths away or nearer, and He revealed to His servant what He revealed: 'The heart did not lie about what it saw.' So He placed the light of my sight in my heart, and I looked at Him.'" With my heart

Muhammad bin Amara and Ahmad bin Hisham told me: Ubaidullah bin Musa told us: Israel told us, on the authority of Al-Suddi, on the authority of Abu Salih: **The heart did not lie about what it saw.** He said: He saw it twice with his heart.

Abu Kurayb told us, he said: Ibn Atiyah told us, on the authority of Qais Asim Al-Ahwal, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: God chose Abraham with friendship, chose Moses with speech, and chose Muhammad with vision, may God's prayers be upon them.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Ziyad bin Al-Hussain, on the authority of Abu Al-Aliyah, on the authority of Ibn Abbas: **The heart did not lie about what it saw.** He saw it with his heart.

He said: Mahran told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of someone who heard Ibn Abbas say: The heart did not lie about what it saw. He said: Muhammad saw his Lord.

He said: It was narrated to us by Hakam on the authority of Abu Jaafar on the authority of Al-Rabi': **The heart did not lie.** He did not lie about what he saw. He said: He saw his Lord.

He said: Mihran told us on the authority of Abu Jaafar on the authority of Al-Rabi': **The heart did not lie about what it saw.** He said: Muhammad saw his Lord with his heart.

Others said: Rather, the one who saw him and did not deny him was Gabriel, peace be upon him.

Who said that?

Ibn Buzay' al-Baghdadi told me: Ishaq ibn Mansur told us, Israel said, on the authority of Abu Ishaq, on the authority of Abd al-Rahman ibn Yazid, on the authority of Abdullah, **The heart did not lie about what it saw.** He said: The Messenger of God, may God bless him and grant him peace, saw Gabriel wearing two fluttering garments, filling the space between heaven and earth.

Ibrahim bin Yaqub Al-Jawzjani told us: Amr bin Asim told us: Hammad bin Salamah told us, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, that the Prophet, may God bless him and grant him peace, said: **I saw Gabriel at the Lote Tree of the Limit, and he had six hundred wings, shaking out pearls and rubies from his feathers.**

Abu Hisham Al-Rafa'i and Ibrahim bin Ya'qub told us: Zaid bin Al-Habbab told us that Al-Hussein bin Waqid told him: Asim bin Abi Al-Najud told me, on the authority of Abi Wa'il, on the authority of Abdullah, who

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The heart did not lie about what it saw.

said: The Messenger of God, may God bless him and grant him peace, **I saw Gabriel at the Lote Tree of the Limit, and he had six hundred wings.** Al-Rafa'i added to his hadith: "I asked Asim about the wings, but he did not tell me. So I asked my companions, and they said: Each wing is between the east and the west."

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada regarding his statement, **The heart did not deny what it saw**, he said: He saw Gabriel in his form. He said: And he is the one who saw him in another descent.

The reciters differed in their reading of the statement, **The heart did not deny what it saw.** The majority of the reciters of Medina, Mecca, Kufa, and Basra read it as *kadhab* with a light *kafdh* except for Asim al-Jahdari, Abu Ja'far al-Qari', and al-Hasan al-Basri, who read it as *kadhab* with a shaddah, meaning that the heart did not deny what it saw, but rather made it true and honest. It is possible that its meaning, if read in this way, is **The owner of the heart did not deny what it saw.** We have explained the meaning of those who read it with a light *kafdh*

The more correct of the two readings in this regard, in my opinion, is the reading of the one who reads it with a light pronunciation, due to the consensus of the authoritative reciters on it, and the other reading is not proven to be correct due to the correctness of its meaning.

Tafsir al-Qurtubi

God the Almighty said, **The heart did not deny what it saw.** That is, the heart of Muhammad (peace and blessings of God be upon him) did not lie on the Night of Ascension, because God the Almighty placed his sight in his heart until he saw his Lord, and God made that a vision. It was also said: It was a true vision with the sight. The first is narrated from Ibn Abbas. In Sahih Muslim, it says that he saw Him with his heart, and this is the opinion of Abu Dharr and a group of the Companions. The second is the opinion of Anas and a group. It was also narrated from Ibn Abbas that he said: Do you wonder that the friendship was for Abraham, the speech was for Moses, and the vision was for Muhammad (peace and blessings of God be upon him). It was also narrated from Ibn Abbas that he said: As for us, Banu Hashim, we say that Muhammad saw his Lord twice. This has already been discussed in Al-An'am, when it says: **No vision can grasp Him, but He grasps all vision.** Muhammad ibn Ka'b narrated on the authority of some of the companions of the Prophet (peace and blessings of God be upon him), who said: We said: O Messenger of God (peace and blessings of God be upon you), have you seen your Lord? He said: I saw Him with my heart twice. Then he recited: **The heart did not deny what it saw.** A third statement is that it saw His majesty and greatness, as stated by Al-Hasan. Abu Al-Aaliyah narrated: The Messenger of God (peace and blessings of God be upon him) was asked: Did you see your Lord? He said: I saw a river, and I saw behind the river a veil, and I saw behind the

veil a light. I saw nothing else. And in Sahih Muslim, on the authority of Abu Dharr, who said: I asked the Messenger of God (peace and blessings of God be upon him), **Did you see your Lord?** He said: **Light, that is, I saw Him.** The meaning is: **The light overwhelmed me and dazzled me, preventing me from seeing Him.** This is indicated by the other narration: **I saw a light.** Ibn Mas'ud said: He saw Gabriel in his true form twice. Hisham recited on the authority of Ibn 'Amir and the people of Ash-Sham: **He did not deny** with emphasis, meaning: Muhammad's heart did not deny what he saw with his eyes that night, but rather he believed it. So (*ma*) is an object without a preposition, because it is transitive and doubled without a preposition. It is possible for *ma* to mean who and the antecedent is omitted, and it is possible for it to be with the verb a verbal noun, the rest of which are light, meaning that the heart of Muhammad did not lie in what he saw, so he omitted the adjective letter. Hassan, may God be pleased with him, said:

If you were truthful in what you told me, I would have been saved, as Al-Harith bin Hisham said.

That is, in what you told me. It is possible that it is with the verb as a source, and it is possible that it is in the meaning of *that*, that is, the heart of Muhammad, may God bless him and grant him peace, did not lie about what he saw.

Tafsir Ibn Kathir

God the Almighty says, informing about His servant and Messenger Muhammad, peace and blessings be upon him, that the knowledge he brought to the people was **strong in strength**, that is, Gabriel, peace be upon him, as God the Almighty said: **Indeed, it is the word of an honored Messenger, * Possessor of strength with the Lord of the Throne, firmly established, * Obeyed and trustworthy.** And He said here, **of great stature**, meaning of great strength, as stated by Mujahid, Al-Hasan, and Ibn Zayd. Ibn Abbas said: of good looks. Qatadah said: of tall, handsome character. There is no contradiction between the two statements, as he, peace be upon him, was of good looks and great strength. It was reported in the authentic hadith narrated by Ibn Umar and Abu Hurayrah that the Prophet, peace and blessings be upon him, said: **Charity is not permissible for a rich person or one of good looks.** And God the Almighty's statement: **then he rose up** means Gabriel, peace be upon him, as stated by Al-Hasan, Mujahid, Qatadah, and Al-Rabi' ibn Anas. **And he was at the highest horizon**, that is, Gabriel rose up at the highest horizon, as stated by Ikrimah and others. Ikrimah said: and the highest horizon is from which dawn comes. Mujahid said: it is the place where the sun rises. Qatadah said: It is the one from which the day comes, and Ibn Zayd and others said the same.

Ibn Abi Hatim said: Abu Zur'ah told us, Masraf bin Amr al-Yami Abu al-Qasim told us, Abd al-Rahman bin Muhammad bin Talha bin Masraf told us, my father told me, on the authority of al-Walid - he is Ibn Qais -

on the authority of Ishaq bin Abi al-Kahtalah - I think he mentioned it on the authority of Abdullah bin Mas'ud - that the Messenger of God, may God bless him and grant him peace, did not see Gabriel in his true form except twice: As for the first time, he asked him to see him in his true form, so the horizon was blocked. And as for the second, he was with him where he ascended, so that is his saying: **And he is on the highest horizon.** Ibn Jarir said here a saying that I have not seen from anyone else, nor did he narrate it from anyone. The gist of it is that he went to the meaning that he and Muhammad, may God bless him and grant him peace, were leveled, that is, they were both leveled on the highest horizon, and that was on the night of the Isra'. This is what he said, and no one agreed with him on that. Then he began to explain what he said from the Arabic perspective, so he said: It is like his saying: **When we and our fathers were dust**, so he connected with fathers to the one referred to in *we* without making *we* clear. So is his saying that he was leveled and he. Al-Farra' mentioned on the authority of some Arabs that he recited to him:

Have you not seen that the spring hardens and becomes uneven? And the castor oil that is split

This is what he said from the Arabic perspective, but the meaning does not support it, because this vision of Gabriel did not take place on the night of the Isra', but rather before it, and the Messenger of God, may God bless him and grant him peace, was on earth, so Gabriel, peace be upon him, descended to him and approached him while he was in the form in which God created him, with six hundred wings. Then he saw him after that another descent at the Lote Tree of the Limit, meaning the night of the Isra'. This first vision was in the beginning of the mission after Gabriel, peace be upon him, came to him the first time, and God revealed to him the beginning of Surat Al-Iqra'. Then the revelation stopped for a period during which the Prophet, may God bless him and grant him peace, went repeatedly to throw himself down from the tops of mountains. Whenever he was about to do that, Gabriel called out to him from the air, **O Muhammad, you are truly the Messenger of God and I am Gabriel.** This calmed him down and made him happy. Whenever the matter took longer, he returned to the same state until Gabriel and the Messenger of God, may God bless him and grant him peace, appeared to him in Al-Abtah in the form in which God created him, with six hundred wings and the greatness of his creation filling the horizon. He approached him and revealed to him from God Almighty what He had commanded him to do. At that point, he knew the greatness of the angel who had come to him with the message and the majesty of his status and the loftiness of his position with his Creator who had sent him to him.

As for the hadith narrated by Al-Hafiz Abu Bakr Al-Bazzar in his Musnad, where he said: Salamah bin Shabib narrated to us, Saeed bin Mansour narrated to us, Al-Harith bin Ubaid narrated to us, on the authority of Abu Imran Al-Joni, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "While I was sitting, Gabriel, peace be upon him, came and poked me between my shoulders. I went to a tree in which were the nests of birds. He sat in one of them, and I

sat in the other. It rose and ascended until it filled the two horizons, and I turned my eyes. If I wanted to touch the sky, I could. Gabriel turned to me as if he were sitting down, and I recognized the superiority of his knowledge of God over me. A door of the heavens was opened for me, and I saw the greatest light, and beside the veil was the fluttering of pearls and rubies. And what God willed to be revealed was revealed to me." Then Al-Bazzar said: It is not narrated by anyone except Al-Harith bin Ubaid, and he was a famous man from the people of Basra.

I said Al-Harith ibn Ubayd, this is Abu Qudamah Al-Ayadi. Muslim included him in his Sahih, except that Ibn Ma'in weakened him and said: He is nothing. Imam Ahmad said: His hadith is confused. Abu Hatim Al-Razi said: His hadith should be written down but not used as evidence. Ibn Hayyan said: He made many mistakes, so it is not permissible to use it as evidence if he is the only one who narrated it. This hadith is one of the strangest of his narrations, for it contains something strange and odd in its wording and a strange context. Perhaps it is a dream, and God knows best. Imam Ahmad said: Hajjaj told us, Sharik told us, on the authority of Asim, on the authority of Abu Wa'il, on the authority of Abdullah, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell pearls, rubies, and gems, of which only God knows. Ahmad is the only one who narrated it. Ahmad said: Yahya bin Adam told us, Abu Bakr bin Ayyash told us, on the authority of Idris bin Munabbih, on the authority of Wahb bin Munabbih, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, asked Gabriel to see him in his real form. He said: Call upon your Lord. So he called upon his Lord, the Almighty and Majestic, and a blackness appeared to him from the east, and it began to rise and spread. When the Prophet, may God bless him and grant him peace, saw it, he was stunned. So he came to him, revived him, and wiped the spittle from his cheek. Ahmad is the only one to report this.

Ibn Asakir narrated it in the biography of Utbah ibn Abi Lahab, on the authority of Muhammad ibn Ishaq, on the authority of Uthman ibn Urwah ibn al-Zubayr, on the authority of his father, on the authority of Hubbar ibn al-Aswad, who said: Abu Lahab and his son Utbah had prepared for the Levant, so I prepared with them. His son Utbah said: By God, I will go to Muhammad and seek refuge with him in his Lord, glory be to Him, the Most High. So he set out until he came to the Prophet, may God bless him and grant him peace, and said: O Muhammad, he disbelieves in the One who drew near, so he came close and was two bow lengths away or nearer. So the Prophet, may God bless him and grant him peace, said: O God, unleash upon him one of Your dogs. Then he turned away from him and returned to his father and said: O my son, what did you say to him? So he mentioned to him what he had said, and he said: What did he say to you? He said: He said: **O God, unleash one of Your dogs against him.** He said: **O my son, by God, his prayer is not safe for you.** So we went until we reached Al-Sharaat, which was a lion colony. We went down to the monastery of a monk, and the monk said: **O Arabs, what brought you to this land? Lions roam freely in it as sheep roam.** Abu

Lahab said to us: "You know my old age and my rights, and this man has invoked a curse against my son, and by God, I do not trust it against him. Gather your belongings to this monastery and spread out a bed for my son on it, then spread out a bed around it." So we did, and the lion came and smelled our faces. When he did not find what he wanted, he seized it and leaped up and found himself on top of the belongings. He smelled his face, then defeated him and tore his head off. Abu Lahab said: **I know that he will not escape the prayer of Muhammad.**

God the Almighty says: {Then he was two bow lengths away or even nearer} meaning, Gabriel drew near to Muhammad when he descended to him on earth until there was between him and Muhammad (peace and blessings of God be upon him) the distance of two bow lengths, i.e., the same as if they were stretched out. This was stated by Mujahid and Qatadah. It was also said that what is meant by this is the distance between the bowstring and its middle. God the Almighty says: {or even nearer}, as we have already mentioned, that this form is used in language to confirm what is being reported and to negate what is greater than it, as in His statement: {Then your hearts hardened after that, so they are like stones or even harder} meaning they are not softer than stones, rather they are like them or even harder and harder. Similarly, His statement: {They fear men as they fear God or even more}, and His statement: {And We sent him to a hundred thousand or more} meaning, they are not less than them, rather they are truly a hundred thousand or more. This is a confirmation of what was reported, without doubt or hesitation, as this is impossible. And so it is here, this verse, **So he was two bow lengths away or even nearer.** And what we said, that this approaching, close one who came between him and Muhammad, may God's prayers and peace be upon him, was none other than Gabriel, peace be upon him, and it is the saying of the Mother of the Believers, Aisha, Ibn Masoud, Abu Dharr, and Abu Hurairah, as we will cite their hadiths soon, God willing.

Muslim narrated in his Sahih on the authority of Ibn Abbas that he said: Muhammad saw his Lord twice in his heart, and he made this one of them. And it came in the hadith of Sharik bin Abi Namir on the authority of Anas in the hadith of the Isra': Then the Compeller, the Lord of Majesty, drew near and descended. For this reason, many people have spoken about the text of this narration and mentioned strange things in it. If it is authentic, then it is attributed to another time and another story, not that it is an explanation of this verse, for this was while the Messenger of God, may God bless him and grant him peace, was on earth, not on the night of the Isra'. For this reason he said after it: **And indeed, he saw him another time * At the Lote Tree of the Limit.** So this is the night of the Isra', and the first was on earth.

Ibn Jarir said: Muhammad bin Abdul Malik bin Abi Al-Shawarib told us, Abdul Wahid bin Ziyad told us, Sulayman Al-Shaibani told us, Zur bin Hubaish told us: Abdullah bin Masoud said regarding this verse, **Then he was two bow lengths away or nearer**, he said: The Messenger of God, may God bless him and grant him

peace, said: **I saw Gabriel with six hundred wings.**

Ibn Wahb said: Ibn Lahi'ah told us, on the authority of Abu Al-Aswad, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, who said: The first thing that happened to the Messenger of God, may God bless him and grant him peace, was that he saw Gabriel in his sleep in Ajyad. Then he went out to relieve himself, and Gabriel cried out to him: O Muhammad, O Muhammad! So the Messenger of God looked right and left, but did not see anyone, for three days. Then he raised his eyes and saw that he was the second of his two feet, one with the other, on the horizon of the sky, and he said: O Muhammad, Gabriel is calming him. So the Prophet (peace and blessings of God be upon him) fled until he entered among the people, and he looked but did not see anything. Then he went out from the people and looked and saw him. Then he entered among the people and did not see anything. Then he went out and looked and saw him. This is the saying of God, the Almighty: "And by the star when it goes down. * Your companion has neither strayed nor erred. * Nor does he speak from [his own] inclination. * It is not but a revelation revealed. * One strong in strength taught him. * Possessor of wisdom. So he rose * And he was on the highest horizon. * Then he drew near and descended" meaning Gabriel to Muhammad, peace and blessings of God be upon them both. **And was at a distance of two bow lengths or nearer.** They say: A bow length is half a finger. Some of them said: Two cubits were between them. Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Ibn Wahb with it. And in the hadith of Az-Zuhri from Abu Salamah from Jabir, there is evidence for this. Al-Bukhari narrated from Talq ibn Ghannam from Zaidah from Ash-Shaibani, who said: I asked Zura about the statement: "And was at a distance of two bow lengths or nearer. * Then He revealed to His Servant what He revealed." He said: Abdullah told us that Muhammad (peace and blessings of God be upon him) saw Gabriel and he had six hundred wings.

Ibn Jarir said: Ibn Buzay' al-Baghdadi told me, Ishaq ibn Mansur told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Abd al-Rahman ibn Yazid, on the authority of Abdullah, **The heart did not lie about what it saw**, he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel wearing a fluttering garment that filled the space between the heavens and the earth. Based on what we have mentioned, his statement, **Then He revealed to His servant what He revealed**, means: So Gabriel revealed to the servant of God, Muhammad, what He revealed, or: So God revealed to His servant Muhammad what He revealed through Gabriel. Both meanings are correct. It was reported on the authority of Sa'id ibn Jubayr, regarding his statement, **Then He revealed to His servant what He revealed**, that he said: God revealed to him, **Did He not find you an orphan?** "And We have raised high your fame." Another one said: God revealed to him that Paradise is forbidden to the prophets until you enter it, and to the nations until your nation enters it.

God the Almighty said: "The heart did not deny what it saw. Then do you dispute with Him about what he

sees?" Muslim said: Abu Saeed Al-Ashj narrated to us, Wakee' narrated to us, Al-A'mash narrated to us, from Ziyad bin Husayn, from Abu Al-Aaliyah, from Ibn Abbas: **The heart did not deny what it saw.** "And he had certainly seen Him on another occasion." He said: He saw Him with his heart twice. Samak narrated it in the same way on the authority of Ikrimah on the authority of Ibn Abbas, similarly. Abu Salih, Al-Suddi and others said: He saw Him with his heart twice. Ibn Mas'ud and others disagreed with him. In a narration on his authority, he stated that he saw Him in general terms, but it is interpreted as being restricted to the heart. Whoever narrated it on the basis of sight has made a strange statement, because nothing authenticated about that from the Companions **may God be pleased with them.** Al-Baghawi said in his commentary: A group said that he saw Him with his eye, and this is the opinion of Anas, Al-Hasan and Ikrimah, but there is some doubt about it, and God knows best.

Al-Tirmidhi said: Muhammad ibn Amr ibn al-Munhal ibn Safwan told us, Yahya ibn Kathir al-Anbari told us, on the authority of Salamah ibn Ja'far, on the authority of al-Hakam ibn Abaar, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Muhammad saw his Lord. I said: Didn't God say: **No vision can grasp Him, but He grasps all vision.** He said: Woe to you, that is when He manifests Himself with His light, which is His light, and he saw his Lord twice. Then he said: Good and strange. He also said: Ibn Abi Omar told us, Sufyan told us, on the authority of Mujalid, on the authority of Al-Sha'bi, who said: Ibn Abbas met Ka'b at Arafat and asked him about something, so he glorified God until the mountains responded to him. Ibn Abbas said: We are the sons of Hashim. Ka'b said: God divided His vision and speech between Muhammad and Moses. He spoke to Moses twice and Muhammad saw Him twice. Masruq said: I entered upon Aisha and said: Did Muhammad see his Lord? She said: You have said something that made my hair stand on end. I said: Wait a minute. Then I recited: **He has certainly seen of the greatest signs of his Lord.** She said: Where is he taking you? It is Gabriel. Whoever told you that Muhammad saw his Lord or concealed something that he was commanded to do or knew the five about which God the Most High said: **Indeed, God has knowledge of the Hour and sends down the rain.** He has greatly slandered God. But he did see Gabriel. He only saw him in his true form twice: once at the Lote Tree of the Limit, and once in Ayyad, and he had six hundred wings that filled the horizon.

Al-Nasa'i said: Ishaq bin Ibrahim told us, Muadh bin Hisham told us, my father told me, on the authority of Qatadah, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Are you surprised that friendship was for Abraham, speech was for Moses, and vision was for Muhammad, peace be upon them? In Sahih Muslim, on the authority of Abu Dharr, who said: I asked the Messenger of God, peace and blessings be upon him and his family: Have you seen your Lord? He said: **Light, how can I see Him?** In another narration: **I saw a light.** Ibn Abi Hatim said: Abu Sa'id al-Ashj told us, on the authority of Abu Khalid, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, who said: They said: O Messenger of God, have you seen your Lord? He

said: **I saw Him with my heart twice.** Then he recited: **The heart did not lie about what it saw.** Ibn Jarir narrated it on the authority of Ibn Hamid, on the authority of Mihran, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, on the authority of some of the companions of the Prophet, peace and blessings be upon him, who said: We said: O Messenger of God, have you seen your Lord? He said: **I did not see Him with my eyes, but I saw Him with my heart twice.** Then he recited: **Then He drew near and came closer.**

Then Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Muhammad bin Abdullah Al-Ansari told us, Ibad bin Mansour told me: I asked Ikrimah about His statement: **The heart did not lie about what it saw.** Ikrimah said: Do you want me to tell you that it saw Him? I said: Yes. He said: He saw Him, then he saw Him. He said: So I asked Al-Hasan about it, and he said: He saw His glory, His greatness, and His cloak. My father told us, Muhammad bin Mujahid told us, Abu Amir Al-Aqdi told us, Abu Khaldah told us on the authority of Abu Al-Aaliyah, who said: The Messenger of God, may God bless him and grant him peace, was asked: Have you seen your Lord? He said: **I saw a river and I saw behind the river a veil, and I saw behind the veil a light other than which I had never seen.** This is very strange. As for the hadith narrated by Imam Ahmad: Aswad ibn Amir told us, Hammad ibn Salamah told us, on the authority of Qatadah, 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: **I saw my Lord, the Mighty and Sublime,** then it is a hadith whose chain of transmission meets the criteria of authenticity, but it is an abbreviated version of the hadith of a dream, as Imam Ahmad also narrated: Abd al-Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "My Lord came to me last night in the most beautiful form - I think he meant in a dream - and said: O Muhammad, do you know what the highest assembly disputes about? I said: No. Then He placed His hand between my shoulders until I felt its coolness between my breasts - or he said my throat - and I knew what was in the heavens and what was on the earth. Then He said: O Muhammad, do you know what the highest assembly disputes about? I said: Yes, they dispute about..." Expiations and degrees. He said: What are the expiations? He said: I said: Staying in the mosques after the prayers, walking to the congregational prayers, and performing ablution thoroughly even in difficult situations. Whoever does that will live well and die well, and he will be free from his sins as on the day his mother bore him. And he said: Say, O Muhammad, when you pray: O God, I ask You to do good deeds, abandon evil deeds, and love the poor. And if You intend a trial for Your servants, take me to You without being tested. He said: And the degrees are giving food, spreading peace, and praying at night while people are asleep. Something similar was mentioned at the end of Surah Sad from Muadh.

Ibn Jarir narrated it from another chain of transmission on the authority of Ibn Abbas, and it contains another context and a strange addition. He said: Ahmad ibn Isa

al-Tamimi told me, Sulayman ibn Umar ibn Sayyar told me, my father told me on the authority of Sa'id ibn Zurbi on the authority of Umar ibn Sulayman, on the authority of Ata' on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, said: "I saw my Lord in the most beautiful form, and He said to me: 'O Muhammad, do you know what the highest assembly disputes about?' I said: 'No, O Lord.'" So He placed His hand between my shoulders, and I felt its coolness between my breasts, and I knew what was in the heavens and the earth, and I said: 'O Lord, regarding the degrees and expiations, and moving the feet to the congregations, and waiting for the prayer after the prayer.' I said: 'O Lord, You took Abraham as a friend and spoke to Moses directly, and You did this and that.' He said: 'Did I not expand your breast for you? Did I not remove your burden from you? Did I not do to you? Did I not do to you?' He said: 'Then He confided in me things that I was not permitted to relate to you.' He said: 'This is what He said in His Book: "Then He approached and came closer, and was two bow lengths or nearer, and revealed to His Servant what He revealed." What...' The heart lied about what it saw. **So He placed the light of my sight in my heart, so I looked at Him with my heart.** Its chain of transmission is weak. Al-Hafiz Ibn Asakir mentioned with his chain of transmission back to Hubbar ibn al-Aswad **may God be pleased with him** that when Utbah ibn Abi Lahab went out to trade with the people of Ash-Sham, he said to the people of Makkah, **Know that I am an unbeliever in the One who drew near and hung down.** When his words reached the Messenger of God (blessings and peace of God be upon him), he said, **God has set upon him one of His dogs.** Hubbar said, "So I was with them and we camped in a land with many lions. I saw a lion come and sniff the heads of the people one by one until it stepped over to Utbah and cut off his head from among them." Ibn Ishaq and others mentioned in the Seerah that this happened in the land of Az-Zarqa', and it was said in As-Sarat, and that he went against them that night, and that they made him stay among them and slept around him, then the lion came and began to roar, then stepped over to them and crushed his head. May God curse it.

And the Almighty said: **And he had already seen him in another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge.** This is the second time that the Messenger of God, may God bless him and grant him peace, saw Gabriel in the form in which God created him, and it was on the Night of the Isra'. We have already presented the hadiths related about the Isra' with their chains of transmission and wordings at the beginning of Surat Subhan, so there is no need to repeat them here. It was mentioned that Ibn Abbas, may God be pleased with him, used to confirm the vision on the night of the Isra' and he used this verse as evidence, and a group of the early and later generations followed him. However, groups of the Companions, may God be pleased with them, the Followers, and others disagreed with him. Imam Ahmad said: Hasan ibn Musa told us, Hammad ibn Salamah told us, on the authority of Asim ibn Bahdalah, Anzar ibn Hubaish, on the authority of Ibn Mas'ud,

regarding this verse, **And he had seen him on another occasion, * at the Lote Tree of the Limit,** he said: The Messenger of God, may God bless him and grant him peace, said, **I saw Gabriel, and he had six hundred wings, from which were scattered feathers of pearls and rubies.** This is a good, strong chain of transmission. Ahmad also said: Yahya ibn Adam told us, Sharik told us, on the authority of Jami' ibn Abi Rashid, on the authority of Abi Wa'il, on the authority of Abdullah, who said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell..." The exaggerations of the pearls and rubies, God knows best. Its chain of transmission is also good.

Imam Ahmad also said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, he said, I heard Shafiq ibn Salamah say: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: **I saw Gabriel on the Lote Tree of the Limit and he had six hundred wings.** I asked Asim about wings and he refused to tell me. He said, **So some of his companions told me that a wing is the distance between the east and the west.** This is also a good chain of transmission. Ahmad said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, Shafiq ibn Salamah told me: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: "Gabriel (peace be upon him) came to me in a green garment with pearls hanging from it." Its chain of transmission is also good. Imam Ahmad said: Yahya told us on the authority of Ismail, Aamir told us: Masruq came to Aisha and said: O Mother of the Believers, did Muhammad (peace and blessings be upon him) see his Lord, the Almighty and Majestic? She said: Glory be to God, my hair stood on end when you said this. Where are you from three things, whoever told you about them has lied: Whoever told you that Muhammad saw his Lord has lied. Then you read: **No vision can grasp Him, but He grasps all vision.** "It is not for a human being that God should speak to him except by revelation or from behind a veil." Whoever told you that He knows what will happen tomorrow has lied. Then you read: "Indeed, God has knowledge of the Hour. He sends down the rain and knows what is in the wombs." Whoever told you that Muhammad concealed things has lied. Then you read: **O Messenger, announce that which has been revealed to you from your Lord.** But he saw Gabriel in his true form twice.

Imam Ahmad also said: Muhammad bin Abi Uday narrated to us, on the authority of Dawud, on the authority of Al-Sha'bi, on the authority of Masruq, who said: I was with Aisha and I said: Doesn't God say: **And he certainly saw him on the clear horizon and And he certainly saw him on another occasion.** She said: I am the first of this nation to ask the Messenger of God, may God bless him and grant him peace, about it, and he said: **That was Gabriel.** He did not see him in the form in which he was created except twice. He saw him descending from the heaven to the earth, his great creation filling the space between the heaven and the earth. They included it in the two Sahihis from the hadith of Al-Sha'bi with it.

Narrated by Abu Dharr Imam Ahmad said: Affan told us, Hammam told us, Qatadah told us, on the authority of Abdullah bin Shaiq, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **And what would you have asked him?** He said, **I would have asked him, 'Did he see his Lord?'** He said, **I did ask him, 'I saw Him as light, how could I see Him?'** This is how it appears in the narration of Imam Ahmad. Muslim narrated it through two chains of transmission with two wordings. He said: Abu Bakr bin Abi Shaybah told us, Waki' told us, on the authority of Yazid bin Ibrahim, on the authority of Qatadah, on the authority of Abdullah bin Shaiq, on the authority of Abu Dharr, who said: I asked the Messenger of God (peace and blessings be upon him), **Did you see your Lord?** He said, **Light, how could I see Him.** And he said: Muhammad bin Bashir told us, Muadh bin Hisham told us, my father told us, on the authority of Qatadah, on the authority of Abdullah bin Shaiq, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **What would you ask him about?** He said, **I would have asked him, 'Did you see your Lord?'** Abu Dharr said: I asked him and he said, **I saw a light.** Al-Khalal mentioned in his book, *Ilal*, that Imam Ahmad was asked about this hadith and he said, **I have always disapproved of it and I do not know what its reason is.**

Ibn Abi Hatim said: My father told us, Amr ibn Awn al-Wasiti told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority of Ibrahim, on the authority of his father, on the authority of Abu Dharr, who said: He saw Him with his heart, but did not see Him with his eyes. Ibn Khuzaymah tried to claim that there was an interruption in the chain of transmission between Abdullah bin Shaiq and Abu Dharr. As for Ibn al-Jawzi, he interpreted it as meaning that Abu Dharr might have asked the Messenger of God (peace and blessings of God be upon him) before the Isra' and he answered him as he did. If he had asked him after the Isra', he would have answered him positively. This is very weak, because Aisha, the Mother of the Believers **may God be pleased with her**, asked about that after the Isra' and it was not proven that she had seen Him. Whoever says that he addressed her according to her level of intellect or tried to prove her wrong in what she believed, like Ibn Khuzaymah in the Book of Tawhid, then he is the one who is mistaken, and God knows best. An-Nasa'i said: Ya'qub ibn Ibrahim told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority of Yazid ibn Sharik, on the authority of Abu Dharr, who said: The Messenger of God (peace and blessings of God be upon him) saw his Lord with his heart, but did not see Him with his sight. It was proven in Sahih Muslim on the authority of Abu Bakr bin Abi Shaybah, on the authority of Ali bin Masahr, on the authority of Abdul Malik bin Abi Sulayman, on the authority of Ata bin Abi Rabah, on the authority of Abu Hurayrah, may God be pleased with him, that he said regarding the Almighty's statement: **And he had certainly seen him on another occasion**, he said that he saw Gabriel, peace be upon him.

Mujahid said about the statement of God, **And he had**

already seen him on another occasion, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his original form twice. Qatadah, Ar-Rabi' ibn Anas and others said the same. And the statement of God, may God bless him and grant him peace, **When that which covers the lote-tree covers** has already been mentioned in the hadiths of the Night Journey that it was covered by angels like crows, and the light of the Lord covered it, and colors covered it, I do not know what they are. And Imam Ahmad said: Malik ibn Mughul told us, Az-Zubayr ibn Adi told us, on the authority of Talhah, on the authority of Marrah, on the authority of Abdullah, who is Ibn Mas'ud, who said: When the Messenger of God, may God bless him and grant him peace, was taken on the Night Journey, he reached the Lote Tree of the Limit, which is in the seventh heaven. Whatever ascends from the earth ends there, and whatever descends from above it ends there, and whatever descends from above it ends there, and he is taken there. **When that which covers the lote-tree covers** he said: A bed of gold. He said: And the Messenger of God, may God bless him and grant him peace, was given three things: He was given the five daily prayers, he was given the last verses of Surat Al-Baqarah, and forgiveness was given to those of his nation who do not associate anything with God for the sins committed. It was narrated exclusively by Muslim. Abu Ja'far al-Razi said, on the authority of al-Rabi', on the authority of Abu al-'Aliyah, on the authority of Abu Hurayrah or someone else - Abu Ja'far was unsure - who said: When the Messenger of God (blessings and peace of God be upon him) was taken on the Night Journey *al-Isra*, he reached the lote-tree. It was said to him: This is the lote-tree, and the light of the Creator covered it, and the angels covered it like crows when they perch on a tree. Then he spoke to him and said: Ask. Ibn Abi Nujayh said, on the authority of Mujahid: **When that which covers the lote-tree covers it** He said: The branches of the lote-tree were pearls, rubies and emeralds. The Prophet (blessings and peace of God be upon him) saw them and saw his Lord with his heart. Ibn Zayd said: It was said: O Messenger of God, what did you see covering that lote-tree? He said: **I saw a moth of gold covering it, and I saw on each of its leaves an angel standing, glorifying God, the Almighty and Majestic.**

And the Almighty's saying: **His sight did not swerve, nor did he transgress.** Ibn Abbas, may God be pleased with him, said: He did not go right or left. **And he did not transgress:** He did not go beyond what he was commanded to do. This is a great characteristic of steadfastness and obedience, for he did nothing but what he was commanded to do, and he did not ask for more than what he was given. How beautiful is what the poet said:

He saw the paradise of refuge and what is above it, and if anyone else had seen what he had seen, he would have been lost.

And the Almighty's saying: **He has certainly seen some of the greatest signs of his Lord** is like His saying: **That We may show you some of Our greatest signs**, meaning those that indicate Our power and greatness. And with these two verses, those of the Sunnis who believed that the vision that night did not occur were

proven by saying: **He has certainly seen some of the greatest signs of his Lord.** And if he had seen his Lord, he would have informed about that and told that to the people. And the explanation of that has been presented in Surat Subhan. Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us, on the authority of al-Walid ibn Qays, on the authority of Ishaq ibn Abi al-Kahtalah. Muhammad said, I think it was on the authority of Ibn Mas'ud, that he said: Muhammad did not see Gabriel in his true form except twice: Once, he asked him to show him himself in his true form, so he showed him his form and the horizon was blocked. The other time, he ascended with him when he ascended with him. And His statement: "And he was at the highest horizon. Then he drew near and came closer. And was at a distance of two bow lengths or nearer. And He revealed to His Servant what He revealed." When Gabriel perceived his Lord, the Almighty, he returned to his true form and prostrated. So His statement: "And he had certainly seen him in another descent. At the Lote Tree of the Utmost Boundary. Near it is the Garden of Refuge. When that which covered the Lote Tree covered him. His sight did not swerve, nor did it transgress. He had certainly seen of the greatest signs of his Lord." He said: The creation of Gabriel, peace be upon him. Ahmad narrated it in this way, but it is strange.

Fath al-Qadir

The majority read 11- **Ma Kadhdhab** with a lightened vowel. Hisham and Abu Jaafar read it with a shaddah. *Ma* in **Ma Ra'a** is a relative pronoun or a verbal noun in the accusative case with *Khadhb* with a lightened and shaddah.

Tafsir al-Baghawi

11. **The heart did not lie about what it saw.** Abu Ja'far read **(the heart did not lie)** with a shaddah on the dhal, meaning: the heart of Muhammad, may God bless him and grant him peace, did not lie about what he saw with his eyes that night, rather it believed it and confirmed it. The others read it with a shaddah, meaning: the heart of Muhammad, may God bless him and grant him peace, did not lie about what he saw. They differed about what he saw, so some people said: He saw Gabriel, and this is the opinion of Ibn Mas'ud and Aisha.

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Muhammad told us, Muhammad bin Isa told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Abu Bakr bin Abi Shaybah told us, Hafs - he is Ibn Ghiyath - told us, on the authority of Al-Shaibani, on the authority of Zur, on the authority of Abdullah, who said: **(The heart did not lie about what it saw)** He said: He saw Gabriel with six hundred wings.

Others said: It is God Almighty. Then they differed about the meaning of the vision. Some of them said: He placed his sight in his heart and saw Him with his heart, and this is the saying of Ibn Abbas.

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Abu Saeed Al-Ashja told us, Wakee told us, Al-A'mash told us, on the authority of Ziyad bin Al-Hussain, on the authority of Abu Al-Aliyah, on the authority of Ibn Abbas: **The heart did not lie about what it saw.** "And he had already seen it on another occasion." He said: He saw it with his heart twice.

A group of people said that he saw him with his own eyes, which is the opinion of Anas, Al-Hasan, and Ikrimah. They said: Muhammad saw his Lord. Ikrimah narrated on the authority of Ibn Abbas, who said: God chose Abraham with friendship, chose Moses with speech, and chose Muhammad, may God bless him and grant him peace, with vision.

Aisha, may God be pleased with her, used to say: The Messenger of God, may God bless him and grant him peace, did not see his Lord, and the verse refers to his seeing Gabriel, peace be upon him:

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Yahya told us, Waki' told us, on the authority of Ismail bin Abi Khalid, on the authority of Aamer, on the authority of Masruq, who said: I said to Aisha, "O mother, did Muhammad, peace and blessings be upon him, see his Lord?" She said, "My hair stands on end because of what you have said. Where are you with regard to three things? Whoever tells them to you has lied." Whoever told you that Muhammad saw his Lord has lied. Then you read: "No vision can grasp Him, but He grasps all vision. He is the Subtle, the Acquainted." (al-An'am 6:103). **It is not for a human being that God should speak to him except by revelation or from behind a veil,** (al-Shura 42:51). Whoever told you that he knows what will happen tomorrow has lied. Then you read: **And no soul knows what it will earn tomorrow.** (Luqman 31:34). Whoever told you that he concealed something has lied. Then you read: **O Messenger, announce that which has been revealed to you from your Lord.** (al-Ma'idah 5:67), but he saw Gabriel in his true form twice.

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Al-Hajjaj told us, Abu Bakr bin Abi Shaybah told us, Waki' told us, on the authority of Yazid bin Ibrahim, on the authority of Qatada, on the authority of Abdullah bin [Shaqiq], on the authority of Abu Dharr, who said: "I asked the Messenger of God, may God bless him and grant him peace: 'Have you seen your Lord?' He said: 'Light, how can I see Him?'"

Tafsir al-Baidawi

11- **The heart did not lie about what it saw** What he saw with his sight of the image of Gabriel, peace be upon him, or God Almighty, meaning his sight did not

lie about what was narrated to him, because holy matters are first instilled in the heart and then transferred from it to the sight, or what his heart said when he saw him, **I did not recognize you**, and if he had said that, he would have been lying because he knew him with his heart as he saw him with his sight, or what he saw with his heart, meaning that it was not a false imagination. This is indicated by "that he, peace and blessings be upon him, was asked, 'Did you see your Lord?' He said, 'I saw Him with my heart.'" Hisham read **He did not lie**, meaning he believed him and did not doubt him.

Surat al-Najm 53:12

Do you then dispute with him about what he sees?

Surat al-Najm 53:12

Do you then dispute with him about what he sees?

Tafsir al-Jalalayn

12 - **Do you then dispute with him** argue with him and overcome him **over what he sees** Addressing the polytheists who deny that the Prophet, may God bless him and grant him peace, saw Gabriel

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in the reading of *aftamarunhu*. Abdullah bin Masoud and most of his companions read it as *aftamarunhu* with a fat-ha on the ta' without an alif. This is the reading of most of the people of Kufa, and they directed its interpretation to *aftajadunhu*.

Yaqub bin Ibrahim told me: Hisham told us: Mughirah told us on the authority of Ibrahim that he used to read: *aftamaruh* with a fatha on the ta' and without an alif, meaning: **Do you deny him?** And whoever read *aftamaruh* said: **Do you argue with him?** And the majority of the reciters of Medina, Mecca, and Basra, and some of the Kufians, read it as *aftamaruh* with a damma on the ta' and the alif, meaning: **Do you argue with him?**

The correct statement about this is that they are two well-known readings with correct meanings. This is because the polytheists denied that the Messenger of God, may God bless him and grant him peace, saw what God showed him on the night of his Isra', and they argued about that. So whichever of the two the reader recites is correct.

The interpretation of the statement: Do you, O polytheists, argue with Muhammad about what he sees of the signs that God showed him?

Tafsir al-Qurtubi

The Almighty said, **Do you then dispute with him about what he sees?** Hamzah and Al-Kisa'i read *aftamaruhu* with a fat-ha on the ta' without an alif, meaning **do you deny him?** Abu Ubaid chose it because he said they did not dispute with him, but rather they denied him. It is said, **He showed him his right**, meaning he denied it, and I showed him. The poet said:

If you abandon a brother of truth and honor, you will have experienced a brother who was not experienced.

Meaning, you denied it. Al-Mubarrad said: It is said, **Mara'a 'an haqqi he denied his right** or **ala haqqi he prevented him from it and pushed him away from it**. He said: **And 'ala** is used as an example with the meaning

of *about* in the words of Banu Ka'b ibn Rabi'ah, may God be pleased with you, meaning, be pleased with you. Al-A'raj and Mujahid read *aftamarooHu* with a damma on the ta' without an alif from *amraytu* meaning, you make him doubt and doubt it. The rest read *aftamarooHu* with an alif meaning, do you argue with him and push him away that he saw God? The two meanings are intertwined because their argument is denial. It was said that denial was always from them, and this is a new argument. They said: Describe Jerusalem to us and tell us about our caravan that is on the way to Syria. As mentioned above.

Tafsir Ibn Kathir

God the Almighty says, informing about His servant and Messenger Muhammad, peace and blessings be upon him, that the knowledge he brought to the people was **strong in strength**, that is, Gabriel, peace be upon him, as God the Almighty said: **Indeed, it is the word of an honored Messenger, * Possessor of strength with the Lord of the Throne, firmly established, * Obeyed and trustworthy.** And He said here, **of great stature**, meaning of great strength, as stated by Mujahid, Al-Hasan, and Ibn Zayd. Ibn Abbas said: of good looks. Qatadah said: of tall, handsome character. There is no contradiction between the two statements, as he, peace be upon him, was of good looks and great strength. It was reported in the authentic hadith narrated by Ibn Umar and Abu Hurayrah that the Prophet, peace and blessings be upon him, said: **Charity is not permissible for a rich person or one of good looks.** And God the Almighty's statement: **then he rose up** means Gabriel, peace be upon him, as stated by Al-Hasan, Mujahid, Qatadah, and Al-Rabi' ibn Anas. **And he was at the highest horizon**, that is, Gabriel rose up at the highest horizon, as stated by Ikrimah and others. Ikrimah said: and the highest horizon is from which dawn comes. Mujahid said: it is the place where the sun rises. Qatada said: It is the one from which the day comes, and Ibn Zayd and others said the same.

Ibn Abi Hatim said: Abu Zur'ah told us, Masraf bin Amr al-Yami Abu al-Qasim told us, Abd al-Rahman bin Muhammad bin Talha bin Masraf told us, my father told me, on the authority of al-Walid - he is Ibn Qais - on the authority of Ishaq bin Abi al-Kahtalah - I think he mentioned it on the authority of Abdullah bin Mas'ud - that the Messenger of God, may God bless him and grant him peace, did not see Gabriel in his true form except twice: As for the first time, he asked him to see him in his true form, so the horizon was blocked. And as for the second, he was with him where he ascended, so that is his saying: **And he is on the highest horizon.** Ibn Jarir said here a saying that I have not seen from anyone else, nor did he narrate it from anyone. The gist of it is that he went to the meaning that he and Muhammad, may God bless him and grant him peace, were leveled, that is, they were both leveled on the highest horizon, and that was on the night of the Isra'. This is what he said, and no one agreed with him on that. Then he began to explain what he said from the

Arabic perspective, so he said: It is like his saying: **When we and our fathers were dust**, so he connected with fathers to the one referred to in *we* without making *we* clear. So is his saying that he was leveled and he. Al-Farra' mentioned on the authority of some Arabs that he recited to him:

Have you not seen that the spring hardens and becomes uneven? And the castor oil that is split

This is what he said from the Arabic perspective, but the meaning does not support it, because this vision of Gabriel did not take place on the night of the Isra', but rather before it, and the Messenger of God, may God bless him and grant him peace, was on earth, so Gabriel, peace be upon him, descended to him and approached him while he was in the form in which God created him, with six hundred wings. Then he saw him after that another descent at the Lote Tree of the Limit, meaning the night of the Isra'. This first vision was in the beginning of the mission after Gabriel, peace be upon him, came to him the first time, and God revealed to him the beginning of Surat Al-Iqra'. Then the revelation stopped for a period during which the Prophet, may God bless him and grant him peace, went repeatedly to throw himself down from the tops of mountains. Whenever he was about to do that, Gabriel called out to him from the air, **O Muhammad, you are truly the Messenger of God and I am Gabriel**. This calmed him down and made him happy. Whenever the matter took longer, he returned to the same state until Gabriel and the Messenger of God, may God bless him and grant him peace, appeared to him in Al-Abtah in the form in which God created him, with six hundred wings and the greatness of his creation filling the horizon. He approached him and revealed to him from God Almighty what He had commanded him to do. At that point, he knew the greatness of the angel who had come to him with the message and the majesty of his status and the loftiness of his position with his Creator who had sent him to him.

As for the hadith narrated by Al-Hafiz Abu Bakr Al-Bazzar in his Musnad, where he said: Salamah bin Shabib narrated to us, Saeed bin Mansour narrated to us, Al-Harith bin Ubaid narrated to us, on the authority of Abu Imran Al-Joni, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "While I was sitting, Gabriel, peace be upon him, came and poked me between my shoulders. I went to a tree in which were the nests of birds. He sat in one of them, and I sat in the other. It rose and ascended until it filled the two horizons, and I turned my eyes. If I wanted to touch the sky, I could. Gabriel turned to me as if he were sitting down, and I recognized the superiority of his knowledge of God over me. A door of the heavens was opened for me, and I saw the greatest light, and beside the veil was the fluttering of pearls and rubies. And what God willed to be revealed was revealed to me." Then Al-Bazzar said: It is not narrated by anyone except Al-Harith bin Ubaid, and he was a famous man from the people of Basra.

I said Al-Harith ibn Ubayd, this is Abu Qudamah Al-Ayadi. Muslim included him in his Sahih, except that Ibn Ma'in weakened him and said: He is nothing. Imam Ahmad said: His hadith is confused. Abu Hatim

Al-Razi said: His hadith should be written down but not used as evidence. Ibn Hayyan said: He made many mistakes, so it is not permissible to use it as evidence if he is the only one who narrated it. This hadith is one of the strangest of his narrations, for it contains something strange and odd in its wording and a strange context. Perhaps it is a dream, and God knows best. Imam Ahmad said: Hajjaj told us, Sharik told us, on the authority of Asim, on the authority of Abu Wa'il, on the authority of Abdullah, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell pearls, rubies, and gems, of which only God knows. Ahmad is the only one who narrated it. Ahmad said: Yahya bin Adam told us, Abu Bakr bin Ayyash told us, on the authority of Idris bin Munabbih, on the authority of Wahb bin Munabbih, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, asked Gabriel to see him in his real form. He said: Call upon your Lord. So he called upon his Lord, the Almighty and Majestic, and a blackness appeared to him from the east, and it began to rise and spread. When the Prophet, may God bless him and grant him peace, saw it, he was stunned. So he came to him, revived him, and wiped the spittle from his cheek. Ahmad is the only one to report this.

Ibn Asakir narrated it in the biography of Utbah ibn Abi Lahab, on the authority of Muhammad ibn Ishaq, on the authority of Uthman ibn Urwah ibn al-Zubayr, on the authority of his father, on the authority of Hubbar ibn al-Aswad, who said: Abu Lahab and his son Utbah had prepared for the Levant, so I prepared with them. His son Utbah said: By God, I will go to Muhammad and seek refuge with him in his Lord, glory be to Him, the Most High. So he set out until he came to the Prophet, may God bless him and grant him peace, and said: O Muhammad, he disbelieves in the One who drew near, so he came close and was two bow lengths away or nearer. So the Prophet, may God bless him and grant him peace, said: O God, unleash upon him one of Your dogs. Then he turned away from him and returned to his father and said: O my son, what did you say to him? So he mentioned to him what he had said, and he said: What did he say to you? He said: He said: **O God, unleash one of Your dogs against him**. He said: **O my son, by God, his prayer is not safe for you**. So we went until we reached Al-Sharaat, which was a lion colony. We went down to the monastery of a monk, and the monk said: **O Arabs, what brought you to this land? Lions roam freely in it as sheep roam**. Abu Lahab said to us: "You know my old age and my rights, and this man has invoked a curse against my son, and by God, I do not trust it against him. Gather your belongings to this monastery and spread out a bed for my son on it, then spread out a bed around it." So we did, and the lion came and smelled our faces. When he did not find what he wanted, he seized it and leaped up and found himself on top of the belongings. He smelled his face, then defeated him and tore his head off. Abu Lahab said: **I know that he will not escape the prayer of Muhammad**.

God the Almighty says: {Then he was two bow lengths away or even nearer} meaning, Gabriel drew near to Muhammad when he descended to him on earth until there was between him and Muhammad (peace and

blessings of God be upon him) the distance of two bow lengths, i.e., the same as if they were stretched out. This was stated by Mujahid and Qatadah. It was also said that what is meant by this is the distance between the bowstring and its middle. God the Almighty says: {or even nearer}, as we have already mentioned, that this form is used in language to confirm what is being reported and to negate what is greater than it, as in His statement: {Then your hearts hardened after that, so they are like stones or even harder} meaning, they are not softer than stones, rather they are like them or even harder and harder. Similarly, His statement: {They fear men as they fear God or even more}, and His statement: {And We sent him to a hundred thousand or more} meaning, they are not less than them, rather they are truly a hundred thousand or more. This is a confirmation of what was reported, without doubt or hesitation, as this is impossible. And so it is here, this verse, **So he was two bow lengths away or even nearer**. And what we said, that this approaching, close one who came between him and Muhammad, may God's prayers and peace be upon him, was none other than Gabriel, peace be upon him, and it is the saying of the Mother of the Believers, Aisha, Ibn Masoud, Abu Dharr, and Abu Hurairah, as we will cite their hadiths soon, God willing.

Muslim narrated in his Sahih on the authority of Ibn Abbas that he said: Muhammad saw his Lord twice in his heart, and he made this one of them. And it came in the hadith of Sharik bin Abi Namir on the authority of Anas in the hadith of the Isra': Then the Compeller, the Lord of Majesty, drew near and descended. For this reason, many people have spoken about the text of this narration and mentioned strange things in it. If it is authentic, then it is attributed to another time and another story, not that it is an explanation of this verse, for this was while the Messenger of God, may God bless him and grant him peace, was on earth, not on the night of the Isra'. For this reason he said after it: **And indeed, he saw him another time * At the Lote Tree of the Limit**. So this is the night of the Isra', and the first was on earth.

Ibn Jarir said: Muhammad bin Abdul Malik bin Abi Al-Shawarib told us, Abdul Wahid bin Ziyad told us, Sulayman Al-Shaibani told us, Zur bin Hubaish told us: Abdullah bin Masoud said regarding this verse, **Then he was two bow lengths away or nearer**, he said: The Messenger of God, may God bless him and grant him peace, said: **I saw Gabriel with six hundred wings**.

Ibn Wahb said: Ibn Lahi'ah told us, on the authority of Abu Al-Aswad, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, who said: The first thing that happened to the Messenger of God, may God bless him and grant him peace, was that he saw Gabriel in his sleep in Ajyad. Then he went out to relieve himself, and Gabriel cried out to him: O Muhammad, O Muhammad! So the Messenger of God looked right and left, but did not see anyone, for three days. Then he raised his eyes and saw that he was the second of his two feet, one with the other, on the horizon of the sky, and he said: O Muhammad, Gabriel is calming him. So the Prophet (peace and blessings of God be upon him) fled until he entered among the

people, and he looked but did not see anything. Then he went out from the people and looked and saw him. Then he entered among the people and did not see anything. Then he went out and looked and saw him. This is the saying of God, the Almighty: "And by the star when it goes down. * Your companion has neither strayed nor erred. * Nor does he speak from [his own] inclination. * It is not but a revelation revealed. * One strong in strength taught him. * Possessor of wisdom. So he rose * And he was on the highest horizon. * Then he drew near and descended" meaning Gabriel to Muhammad, peace and blessings of God be upon them both. **And was at a distance of two bow lengths or nearer**. They say: A bow length is half a finger. Some of them said: Two cubits were between them. Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Ibn Wahb with it. And in the hadith of Az-Zuhri from Abu Salamah from Jabir, there is evidence for this. Al-Bukhari narrated from Talq ibn Ghannam from Zaidah from Ash-Shaibani, who said: I asked Zura about the statement: "And was at a distance of two bow lengths or nearer. * Then He revealed to His Servant what He revealed." He said: Abdullah told us that Muhammad (peace and blessings of God be upon him) saw Gabriel and he had six hundred wings.

Ibn Jarir said: Ibn Buzay' al-Baghdadi told me, Ishaq ibn Mansur told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Abd al-Rahman ibn Yazid, on the authority of Abdullah, **The heart did not lie about what it saw**, he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel wearing a fluttering garment that filled the space between the heavens and the earth. Based on what we have mentioned, his statement, **Then He revealed to His servant what He revealed**, means: So Gabriel revealed to the servant of God, Muhammad, what He revealed, or: So God revealed to His servant Muhammad what He revealed through Gabriel. Both meanings are correct. It was reported on the authority of Sa'id ibn Jubayr, regarding his statement, **Then He revealed to His servant what He revealed**, that he said: God revealed to him, **Did He not find you an orphan?** "And We have raised high your fame." Another one said: God revealed to him that Paradise is forbidden to the prophets until you enter it, and to the nations until your nation enters it.

God the Almighty said: "The heart did not deny what it saw. Then do you dispute with Him about what he sees?" Muslim said: Abu Saeed Al-Ashj narrated to us, Wakee' narrated to us, Al-A'mash narrated to us, from Ziyad bin Husayn, from Abu Al-Aaliyah, from Ibn Abbas: **The heart did not deny what it saw**. "And he had certainly seen Him on another occasion." He said: He saw Him with his heart twice. Samak narrated it in the same way on the authority of Ikrimah on the authority of Ibn Abbas, similarly. Abu Salih, Al-Suddi and others said: He saw Him with his heart twice. Ibn Mas'ud and others disagreed with him. In a narration on his authority, he stated that he saw Him in general terms, but it is interpreted as being restricted to the heart. Whoever narrated it on the basis of sight has made a strange statement, because nothing authenticated about that from the Companions **may God be pleased with them**. Al-Baghawi said in his

commentary: A group said that he saw Him with his eye, and this is the opinion of Anas, Al-Hasan and Ikrimah, but there is some doubt about it, and God knows best.

Al-Tirmidhi said: Muhammad ibn Amr ibn al-Munhal ibn Safwan told us, Yahya ibn Kathir al-Anbari told us, on the authority of Salamah ibn Ja'far, on the authority of al-Hakam ibn Abaan, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Muhammad saw his Lord. I said: Didn't God say: **No vision can grasp Him, but He grasps all vision.** He said: Woe to you, that is when He manifests Himself with His light, which is His light, and he saw his Lord twice. Then he said: Good and strange. He also said: Ibn Abi Omar told us, Sufyan told us, on the authority of Mujalid, on the authority of Al-Sha'bi, who said: Ibn Abbas met Ka'b at Arafat and asked him about something, so he glorified God until the mountains responded to him. Ibn Abbas said: We are the sons of Hashim. Ka'b said: God divided His vision and speech between Muhammad and Moses. He spoke to Moses twice and Muhammad saw Him twice. Masruq said: I entered upon Aisha and said: Did Muhammad see his Lord? She said: You have said something that made my hair stand on end. I said: Wait a minute. Then I recited: **He has certainly seen of the greatest signs of his Lord.** She said: Where is he taking you? It is Gabriel. Whoever told you that Muhammad saw his Lord or concealed something that he was commanded to do or knew the five about which God the Most High said: **Indeed, God has knowledge of the Hour and sends down the rain.** He has greatly slandered God. But he did see Gabriel. He only saw him in his true form twice: once at the Lote Tree of the Limit, and once in Ayyad, and he had six hundred wings that filled the horizon.

Al-Nasa'i said: Ishaq bin Ibrahim told us, Muadh bin Hisham told us, my father told me, on the authority of Qatadah, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Are you surprised that friendship was for Abraham, speech was for Moses, and vision was for Muhammad, peace be upon them? In Sahih Muslim, on the authority of Abu Dharr, who said: I asked the Messenger of God, peace and blessings be upon him and his family: Have you seen your Lord? He said: **Light, how can I see Him?** In another narration: **I saw a light.** Ibn Abi Hatim said: Abu Sa'id al-Ashji told us, on the authority of Abu Khalid, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, who said: They said: O Messenger of God, have you seen your Lord? He said: **I saw Him with my heart twice.** Then he recited: **The heart did not lie about what it saw.** Ibn Jarir narrated it on the authority of Ibn Hamid, on the authority of Mihran, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, on the authority of some of the companions of the Prophet, peace and blessings be upon him, who said: We said: O Messenger of God, have you seen your Lord? He said: **I did not see Him with my eyes, but I saw Him with my heart twice.** Then he recited: **Then He drew near and came closer.**

Then Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Muhammad bin Abdullah Al-Ansari told us, Ibad bin Mansour told me: I asked Ikrimah about His statement: **The heart did not lie about what it**

saw. Ikrimah said: Do you want me to tell you that it saw Him? I said: Yes. He said: He saw Him, then he saw Him. He said: So I asked Al-Hasan about it, and he said: He saw His glory, His greatness, and His cloak. My father told us, Muhammad bin Mujahid told us, Abu Amir Al-Aqdi told us, Abu Khaldah told us on the authority of Abu Al-Aliyah, who said: The Messenger of God, may God bless him and grant him peace, was asked: Have you seen your Lord? He said: **I saw a river and I saw behind the river a veil, and I saw behind the veil a light other than which I had never seen.** This is very strange. As for the hadith narrated by Imam Ahmad: Aswad ibn Amir told us, Hammad ibn Salamah told us, on the authority of Qatadah, 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: **I saw my Lord, the Mighty and Sublime,** then it is a hadith whose chain of transmission meets the criteria of authenticity, but it is an abbreviated version of the hadith of a dream, as Imam Ahmad also narrated: Abd al-Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "My Lord came to me last night in the most beautiful form - I think he meant in a dream - and said: O Muhammad, do you know what the highest assembly disputes about? I said: No. Then He placed His hand between my shoulders until I felt its coolness between my breasts - or he said my throat - and I knew what was in the heavens and what was on the earth. Then He said: O Muhammad, do you know what the highest assembly disputes about? I said: Yes, they dispute about..." Expiations and degrees. He said: What are the expiations? He said: I said: Staying in the mosques after the prayers, walking to the congregational prayers, and performing ablution thoroughly even in difficult situations. Whoever does that will live well and die well, and he will be free from his sins as on the day his mother bore him. And he said: Say, O Muhammad, when you pray: O God, I ask You to do good deeds, abandon evil deeds, and love the poor. And if You intend a trial for Your servants, take me to You without being tested. He said: And the degrees are giving food, spreading peace, and praying at night while people are asleep. Something similar was mentioned at the end of Surah Sad from Muadh.

Ibn Jarir narrated it from another chain of transmission on the authority of Ibn Abbas, and it contains another context and a strange addition. He said: Ahmad ibn Isa al-Tamimi told me, Sulayman ibn Umar ibn Sayyar told me, my father told me on the authority of Sa'id ibn Zurbi on the authority of Umar ibn Sulayman, on the authority of Ata' on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, said: "I saw my Lord in the most beautiful form, and He said to me: 'O Muhammad, do you know what the highest assembly disputes about?'" I said: 'No, O Lord.' So He placed His hand between my shoulders, and I felt its coolness between my breasts, and I knew what was in the heavens and the earth, and I said: 'O Lord, regarding the degrees and expiations, and moving the feet to the congregations, and waiting for the prayer after the prayer.' I said: 'O Lord, You took Abraham as a friend and spoke to Moses directly, and

Do you then dispute with him about what he sees?

You did this and that.' He said: 'Did I not expand your breast for you? Did I not remove your burden from you? Did I not do to you? Did I not do to you?' He said: 'Then He confided in me things that I was not permitted to relate to you.' He said: 'This is what He said in His Book: "Then He approached and came closer, and was two bow lengths or nearer, and revealed to His Servant what He revealed." What...' The heart lied about what it saw. **So He placed the light of my sight in my heart, so I looked at Him with my heart.** Its chain of transmission is weak. Al-Hafiz Ibn Asakir mentioned with his chain of transmission back to Hubbar ibn al-Aswad **may God be pleased with him** that when Utbah ibn Abi Lahab went out to trade with the people of Ash-Sham, he said to the people of Makkah, **Know that I am an unbeliever in the One who drew near and hung down.** When his words reached the Messenger of God (blessings and peace of God be upon him), he said, **God has set upon him one of His dogs.** Hubbar said, "So I was with them and we camped in a land with many lions. I saw a lion come and sniff the heads of the people one by one until it stepped over to Utbah and cut off his head from among them." Ibn Ishaq and others mentioned in the Seerah that this happened in the land of Az-Zarqa', and it was said in As-Sarat, and that he went against them that night, and that they made him stay among them and slept around him, then the lion came and began to roar, then stepped over to them and crushed his head. May God curse it.

And the Almighty said: **And he had already seen him in another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge.** This is the second time that the Messenger of God, may God bless him and grant him peace, saw Gabriel in the form in which God created him, and it was on the Night of the Isra'. We have already presented the hadiths related about the Isra' with their chains of transmission and wordings at the beginning of Surat Subhan, so there is no need to repeat them here. It was mentioned that Ibn Abbas, may God be pleased with him, used to confirm the vision on the night of the Isra' and he used this verse as evidence, and a group of the early and later generations followed him. However, groups of the Companions, may God be pleased with them, the Followers, and others disagreed with him. Imam Ahmad said: Hasan ibn Musa told us, Hammam ibn Salamah told us, on the authority of Asim ibn Bahdalah, Anzar ibn Habaish, on the authority of Ibn Mas'ud, regarding this verse, **And he had seen him on another occasion, * at the Lote Tree of the Limit,** he said: The Messenger of God, may God bless him and grant him peace, said, **I saw Gabriel, and he had six hundred wings, from which were scattered feathers of pearls and rubies.** This is a good, strong chain of transmission. Ahmad also said: Yahya ibn Adam told us, Sharik told us, on the authority of Jami' ibn Abi Rashid, on the authority of Abi Wa'il, on the authority of Abdullah, who said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell..." The exaggerations of the pearls and rubies, God knows best. Its chain of transmission is also good.

Imam Ahmad also said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, he said, I heard Shaiq ibn Salamah say: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: **I saw Gabriel on the Lote Tree of the Limit and he had six hundred wings.** I asked Asim about wings and he refused to tell me. He said, **So some of his companions told me that a wing is the distance between the east and the west.** This is also a good chain of transmission. Ahmad said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, Shaiq ibn Salamah told me: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: "Gabriel (peace be upon him) came to me in a green garment with pearls hanging from it." Its chain of transmission is also good. Imam Ahmad said: Yahya told us on the authority of Ismail, Aamir told us: Masruq came to Aisha and said: O Mother of the Believers, did Muhammad (peace and blessings be upon him) see his Lord, the Almighty and Majestic? She said: Glory be to God, my hair stood on end when you said this. Where are you from three things, whoever told you about them has lied: Whoever told you that Muhammad saw his Lord has lied. Then you read: **No vision can grasp Him, but He grasps all vision.** "It is not for a human being that God should speak to him except by revelation or from behind a veil." Whoever told you that He knows what will happen tomorrow has lied. Then you read: "Indeed, God has knowledge of the Hour. He sends down the rain and knows what is in the wombs." Whoever told you that Muhammad concealed things has lied. Then you read: **O Messenger, announce that which has been revealed to you from your Lord.** But he saw Gabriel in his true form twice.

Imam Ahmad also said: Muhammad bin Abi Uday narrated to us, on the authority of Dawud, on the authority of Al-Sha'bi, on the authority of Masruq, who said: I was with Aisha and I said: Doesn't God say: **And he certainly saw him on the clear horizon and And he certainly saw him on another occasion.** She said: I am the first of this nation to ask the Messenger of God, may God bless him and grant him peace, about it, and he said: **That was Gabriel.** He did not see him in the form in which he was created except twice. He saw him descending from the heaven to the earth, his great creation filling the space between the heaven and the earth. They included it in the two Sahihs from the hadith of Al-Sha'bi with it.

Narrated by Abu Dharr Imam Ahmad said: Affan told us, Hammam told us, Qatadah told us, on the authority of Abdullah bin Shaiq, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **And what would you have asked him?** He said, **I would have asked him, 'Did he see his Lord?'** He said, **I did ask him, 'I saw Him as light, how could I see Him?'** This is how it appears in the narration of Imam Ahmad. Muslim narrated it through two chains of transmission with two wordings. He said: Abu Bakr bin Abi Shaybah told us, Waki' told us, on the authority of Yazid bin Ibrahim, on the authority of Qatadah, on the authority of Abdullah bin Shaiq, on the authority of Abu Dharr, who said: I asked the Messenger of God (peace and

blessings be upon him), **Did you see your Lord?** He said, **Light, how could I see Him.** And he said: Muhammad bin Bashir told us, Muadh bin Hisham told us, my father told us, on the authority of Qatadah, on the authority of Abdullah bin Shaiq, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **What would you ask him about?** He said, **I would have asked him, 'Did you see your Lord?'** Abu Dharr said: I asked him and he said, **I saw a light.** Al-Khalal mentioned in his book, *Ilal*, that Imam Ahmad was asked about this hadith and he said, **I have always disapproved of it and I do not know what its reason is.**

Ibn Abi Hatim said: My father told us, Amr ibn Awn al-Wasiti told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority of Ibrahim, on the authority of his father, on the authority of Abu Dharr, who said: He saw Him with his heart, but did not see Him with his eyes. Ibn Khuzaymah tried to claim that there was an interruption in the chain of transmission between Abdullah ibn Shaiq and Abu Dharr. As for Ibn al-Jawzi, he interpreted it as meaning that Abu Dharr might have asked the Messenger of God (peace and blessings of God be upon him) before the Isra' and he answered him as he did. If he had asked him after the Isra', he would have answered him positively. This is very weak, because Aisha, the Mother of the Believers **may God be pleased with her**, asked about that after the Isra' and it was not proven that she had seen Him. Whoever says that he addressed her according to her level of intellect or tried to prove her wrong in what she believed, like Ibn Khuzaymah in the Book of Tawhid, then he is the one who is mistaken, and God knows best. An-Nasa'i said: Ya'qub ibn Ibrahim told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority of Yazid ibn Sharik, on the authority of Abu Dharr, who said: The Messenger of God (peace and blessings of God be upon him) saw his Lord with his heart, but did not see Him with his sight. It was proven in Sahih Muslim on the authority of Abu Bakr bin Abi Shaybah, on the authority of Ali bin Masahr, on the authority of Abdul Malik bin Abi Sulayman, on the authority of Ata bin Abi Rabah, on the authority of Abu Hurayrah, may God be pleased with him, that he said regarding the Almighty's statement: **And he had certainly seen him on another occasion**, he said that he saw Gabriel, peace be upon him.

Mujahid said about the statement of God, **And he had already seen him on another occasion**, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his original form twice. Qatadah, Ar-Rabi' ibn Anas and others said the same. And the statement of God, may God bless him and grant him peace, **When that which covers the lote-tree covers** has already been mentioned in the hadiths of the Night Journey that it was covered by angels like crows, and the light of the Lord covered it, and colors covered it, I do not know what they are. And Imam Ahmad said: Malik ibn Mughul told us, Az-Zubayr ibn Adi told us, on the authority of Talhah, on the authority of Marrah, on the authority of Abdullah, who is Ibn Mas'ud, who said: When the Messenger of God, may God bless him and grant him peace, was taken on the

Night Journey, he reached the Lote Tree of the Limit, which is in the seventh heaven. Whatever ascends from the earth ends there, and whatever descends from above it ends there, and whatever descends from above it ends there, and he is taken there. **When that which covers the lote-tree covers** he said: A bed of gold. He said: And the Messenger of God, may God bless him and grant him peace, was given three things: He was given the five daily prayers, he was given the last verses of Surat Al-Baqarah, and forgiveness was given to those of his nation who do not associate anything with God for the sins committed. It was narrated exclusively by Muslim. Abu Ja'far al-Razi said, on the authority of al-Rabi', on the authority of Abu al-'Aliyah, on the authority of Abu Hurayrah or someone else - Abu Ja'far was unsure - who said: When the Messenger of God (blessings and peace of God be upon him) was taken on the Night Journey *al-Isra*, he reached the lote-tree. It was said to him: This is the lote-tree, and the light of the Creator covered it, and the angels covered it like crows when they perch on a tree. Then he spoke to him and said: Ask. Ibn Abi Nujayh said, on the authority of Mujahid: **When that which covers the lote-tree covers it** He said: The branches of the lote-tree were pearls, rubies and emeralds. The Prophet (blessings and peace of God be upon him) saw them and saw his Lord with his heart. Ibn Zayd said: It was said: O Messenger of God, what did you see covering that lote-tree? He said: **I saw a moth of gold covering it, and I saw on each of its leaves an angel standing, glorifying God, the Almighty and Majestic.**

And the Almighty's saying: **His sight did not swerve, nor did he transgress.** Ibn Abbas, may God be pleased with him, said: He did not go right or left. **And he did not transgress:** He did not go beyond what he was commanded to do. This is a great characteristic of steadfastness and obedience, for he did nothing but what he was commanded to do, and he did not ask for more than what he was given. How beautiful is what the poet said:

He saw the paradise of refuge and what is above it, and if anyone else had seen what he had seen, he would have been lost.

And the Almighty's saying: **He has certainly seen some of the greatest signs of his Lord** is like His saying: **That We may show you some of Our greatest signs**, meaning those that indicate Our power and greatness. And with these two verses, those of the Sunnis who believed that the vision that night did not occur were proven by saying: **He has certainly seen some of the greatest signs of his Lord.** And if he had seen his Lord, he would have informed about that and told that to the people. And the explanation of that has been presented in Surat Subhan. Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us, on the authority of al-Walid ibn Qays, on the authority of Ishaq ibn Abi al-Kahtalah. Muhammad said, I think it was on the authority of Ibn Mas'ud, that he said: Muhammad did not see Gabriel in his true form except twice: Once, he asked him to show him himself in his true form, so he showed him his form and the horizon was blocked. The other time, he ascended with him when he ascended with him. And His statement: "And he was at the highest horizon. Then he drew near and came

closer. And was at a distance of two bow lengths or nearer. And He revealed to His Servant what He revealed." When Gabriel perceived his Lord, the Almighty, he returned to his true form and prostrated. So His statement: "And he had certainly seen him in another descent. At the Lote Tree of the Utmost Boundary. Near it is the Garden of Refuge. When that which covered the Lote Tree covered him. His sight did not swerve, nor did it transgress. He had certainly seen of the greatest signs of his Lord." He said: The creation of Gabriel, peace be upon him. Ahmad narrated it in this way, but it is strange.

Fath al-Qadir

12- **Do you find him arguing with you about what he sees?** The majority read *Aftamarunu* with an alif from mumaraat, which means argument and debate. Hamza and Al-Kisa'i read *Aftamarunu* with a fatha on the ta' and a sukoon on the meem, meaning do you find him? Abu Ubaid chose the second reading. He said: Because they did not argue with him, but rather denied him. It is said: He showed him his right, meaning he denied it. And I showed him my right: I denied it. He said: And from this is the saying of the poet:

Because I satirized a brother who was honest and generous. I passed by a brother who was not generous.

That is, you denied it. Al-Mubarrad said: It is said that he denied his right or his morals, meaning if he prevented him from it and pushed him away from it. It is said that *upon* means *from*. Ibn Mas'ud, Al-Sha'bi, Mujahid, and Al-A'raj read it with a damma on the ta' of *amrayt*, meaning do you doubt him and suspect him? A group of commentators said: The meaning, according to the reading of the majority, is **do you argue with him?** This is because they argued with him when he was taken on the Night Journey and they said: **Describe to us the mosque of Jerusalem**, meaning do you argue with him with an argument that aims to push him away from what he saw and knew?

Tafsir al-Baghawi

12. **Do you then argue with him about what he sees?** Hamzah, Al-Kisa'i, and Ya'qub read: *Aftamuru* with a fat-ha on the ta' [and a sukoon on the meem] without an alif, meaning: Do you then deny him? The Arabs say: **I showed a man his right** if you denied him. The others read: *Aftamuru* with an alif and a damma on the ta', meaning: Do you then argue with him about what he sees? This is because they argued with him when he was taken on the Night Journey, and they said: **Describe Jerusalem to us**, and **Inform us about our caravan on the road**, and other things that they argued with him about. The meaning is: Do you then argue with him with an argument that you want to push him away from what he saw and knew.

Tafsir al-Baidawi

12- **Do you argue with him about what he sees?** Do you argue with him about it? From the root word *maraa* which means argument, and its derivation is from the word *maraa* a **she-camel** as if each of the disputants is showing what the other has. Hamza, Al-Kisa'i, Khalaf, and Ya'qub read it *aftamaroohu* meaning do you overcome him in the argument from *maraituhu* I **argued with him**, or *aftajadhu* from *maraituhu* I **showed him his right** if he denied it. And because the verb includes the meaning of victory, because victory is intended by the one who argues with him and the one who denies with their actions to defeat the opponent.

Surat al-Najm 53:13

And he had already seen him in another descent.

Tafsir al-Jalalayn

13 - **And he saw him** in his original form **once again**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And he saw him on another occasion** means: He saw him once again.

The people of interpretation differed about who Muhammad saw in another descent, similar to their disagreement about his saying, **The heart did not lie about what it saw.**

Mentioning some of the differences that were narrated about this.

Mention of someone who said he saw Gabriel, peace be upon him:

Muhammad ibn al-Muthanna narrated: Abd al-Wahhab al-Thaqafi narrated: Dawud narrated from Amir from Masruq from Aisha that Aisha said: O Abu Aisha, whoever claims that Muhammad saw his Lord is the greatest slander against God. He said: I was reclining, then I sat up and said: O Mother of the Believers, give me time and do not rush me. Have you seen the words of God: **And indeed, he saw him on another descent and And indeed, he saw him on the clear horizon** (al-Takwir 81:23)? She said: It was Gabriel. He saw him once in his creation and the image in which he was created, and he saw him a second time when he descended from the heaven to the earth, his great creation filling the space between the heaven and the earth. She said: I was the first to ask the Prophet, may God bless him and grant him peace, about this verse. He said: It was Gabriel, peace be upon him.

Ibn Al-Muthanna told us: Ibn Abi Uday and Abd Al-A'la told us, on the authority of Dawud, on the authority of Amer, on the authority of Masruq, on the authority of Aisha, with a similar chain of transmission.

Yazid bin Harun told us: Dawud told us, on the authority of Al-Sha'bi, on the authority of Masruq, who said: I was with Aisha and he mentioned something similar.

Ibn Wakee' narrated: Abd Al-A'la narrated to us, on the authority of Dawud, on the authority of Al-Sha'bi, on the authority of Masruq, on the authority of Aisha, may God be pleased with her, who said to him: O Abu Aisha, whoever claims that Muhammad saw his Lord has greatly slandered God. God says: **No vision can grasp Him, but He grasps all vision.** (al-An'am 6:103) **It is not for a human being that God should speak to him except by revelation or from behind a veil.** (al-Shura 42:51) He said: I was reclining, then I sat up and said: O Mother of the Believers, wait and do not rush. Didn't God say: **And indeed, he saw him on another descent,**

and **And indeed, he saw him on the clear horizon.** (al-Takwir 81:23) She said: I was the first of this nation to ask the Messenger of God, may God bless him and grant him peace, about that, and he said: **I have never seen Gabriel in his original form except on these two occasions, descending from the heaven, his great creation filling the space between the heaven and the earth.**

Yaqub bin Ibrahim told me: Ibn Ali told us: Dawud bin Abi Hind told us, on the authority of Al-Sha'bi, on the authority of Masruq, who said: I was reclining with Aisha, and she said: O Abu Aisha, then he mentioned something similar.

Ibn Hamid told us, he said: Mihran told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Abd al-Rahman ibn Yazid, on the authority of Ibn Mas'ud: **And he saw him on another descent.** He said: He saw Gabriel on a blanket that filled the space between heaven and earth.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Qais bin Wahb, on the authority of Marra, on the authority of Ibn Masoud: **And indeed, he saw him on another descent.** He said: He saw Gabriel in the fur of his feet like pearls, like rain on a plant.

Al-Husayn bin Ali Al-Sada'i told me: Abu Usama told us, on the authority of Sufyan, on the authority of Qais bin Wahb, on the authority of Marra, regarding his statement, **And he saw him on another occasion,** then he mentioned something similar.

Ibn Bashar told us, he said: Muammil told us, he said: Sufyan told us, on the authority of Salamah bin Kuhayl, on the authority of Mujahid: **And indeed he saw him on another occasion.** He said: He saw Gabriel in his original form twice.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Salamah ibn Kuhail al-Hadrami, on the authority of Mujahid, who said: He saw the Prophet, may God bless him and grant him peace, in his original form twice.

Ibn Hamid told us, he said: Mihran told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', **And he saw him on another occasion.** Gabriel, peace be upon him, said.

Abdul Hamid bin Bayan narrated to us, he said: Muhammad bin Yazid narrated to us, on the authority of Ismail, on the authority of Aamer, he said: Abdullah bin Al-Harith bin Nawfal narrated to me, on the authority of Ka'b, that he told him that God, the Blessed and Exalted, divided His vision and speech between Moses and Muhammad. Moses spoke to Him twice, and Muhammad saw Him twice. He said: Masruq came to Aisha and said: O Mother of the Believers, did Muhammad see his Lord? She said: Glory be to God, my hair stood on end when you said: Where are you in three things? Whoever narrated them to you has lied. Whoever informed you that Muhammad saw his Lord has lied. Then I recited: "No vision can grasp Him, but He grasps all vision. And He is the Subtle, the Acquainted." **Al-An'am 6:103 And it is not for a human being that God should speak to him except by revelation or from behind a veil. Ash-Shura**

And he had already seen him in another descent.

42:51 And whoever informed you of what will happen tomorrow has lied. Then I recited the last verse of Surat Luqman 31: "Indeed, God has knowledge of the Hour. He sends down the rain and knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die." **Luqman 34** Whoever informed you that Muhammad concealed any of the revelation has... He lied, then she read, **O Messenger, announce what has been revealed to you from your Lord** (al-Ma'idah 5:67). She said, "But he saw Gabriel, peace be upon him, in his form twice."

Musa bin Abdul Rahman told us: Abu Usamah told us: Ismail told me on the authority of Amer: Abu Usamah told us: Ismail told me on the authority of Amer: Abdullah bin Al-Harith bin Nawfal told us: I heard Kaab, then he mentioned something similar to the hadith of Abdul Hamid bin Bayan, except that he said in his hadith: Muhammad saw him once and Musa spoke to him twice.

Mention of someone who said about him: He saw his Lord, the Almighty.

Abu Kurayb told us, he said: Amr bin Hammad told us, he said: Asbat told us, on the authority of Samak bin Ikrimah, on the authority of Ibn Abbas, that he said: **And indeed, he saw him on another descent.** He said: The Messenger of God, may God bless him and grant him peace, saw his Lord in his heart. A man said to him at that time: **Is it not that vision cannot grasp Him, but He grasps all vision?** (al-An'am 6:103). Ikrimah said to him: Do you not see the sky? He said: Yes. He said: Can all of it be seen?

Saeed bin Yahya told us, he said: My father told us, he said: Muhammad bin Amr told us, on the authority of Abu Salamah, on the authority of Ibn Abbas, regarding the statement of God, **And he had certainly seen him on another occasion * At the Lote Tree of the Limit**, he said: His Lord drew near and came closer until he was two bow lengths away or nearer, and revealed to His servant what He revealed. He said: Ibn Abbas said: The Prophet, may God bless him and grant him peace, saw him.

Tafsir al-Qurtubi

The Almighty said, **And indeed, he saw him descending another time.** "Descent" is a verbal noun in the place of a circumstance, as if he said: And indeed, he saw him descending another time. Ibn Abbas said: Muhammad, may God bless him and grant him peace, saw his Lord once again with his heart. Muslim narrated on the authority of Abu Al-Aaliyah, on his authority, who said: **The heart did not lie about what it saw.** "And he saw him on another descent." He said that he saw him with his heart twice. So his saying **on another descent** refers to Muhammad, may God bless him and grant him peace, for he had many ascents and descents according to the number of obligatory prayers, so for each ascent there was a descent. Based on this, the Almighty said: **At the Lote Tree of the Limit**, meaning that Muhammad, may God bless

him and grant him peace, was at the Lote Tree of the Limit, and in some of those descents. Ibn Mas'ud and Abu Hurairah said in their interpretation of the Almighty's saying: **And he saw him on another descent**, that it was Gabriel. This is also proven in Sahih Muslim. Ibn Mas'ud said that the Prophet, may God bless him and grant him peace, said: **I saw Gabriel on the highest horizon, with six hundred wings, from whose feathers pearls and rubies were scattered.** Al-Mahdawi mentioned this.

Tafsir Ibn Kathir

God the Almighty says, informing about His servant and Messenger Muhammad, peace and blessings be upon him, that the knowledge he brought to the people was **strong in strength**, that is, Gabriel, peace be upon him, as God the Almighty said: **Indeed, it is the word of an honored Messenger, * Possessor of strength with the Lord of the Throne, firmly established, * Obeyed and trustworthy.** And He said here, of **great stature**, meaning of great strength, as stated by Mujahid, Al-Hasan, and Ibn Zayd. Ibn Abbas said: of good looks. Qatadah said: of tall, handsome character. There is no contradiction between the two statements, as he, peace be upon him, was of good looks and great strength. It was reported in the authentic hadith narrated by Ibn Umar and Abu Hurayrah that the Prophet, peace and blessings be upon him, said: **Charity is not permissible for a rich person or one of good looks.** And God the Almighty's statement: **then he rose up** means Gabriel, peace be upon him, as stated by Al-Hasan, Mujahid, Qatadah, and Al-Rabi' ibn Anas. **And he was at the highest horizon**, that is, Gabriel rose up at the highest horizon, as stated by Ikrimah and others. Ikrimah said: and the highest horizon is from which dawn comes. Mujahid said: it is the place where the sun rises. Qatadah said: It is the one from which the day comes, and Ibn Zayd and others said the same.

Ibn Abi Hatim said: Abu Zur'ah told us, Masraf bin Amr al-Yami Abu al-Qasim told us, Abd al-Rahman bin Muhammad bin Talha bin Masraf told us, my father told me, on the authority of al-Walid - he is Ibn Qais - on the authority of Ishaq bin Abi al-Kahtalah - I think he mentioned it on the authority of Abdullah bin Mas'ud - that the Messenger of God, may God bless him and grant him peace, did not see Gabriel in his true form except twice: As for the first time, he asked him to see him in his true form, so the horizon was blocked. And as for the second, he was with him where he ascended, so that is his saying: **And he is on the highest horizon.** Ibn Jarir said here a saying that I have not seen from anyone else, nor did he narrate it from anyone. The gist of it is that he went to the meaning that he and Muhammad, may God bless him and grant him peace, were leveled, that is, they were both leveled on the highest horizon, and that was on the night of the Isra'. This is what he said, and no one agreed with him on that. Then he began to explain what he said from the Arabic perspective, so he said: It is like his saying: **When we and our fathers were dust**, so he connected

with fathers to the one referred to in *we* without making *we* clear. So is his saying that he was leveled and he. Al-Farra' mentioned on the authority of some Arabs that he recited to him:

Have you not seen that the spring hardens and becomes uneven? And the castor oil that is split

This is what he said from the Arabic perspective, but the meaning does not support it, because this vision of Gabriel did not take place on the night of the Isra', but rather before it, and the Messenger of God, may God bless him and grant him peace, was on earth, so Gabriel, peace be upon him, descended to him and approached him while he was in the form in which God created him, with six hundred wings. Then he saw him after that another descent at the Lote Tree of the Limit, meaning the night of the Isra'. This first vision was in the beginning of the mission after Gabriel, peace be upon him, came to him the first time, and God revealed to him the beginning of Surat Al-Iqra'. Then the revelation stopped for a period during which the Prophet, may God bless him and grant him peace, went repeatedly to throw himself down from the tops of mountains. Whenever he was about to do that, Gabriel called out to him from the air, **O Muhammad, you are truly the Messenger of God and I am Gabriel.** This calmed him down and made him happy. Whenever the matter took longer, he returned to the same state until Gabriel and the Messenger of God, may God bless him and grant him peace, appeared to him in Al-Abtah in the form in which God created him, with six hundred wings and the greatness of his creation filling the horizon. He approached him and revealed to him from God Almighty what He had commanded him to do. At that point, he knew the greatness of the angel who had come to him with the message and the majesty of his status and the loftiness of his position with his Creator who had sent him to him.

As for the hadith narrated by Al-Hafiz Abu Bakr Al-Bazzar in his Musnad, where he said: Salamah bin Shabib narrated to us, Saeed bin Mansour narrated to us, Al-Harith bin Ubaid narrated to us, on the authority of Abu Imran Al-Joni, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "While I was sitting, Gabriel, peace be upon him, came and poked me between my shoulders. I went to a tree in which were the nests of birds. He sat in one of them, and I sat in the other. It rose and ascended until it filled the two horizons, and I turned my eyes. If I wanted to touch the sky, I could. Gabriel turned to me as if he were sitting down, and I recognized the superiority of his knowledge of God over me. A door of the heavens was opened for me, and I saw the greatest light, and beside the veil was the fluttering of pearls and rubies. And what God willed to be revealed was revealed to me." Then Al-Bazzar said: It is not narrated by anyone except Al-Harith bin Ubaid, and he was a famous man from the people of Basra.

I said Al-Harith ibn Ubayd, this is Abu Qudamah Al-Ayadi. Muslim included him in his Sahih, except that Ibn Ma'in weakened him and said: He is nothing. Imam Ahmad said: His hadith is confused. Abu Hatim Al-Razi said: His hadith should be written down but not used as evidence. Ibn Hayyan said: He made many

mistakes, so it is not permissible to use it as evidence if he is the only one who narrated it. This hadith is one of the strangest of his narrations, for it contains something strange and odd in its wording and a strange context. Perhaps it is a dream, and God knows best. Imam Ahmad said: Hajjaj told us, Sharik told us, on the authority of Asim, on the authority of Abu Wa'il, on the authority of Abdullah, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell pearls, rubies, and gems, of which only God knows. Ahmad is the only one who narrated it. Ahmad said: Yahya bin Adam told us, Abu Bakr bin Ayyash told us, on the authority of Idris bin Munabbih, on the authority of Wahb bin Munabbih, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, asked Gabriel to see him in his real form. He said: Call upon your Lord. So he called upon his Lord, the Almighty and Majestic, and a blackness appeared to him from the east, and it began to rise and spread. When the Prophet, may God bless him and grant him peace, saw it, he was stunned. So he came to him, revived him, and wiped the spittle from his cheek. Ahmad is the only one to report this.

Ibn Asakir narrated it in the biography of Utbah ibn Abi Lahab, on the authority of Muhammad ibn Ishaq, on the authority of Uthman ibn Urwah ibn al-Zubayr, on the authority of his father, on the authority of Hubbar ibn al-Aswad, who said: Abu Lahab and his son Utbah had prepared for the Levant, so I prepared with them. His son Utbah said: By God, I will go to Muhammad and seek refuge with him in his Lord, glory be to Him, the Most High. So he set out until he came to the Prophet, may God bless him and grant him peace, and said: O Muhammad, he disbelieves in the One who drew near, so he came close and was two bow lengths away or nearer. So the Prophet, may God bless him and grant him peace, said: O God, unleash upon him one of Your dogs. Then he turned away from him and returned to his father and said: O my son, what did you say to him? So he mentioned to him what he had said, and he said: What did he say to you? He said: He said: **O God, unleash one of your dogs against him.** He said: **O my son, by God, his prayer is not safe for you.** So we went until we reached Al-Sharaat, which was a lion colony. We went down to the monastery of a monk, and the monk said: **O Arabs, what brought you to this land? Lions roam freely in it as sheep roam.** Abu Lahab said to us: "You know my old age and my rights, and this man has invoked a curse against my son, and by God, I do not trust it against him. Gather your belongings to this monastery and spread out a bed for my son on it, then spread out a bed around it." So we did, and the lion came and smelled our faces. When he did not find what he wanted, he seized it and leaped up and found himself on top of the belongings. He smelled his face, then defeated him and tore his head off. Abu Lahab said: **I know that he will not escape the prayer of Muhammad.**

God the Almighty says: {Then he was two bow lengths away or even nearer} meaning, Gabriel drew near to Muhammad when he descended to him on earth until there was between him and Muhammad (peace and blessings of God be upon him) the distance of two bow lengths, i.e., the same as if they were stretched out.

This was stated by Mujahid and Qatadah. It was also said that what is meant by this is the distance between the bowstring and its middle. God the Almighty says: {or even nearer}, as we have already mentioned, that this form is used in language to confirm what is being reported and to negate what is greater than it, as in His statement: {Then your hearts hardened after that, so they are like stones or even harder} meaning, they are not softer than stones, rather they are like them or even harder and harder. Similarly, His statement: {They fear men as they fear God or even more}, and His statement: {And We sent him to a hundred thousand or more} meaning, they are not less than them, rather they are truly a hundred thousand or more. This is a confirmation of what was reported, without doubt or hesitation, as this is impossible. And so it is here, this verse, **So he was two bow lengths away or even nearer**. And what we said, that this approaching, close one who came between him and Muhammad, may God's prayers and peace be upon him, was none other than Gabriel, peace be upon him, and it is the saying of the Mother of the Believers, Aisha, Ibn Masoud, Abu Dharr, and Abu Hurairah, as we will cite their hadiths soon, God willing.

Muslim narrated in his Sahih on the authority of Ibn Abbas that he said: Muhammad saw his Lord twice in his heart, and he made this one of them. And it came in the hadith of Sharik bin Abi Namir on the authority of Anas in the hadith of the Isra': Then the Compeller, the Lord of Majesty, drew near and descended. For this reason, many people have spoken about the text of this narration and mentioned strange things in it. If it is authentic, then it is attributed to another time and another story, not that it is an explanation of this verse, for this was while the Messenger of God, may God bless him and grant him peace, was on earth, not on the night of the Isra'. For this reason he said after it: **And indeed, he saw him another time * At the Lote Tree of the Limit**. So this is the night of the Isra', and the first was on earth.

Ibn Jarir said: Muhammad bin Abdul Malik bin Abi Al-Shawarib told us, Abdul Wahid bin Ziyad told us, Sulayman Al-Shaibani told us, Zur bin Hubaish told us: Abdullah bin Masoud said regarding this verse, **Then he was two bow lengths away or nearer**, he said: The Messenger of God, may God bless him and grant him peace, said: **I saw Gabriel with six hundred wings**.

Ibn Wahb said: Ibn Lahi'ah told us, on the authority of Abu Al-Aswad, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, who said: The first thing that happened to the Messenger of God, may God bless him and grant him peace, was that he saw Gabriel in his sleep in Ajyad. Then he went out to relieve himself, and Gabriel cried out to him: O Muhammad, O Muhammad! So the Messenger of God looked right and left, but did not see anyone, for three days. Then he raised his eyes and saw that he was the second of his two feet, one with the other, on the horizon of the sky, and he said: O Muhammad, Gabriel is calming him. So the Prophet (peace and blessings of God be upon him) fled until he entered among the people, and he looked but did not see anything. Then he went out from the people and looked and saw him.

Then he entered among the people and did not see anything. Then he went out and looked and saw him. This is the saying of God, the Almighty: "And by the star when it goes down. * Your companion has neither strayed nor erred. * Nor does he speak from [his own] inclination. * It is not but a revelation revealed. * One strong in strength taught him. * Possessor of wisdom. So he rose * And he was on the highest horizon. * Then he drew near and descended" meaning Gabriel to Muhammad, peace and blessings of God be upon them both. **And was at a distance of two bow lengths or nearer**. They say: A bow length is half a finger. Some of them said: Two cubits were between them. Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Ibn Wahb with it. And in the hadith of Az-Zuhri from Abu Salamah from Jabir, there is evidence for this. Al-Bukhari narrated from Talq ibn Ghannam from Zaidah from Ash-Shaibani, who said: I asked Zura about the statement: "And was at a distance of two bow lengths or nearer. * Then He revealed to His Servant what He revealed." He said: Abdullah told us that Muhammad (peace and blessings of God be upon him) saw Gabriel and he had six hundred wings.

Ibn Jarir said: Ibn Buzay' al-Baghdadi told me, Ishaq ibn Mansur told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Abd al-Rahman ibn Yazid, on the authority of Abdullah, **The heart did not lie about what it saw**, he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel wearing a fluttering garment that filled the space between the heavens and the earth. Based on what we have mentioned, his statement, **Then He revealed to His servant what He revealed**, means: So Gabriel revealed to the servant of God, Muhammad, what He revealed, or: So God revealed to His servant Muhammad what He revealed through Gabriel. Both meanings are correct. It was reported on the authority of Sa'id ibn Jubayr, regarding his statement, **Then He revealed to His servant what He revealed**, that he said: God revealed to him, **Did He not find you an orphan?** "And We have raised high your fame." Another one said: God revealed to him that Paradise is forbidden to the prophets until you enter it, and to the nations until your nation enters it.

God the Almighty said: "The heart did not deny what it saw. Then do you dispute with Him about what he sees?" Muslim said: Abu Saeed Al-Ashj narrated to us, Wakee' narrated to us, Al-A'mash narrated to us, from Ziyad bin Husayn, from Abu Al-Aaliyah, from Ibn Abbas: **The heart did not deny what it saw**. "And he had certainly seen Him on another occasion." He said: He saw Him with his heart twice. Samak narrated it in the same way on the authority of Ikrimah on the authority of Ibn Abbas, similarly. Abu Salih, Al-Suddi and others said: He saw Him with his heart twice. Ibn Mas'ud and others disagreed with him. In a narration on his authority, he stated that he saw Him in general terms, but it is interpreted as being restricted to the heart. Whoever narrated it on the basis of sight has made a strange statement, because nothing authenticated about that from the Companions **may God be pleased with them**. Al-Baghawi said in his commentary: A group said that he saw Him with his eye, and this is the opinion of Anas, Al-Hasan and

Ikrimah, but there is some doubt about it, and God knows best.

Al-Tirmidhi said: Muhammad ibn Amr ibn al-Munhal ibn Safwan told us, Yahya ibn Kathir al-Anbari told us, on the authority of Salamah ibn Ja'far, on the authority of al-Hakam ibn Abaan, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Muhammad saw his Lord. I said: Didn't God say: **No vision can grasp Him, but He grasps all vision.** He said: Woe to you, that is when He manifests Himself with His light, which is His light, and he saw his Lord twice. Then he said: Good and strange. He also said: Ibn Abi Omar told us, Sufyan told us, on the authority of Mujalid, on the authority of Al-Sha'bi, who said: Ibn Abbas met Ka'b at Arafat and asked him about something, so he glorified God until the mountains responded to him. Ibn Abbas said: We are the sons of Hashim. Ka'b said: God divided His vision and speech between Muhammad and Moses. He spoke to Moses twice and Muhammad saw Him twice. Masruq said: I entered upon Aisha and said: Did Muhammad see his Lord? She said: You have said something that made my hair stand on end. I said: Wait a minute. Then I recited: **He has certainly seen of the greatest signs of his Lord.** She said: Where is he taking you? It is Gabriel. Whoever told you that Muhammad saw his Lord or concealed something that he was commanded to do or knew the five about which God the Most High said: **Indeed, God has knowledge of the Hour and sends down the rain.** He has greatly slandered God. But he did see Gabriel. He only saw him in his true form twice: once at the Lote Tree of the Limit, and once in Ajyad, and he had six hundred wings that filled the horizon.

Al-Nasa'i said: Ishaq bin Ibrahim told us, Muadh bin Hisham told us, my father told me, on the authority of Qatadah, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Are you surprised that friendship was for Abraham, speech was for Moses, and vision was for Muhammad, peace be upon them? In Sahih Muslim, on the authority of Abu Dharr, who said: I asked the Messenger of God, peace and blessings be upon him and his family: Have you seen your Lord? He said: **Light, how can I see Him?** In another narration: **I saw a light.** Ibn Abi Hatim said: Abu Sa'id al-Ashji told us, on the authority of Abu Khalid, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, who said: They said: O Messenger of God, have you seen your Lord? He said: **I saw Him with my heart twice.** Then he recited: **The heart did not lie about what it saw.** Ibn Jarir narrated it on the authority of Ibn Hamid, on the authority of Mihran, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, on the authority of some of the companions of the Prophet, peace and blessings be upon him, who said: We said: O Messenger of God, have you seen your Lord? He said: **I did not see Him with my eyes, but I saw Him with my heart twice.** Then he recited: **Then He drew near and came closer.**

Then Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Muhammad bin Abdullah Al-Ansari told us, Ibad bin Mansour told me: I asked Ikrimah about His statement: **The heart did not lie about what it saw.** Ikrimah said: Do you want me to tell you that I saw Him? I said: Yes. He said: He saw Him, then he

saw Him. He said: So I asked Al-Hasan about it, and he said: He saw His glory, His greatness, and His cloak. My father told us, Muhammad bin Mujahid told us, Abu Amir Al-Aqdi told us, Abu Khaldah told us on the authority of Abu Al-Aliyah, who said: The Messenger of God, may God bless him and grant him peace, was asked: Have you seen your Lord? He said: **I saw a river and I saw behind the river a veil, and I saw behind the veil a light other than which I had never seen.** This is very strange. As for the hadith narrated by Imam Ahmad: Aswad ibn Amir told us, Hammad ibn Salamah told us, on the authority of Qatadah, 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: **I saw my Lord, the Mighty and Sublime,** then it is a hadith whose chain of transmission meets the criteria of authenticity, but it is an abbreviated version of the hadith of a dream, as Imam Ahmad also narrated: Abd al-Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "My Lord came to me last night in the most beautiful form - I think he meant in a dream - and said: O Muhammad, do you know what the highest assembly disputes about? I said: No. Then He placed His hand between my shoulders until I felt its coolness between my breasts - or he said my throat - and I knew what was in the heavens and what was on the earth. Then He said: O Muhammad, do you know what the highest assembly disputes about? I said: Yes, they dispute about..." Expiations and degrees. He said: What are the expiations? He said: I said: Staying in the mosques after the prayers, walking to the congregational prayers, and performing ablution thoroughly even in difficult situations. Whoever does that will live well and die well, and he will be free from his sins as on the day his mother bore him. And he said: Say, O Muhammad, when you pray: O God, I ask You to do good deeds, abandon evil deeds, and love the poor. And if You intend a trial for Your servants, take me to You without being tested. He said: And the degrees are giving food, spreading peace, and praying at night while people are asleep. Something similar was mentioned at the end of Surah Sad from Muadh.

Ibn Jarir narrated it from another chain of transmission on the authority of Ibn Abbas, and it contains another context and a strange addition. He said: Ahmad ibn Isa al-Tamimi told me, Sulayman ibn Umar ibn Sayyar told me, my father told me on the authority of Sa'id ibn Zurbi on the authority of Umar ibn Sulayman, on the authority of Ata' on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, said: "I saw my Lord in the most beautiful form, and He said to me: 'O Muhammad, do you know what the highest assembly disputes about?'" I said: 'No, O Lord.' So He placed His hand between my shoulders, and I felt its coolness between my breasts, and I knew what was in the heavens and the earth, and I said: 'O Lord, regarding the degrees and expiations, and moving the feet to the congregations, and waiting for the prayer after the prayer.' I said: 'O Lord, You took Abraham as a friend and spoke to Moses directly, and You did this and that.' He said: 'Did I not expand your breast for you? Did I not remove your burden from you?

And he had already seen him in another descent.

Did I not do to you? Did I not do to you?' He said: 'Then He confided in me things that I was not permitted to relate to you.' He said: 'This is what He said in His Book: "Then He approached and came closer, and was two bow lengths or nearer, and revealed to His Servant what He revealed." What...'" The heart lied about what it saw. **So He placed the light of my sight in my heart, so I looked at Him with my heart.** Its chain of transmission is weak. Al-Hafiz Ibn Asakir mentioned with his chain of transmission back to Hubbar ibn al-Aswad **may God be pleased with him** that when Utbah ibn Abi Lahab went out to trade with the people of Ash-Sham, he said to the people of Makkah, **Know that I am an unbeliever in the One who drew near and hung down.** When his words reached the Messenger of God (blessings and peace of God be upon him), he said, **God has set upon him one of His dogs.** Hubbar said, "So I was with them and we camped in a land with many lions. I saw a lion come and sniff the heads of the people one by one until it stepped over to Utbah and cut off his head from among them." Ibn Ishaq and others mentioned in the Seerah that this happened in the land of Az-Zarqa', and it was said in As-Sarat, and that he went against them that night, and that they made him stay among them and slept around him, then the lion came and began to roar, then stepped over to them and crushed his head. May God curse it.

And the Almighty said: **And he had already seen him in another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge.** This is the second time that the Messenger of God, may God bless him and grant him peace, saw Gabriel in the form in which God created him, and it was on the Night of the Isra'. We have already presented the hadiths related about the Isra' with their chains of transmission and wordings at the beginning of Surat Subhan, so there is no need to repeat them here. It was mentioned that Ibn Abbas, may God be pleased with him, used to confirm the vision on the night of the Isra' and he used this verse as evidence, and a group of the early and later generations followed him. However, groups of the Companions, may God be pleased with them, the Followers, and others disagreed with him. Imam Ahmad said: Hasan ibn Musa told us, Hammad ibn Salamah told us, on the authority of Asim ibn Bahdalah, Anzar ibn Hubaish, on the authority of Ibn Mas'ud, regarding this verse, **And he had seen him on another occasion, * at the Lote Tree of the Limit,** he said: The Messenger of God, may God bless him and grant him peace, said, **I saw Gabriel, and he had six hundred wings, from which were scattered feathers of pearls and rubies.** This is a good, strong chain of transmission. Ahmad also said: Yahya ibn Adam told us, Sharik told us, on the authority of Jami' ibn Abi Rashid, on the authority of Abi Wa'il, on the authority of Abdullah, who said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell..." The exaggerations of the pearls and rubies, God knows best. Its chain of transmission is also good.

Imam Ahmad also said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, he said, I

heard Shaiqi ibn Salamah say: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: **I saw Gabriel on the Lote Tree of the Limit and he had six hundred wings.** I asked Asim about wings and he refused to tell me. He said, **So some of his companions told me that a wing is the distance between the east and the west.** This is also a good chain of transmission. Ahmad said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, Shaiqi ibn Salamah told me: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: "Gabriel (peace be upon him) came to me in a green garment with pearls hanging from it." Its chain of transmission is also good. Imam Ahmad said: Yahya told us on the authority of Ismail, Aamir told us: Masruq came to Aisha and said: O Mother of the Believers, did Muhammad (peace and blessings be upon him) see his Lord, the Almighty and Majestic? She said: Glory be to God, my hair stood on end when you said this. Where are you from three things, whoever told you about them has lied: Whoever told you that Muhammad saw his Lord has lied. Then you read: **No vision can grasp Him, but He grasps all vision.** "It is not for a human being that God should speak to him except by revelation or from behind a veil." Whoever told you that He knows what will happen tomorrow has lied. Then you read: "Indeed, God has knowledge of the Hour. He sends down the rain and knows what is in the wombs." Whoever told you that Muhammad concealed things has lied. Then you read: **O Messenger, announce that which has been revealed to you from your Lord.** But he saw Gabriel in his true form twice.

Imam Ahmad also said: Muhammad bin Abi Uday narrated to us, on the authority of Dawud, on the authority of Al-Sha'bi, on the authority of Masruq, who said: I was with Aisha and I said: Doesn't God say: **And he certainly saw him on the clear horizon and And he certainly saw him on another occasion.** She said: I am the first of this nation to ask the Messenger of God, may God bless him and grant him peace, about it, and he said: **That was Gabriel.** He did not see him in the form in which he was created except twice. He saw him descending from the heaven to the earth, his great creation filling the space between the heaven and the earth. They included it in the two Sahihis from the hadith of Al-Sha'bi with it.

Narrated by Abu Dharr Imam Ahmad said: Affan told us, Hammam told us, Qatadah told us, on the authority of Abdullah bin Shaiqi, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **And what would you have asked him?** He said, **I would have asked him, 'Did he see his Lord?'** He said, **I did ask him, 'I saw Him as light, how could I see Him?'** This is how it appears in the narration of Imam Ahmad. Muslim narrated it through two chains of transmission with two wordings. He said: Abu Bakr bin Abi Shaybah told us, Waki' told us, on the authority of Yazid bin Ibrahim, on the authority of Qatadah, on the authority of Abdullah bin Shaiqi, on the authority of Abu Dharr, who said: I asked the Messenger of God (peace and blessings be upon him), **Did you see your Lord?** He said, **Light, how could I see Him.** And he said:

Muhammad bin Basharr told us, Muadh bin Hisham told us, my father told us, on the authority of Qatadah, on the authority of Abdullah bin Shaqiq, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **What would you ask him about?** He said, **I would have asked him, 'Did you see your Lord?'** Abu Dharr said: I asked him and he said, **I saw a light.** Al-Khalal mentioned in his book, *Ilal*, that Imam Ahmad was asked about this hadith and he said, **I have always disapproved of it and I do not know what its reason is.**

Ibn Abi Hatim said: My father told us, Amr ibn Awn al-Wasiti told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority of Ibrahim, on the authority of his father, on the authority of Abu Dharr, who said: He saw Him with his heart, but did not see Him with his eyes. Ibn Khuzaymah tried to claim that there was an interruption in the chain of transmission between Abdullah ibn Shaqiq and Abu Dharr. As for Ibn al-Jawzi, he interpreted it as meaning that Abu Dharr might have asked the Messenger of God (peace and blessings of God be upon him) before the Isra' and he answered him as he did. If he had asked him after the Isra', he would have answered him positively. This is very weak, because Aisha, the Mother of the Believers **may God be pleased with her**, asked about that after the Isra' and it was not proven that she had seen Him. Whoever says that he addressed her according to her level of intellect or tried to prove her wrong in what she believed, like Ibn Khuzaymah in the Book of Tawhid, then he is the one who is mistaken, and God knows best. An-Nasa'i said: Ya'qub ibn Ibrahim told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority of Yazid ibn Sharik, on the authority of Abu Dharr, who said: The Messenger of God (peace and blessings of God be upon him) saw his Lord with his heart, but did not see Him with his sight. It was proven in Sahih Muslim on the authority of Abu Bakr bin Abi Shaybah, on the authority of Ali bin Masahr, on the authority of Abdul Malik bin Abi Sulayman, on the authority of Ata bin Abi Rabah, on the authority of Abu Hurayrah, may God be pleased with him, that he said regarding the Almighty's statement: **And he had certainly seen him on another occasion**, he said that he saw Gabriel, peace be upon him.

Mujahid said about the statement of God, **And he had already seen him on another occasion**, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his original form twice. Qatadah, Ar-Rabi' ibn Anas and others said the same. And the statement of God, may God bless him and grant him peace, **When that which covers the lote-tree covers** has already been mentioned in the hadiths of the Night Journey that it was covered by angels like crows, and the light of the Lord covered it, and colors covered it, I do not know what they are. And Imam Ahmad said: Malik ibn Mughul told us, Az-Zubayr ibn Adi told us, on the authority of Talhah, on the authority of Marrah, on the authority of Abdullah, who is Ibn Mas'ud, who said: When the Messenger of God, may God bless him and grant him peace, was taken on the Night Journey, he reached the Lote Tree of the Limit, which is in the seventh heaven. Whatever ascends

from the earth ends there, and whatever descends from above it ends there, and whatever descends from above it ends there, and he is taken there. **When that which covers the lote-tree covers** he said: A bed of gold. He said: And the Messenger of God, may God bless him and grant him peace, was given three things: He was given the five daily prayers, he was given the last verses of Surat Al-Baqarah, and forgiveness was given to those of his nation who do not associate anything with God for the sins committed. It was narrated exclusively by Muslim. Abu Ja'far al-Razi said, on the authority of al-Rabi', on the authority of Abu al-'Aliyah, on the authority of Abu Hurayrah or someone else - Abu Ja'far was unsure - who said: When the Messenger of God (blessings and peace of God be upon him) was taken on the Night Journey *al-Isra*, he reached the lote-tree. It was said to him: This is the lote-tree, and the light of the Creator covered it, and the angels covered it like crows when they perch on a tree. Then he spoke to him and said: Ask. Ibn Abi Nujayh said, on the authority of Mujahid: **When that which covers the lote-tree covers it** He said: The branches of the lote-tree were pearls, rubies and emeralds. The Prophet (blessings and peace of God be upon him) saw them and saw his Lord with his heart. Ibn Zayd said: It was said: O Messenger of God, what did you see covering that lote-tree? He said: **I saw a moth of gold covering it, and I saw on each of its leaves an angel standing, glorifying God, the Almighty and Majestic.**

And the Almighty's saying: **His sight did not swerve, nor did he transgress.** Ibn Abbas, may God be pleased with him, said: He did not go right or left. **And he did not transgress:** He did not go beyond what he was commanded to do. This is a great characteristic of steadfastness and obedience, for he did nothing but what he was commanded to do, and he did not ask for more than what he was given. How beautiful is what the poet said:

He saw the paradise of refuge and what is above it, and if anyone else had seen what he had seen, he would have been lost.

And the Almighty's saying: **He has certainly seen some of the greatest signs of his Lord** is like His saying: **That We may show you some of Our greatest signs**, meaning those that indicate Our power and greatness. And with these two verses, those of the Sunnis who believed that the vision that night did not occur were proven by saying: **He has certainly seen some of the greatest signs of his Lord.** And if he had seen his Lord, he would have informed about that and told that to the people. And the explanation of that has been presented in Surat Subhan. Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us, on the authority of al-Walid ibn Qays, on the authority of Ishaq ibn Abi al-Kahtalah. Muhammad said, I think it was on the authority of Ibn Mas'ud, that he said: Muhammad did not see Gabriel in his true form except twice: Once, he asked him to show him himself in his true form, so he showed him his form and the horizon was blocked. The other time, he ascended with him when he ascended with him. And His statement: "And he was at the highest horizon. Then he drew near and came closer. And was at a distance of two bow lengths or nearer. And He revealed to His Servant what He

Surat al-Najm 53:13

And he had already seen him in another descent.

revealed.” When Gabriel perceived his Lord, the Almighty, he returned to his true form and prostrated. So His statement: “And he had certainly seen him in another descent. At the Lote Tree of the Utmost Boundary. Near it is the Garden of Refuge. When that which covered the Lote Tree covered him. His sight did not swerve, nor did it transgress. He had certainly seen of the greatest signs of his Lord.” He said: The creation of Gabriel, peace be upon him. Ahmad narrated it in this way, but it is strange.

Fath al-Qadir

The lam in His statement: 13- **And he saw him on another descent** is the particle that introduces the oath: meaning, by God, he saw him on another descent. The descent is a time from the descent, so its accusative is in the adverbial case or in the accusative case as a verbal noun in the position of a state: meaning, he saw Gabriel descending on another descent, or as an attribute of a deleted confirmed verbal noun: meaning, he saw him on another vision. The majority of commentators said: The meaning is that Muhammad saw Gabriel on another time, and it was said that Muhammad saw his Lord on another time with his heart.

Tafsir al-Baghawi

13. **And he saw him on another descent**, meaning: He saw Gabriel in the form in which he was created descending from the heavens on another descent. That is because he saw him in his form twice, once on earth and once in the heavens.

Tafsir al-Baidawi

13- **And indeed, he saw him on another descent**. Once again, the verb **to descend** is used in place of **one time** and its accusative case is used to indicate that the vision this time was also with a descent and nearness. The discussion is about what is seen and nearness as mentioned previously. It was said that its interpretation is **And indeed, he saw him descending on another descent**, and its accusative case is in the source, and what is meant by it is to negate doubt about the last time.

Surat al-Najm 53:14

At the Lote Tree of the Limit

Tafsir al-Jalalayn

14 - **at the Lote Tree of the Limit** when he was taken on the Night Journey to the heavens, which is a jujube tree to the right of the Throne, and no angel can pass beyond it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **at the lote tree of the farthest boundary** God Almighty says: And he saw him at the lote tree of the farthest boundary, so *at* is a connection to His saying **saw him** and the lote tree is the jujube tree.

It was called Sidrat al-Muntaha according to some of the commentators, because the knowledge of every scholar ends at it.

Who said that?

Ibn Humayd told us: Yaqub told us, on the authority of Hafs ibn Humayd, on the authority of Shammār, who said: Ibn Abbas came to Ka'b al-Ahbar and said to him: Tell me about the statement of God, **Near the Lote Tree of the Limit * Near it is the Garden of Refuge**. Ka'b said: It is a Lote Tree at the base of the Throne, to which the knowledge of every scholar ends, whether a close angel or a sent prophet. There is nothing behind it that is unseen, which none knows but God.

Yunus told me: Ibn Wahb told us: Jarir ibn Hazim told me, on the authority of Al-A'mash, on the authority of Shamir ibn Atiyyah, on the authority of Hilal ibn Yasaf, who said: Ibn Abbas asked Ka'b about the Lote Tree of the Limit while I was present. Ka'b said: It is a Lote Tree over the heads of the bearers of the Throne, and to it the knowledge of creation ends, and beyond it there is no one's knowledge. That is why it was called the Lote Tree of the Limit, because its summit ends.

Others said: It is called the Lote Tree of the Limit, because that is where what descends from above it and what ascends from below it by the command of God ends.

Who said that?

Muhammad bin Anarah told me: Sahl bin Aamer told us: Malik told us, on the authority of Az-Zubayr, on the authority of Adi, on the authority of Talha Al-Yami, on the authority of Marra, on the authority of Abdullah, who said: When the Messenger of God, may God bless him and grant him peace, was taken on the Night Journey, he reached the Lote Tree of the Limit, which is in the sixth heaven. Whoever ascends from the earth or from beneath it reaches it and is taken from it, and whatever descends from above it reaches it and is taken from it.

Jaafar bin Muhammad Al-Marwazi told me, he said: Ya'la told us, on the authority of Al-Ajlāh, he said: I said to Al-Dahhak: Why is it called the Lote Tree of the Limit? He said: Because everything that comes from God ends at it and does not go beyond it.

Others said that it was called Sidrat al-Muntaha because everyone who follows the Sunnah and method of the Messenger of God, may God bless him and grant him peace, ends up at it.

Who said that?

Ibn Hamid told us, he said: Mihran told us, on the authority of Abu Ja'far, on the authority of al-Rabi', regarding **Sidrat al-Muntaha**, he said: **Everyone ends at it except for the Sunnah of Ahmad, and that is why it was called al-Muntaha**.

Ali bin Sahl told me, Hajjaj told us: Abu Jaafar Al-Razi told us, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-Aaliyah Al-Riyahi, on the authority of Abu Hurairah or someone else. Abu Jaafar Al-Razi was not sure. He said: When the Prophet, may God bless him and grant him peace, was taken on the Night Journey, he reached the lote tree and it was said to him: This is the lote tree that everyone will reach except for your nation, following your way.

The correct thing to say about this is that the meaning of al-Muntaha is the end, so it is as if it was said at the Lote Tree of the End. It is possible that it was called the Lote Tree of the End because the knowledge of every scholar of creation ends at it, as Ka'b said. It is possible that it was said that because what ascends from beneath it and descends from above ends at it, as was narrated on the authority of Abdullah. It is possible that it was said likewise because everyone who came after the Sunnah of the Messenger of God, may God bless him and grant him peace, ends at it. It is possible that it was said that for all of that, and there is no report that cuts off the excuse that it was said for some of that and not for some of it, so there is no statement about it that is more correct than the statement that our Lord, may He be glorified and exalted, said, which is that it is the Lote Tree of the End.

And with what we said about it being the jujube tree, the report from the Messenger of God, may God bless him and grant him peace, continued, and the people of knowledge said.

Mentioning the effects and sayings of scholars:

Ibn Bashār told us, he said: Ibn Abi Uday told us, on the authority of Hamid, on the authority of Anas bin Malik, he said: The Messenger of God, may God bless him and grant him peace, said: "I came to the lote tree, and its fruit was like jars, and its leaves were like the ears of elephants. When what God commanded covered it, it was transformed into rubies and emeralds and the like."

Muhammad ibn al-Muthanna told us: Ibn Abi Uday told us, on the authority of Saeed, on the authority of Qatada, on the authority of Anas ibn Malik, on the authority of Malik ibn Sa'sa'ah, a man from his people, who said: The Prophet of God, may God bless him and grant him peace, said: "When I reached the seventh heaven, I came upon Abraham and said: 'O Gabriel,

Surat al-Najm 53:14

At the Lote Tree of the Limit

who is this?' He said: 'This is your father Abraham.' So I greeted him and he said: 'Welcome to the righteous son and righteous prophet.' Then the Lote Tree of the Utmost Boundary was raised up for me." So the Prophet of God was told that its leaves were like the jars of Hajar and that its leaves were like the ears of elephants.

Ibn Al-Muthanna told us, he said: Khalid bin Al-Harith told us, he said: Saeed told us, on the authority of Qatada, on the authority of Anas bin Malik bin Sa'sa'ah, a man from his people, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Ibn Al-Muthanna told us, he said: Muadh bin Hisham told us, he said: My father told us, on the authority of Qatada, he said: Anas bin Malik told us, on the authority of Malik bin Sa'sa'ah, that the Messenger of God, may God bless him and grant him peace, said, and he mentioned something similar.

Ahmad bin Abi Surayj told us, he said: Al-Fadl bin Anbasa told us, he said: Hammad bin Salamah 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, said: "I rode Al-Buraq, and it took me to the Lote Tree of the Limit. Its leaves were like the ears of elephants, and its fruit was like jugs. He said: Then, when what God commanded covered it, it changed, and no one can describe its beauty. He said: Then God revealed to me what He revealed."

Ahmad bin Abi Surayj told us, he said: Abu Al-Nadr told us, he said: Salman bin Al-Mughira told us, on the authority of Anas, he said: The Messenger of God, may God bless him and grant him peace, said: "The Angel ascended with me. Then I reached the lote tree and I knew that it was a lote tree. I knew its leaves and its fruit. Then when what God commanded covered it, it was transformed until no one could describe it."

Muhammad bin Sinan Al-Qazzaz told us, Yunus bin Ismail told us, Sulayman told us, on the authority of Thabit, on the authority of Anas, on the authority of the Messenger of God, may God bless him and grant him peace, the same, except that he said until I cannot describe it.

Ali bin Sahl narrated: Hajjaj narrated: Abu Ja'far al-Razi narrated: al-Rabi' bin Anas narrated: Abu al-'Aliyah al-Riyahi narrated: Abu Hurayrah or someone else - Abu Ja'far al-Razi was not sure - said: When the Prophet (peace and blessings of God be upon him) was taken on the Night Journey, he reached the lote-tree and it was said to him: This lote-tree is the place where everyone from your nation will reach according to your way. Then, behold, it is a tree from whose root spring rivers of water unaltered, rivers of milk whose taste never changes, rivers of wine delicious to those who drink, and rivers of pure honey. It is a tree in whose shade a rider can travel for seventy years without crossing it, and its leaves cover the entire nation.

Ibn Hamid told us: Mihran told us, on the authority of

Sufyan, on the authority of Salamah ibn Kuhail al-Hadrami, on the authority of al-Hasan al-Arni, I think it was on the authority of al-Hudhayl ibn Shurahbil, on the authority of Ibn Mas'ud: **The Lote Tree of the Limit** he said: Whoever is patient with Paradise on it or on it, or on it, the excess of fine silk and brocade, or places excess on it.

Ibn Hamid told us about it again on the authority of Mihran, who said on the authority of Al-Hasan Al-Arni, on the authority of Al-Hudhayl, on the authority of Ibn Masoud, and he did not doubt it, and he added to it, he said, **The patience of Paradise**, meaning its middle. He also said, **On it are the excess of fine silk and brocade.**

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Salamah ibn Kuhail, on the authority of al-Hasan al-Arni, on the authority of al-Hudhayl ibn Shurahbil, on the authority of Abdullah ibn Masoud, regarding his statement, **The Lote Tree of the Utmost Boundary**, he said: It is the tree of Paradise, upon which are brocade and heavy silk.

Abu Kurayb told us: Yunus bin Bakir told us, on the authority of Muhammad bin Ishaq, on the authority of Yahya bin Ibad bin Abdullah, on the authority of his father, on the authority of Asma bint Abi Bakr, who said: I heard the Messenger of God, may God bless him and grant him peace, mention the Lote Tree of the Limit and say: One hundred riders will travel in the shade of its branches, or he said: One rider will seek shade in its branches. Yahya was unsure: It has golden beds, as if its fruit were jars.

Ibn Hamid told us, he said: Mihran told us, on the authority of Abu Ja'far, on the authority of al-Rabi', **At the Lote Tree of the Limit**. He said: The Lote Tree is a tree in whose shade a rider can travel for a hundred years without crossing it, and even if one of its leaves covers the entire nation.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement at **the Lote Tree of the Utmost Boundary**, that the Prophet, may God bless him and grant him peace, said: A Lote Tree of the Utmost Boundary was raised up for me in the seventh heaven. Its fruit is like the jars of Hajar, and its leaves are like the ears of elephants. From its trunk come forth two apparent rivers and two hidden rivers. I said to Gabriel, **What are these two rivers? They are spirits**. He said, **As for the two hidden rivers, they are in Paradise, and as for the two apparent rivers, they are the Nile and the Euphrates**.

Tafsir al-Qurtubi

The Almighty's saying, **at the Lote Tree of the Limit**, is at the point where he saw it, as we have explained. The Lote Tree is the Nabq tree, and it is in the sixth heaven. It was mentioned in the seventh heaven, and the hadith with this in Sahih Muslim, the first, is what was narrated once, "On the authority of Abdullah, who said: When the Messenger of God, may God bless him

and grant him peace, was taken on the Night Journey, he reached the Lote Tree of the Limit, and it is in the sixth heaven. What ascends from the earth ends at it, and what descends from above it ends at it, and what descends from above it ends at it, and it is taken from it. He said, "When that which covers the Lote Tree covers it," he said, **A carpet of gold.** He said, "The Messenger of God, may God bless him and grant him peace, was given three things: he was given the five daily prayers, he was given the final verses of Surat al-Baqarah, and he who from his nation did not associate anything with God was forgiven for the intrusive sins." The second hadith was narrated by Qatada, on the authority of Anas, that the Prophet, may God bless him and grant him peace, said: When I was raised to the Lote Tree of the Limit in the seventh heaven, its Nabq is like the jars of Hajar, and its leaves are like the ears of elephants. Two rivers emerge from its trunk, apparent and two rivers, hidden. I said, O Gabriel: What is this? He said: As for the two hidden ones, they are in Paradise, and as for the two apparent ones, they are the Nile and the Euphrates. The wording of Ad-Daraqutni: Nabq, with a kasra on the ba, is the fruit of the lote tree, one of which is nabqah. It is also said nabq with a fatha on the noon and a sukoon on the ba. Both were mentioned by Ya'qub in Al-Is'lah, and it is the language of the Egyptians, but the first is more eloquent and is what was proven from the Prophet, may God bless him and grant him peace.

At-Tirmidhi narrated: On the authority of Asma' bint Abi Bakr, may God be pleased with them both, she said: I heard the Messenger of God, may God bless him and grant him peace, say - and the Lote Tree of the Utmost Boundary was mentioned to him - he said: A rider can travel in the shade of its branch for a hundred years, or a hundred riders can take shelter in its shade - Yahya was uncertain - in it are beds of gold, as if its fruit were jugs. Abu 'Eesa said: This is a good hadith.

I said: "And this is the wording of Muslim from a hadith narrated on the authority of Thabit on the authority of Anas: 'Then he took me to the Lote Tree of the Limit, and behold, its leaves were like the ears of elephants, and behold, its fruit was like jugs. But when that which covered it by the command of God, the Mighty and Majestic, covered it, it changed, and none of God's creation can describe its beauty.'" There are nine different opinions as to why it was called Sidrat al-Muntaha. The first is what was mentioned previously on the authority of Ibn Mas'ud, that everything that descends from above it and ascends from below ends there. The second is that the knowledge of the prophets ends there, and their knowledge of what is beyond it is hidden. This was said by Ibn Abbas. The third is that deeds end there and are taken from there. This was said by Ad-Dahhak. The fourth is that the angels and prophets end there and stop at it. This was said by Ka'b. The fifth is that it was called Sidrat al-Muntaha because the souls of the martyrs end there. This was said by Ar-Rabi' ibn Anas. The sixth is that the souls of the believers end there. This was said by Qatadah. The seventh is that everyone who follows the Sunnah and method of Muhammad (peace and blessings of God be upon him) ends there. This was said by Ali **may God be pleased with him** and Ar-Rabi' ibn Anas as well. Eighth: It is a tree on the heads of the bearers of the Throne, to

which the knowledge of creation ends. Kaab also said this.

I said, he means, and God knows best, that its height and the heights of its branches have exceeded the heads of the bearers of the Throne, and the evidence for this is what was mentioned previously, that its origin is in the sixth heaven and its highest point is in the seventh heaven, then it rose above that until it exceeded the heads of the bearers of the Throne, and God knows best. The ninth was named thus because whoever is raised to it has reached the highest level of honor. And on the authority of Abu Hurairah:

When the Messenger of God (peace and blessings of God be upon him) was taken on the Night Journey, he reached the Lote Tree of the Utmost Boundary. It was said to him, **This is the Lote Tree of the Utmost Boundary, to which everyone, except your nation, will reach according to your way.** Then he saw that it was a tree from whose root flowed rivers of water unpolluted, and rivers of milk whose taste never changed, and rivers of wine delicious to those who drink, and rivers of pure honey. Then he saw that it was a tree in whose shade a fast rider could travel for a hundred years without crossing it, and its leaf would cover the entire nation.

Tafsir Ibn Kathir

God the Almighty says, informing about His servant and Messenger Muhammad, peace and blessings be upon him, that the knowledge he brought to the people was **strong in strength**, that is, Gabriel, peace be upon him, as God the Almighty said: **Indeed, it is the word of an honored Messenger, * Possessor of strength with the Lord of the Throne, firmly established, * Obeyed and trustworthy.** And He said here, **of great stature**, meaning of great strength, as stated by Mujahid, Al-Hasan, and Ibn Zayd. Ibn Abbas said: of good looks. Qatadah said: of tall, handsome character. There is no contradiction between the two statements, as he, peace be upon him, was of good looks and great strength. It was reported in the authentic hadith narrated by Ibn Umar and Abu Hurayrah that the Prophet, peace and blessings be upon him, said: **Charity is not permissible for a rich person or one of good looks.** And God the Almighty's statement: **then he rose up** means Gabriel, peace be upon him, as stated by Al-Hasan, Mujahid, Qatadah, and Al-Rabi' ibn Anas. **And he was at the highest horizon**, that is, Gabriel rose up at the highest horizon, as stated by Ikrimah and others. Ikrimah said: and the highest horizon is from which dawn comes. Mujahid said: it is the place where the sun rises. Qatada said: It is the one from which the day comes, and Ibn Zayd and others said the same.

Ibn Abi Hatim said: Abu Zur'ah told us, Masraf bin Amr al-Yami Abu al-Qasim told us, Abd al-Rahman bin Muhammad bin Talha bin Masraf told us, my father told me, on the authority of al-Walid - he is Ibn Qais - on the authority of Ishaq bin Abi al-Kahtalah - I think he mentioned it on the authority of Abdullah bin Mas'ud - that the Messenger of God, may God bless him and grant him peace, did not see Gabriel in his true form

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except twice: As for the first time, he asked him to see him in his true form, so the horizon was blocked. And as for the second, he was with him where he ascended, so that is his saying: **And he is on the highest horizon.** Ibn Jarir said here a saying that I have not seen from anyone else, nor did he narrate it from anyone. The gist of it is that he went to the meaning that he and Muhammad, may God bless him and grant him peace, were leveled, that is, they were both leveled on the highest horizon, and that was on the night of the Isra'. This is what he said, and no one agreed with him on that. Then he began to explain what he said from the Arabic perspective, so he said: It is like his saying: **When we and our fathers were dust**, so he connected with fathers to the one referred to in *we* without making *we* clear. So is his saying that he was leveled and he. Al-Farra' mentioned on the authority of some Arabs that he recited to him:

Have you not seen that the spring hardens and becomes uneven? And the castor oil that is split

This is what he said from the Arabic perspective, but the meaning does not support it, because this vision of Gabriel did not take place on the night of the Isra', but rather before it, and the Messenger of God, may God bless him and grant him peace, was on earth, so Gabriel, peace be upon him, descended to him and approached him while he was in the form in which God created him, with six hundred wings. Then he saw him after that another descent at the Lote Tree of the Limit, meaning the night of the Isra'. This first vision was in the beginning of the mission after Gabriel, peace be upon him, came to him the first time, and God revealed to him the beginning of Surat Al-Iqra'. Then the revelation stopped for a period during which the Prophet, may God bless him and grant him peace, went repeatedly to throw himself down from the tops of mountains. Whenever he was about to do that, Gabriel called out to him from the air, **O Muhammad, you are truly the Messenger of God and I am Gabriel.** This calmed him down and made him happy. Whenever the matter took longer, he returned to the same state until Gabriel and the Messenger of God, may God bless him and grant him peace, appeared to him in Al-Abtah in the form in which God created him, with six hundred wings and the greatness of his creation filling the horizon. He approached him and revealed to him from God Almighty what He had commanded him to do. At that point, he knew the greatness of the angel who had come to him with the message and the majesty of his status and the loftiness of his position with his Creator who had sent him to him.

As for the hadith narrated by Al-Hafiz Abu Bakr Al-Bazzar in his Musnad, where he said: Salamah bin Shabib narrated to us, Saeed bin Mansour narrated to us, Al-Harith bin Ubaid narrated to us, on the authority of Abu Imran Al-Joni, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "While I was sitting, Gabriel, peace be upon him, came and poked me between my shoulders. I went to a tree in which were the nests of birds. He sat in one of them, and I sat in the other. It rose and ascended until it filled the two horizons, and I turned my eyes. If I wanted to

touch the sky, I could. Gabriel turned to me as if he were sitting down, and I recognized the superiority of his knowledge of God over me. A door of the heavens was opened for me, and I saw the greatest light, and beside the veil was the fluttering of pearls and rubies. And what God willed to be revealed was revealed to me." Then Al-Bazzar said: It is not narrated by anyone except Al-Harith bin Ubaid, and he was a famous man from the people of Basra.

I said Al-Harith ibn Ubayd, this is Abu Qudamah Al-Ayadi. Muslim included him in his Sahih, except that Ibn Ma'in weakened him and said: He is nothing. Imam Ahmad said: His hadith is confused. Abu Hatim Al-Razi said: His hadith should be written down but not used as evidence. Ibn Hayyan said: He made many mistakes, so it is not permissible to use it as evidence if he is the only one who narrated it. This hadith is one of the strangest of his narrations, for it contains something strange and odd in its wording and a strange context. Perhaps it is a dream, and God knows best. Imam Ahmad said: Hajaj told us, Sharik told us, on the authority of Asim, on the authority of Abu Wa'il, on the authority of Abdullah, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell pearls, rubies, and gems, of which only God knows. Ahmad is the only one who narrated it. Ahmad said: Yahya bin Adam told us, Abu Bakr bin Ayyash told us, on the authority of Idris bin Munabbih, on the authority of Wahb bin Munabbih, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, asked Gabriel to see him in his real form. He said: Call upon your Lord. So he called upon his Lord, the Almighty and Majestic, and a blackness appeared to him from the east, and it began to rise and spread. When the Prophet, may God bless him and grant him peace, saw it, he was stunned. So he came to him, revived him, and wiped the spittle from his cheek. Ahmad is the only one to report this.

Ibn Asakir narrated it in the biography of Utbah ibn Abi Lahab, on the authority of Muhammad ibn Ishaq, on the authority of Uthman ibn Urwah ibn al-Zubayr, on the authority of his father, on the authority of Hubbar ibn al-Aswad, who said: Abu Lahab and his son Utbah had prepared for the Levant, so I prepared with them. His son Utbah said: By God, I will go to Muhammad and seek refuge with him in his Lord, glory be to Him, the Most High. So he set out until he came to the Prophet, may God bless him and grant him peace, and said: O Muhammad, he disbelieves in the One who drew near, so he came close and was two bow lengths away or nearer. So the Prophet, may God bless him and grant him peace, said: O God, unleash upon him one of Your dogs. Then he turned away from him and returned to his father and said: O my son, what did you say to him? So he mentioned to him what he had said, and he said: What did he say to you? He said: He said: **O God, unleash one of Your dogs against him.** He said: **O my son, by God, his prayer is not safe for you.** So we went until we reached Al-Sharaat, which was a lion colony. We went down to the monastery of a monk, and the monk said: **O Arabs, what brought you to this land? Lions roam freely in it as sheep roam.** Abu

Lahab said to us: "You know my old age and my rights, and this man has invoked a curse against my son, and by God, I do not trust it against him. Gather your belongings to this monastery and spread out a bed for my son on it, then spread out a bed around it." So we did, and the lion came and smelled our faces. When he did not find what he wanted, he seized it and leaped up and found himself on top of the belongings. He smelled his face, then defeated him and tore his head off. Abu Lahab said: **I know that he will not escape the prayer of Muhammad.**

God the Almighty says: {Then he was two bow lengths away or even nearer} meaning, Gabriel drew near to Muhammad when he descended to him on earth until there was between him and Muhammad (peace and blessings of God be upon him) the distance of two bow lengths, i.e., the same as if they were stretched out. This was stated by Mujahid and Qatadah. It was also said that what is meant by this is the distance between the bowstring and its middle. God the Almighty says: {or even nearer}, as we have already mentioned, that this form is used in language to confirm what is being reported and to negate what is greater than it, as in His statement: {Then your hearts hardened after that, so they are like stones or even harder} meaning, they are not softer than stones, rather they are like them or even harder and harder. Similarly, His statement: {They fear men as they fear God or even more}, and His statement: {And We sent him to a hundred thousand or more} meaning, they are not less than them, rather they are truly a hundred thousand or more. This is a confirmation of what was reported, without doubt or hesitation, as this is impossible. And so it is here, this verse, **So he was two bow lengths away or even nearer.** And what we said, that this approaching, close one who came between him and Muhammad, may God's prayers and peace be upon him, was none other than Gabriel, peace be upon him, and it is the saying of the Mother of the Believers, Aisha, Ibn Masoud, Abu Dharr, and Abu Hurairah, as we will cite their hadiths soon, God willing.

Muslim narrated in his Sahih on the authority of Ibn Abbas that he said: Muhammad saw his Lord twice in his heart, and he made this one of them. And it came in the hadith of Sharik bin Abi Namir on the authority of Anas in the hadith of the Isra': Then the Compeller, the Lord of Majesty, drew near and descended. For this reason, many people have spoken about the text of this narration and mentioned strange things in it. If it is authentic, then it is attributed to another time and another story, not that it is an explanation of this verse, for this was while the Messenger of God, may God bless him and grant him peace, was on earth, not on the night of the Isra'. For this reason he said after it: **And indeed, he saw him another time * At the Lote Tree of the Limit.** So this is the night of the Isra', and the first was on earth.

Ibn Jarir said: Muhammad bin Abdul Malik bin Abi Al-Shawarib told us, Abdul Wahid bin Ziyad told us, Sulayman Al-Shaibani told us, Zur bin Hubaish told us: Abdullah bin Masoud said regarding this verse, **Then he was two bow lengths away or nearer,** he said: The Messenger of God, may God bless him and grant him peace, said: **I saw Gabriel with six hundred wings.**

Ibn Wahb said: Ibn Lahi'ah told us, on the authority of Abu Al-Aswad, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, who said: The first thing that happened to the Messenger of God, may God bless him and grant him peace, was that he saw Gabriel in his sleep in Ajad. Then he went out to relieve himself, and Gabriel cried out to him: O Muhammad, O Muhammad! So the Messenger of God looked right and left, but did not see anyone, for three days. Then he raised his eyes and saw that he was the second of his two feet, one with the other, on the horizon of the sky, and he said: O Muhammad, Gabriel is calming him. So the Prophet (peace and blessings of God be upon him) fled until he entered among the people, and he looked but did not see anything. Then he went out from the people and looked and saw him. Then he entered among the people and did not see anything. Then he went out and looked and saw him. This is the saying of God, the Almighty: "And by the star when it goes down. * Your companion has neither strayed nor erred. * Nor does he speak from [his own] inclination. * It is not but a revelation revealed. * One strong in strength taught him. * Possessor of wisdom. So he rose * And he was on the highest horizon. * Then he drew near and descended" meaning Gabriel to Muhammad, peace and blessings of God be upon them both. **And was at a distance of two bow lengths or nearer.** They say: A bow length is half a finger. Some of them said: Two cubits were between them. Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Ibn Wahb with it. And in the hadith of Az-Zuhri from Abu Salamah from Jabir, there is evidence for this. Al-Bukhari narrated from Talq ibn Ghannam from Zaidah from Ash-Shaibani, who said: I asked Zura about the statement: "And was at a distance of two bow lengths or nearer. * Then He revealed to His Servant what He revealed." He said: Abdullah told us that Muhammad (peace and blessings of God be upon him) saw Gabriel and he had six hundred wings.

Ibn Jarir said: Ibn Buzay' al-Baghdadi told me, Ishaq ibn Mansur told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Abd al-Rahman ibn Yazid, on the authority of Abdullah, **The heart did not lie about what it saw,** he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel wearing a fluttering garment that filled the space between the heavens and the earth. Based on what we have mentioned, his statement, **Then He revealed to His servant what He revealed,** means: So Gabriel revealed to the servant of God, Muhammad, what He revealed, or: So God revealed to His servant Muhammad what He revealed through Gabriel. Both meanings are correct. It was reported on the authority of Sa'id ibn Jubayr, regarding his statement, **Then He revealed to His servant what He revealed,** that he said: God revealed to him, **Did He not find you an orphan?** "And We have raised high your fame." Another one said: God revealed to him that Paradise is forbidden to the prophets until you enter it, and to the nations until your nation enters it.

God the Almighty said: "The heart did not deny what it saw. Then do you dispute with Him about what he sees?" Muslim said: Abu Saeed Al-Ashj narrated to us, Wakee' narrated to us, Al-A'mash narrated to us, from Ziyad bin Husayn, from Abu Al-Aaliyah, from Ibn Abbas: **The heart did not deny what it saw.** "And he

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had certainly seen Him on another occasion.” He said: He saw Him with his heart twice. Samak narrated it in the same way on the authority of Ikrimah on the authority of Ibn Abbas, similarly. Abu Salih, Al-Suddi and others said: He saw Him with his heart twice. Ibn Mas’ud and others disagreed with him. In a narration on his authority, he stated that he saw Him in general terms, but it is interpreted as being restricted to the heart. Whoever narrated it on the basis of sight has made a strange statement, because nothing authenticated about that from the Companions **may God be pleased with them**. Al-Baghawi said in his commentary: A group said that he saw Him with his eye, and this is the opinion of Anas, Al-Hasan and Ikrimah, but there is some doubt about it, and God knows best.

Al-Tirmidhi said: Muhammad ibn Amr ibn al-Munhal ibn Safwan told us, Yahya ibn Kathir al-Anbari told us, on the authority of Salamah ibn Ja’far, on the authority of al-Hakam ibn Abaan, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Muhammad saw his Lord. I said: Didn’t God say: **No vision can grasp Him, but He grasps all vision**. He said: Woe to you, that is when He manifests Himself with His light, which is His light, and he saw his Lord twice. Then he said: Good and strange. He also said: Ibn Abi Omar told us, Sufyan told us, on the authority of Mujalid, on the authority of Al-Sha’bi, who said: Ibn Abbas met Ka’b at Arafat and asked him about something, so he glorified God until the mountains responded to him. Ibn Abbas said: We are the sons of Hashim. Ka’b said: God divided His vision and speech between Muhammad and Moses. He spoke to Moses twice and Muhammad saw Him twice. Masruq said: I entered upon Aisha and said: Did Muhammad see his Lord? She said: You have said something that made my hair stand on end. I said: Wait a minute. Then I recited: **He has certainly seen of the greatest signs of his Lord**. She said: Where is he taking you? It is Gabriel. Whoever told you that Muhammad saw his Lord or concealed something that he was commanded to do or knew the five about which God the Most High said: **Indeed, God has knowledge of the Hour and sends down the rain**. He has greatly slandered God. But he did see Gabriel. He only saw him in his true form twice: once at the Lote Tree of the Limit, and once in Ayyad, and he had six hundred wings that filled the horizon.

Al-Nasa’i said: Ishaq bin Ibrahim told us, Muadh bin Hisham told us, my father told me, on the authority of Qatadah, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Are you surprised that friendship was for Abraham, speech was for Moses, and vision was for Muhammad, peace be upon them? In Sahih Muslim, on the authority of Abu Dharr, who said: I asked the Messenger of God, peace and blessings be upon him and his family: Have you seen your Lord? He said: **Light, how can I see Him?** In another narration: **I saw a light**. Ibn Abi Hatim said: Abu Sa’id al-Ashj told us, on the authority of Abu Khalid, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka’b, who said: They said: O Messenger of God, have you seen your Lord? He said: **I saw Him with my heart twice**. Then he recited: **The heart did not lie about what it saw**. Ibn Jarir

narrated it on the authority of Ibn Hamid, on the authority of Mihran, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka’b, on the authority of some of the companions of the Prophet, peace and blessings be upon him, who said: We said: O Messenger of God, have you seen your Lord? He said: **I did not see Him with my eyes, but I saw Him with my heart twice**. Then he recited: **Then He drew near and came closer**.

Then Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Muhammad bin Abdullah Al-Ansari told us, Ibad bin Mansour told me: I asked Ikrimah about His statement: **The heart did not lie about what it saw**. Ikrimah said: Do you want me to tell you that it saw Him? I said: Yes. He said: He saw Him, then he saw Him. He said: So I asked Al-Hasan about it, and he said: He saw His glory, His greatness, and His cloak. My father told us, Muhammad bin Mujahid told us, Abu Amir Al-Aqdi told us, Abu Khaldah told us on the authority of Abu Al-Aliyah, who said: The Messenger of God, may God bless him and grant him peace, was asked: Have you seen your Lord? He said: **I saw a river and I saw behind the river a veil, and I saw behind the veil a light other than which I had never seen**. This is very strange. As for the hadith narrated by Imam Ahmad: Aswad ibn Amir told us, Hammad ibn Salamah told us, on the authority of Qatadah, 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: **I saw my Lord, the Mighty and Sublime**, then it is a hadith whose chain of transmission meets the criteria of authenticity, but it is an abbreviated version of the hadith of a dream, as Imam Ahmad also narrated: Abd al-Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: “My Lord came to me last night in the most beautiful form - I think he meant in a dream - and said: O Muhammad, do you know what the highest assembly disputes about? I said: No. Then He placed His hand between my shoulders until I felt its coolness between my breasts - or he said my throat - and I knew what was in the heavens and what was on the earth. Then He said: O Muhammad, do you know what the highest assembly disputes about? I said: Yes, they dispute about...” Expiations and degrees. He said: What are the expiations? He said: I said: Staying in the mosques after the prayers, walking to the congregational prayers, and performing ablution thoroughly even in difficult situations. Whoever does that will live well and die well, and he will be free from his sins as on the day his mother bore him. And he said: Say, O Muhammad, when you pray: O God, I ask You to do good deeds, abandon evil deeds, and love the poor. And if You intend a trial for Your servants, take me to You without being tested. He said: And the degrees are giving food, spreading peace, and praying at night while people are asleep. Something similar was mentioned at the end of Surah Sad from Muadh.

Ibn Jarir narrated it from another chain of transmission on the authority of Ibn Abbas, and it contains another context and a strange addition. He said: Ahmad ibn Isa

al-Tamimi told me, Sulayman ibn Umar ibn Sayyar told me, my father told me on the authority of Sa'id ibn Zurbi on the authority of Umar ibn Sulayman, on the authority of Ata' on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, said: "I saw my Lord in the most beautiful form, and He said to me: 'O Muhammad, do you know what the highest assembly disputes about?' I said: 'No, O Lord.' So He placed His hand between my shoulders, and I felt its coolness between my breasts, and I knew what was in the heavens and the earth, and I said: 'O Lord, regarding the degrees and expiations, and moving the feet to the congregations, and waiting for the prayer after the prayer.' I said: 'O Lord, You took Abraham as a friend and spoke to Moses directly, and You did this and that.' He said: 'Did I not expand your breast for you? Did I not remove your burden from you? Did I not do to you? Did I not do to you?' He said: 'Then He confided in me things that I was not permitted to relate to you.' He said: 'This is what He said in His Book: "Then He approached and came closer, and was two bow lengths or nearer, and revealed to His Servant what He revealed." What...' The heart lied about what it saw. **So He placed the light of my sight in my heart, so I looked at Him with my heart.** Its chain of transmission is weak. Al-Hafiz Ibn Asakir mentioned with his chain of transmission back to Hubbar ibn al-Aswad **may God be pleased with him** that when Utbah ibn Abi Lahab went out to trade with the people of Ash-Sham, he said to the people of Makkah, **Know that I am an unbeliever in the One who drew near and hung down.** When his words reached the Messenger of God (blessings and peace of God be upon him), he said, **God has set upon him one of His dogs.** Hubbar said, "So I was with them and we camped in a land with many lions. I saw a lion come and sniff the heads of the people one by one until it stepped over to Utbah and cut off his head from among them." Ibn Ishaq and others mentioned in the Seerah that this happened in the land of Az-Zarqa', and it was said in As-Sarat, and that he went against them that night, and that they made him stay among them and slept around him, then the lion came and began to roar, then stepped over to them and crushed his head. May God curse it.

And the Almighty said: **And he had already seen him in another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge.** This is the second time that the Messenger of God, may God bless him and grant him peace, saw Gabriel in the form in which God created him, and it was on the Night of the Isra'. We have already presented the hadiths related about the Isra' with their chains of transmission and wordings at the beginning of Surat Subhan, so there is no need to repeat them here. It was mentioned that Ibn Abbas, may God be pleased with him, used to confirm the vision on the night of the Isra' and he used this verse as evidence, and a group of the early and later generations followed him. However, groups of the Companions, may God be pleased with them, the Followers, and others disagreed with him. Imam Ahmad said: Hasan ibn Musa told us, Hammad ibn Salamah told us, on the authority of Asim ibn Bahdalah, Anzar ibn Hubaish, on the authority of Ibn Mas'ud, regarding this verse, **And he had seen him on another occasion, * at the Lote Tree of the Limit,** he said: The

Messenger of God, may God bless him and grant him peace, said, **I saw Gabriel, and he had six hundred wings, from which were scattered feathers of pearls and rubies.** This is a good, strong chain of transmission. Ahmad also said: Yahya ibn Adam told us, Sharik told us, on the authority of Jami' ibn Abi Rashid, on the authority of Abi Wa'il, on the authority of Abdullah, who said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell..." The exaggerations of the pearls and rubies, God knows best. Its chain of transmission is also good.

Imam Ahmad also said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, he said, I heard Shaiq ibn Salamah say: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: **I saw Gabriel on the Lote Tree of the Limit and he had six hundred wings.** I asked Asim about wings and he refused to tell me. He said, **So some of his companions told me that a wing is the distance between the east and the west.** This is also a good chain of transmission. Ahmad said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, Shaiq ibn Salamah told me: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: "Gabriel (peace be upon him) came to me in a green garment with pearls hanging from it." Its chain of transmission is also good. Imam Ahmad said: Yahya told us on the authority of Ismail, Aamir told us: Masruq came to Aisha and said: O Mother of the Believers, did Muhammad (peace and blessings be upon him) see his Lord, the Almighty and Majestic? She said: Glory be to God, my hair stood on end when you said this. Where are you from three things, whoever told you about them has lied: Whoever told you that Muhammad saw his Lord has lied. Then you read: **No vision can grasp Him, but He grasps all vision.** "It is not for a human being that God should speak to him except by revelation or from behind a veil." Whoever told you that He knows what will happen tomorrow has lied. Then you read: "Indeed, God has knowledge of the Hour. He sends down the rain and knows what is in the wombs." Whoever told you that Muhammad concealed things has lied. Then you read: **O Messenger, announce that which has been revealed to you from your Lord.** But he saw Gabriel in his true form twice.

Imam Ahmad also said: Muhammad bin Abi Uday narrated to us, on the authority of Dawud, on the authority of Al-Sha'bi, on the authority of Masruq, who said: I was with Aisha and I said: Doesn't God say: **And he certainly saw him on the clear horizon and And he certainly saw him on another occasion.** She said: I am the first of this nation to ask the Messenger of God, may God bless him and grant him peace, about it, and he said: **That was Gabriel.** He did not see him in the form in which he was created except twice. He saw him descending from the heaven to the earth, his great creation filling the space between the heaven and the earth. They included it in the two Sahihs from the hadith of Al-Sha'bi with it.

Narrated by Abu Dharr Imam Ahmad said: Affan told us, Hammam told us, Qatadah told us, on the authority of Abdullah bin Shaiq, who said: I said to Abu Dharr,

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At the Lote Tree of the Limit

"If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **And what would you have asked him?** He said, **I would have asked him, 'Did he see his Lord?'** He said, **I did ask him, 'I saw Him as light, how could I see Him?'** This is how it appears in the narration of Imam Ahmad. Muslim narrated it through two chains of transmission with two wordings. He said: Abu Bakr bin Abi Shaybah told us, Waki' told us, on the authority of Yazid bin Ibrahim, on the authority of Qatadah, on the authority of Abdullah bin Shaiq, on the authority of Abu Dharr, who said: I asked the Messenger of God (peace and blessings be upon him), **Did you see your Lord?** He said, **Light, how could I see Him.** And he said: Muhammad bin Bashir told us, Muadh bin Hisham told us, my father told us, on the authority of Qatadah, on the authority of Abdullah bin Shaiq, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **What would you ask him about?** He said, **I would have asked him, 'Did you see your Lord?'** Abu Dharr said: I asked him and he said, **I saw a light.** Al-Khalal mentioned in his book, *Ilal*, that Imam Ahmad was asked about this hadith and he said, **I have always disapproved of it and I do not know what its reason is.**

Ibn Abi Hatim said: My father told us, Amr ibn Awn al-Wasiti told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority of Ibrahim, on the authority of his father, on the authority of Abu Dharr, who said: He saw Him with his heart, but did not see Him with his eyes. Ibn Khuzaymah tried to claim that there was an interruption in the chain of transmission between Abdullah ibn Shaiq and Abu Dharr. As for Ibn al-Jawzi, he interpreted it as meaning that Abu Dharr might have asked the Messenger of God (peace and blessings of God be upon him) before the Isra' and he answered him as he did. If he had asked him after the Isra', he would have answered him positively. This is very weak, because Aisha, the Mother of the Believers **may God be pleased with her**, asked about that after the Isra' and it was not proven that she had seen Him. Whoever says that he addressed her according to her level of intellect or tried to prove her wrong in what she believed, like Ibn Khuzaymah in the Book of Tawhid, then he is the one who is mistaken, and God knows best. An-Nasa'i said: Ya'qub ibn Ibrahim told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority of Yazid ibn Sharik, on the authority of Abu Dharr, who said: The Messenger of God (peace and blessings of God be upon him) saw his Lord with his heart, but did not see Him with his sight. It was proven in Sahih Muslim on the authority of Abu Bakr bin Abi Shaybah, on the authority of Ali bin Masahr, on the authority of Abdul Malik bin Abi Sulayman, on the authority of Ata bin Abi Rabah, on the authority of Abu Hurayrah, may God be pleased with him, that he said regarding the Almighty's statement: **And he had certainly seen him on another occasion**, he said that he saw Gabriel, peace be upon him.

Mujahid said about the statement of God, **And he had already seen him on another occasion**, that he said:

The Messenger of God, may God bless him and grant him peace, saw Gabriel in his original form twice. Qatadah, Ar-Rabi' ibn Anas and others said the same. And the statement of God, may God bless him and grant him peace, **When that which covers the lote-tree covers** has already been mentioned in the hadiths of the Night Journey that it was covered by angels like crows, and the light of the Lord covered it, and colors covered it, I do not know what they are. And Imam Ahmad said: Malik ibn Mughul told us, Az-Zubayr ibn Adi told us, on the authority of Talhah, on the authority of Marrah, on the authority of Abdullah, who is Ibn Mas'ud, who said: When the Messenger of God, may God bless him and grant him peace, was taken on the Night Journey, he reached the Lote Tree of the Limit, which is in the seventh heaven. Whatever ascends from the earth ends there, and whatever descends from above it ends there, and he is taken there. **When that which covers the lote-tree covers** he said: A bed of gold. He said: And the Messenger of God, may God bless him and grant him peace, was given three things: He was given the five daily prayers, he was given the last verses of Surat Al-Baqarah, and forgiveness was given to those of his nation who do not associate anything with God for the sins committed. It was narrated exclusively by Muslim. Abu Ja'far al-Razi said, on the authority of al-Rabi', on the authority of Abu al-'Aliyah, on the authority of Abu Hurayrah or someone else - Abu Ja'far was unsure - who said: When the Messenger of God (blessings and peace of God be upon him) was taken on the Night Journey *al-Isra*, he reached the lote-tree. It was said to him: This is the lote-tree, and the light of the Creator covered it, and the angels covered it like crows when they perch on a tree. Then he spoke to him and said: Ask. Ibn Abi Nujayh said, on the authority of Mujahid: **When that which covers the lote-tree covers it** He said: The branches of the lote-tree were pearls, rubies and emeralds. The Prophet (blessings and peace of God be upon him) saw them and saw his Lord with his heart. Ibn Zayd said: It was said: O Messenger of God, what did you see covering that lote-tree? He said: **I saw a moth of gold covering it, and I saw on each of its leaves an angel standing, glorifying God, the Almighty and Majestic.**

And the Almighty's saying: **His sight did not swerve, nor did he transgress.** Ibn Abbas, may God be pleased with him, said: He did not go right or left. **And he did not transgress:** He did not go beyond what he was commanded to do. This is a great characteristic of steadfastness and obedience, for he did nothing but what he was commanded to do, and he did not ask for more than what he was given. How beautiful is what the poet said:

He saw the paradise of refuge and what is above it, and if anyone else had seen what he had seen, he would have been lost.

And the Almighty's saying: **He has certainly seen some of the greatest signs of his Lord** is like His saying: **That We may show you some of Our greatest signs**, meaning those that indicate Our power and greatness. And with these two verses, those of the Sunnis who

believed that the vision that night did not occur were proven by saying: **He has certainly seen some of the greatest signs of his Lord.** And if he had seen his Lord, he would have informed about that and told that to the people. And the explanation of that has been presented in Surat Subhan. Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us, on the authority of al-Walid ibn Qays, on the authority of Ishaq ibn Abi al-Kahtalah. Muhammad said, I think it was on the authority of Ibn Mas'ud, that he said: Muhammad did not see Gabriel in his true form except twice: Once, he asked him to show him himself in his true form, so he showed him his form and the horizon was blocked. The other time, he ascended with him when he ascended with him. And His statement: "And he was at the highest horizon. Then he drew near and came closer. And was at a distance of two bow lengths or nearer. And He revealed to His Servant what He revealed." When Gabriel perceived his Lord, the Almighty, he returned to his true form and prostrated. So His statement: "And he had certainly seen him in another descent. At the Lote Tree of the Utmost Boundary. Near it is the Garden of Refuge. When that which covered the Lote Tree covered him. His sight did not swerve, nor did it transgress. He had certainly seen of the greatest signs of his Lord." He said: The creation of Gabriel, peace be upon him. Ahmad narrated it in this way, but it is strange.

Fath al-Qadir

14- At the Lote Tree of the Limit The adverbial phrase is in the accusative case, and the Lote Tree is the Nabq tree. This Lote Tree is in the sixth heaven as in the Sahih. It was narrated that it is in the seventh heaven. The Limit is the place of ending, or it is a verbal noun with a mim, and what is meant by it is ending itself. It was said that the knowledge of creation ends at it and none of them knows what is beyond it. It was also said that what ascends from the earth ends at it. It was also said that the knowledge of creation ends and none of them knows what is beyond it. It was also said that what ascends from the earth ends at it. It was also said that the souls of the martyrs end at it. Others were said. Adding the tree to the Limit is like adding something to its place.

Tafsir al-Baghawi

14. At the Lote Tree of the Limit. According to Ibn Abbas, the meaning of **another descent** is that the Prophet (peace and blessings of God be upon him) had ascensions that night regarding the issue of reducing the number of prayers, so each ascension would have a descent, so he saw his Lord in some of them. We have narrated from him: **He saw his Lord twice with his heart.** And from him: **He saw with his eyes.** His statement: **At the Lote Tree of the Limit.** We have narrated from Abdullah ibn Masoud, who said: When the Messenger of God (peace and blessings of God be upon him) was taken on the Night Journey, he reached the Lote Tree of the Limit, which is in the heaven. Whatever ascends from the earth ends at it and is taken from it, and whatever descends from above it ends at it and is taken from it. God the

Almighty said: **Near it is the Garden of Refuge, when that which covers the Lote Tree covers it.** He said: A bed of gold.

We narrated in the hadith of the Ascension: "Then he ascended with me to the seventh heaven, and there I saw Abraham, peace be upon him, so I greeted him. Then the Lote Tree of the Utmost Boundary was raised for me, and its fruit was like the jars of Hajar, and its leaves were like the ears of elephants."

(And the lote tree) is the Nabq tree. It is also called the Lote Tree of the Limit because it is to it that the knowledge of creation ends. Hilal ibn [Yasaaf] said: Ibn Abbas asked Ka'b about the Lote Tree of the Limit while I was present. Ka'b said: It is a lote tree at the base of the Throne over the heads of those who bear the Throne, and to it the knowledge of creation ends. What is behind it is unseen and no one knows it except God.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told me, Ibn Shaiba told us, Al-Masuhi told us, Ubaid bin Ya'ish told us, Yunus bin Bakir told us, Muhammad bin Ishaq told us, on the authority of Yahya bin Ibad bin Abdullah bin Al-Zubayr, on the authority of his father, on the authority of his grandmother Asma bint Abi Bakr, who said: "I heard the Prophet, may God bless him and grant him peace, mention the Lote Tree of the Limit. He said: A rider can travel in the shade of its branches for a hundred years, and one hundred thousand riders can seek shade in its branches. In it are beds of gold, and its fruit is like jugs."

Muqatil said: It is a tree that bears ornaments, garments, and fruits of all colors. If a leaf of it were placed in the ground, it would illuminate the people of the earth. It is the Tuba that God Almighty mentioned in Surat Ar-Ra'd.

Tafsir al-Baidawi

14- At the Lote Tree of the Utmost Boundary which is the place where the deeds and knowledge of creation end, or what descends from above it and ascends from beneath it. Perhaps it was likened to the Lote Tree, which is the Nabq tree, because they gather in its shade. It was narrated with a chain of transmission traceable to the Prophet that it is in the seventh heaven.

Surat al-Najm 53:15

There is the Garden of Refuge near her.

Surat al-Najm 53:15

There is the Garden of Refuge near her.

Tafsir al-Jalalayn

15 - **Near it is the Garden of Refuge** to which the angels and the souls of the martyrs and the righteous will take refuge.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **Near it is the Garden of Refuge**, God Almighty says: Near the Lote Tree of the Limit is the Garden of Refuge for the martyrs.

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

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me: On the authority of his father: On the authority of Ibn Abbas: His statement, **Near it is the Garden of Refuge**, he said: It is to the right of the Throne and it is the abode of the martyrs.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Dawud, on the authority of Abu Al-Aaliyah, on the authority of Ibn Abbas: **Near them is the Garden of Refuge**. He said: It is like His saying: **For them are the Gardens of Refuge as a reward for what they used to do**. (Al-Sajdah: 19).

Ibn Abd al-A'la told us: Ibn Thawr, on the authority of Muammar, on the authority of Qatada, regarding his statement, **Near it is the Garden of Refuge**, he said: The dwellings of the martyrs.

Tafsir al-Qurtubi

The Almighty's saying, **Near it is the Garden of Refuge**. This identifies the location of the Garden of Refuge, which is at the Lote Tree of the Limit. Ali, Abu Hurairah, Anas, Abu Sabra Al-Juhani, Abdullah ibn Az-Zubayr, and Mujahid read, **Near it is the Garden of Refuge**, meaning the Garden of the Night. Mujahid said, **He means gardens**, and the *ha* refers to the Prophet (peace and blessings of God be upon him). Al-Akhfash said, **It overtook him, as you say the Garden of the Night**, meaning it concealed him and overtook him. The reading of the common people is, **The Garden of Refuge**. Al-Hasan said, **It is the one to which the righteous go**. It was also said that it is the Garden to which the souls of the martyrs go. Ibn Abbas said, **It is to the right of the Throne**. It was also said that it is the Garden to which Adam (peace be upon him) took refuge until he was expelled from it, and it is in the seventh heaven. It was also said that the spouses of

the believers are all in the Garden of Refuge, and it is called the Garden of Refuge because the souls of the believers take refuge in it, and it is under the Throne, so they enjoy its blessings and breathe its pleasant fragrance. It was said that Gabriel and Michael, peace be upon them, take refuge there, and God knows best.

Tafsir Ibn Kathir

God the Almighty says, informing about His servant and Messenger Muhammad, peace and blessings be upon him, that the knowledge he brought to the people was **strong in strength**, that is, Gabriel, peace be upon him, as God the Almighty said: **Indeed, it is the word of an honored Messenger, * Possessor of strength with the Lord of the Throne, firmly established, * Obeyed and trustworthy**. And He said here, **of great stature**, meaning of great strength, as stated by Mujahid, Al-Hasan, and Ibn Zayd. Ibn Abbas said: of good looks. Qatadah said: of tall, handsome character. There is no contradiction between the two statements, as he, peace be upon him, was of good looks and great strength. It was reported in the authentic hadith narrated by Ibn Umar and Abu Hurayrah that the Prophet, peace and blessings be upon him, said: **Charity is not permissible for a rich person or one of good looks**. And God the Almighty's statement: **then he rose up** means Gabriel, peace be upon him, as stated by Al-Hasan, Mujahid, Qatadah, and Al-Rabi' ibn Anas. **And he was at the highest horizon**, that is, Gabriel rose up at the highest horizon, as stated by Ikrimah and others. Ikrimah said: and the highest horizon is from which dawn comes. Mujahid said: it is the place where the sun rises. Qatada said: It is the one from which the day comes, and Ibn Zayd and others said the same.

Ibn Abi Hatim said: Abu Zur'ah told us, Masraf bin Amr al-Yami Abu al-Qasim told us, Abd al-Rahman bin Muhammad bin Talha bin Masraf told us, my father told me, on the authority of al-Walid - he is Ibn Qais - on the authority of Ishaq bin Abi al-Kahtalah - I think he mentioned it on the authority of Abdullah bin Mas'ud - that the Messenger of God, may God bless him and grant him peace, did not see Gabriel in his true form except twice: As for the first time, he asked him to see him in his true form, so the horizon was blocked. And as for the second, he was with him where he ascended, so that is his saying: **And he is on the highest horizon**. Ibn Jarir said here a saying that I have not seen from anyone else, nor did he narrate it from anyone. The gist of it is that he went to the meaning that he and Muhammad, may God bless him and grant him peace, were leveled, that is, they were both leveled on the highest horizon, and that was on the night of the Isra'. This is what he said, and no one agreed with him on that. Then he began to explain what he said from the Arabic perspective, so he said: It is like his saying: **When we and our fathers were dust**, so he connected with fathers to the one referred to in *we* without making *we* clear. So is his saying that he was leveled and he. Al-Farra' mentioned on the authority of some Arabs that he recited to him:

Have you not seen that the spring hardens and becomes uneven? And the castor oil that is split

This is what he said from the Arabic perspective, but the meaning does not support it, because this vision of Gabriel did not take place on the night of the Isra', but rather before it, and the Messenger of God, may God bless him and grant him peace, was on earth, so Gabriel, peace be upon him, descended to him and approached him while he was in the form in which God created him, with six hundred wings. Then he saw him after that another descent at the Lote Tree of the Limit, meaning the night of the Isra'. This first vision was in the beginning of the mission after Gabriel, peace be upon him, came to him the first time, and God revealed to him the beginning of Surat Al-Iqra'. Then the revelation stopped for a period during which the Prophet, may God bless him and grant him peace, went repeatedly to throw himself down from the tops of mountains. Whenever he was about to do that, Gabriel called out to him from the air, **O Muhammad, you are truly the Messenger of God and I am Gabriel.** This calmed him down and made him happy. Whenever the matter took longer, he returned to the same state until Gabriel and the Messenger of God, may God bless him and grant him peace, appeared to him in Al-Abtah in the form in which God created him, with six hundred wings and the greatness of his creation filling the horizon. He approached him and revealed to him from God Almighty what He had commanded him to do. At that point, he knew the greatness of the angel who had come to him with the message and the majesty of his status and the loftiness of his position with his Creator who had sent him to him.

As for the hadith narrated by Al-Hafiz Abu Bakr Al-Bazzar in his Musnad, where he said: Salamah bin Shabib narrated to us, Saeed bin Mansour narrated to us, Al-Harith bin Ubaid narrated to us, on the authority of Abu Imran Al-Joni, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "While I was sitting, Gabriel, peace be upon him, came and poked me between my shoulders. I went to a tree in which were the nests of birds. He sat in one of them, and I sat in the other. It rose and ascended until it filled the two horizons, and I turned my eyes. If I wanted to touch the sky, I could. Gabriel turned to me as if he were sitting down, and I recognized the superiority of his knowledge of God over me. A door of the heavens was opened for me, and I saw the greatest light, and beside the veil was the fluttering of pearls and rubies. And what God willed to be revealed was revealed to me." Then Al-Bazzar said: It is not narrated by anyone except Al-Harith bin Ubaid, and he was a famous man from the people of Basra.

I said Al-Harith ibn Ubayd, this is Abu Qudamah Al-Adadi. Muslim included him in his Sahih, except that Ibn Ma'in weakened him and said: He is nothing. Imam Ahmad said: His hadith is confused. Abu Hatim Al-Razi said: His hadith should be written down but not used as evidence. Ibn Hayyan said: He made many mistakes, so it is not permissible to use it as evidence if he is the only one who narrated it. This hadith is one of the strangest of his narrations, for it contains something strange and odd in its wording and a strange context. Perhaps it is a dream, and God knows

best. Imam Ahmad said: Hajjaj told us, Sharik told us, on the authority of Asim, on the authority of Abu Wa'il, on the authority of Abdullah, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell pearls, rubies, and gems, of which only God knows. Ahmad is the only one who narrated it. Ahmad said: Yahya bin Adam told us, Abu Bakr bin Ayyash told us, on the authority of Idris bin Munabbih, on the authority of Wahb bin Munabbih, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, asked Gabriel to see him in his real form. He said: Call upon your Lord. So he called upon his Lord, the Almighty and Majestic, and a blackness appeared to him from the east, and it began to rise and spread. When the Prophet, may God bless him and grant him peace, saw it, he was stunned. So he came to him, revived him, and wiped the spittle from his cheek. Ahmad is the only one to report this.

Ibn Asakir narrated it in the biography of Utbah ibn Abi Lahab, on the authority of Muhammad ibn Ishaq, on the authority of Uthman ibn Urwah ibn al-Zubayr, on the authority of his father, on the authority of Hubbar ibn al-Aswad, who said: Abu Lahab and his son Utbah had prepared for the Levant, so I prepared with them. His son Utbah said: By God, I will go to Muhammad and seek refuge with him in his Lord, glory be to Him, the Most High. So he set out until he came to the Prophet, may God bless him and grant him peace, and said: O Muhammad, he disbelieves in the One who drew near, so he came close and was two bow lengths away or nearer. So the Prophet, may God bless him and grant him peace, said: O God, unleash upon him one of Your dogs. Then he turned away from him and returned to his father and said: O my son, what did you say to him? So he mentioned to him what he had said, and he said: What did he say to you? He said: He said: **O God, unleash one of Your dogs against him.** He said: **O my son, by God, his prayer is not safe for you.** So we went until we reached Al-Sharaat, which was a lion colony. We went down to the monastery of a monk, and the monk said: **O Arabs, what brought you to this land? Lions roam freely in it as sheep roam.** Abu Lahab said to us: "You know my old age and my rights, and this man has invoked a curse against my son, and by God, I do not trust it against him. Gather your belongings to this monastery and spread out a bed for my son on it, then spread out a bed around it." So we did, and the lion came and smelled our faces. When he did not find what he wanted, he seized it and leaped up and found himself on top of the belongings. He smelled his face, then defeated him and tore his head off. Abu Lahab said: **I know that he will not escape the prayer of Muhammad.**

God the Almighty says: {Then he was two bow lengths away or even nearer} meaning, Gabriel drew near to Muhammad when he descended to him on earth until there was between him and Muhammad (peace and blessings of God be upon him) the distance of two bow lengths, i.e., the same as if they were stretched out. This was stated by Mujahid and Qatadah. It was also said that what is meant by this is the distance between the bowstring and its middle. God the Almighty says: {or even nearer}, as we have already mentioned, that this form is used in language to confirm what is being

reported and to negate what is greater than it, as in His statement: {Then your hearts hardened after that, so they are like stones or even harder} meaning, they are not softer than stones, rather they are like them or even harder and harder. Similarly, His statement: {They fear men as they fear God or even more}, and His statement: {And We sent him to a hundred thousand or more} meaning, they are not less than them, rather they are truly a hundred thousand or more. This is a confirmation of what was reported, without doubt or hesitation, as this is impossible. And so it is here, this verse, **So he was two bow lengths away or even nearer**. And what we said, that this approaching, close one who came between him and Muhammad, may God's prayers and peace be upon him, was none other than Gabriel, peace be upon him, and it is the saying of the Mother of the Believers, Aisha, Ibn Masoud, Abu Dharr, and Abu Hurairah, as we will cite their hadiths soon, God willing.

Muslim narrated in his Sahih on the authority of Ibn Abbas that he said: Muhammad saw his Lord twice in his heart, and he made this one of them. And it came in the hadith of Sharik bin Abi Namir on the authority of Anas in the hadith of the Isra': Then the Compeller, the Lord of Majesty, drew near and descended. For this reason, many people have spoken about the text of this narration and mentioned strange things in it. If it is authentic, then it is attributed to another time and another story, not that it is an explanation of this verse, for this was while the Messenger of God, may God bless him and grant him peace, was on earth, not on the night of the Isra'. For this reason he said after it: **And indeed, he saw him another time * At the Lote Tree of the Limit**. So this is the night of the Isra', and the first was on earth.

Ibn Jarir said: Muhammad bin Abdul Malik bin Abi Al-Shawarib told us, Abdul Wahid bin Ziyad told us, Sulayman Al-Shaibani told us, Zur bin Hubaish told us: Abdullah bin Masoud said regarding this verse, **Then he was two bow lengths away or nearer**, he said: The Messenger of God, may God bless him and grant him peace, said: **I saw Gabriel with six hundred wings**.

Ibn Wahb said: Ibn Lahi'ah told us, on the authority of Abu Al-Aswad, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, who said: The first thing that happened to the Messenger of God, may God bless him and grant him peace, was that he saw Gabriel in his sleep in Ajyad. Then he went out to relieve himself, and Gabriel cried out to him: O Muhammad, O Muhammad! So the Messenger of God looked right and left, but did not see anyone, for three days. Then he raised his eyes and saw that he was the second of his two feet, one with the other, on the horizon of the sky, and he said: O Muhammad, Gabriel is calming him. So the Prophet (peace and blessings of God be upon him) fled until he entered among the people, and he looked but did not see anything. Then he went out from the people and looked and saw him. Then he entered among the people and did not see anything. Then he went out and looked and saw him. This is the saying of God, the Almighty: "And by the star when it goes down. * Your companion has neither strayed nor erred. * Nor does he speak from [his own]

inclination. * It is not but a revelation revealed. * One strong in strength taught him. * Possessor of wisdom. So he rose * And he was on the highest horizon. * Then he drew near and descended" meaning Gabriel to Muhammad, peace and blessings of God be upon them both. **And was at a distance of two bow lengths or nearer**. They say: A bow length is half a finger. Some of them said: Two cubits were between them. Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Ibn Wahb with it. And in the hadith of Az-Zuhri from Abu Salamah from Jabir, there is evidence for this. Al-Bukhari narrated from Talq ibn Ghannam from Zaidah from Ash-Shaibani, who said: I asked Zura about the statement: "And was at a distance of two bow lengths or nearer. * Then He revealed to His Servant what He revealed." He said: Abdullah told us that Muhammad (peace and blessings of God be upon him) saw Gabriel and he had six hundred wings.

Ibn Jarir said: Ibn Buzay' al-Baghdadi told me, Ishaq ibn Mansur told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Abd al-Rahman ibn Yazid, on the authority of Abdullah, **The heart did not lie about what it saw**, he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel wearing a fluttering garment that filled the space between the heavens and the earth. Based on what we have mentioned, his statement, **Then He revealed to His servant what He revealed**, means: So Gabriel revealed to the servant of God, Muhammad, what He revealed, or: So God revealed to His servant Muhammad what He revealed through Gabriel. Both meanings are correct. It was reported on the authority of Sa'id ibn Jubayr, regarding his statement, **Then He revealed to His servant what He revealed**, that he said: God revealed to him, **Did He not find you an orphan?** "And We have raised high your fame." Another one said: God revealed to him that Paradise is forbidden to the prophets until you enter it, and to the nations until your nation enters it.

God the Almighty said: "The heart did not deny what it saw. Then do you dispute with Him about what he sees?" Muslim said: Abu Saeed Al-Ashj narrated to us, Wakee' narrated to us, Al-A'mash narrated to us, from Ziyad bin Husayn, from Abu Al-Aaliyah, from Ibn Abbas: **The heart did not deny what it saw**. "And he had certainly seen Him on another occasion." He said: He saw Him with his heart twice. Samak narrated it in the same way on the authority of Ikrimah on the authority of Ibn Abbas, similarly. Abu Salih, Al-Suddi and others said: He saw Him with his heart twice. Ibn Mas'ud and others disagreed with him. In a narration on his authority, he stated that he saw Him in general terms, but it is interpreted as being restricted to the heart. Whoever narrated it on the basis of sight has made a strange statement, because nothing authenticated about that from the Companions **may God be pleased with them**. Al-Baghawi said in his commentary: A group said that he saw Him with his eye, and this is the opinion of Anas, Al-Hasan and Ikrimah, but there is some doubt about it, and God knows best.

Al-Tirmidhi said: Muhammad ibn Amr ibn al-Munhal ibn Safwan told us, Yahya ibn Kathir al-Anbari told us,

on the authority of Salamah ibn Ja'far, on the authority of al-Hakam ibn Abaan, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Muhammad saw his Lord. I said: Didn't God say: **No vision can grasp Him, but He grasps all vision.** He said: Woe to you, that is when He manifests Himself with His light, which is His light, and he saw his Lord twice. Then he said: Good and strange. He also said: Ibn Abi Omar told us, Sufyan told us, on the authority of Mujalid, on the authority of Al-Sha'bi, who said: Ibn Abbas met Ka'b at Arafat and asked him about something, so he glorified God until the mountains responded to him. Ibn Abbas said: We are the sons of Hashim. Ka'b said: God divided His vision and speech between Muhammad and Moses. He spoke to Moses twice and Muhammad saw Him twice. Masruq said: I entered upon Aisha and said: Did Muhammad see his Lord? She said: You have said something that made my hair stand on end. I said: Wait a minute. Then I recited: **He has certainly seen of the greatest signs of his Lord.** She said: Where is he taking you? It is Gabriel. Whoever told you that Muhammad saw his Lord or concealed something that he was commanded to do or knew the five about which God the Most High said: **Indeed, God has knowledge of the Hour and sends down the rain.** He has greatly slandered God. But he did see Gabriel. He only saw him in his true form twice: once at the Lote Tree of the Limit, and once in Ajyad, and he had six hundred wings that filled the horizon.

Al-Nasa'i said: Ishaq bin Ibrahim told us, Muadh bin Hisham told us, my father told me, on the authority of Qatadah, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Are you surprised that friendship was for Abraham, speech was for Moses, and vision was for Muhammad, peace be upon them? In Sahih Muslim, on the authority of Abu Dharr, who said: I asked the Messenger of God, peace and blessings be upon him and his family: Have you seen your Lord? He said: **Light, how can I see Him?** In another narration: **I saw a light.** Ibn Abi Hatim said: Abu Sa'id al-Ash'ji told us, on the authority of Abu Khalid, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, who said: They said: O Messenger of God, have you seen your Lord? He said: **I saw Him with my heart twice.** Then he recited: **The heart did not lie about what it saw.** Ibn Jarir narrated it on the authority of Ibn Hamid, on the authority of Mihran, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, on the authority of some of the companions of the Prophet, peace and blessings be upon him, who said: We said: O Messenger of God, have you seen your Lord? He said: **I did not see Him with my eyes, but I saw Him with my heart twice.** Then he recited: **Then He drew near and came closer.**

Then Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Muhammad bin Abdullah Al-Ansari told us, Ibad bin Mansour told me: I asked Ikrimah about His statement: **The heart did not lie about what it saw.** Ikrimah said: Do you want me to tell you that it saw Him? I said: Yes. He said: He saw Him, then he saw Him. He said: So I asked Al-Hasan about it, and he said: He saw His glory, His greatness, and His cloak. My father told us, Muhammad bin Mujahid told us, Abu Amir Al-Aqdi told us, Abu Khaldah told us on the authority of Abu Al-Aliyah, who said: The

Messenger of God, may God bless him and grant him peace, was asked: Have you seen your Lord? He said: **I saw a river and I saw behind the river a veil, and I saw behind the veil a light other than which I had never seen.** This is very strange. As for the hadith narrated by Imam Ahmad: Aswad ibn Amir told us, Hammad ibn Salamah told us, on the authority of Qatadah, 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: **I saw my Lord, the Mighty and Sublime,** then it is a hadith whose chain of transmission meets the criteria of authenticity, but it is an abbreviated version of the hadith of a dream, as Imam Ahmad also narrated: Abd al-Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "My Lord came to me last night in the most beautiful form - I think he meant in a dream - and said: O Muhammad, do you know what the highest assembly disputes about? I said: No. Then He placed His hand between my shoulders until I felt its coolness between my breasts - or he said my throat - and I knew what was in the heavens and what was on the earth. Then He said: O Muhammad, do you know what the highest assembly disputes about? I said: Yes, they dispute about..." Expiations and degrees. He said: What are the expiations? He said: I said: Staying in the mosques after the prayers, walking to the congregational prayers, and performing ablution thoroughly even in difficult situations. Whoever does that will live well and die well, and he will be free from his sins as on the day his mother bore him. And he said: Say, O Muhammad, when you pray: O God, I ask You to do good deeds, abandon evil deeds, and love the poor. And if You intend a trial for Your servants, take me to You without being tested. He said: And the degrees are giving food, spreading peace, and praying at night while people are asleep. Something similar was mentioned at the end of Surah Sad from Muadh.

Ibn Jarir narrated it from another chain of transmission on the authority of Ibn Abbas, and it contains another context and a strange addition. He said: Ahmad ibn Isa al-Tamimi told me, Sulayman ibn Umar ibn Sayyar told me, my father told me on the authority of Sa'id ibn Zuri on the authority of Umar ibn Sulayman, on the authority of Ata' on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, said: "I saw my Lord in the most beautiful form, and He said to me: 'O Muhammad, do you know what the highest assembly disputes about?' I said: 'No, O Lord.' So He placed His hand between my shoulders, and I felt its coolness between my breasts, and I knew what was in the heavens and the earth, and I said: 'O Lord, regarding the degrees and expiations, and moving the feet to the congregations, and waiting for the prayer after the prayer.' I said: 'O Lord, You took Abraham as a friend and spoke to Moses directly, and You did this and that.' He said: 'Did I not expand your breast for you? Did I not remove your burden from you? Did I not do to you? Did I not do to you?' He said: 'Then He confided in me things that I was not permitted to relate to you.' He said: 'This is what He said in His Book: "Then He approached and came closer, and was two bow lengths or nearer, and

revealed to His Servant what He revealed.' What..." The heart lied about what it saw. **So He placed the light of my sight in my heart, so I looked at Him with my heart.** Its chain of transmission is weak. Al-Hafiz Ibn Asakir mentioned with his chain of transmission back to Hubbar ibn al-Aswad **may God be pleased with him** that when Utbah ibn Abi Lahab went out to trade with the people of Ash-Sham, he said to the people of Makkah, **Know that I am an unbeliever in the One who drew near and hung down.** When his words reached the Messenger of God (blessings and peace of God be upon him), he said, **God has set upon him one of His dogs.** Hubbar said, "So I was with them and we camped in a land with many lions. I saw a lion come and sniff the heads of the people one by one until it stepped over to Utbah and cut off his head from among them." Ibn Ishaq and others mentioned in the Seerah that this happened in the land of Az-Zarqa', and it was said in As-Sarat, and that he went against them that night, and that they made him stay among them and slept around him, then the lion came and began to roar, then stepped over to them and crushed his head. May God curse it.

And the Almighty said: **And he had already seen him in another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge.** This is the second time that the Messenger of God, may God bless him and grant him peace, saw Gabriel in the form in which God created him, and it was on the Night of the Isra'. We have already presented the hadiths related about the Isra' with their chains of transmission and wordings at the beginning of Surat Subhan, so there is no need to repeat them here. It was mentioned that Ibn Abbas, may God be pleased with him, used to confirm the vision on the night of the Isra' and he used this verse as evidence, and a group of the early and later generations followed him. However, groups of the Companions, may God be pleased with them, the Followers, and others disagreed with him. Imam Ahmad said: Hasan ibn Musa told us, Hammad ibn Salamah told us, on the authority of Asim ibn Bahdalah, Anzar ibn Hubaish, on the authority of Ibn Mas'ud, regarding this verse, **And he had seen him on another occasion, * at the Lote Tree of the Limit,** he said: The Messenger of God, may God bless him and grant him peace, said, **I saw Gabriel, and he had six hundred wings, from which were scattered feathers of pearls and rubies.** This is a good, strong chain of transmission. Ahmad also said: Yahya ibn Adam told us, Sharik told us, on the authority of Jami' ibn Abi Rashid, on the authority of Abi Wa'il, on the authority of Abdullah, who said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell..." The exaggerations of the pearls and rubies, God knows best. Its chain of transmission is also good.

Imam Ahmad also said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, he said, I heard Shaiq ibn Salamah say: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: **I saw Gabriel on the Lote Tree of the Limit and he had six hundred wings.** I asked Asim about wings and he refused to tell me. He said, **So**

some of his companions told me that a wing is the distance between the east and the west. This is also a good chain of transmission. Ahmad said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, Shaiq ibn Salamah told me: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: "Gabriel (peace be upon him) came to me in a green garment with pearls hanging from it." Its chain of transmission is also good. Imam Ahmad said: Yahya told us on the authority of Ismail, Aamir told us: Masruq came to Aisha and said: O Mother of the Believers, did Muhammad (peace and blessings be upon him) see his Lord, the Almighty and Majestic? She said: Glory be to God, my hair stood on end when you said this. Where are you from three things, whoever told you about them has lied: Whoever told you that Muhammad saw his Lord has lied. Then you read: **No vision can grasp Him, but He grasps all vision.** "It is not for a human being that God should speak to him except by revelation or from behind a veil." Whoever told you that He knows what will happen tomorrow has lied. Then you read: "Indeed, God has knowledge of the Hour. He sends down the rain and knows what is in the wombs." Whoever told you that Muhammad concealed things has lied. Then you read: **O Messenger, announce that which has been revealed to you from your Lord.** But he saw Gabriel in his true form twice.

Imam Ahmad also said: Muhammad bin Abi Uday narrated to us, on the authority of Dawud, on the authority of Al-Sha'bi, on the authority of Masruq, who said: I was with Aisha and I said: Doesn't God say: **And he certainly saw him on the clear horizon and And he certainly saw him on another occasion.** She said: I am the first of this nation to ask the Messenger of God, may God bless him and grant him peace, about it, and he said: **That was Gabriel.** He did not see him in the form in which he was created except twice. He saw him descending from the heaven to the earth, his great creation filling the space between the heaven and the earth. They included it in the two Sahihs from the hadith of Al-Sha'bi with it.

Narrated by Abu Dharr Imam Ahmad said: Affan told us, Hammam told us, Qatadah told us, on the authority of Abdullah bin Shaiq, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **And what would you have asked him?** He said, **I would have asked him, 'Did he see his Lord?'** He said, **I did ask him, 'I saw Him as light, how could I see Him?'** This is how it appears in the narration of Imam Ahmad. Muslim narrated it through two chains of transmission with two wordings. He said: Abu Bakr bin Abi Shaybah told us, Waki' told us, on the authority of Yazid bin Ibrahim, on the authority of Qatadah, on the authority of Abdullah bin Shaiq, on the authority of Abu Dharr, who said: I asked the Messenger of God (peace and blessings be upon him), **Did you see your Lord?** He said, **Light, how could I see Him.** And he said: Muhammad bin Bashir told us, Muadh bin Hisham told us, my father told us, on the authority of Qatadah, on the authority of Abdullah bin Shaiq, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have

asked him." He said, **What would you ask him about?** He said, **I would have asked him, 'Did you see your Lord?'** Abu Dharr said: I asked him and he said, **I saw a light.** Al-Khalal mentioned in his book, *l'al*, that Imam Ahmad was asked about this hadith and he said, **I have always disapproved of it and I do not know what its reason is.**

Ibn Abi Hatim said: My father told us, Amr ibn Awn al-Wasiti told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority of Ibrahim, on the authority of his father, on the authority of Abu Dharr, who said: He saw Him with his heart, but did not see Him with his eyes. Ibn Khuzaymah tried to claim that there was an interruption in the chain of transmission between Abdullah ibn Shaqiq and Abu Dharr. As for Ibn al-Jawzi, he interpreted it as meaning that Abu Dharr might have asked the Messenger of God (peace and blessings of God be upon him) before the Isra' and he answered him as he did. If he had asked him after the Isra', he would have answered him positively. This is very weak, because Aisha, the Mother of the Believers **may God be pleased with her**, asked about that after the Isra' and it was not proven that she had seen Him. Whoever says that he addressed her according to her level of intellect or tried to prove her wrong in what she believed, like Ibn Khuzaymah in the Book of Tawhid, then he is the one who is mistaken, and God knows best. An-Nasa'i said: Ya'qub ibn Ibrahim told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority of Yazid ibn Sharik, on the authority of Abu Dharr, who said: The Messenger of God (peace and blessings of God be upon him) saw his Lord with his heart, but did not see Him with his sight. It was proven in Sahih Muslim on the authority of Abu Bakr bin Abi Shaybah, on the authority of Ali bin Masahr, on the authority of Abdul Malik bin Abi Sulayman, on the authority of Ata bin Abi Rabah, on the authority of Abu Hurayrah, may God be pleased with him, that he said regarding the Almighty's statement: **And he had certainly seen him on another occasion**, he said that he saw Gabriel, peace be upon him.

Mujahid said about the statement of God, **And he had already seen him on another occasion**, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his original form twice. Qatadah, Ar-Rabi' ibn Anas and others said the same. And the statement of God, may God bless him and grant him peace, **When that which covers the lote-tree covers** has already been mentioned in the hadiths of the Night Journey that it was covered by angels like crows, and the light of the Lord covered it, and colors covered it, I do not know what they are. And Imam Ahmad said: Malik ibn Mughul told us, Az-Zubayr ibn Adi told us, on the authority of Talhah, on the authority of Marrah, on the authority of Abdullah, who is Ibn Mas'ud, who said: When the Messenger of God, may God bless him and grant him peace, was taken on the Night Journey, he reached the Lote Tree of the Limit, which is in the seventh heaven. Whatever ascends from the earth ends there, and whatever descends from above it ends there, and whatever descends from above it ends there, and he is taken there. **When that which covers the lote-tree covers** he said: A bed of gold. He said: And the Messenger of God, may God

bless him and grant him peace, was given three things: He was given the five daily prayers, he was given the last verses of Surat Al-Baqarah, and forgiveness was given to those of his nation who do not associate anything with God for the sins committed. It was narrated exclusively by Muslim. Abu Ja'far al-Razi said, on the authority of al-Rabi', on the authority of Abu al-'Aliyah, on the authority of Abu Hurayrah or someone else - Abu Ja'far was unsure - who said: When the Messenger of God (blessings and peace of God be upon him) was taken on the Night Journey *al-Isra*, he reached the lote-tree. It was said to him: This is the lote-tree, and the light of the Creator covered it, and the angels covered it like crows when they perch on a tree. Then he spoke to him and said: Ask. Ibn Abi Nujayh said, on the authority of Mujahid: **When that which covers the lote-tree covers it** He said: The branches of the lote-tree were pearls, rubies and emeralds. The Prophet (blessings and peace of God be upon him) saw them and saw his Lord with his heart. Ibn Zayd said: It was said: O Messenger of God, what did you see covering that lote-tree? He said: **I saw a moth of gold covering it, and I saw on each of its leaves an angel standing, glorifying God, the Almighty and Majestic.**

And the Almighty's saying: **His sight did not swerve, nor did he transgress.** Ibn Abbas, may God be pleased with him, said: He did not go right or left. **And he did not transgress:** He did not go beyond what he was commanded to do. This is a great characteristic of steadfastness and obedience, for he did nothing but what he was commanded to do, and he did not ask for more than what he was given. How beautiful is what the poet said:

He saw the paradise of refuge and what is above it, and if anyone else had seen what he had seen, he would have been lost.

And the Almighty's saying: **He has certainly seen some of the greatest signs of his Lord** is like His saying: **That We may show you some of Our greatest signs**, meaning those that indicate Our power and greatness. And with these two verses, those of the Sunnis who believed that the vision that night did not occur were proven by saying: **He has certainly seen some of the greatest signs of his Lord.** And if he had seen his Lord, he would have informed about that and told that to the people. And the explanation of that has been presented in Surat Subhan. Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us, on the authority of al-Walid ibn Qays, on the authority of Ishaq ibn Abi al-Kahtalah. Muhammad said, I think it was on the authority of Ibn Mas'ud, that he said: Muhammad did not see Gabriel in his true form except twice: Once, he asked him to show him himself in his true form, so he showed him his form and the horizon was blocked. The other time, he ascended with him when he ascended with him. And His statement: "And he was at the highest horizon. Then he drew near and came closer. And was at a distance of two bow lengths or nearer. And He revealed to His Servant what He revealed." When Gabriel perceived his Lord, the Almighty, he returned to his true form and prostrated. So His statement: "And he had certainly seen him in another descent. At the Lote Tree of the Utmost Boundary. Near it is the Garden of Refuge. When that

Surat al-Najm 53:15

There is the Garden of Refuge near her.

which covered the Lote Tree covered him. His sight did not swerve, nor did it transgress. He had certainly seen of the greatest signs of his Lord.” He said: The creation of Gabriel, peace be upon him. Ahmad narrated it in this way, but it is strange.

Fath al-Qadir

15- **Near it is the Garden of Refuge** meaning near that lote tree there is a garden known as the Garden of Refuge, and it was called the Garden of Refuge because Adam was the first to go to it, and it was said that it is where the souls of the believers take refuge. The majority read *Jannah* by raising Jannah as the subject and its predicate as the adverbial phrase that precedes it. Ali, Abu Darda, Abu Hurairah, Ibn Az-Zubayr, Anas, Zar bin Hubaish, Muhammad bin Kaab, Mujahid and Abu Sabra Al-Juhani read Jannah as a past tense verb from jannah yajnun, meaning he was sheltered by God during the night, or the covering of God's sheltering him. Al-Akhfash said: He overtook him as you say the night covered him, meaning it covered him and overtook him. The sentence is in the accusative case as a state.

Tafsir al-Baghawi

15. **There is the Paradise of refuge**, Ata' said on the authority of Ibn Abbas: A Paradise to which Gabriel and the angels take refuge. Muqatil and Al-Kalbi said: The souls of the martyrs take refuge in it.

Tafsir al-Baidawi

15- **There is the Garden of Refuge** The Garden to which the righteous or the souls of the martyrs take refuge.

Surat al-Najm 53:16

When that which covers the lote tree covers

Tafsir al-Jalalayn

16 - *when* when **the lote tree is covered by that which covers it** of birds and other things. And when is the object of *ra'ahu*

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **When that which covers the lote tree covers it**, God Almighty says: And indeed he saw him on another descent, when that which covers the lote tree covers it. Then behold, he saw him from afar.

The interpreters differed about what covered the lote tree. Some of them said: It was covered by a layer of gold.

Who said that?

Muhammad bin Amara told me, he said: Sahl bin Aamer told us, he said: Malik told us, on the authority of Al-Zubayr bin Adi, on the authority of Talha Al-Yami, on the authority of Marra, on the authority of Abdullah: **When that which covers the lote tree covers it**, he said: It was covered by a moth of gold.

Abu Kurayb told us: Abu Khalid told us, on the authority of Jubayr, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: **I saw it with my own eyes, the lote tree of the farthest boundary, until I verified it, then a golden curtain stood in the way of it.**

Ibn Wakee' told us: Abu Khalid Al-Ahmar told us, on the authority of Jubayr, on the authority of Al-Dahhak, on the authority of Ibn Abbas, **When that which covers the lote tree covers it**, he said: The Messenger of God, may God bless him and grant him peace, said: **I saw it until I verified it, then a bed of gold stood in the way of it.**

Ibn Hamid told us: Jarir told us, on the authority of Mughirah, on the authority of Mujahid and Ibrahim, regarding his statement, **When that which covers the lote tree covers it**, they said: It was covered by a layer of gold.

Ibn Hamid told us: Mihran told us, on the authority of Musa, meaning Ibn Ubaydah, on the authority of Yaqub ibn Zayd, who said: The Prophet, may God bless him and grant him peace, was asked: What did you see covering the lote tree? He said: **I saw it covered with a moth of gold.**

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **When that which covers the lote tree covers it**, he said: It was said to him, O Messenger of God, what did you see covering that lote tree? He said: **I saw it covered by a moth of**

gold, and I saw on every leaf an angel standing, glorifying God.

Others said: The one who covered it was the Lord of Glory and His angels.

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me on the authority of his father on the authority of Ibn Abbas, regarding his statement, **When that which covers the lote tree covers it**, he said, God covered it, and Muhammad saw one of the greatest signs of his Lord.

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, **When that which covers the lote tree covers it**, he said: The branches of the lote tree were pearls and rubies or emeralds, and Muhammad saw them, and Muhammad saw his Lord in his heart.

Ibn Hamid told us, he said: Mihran told us, on the authority of Abu Ja'far, on the authority of al-Rabi', **When that which covers the lote tree covers it**, he said: The light of the Lord covered it, and the angels covered it out of love for God, like crows when they land on trees.

Ibn Hamid told us: Hakam told us on the authority of Abu Ja'far on the authority of al-Rabi', something similar.

Ali bin Sahl told us: Hajjaj told us: Abu Jaafar Al-Razi told us, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-Aaliyah Al-Riyahi, on the authority of Abu Hurairah or someone else. Abu Jaafar was unsure. He said: When the Prophet, may God bless him and grant him peace, was taken on the Night Journey, he reached the lote tree. He said: The light of the Creator covered it, and the angels covered it like crows when they land on trees. Then he said: Ask him.

Tafsir al-Qurtubi

The Almighty said, **When that which covers the lote tree covers itself**, Ibn Abbas, Ad-Dahhak, Ibn Mas'ud and his companions said, **It was a moth of gold.** Ibn Mas'ud and Ibn Abbas narrated it with a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him). It was mentioned earlier in Sahih Muslim on the authority of Ibn Mas'ud, who said: "Al-Hasan said: The light of the Lord of the Worlds covered it, so it shone." Al-Qushayri said: "The Messenger of God (peace and blessings of God be upon him) was asked, 'What covered it?' He said, 'A moth of gold.'" In another report, **A light from God covered it, so that no one could look at it.** Ar-Rabi' ibn Anas said: The light of the Lord covered it, and the angels landed on it as crows land on a tree. The Prophet (peace and blessings of God be upon him) said: "I saw the lote tree covered with a moth of gold, and I saw on every leaf an angel standing, glorifying God Almighty. This is His saying, "When that which

covers the lote tree covers itself," Al-Mahdawi and Ath-Tha'labi mentioned it. Anas ibn Malik said: "When that which covers the lote tree covers itself," he said: "Locusts of gold." This was narrated with a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him). Mujahed said: It is a green flutter. And on his authority, peace be upon him: A flutter of green birds covers it. And on the authority of Ibn Abbas: The Lord of Glory covers it, meaning His command, as in Sahih Muslim, with a chain of transmission traceable to the Prophet: **So when what covered it was covered by the command of God** It was said that it is to glorify the command, as if he said: When the lote tree was covered by what God knew of the signs of His kingdom. And likewise His statement, the Most High: **Then He revealed to His servant what He revealed** "And the overturned tree, He inclined * So what covered it covered it" And similar to it is: **The Inevitable * What is the Inevitable?** Al-Mawardi said in his book, **The Meanings of the Qur'an**: If it is said, why was the lote tree chosen for this matter and not other trees? It is said that the lote tree is distinguished by three characteristics: an extended shade, a delicious taste, and a pleasant scent, so it resembles faith, which combines words, deeds, and intention. So its shade is to faith like deeds because it transcends, its taste is like intention because it is latent, and its scent is like words because it is apparent. Abu Dawud narrated in his Sunan, saying: Nasr bin Ali told us, Abu Usamah told us, on the authority of Ibn Jurayj, on the authority of Uthman bin Abi Sulayman, on the authority of Saeed bin Muhammad bin Jubair bin Mut'im, on the authority of Abdullah bin Habashi, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Whoever cuts down a lote tree, God will throw his head into the Fire.'" Abu Dawud was asked about the meaning of this hadith, so he said: This hadith is brief, meaning: whoever cuts down a lote tree in the open desert, where travelers and animals seek shade, in vain and unjustly, without any right to it, God will throw his head into the Fire.

Tafsir Ibn Kathir

God the Almighty says, informing about His servant and Messenger Muhammad, peace and blessings be upon him, that the knowledge he brought to the people was **strong in strength**, that is, Gabriel, peace be upon him, as God the Almighty said: **Indeed, it is the word of an honored Messenger, * Possessor of strength with the Lord of the Throne, firmly established, * Obeyed and trustworthy.** And He said here, **of great stature**, meaning of great strength, as stated by Mujahid, Al-Hasan, and Ibn Zayd. Ibn Abbas said: of good looks. Qatadah said: of tall, handsome character. There is no contradiction between the two statements, as he, peace be upon him, was of good looks and great strength. It was reported in the authentic hadith narrated by Ibn Umar and Abu Hurayrah that the Prophet, peace and blessings be upon him, said: **Charity is not permissible for a rich person or one of good looks.** And God the Almighty's statement: **then he rose up** means Gabriel, peace be upon him, as

stated by Al-Hasan, Mujahid, Qatadah, and Al-Rabi' ibn Anas. **And he was at the highest horizon**, that is, Gabriel rose up at the highest horizon, as stated by Ikrimah and others. Ikrimah said: and the highest horizon is from which dawn comes. Mujahid said: it is the place where the sun rises. Qatada said: It is the one from which the day comes, and Ibn Zayd and others said the same.

Ibn Abi Hatim said: Abu Zur'ah told us, Masraf bin Amr al-Yami Abu al-Qasim told us, Abd al-Rahman bin Muhammad bin Talha bin Masraf told us, my father told me, on the authority of al-Walid - he is Ibn Qais - on the authority of Ishaq bin Abi al-Kahtalah - I think he mentioned it on the authority of Abdullah bin Mas'ud - that the Messenger of God, may God bless him and grant him peace, did not see Gabriel in his true form except twice: As for the first time, he asked him to see him in his true form, so the horizon was blocked. And as for the second, he was with him where he ascended, so that is his saying: **And he is on the highest horizon.** Ibn Jarir said here a saying that I have not seen from anyone else, nor did he narrate it from anyone. The gist of it is that he went to the meaning that he and Muhammad, may God bless him and grant him peace, were leveled, that is, they were both leveled on the highest horizon, and that was on the night of the Isra'. This is what he said, and no one agreed with him on that. Then he began to explain what he said from the Arabic perspective, so he said: It is like his saying: **When we and our fathers were dust**, so he connected with fathers to the one referred to in *we* without making *we* clear. So is his saying that he was leveled and he. Al-Farra' mentioned on the authority of some Arabs that he recited to him:

Have you not seen that the spring hardens and becomes uneven? And the castor oil that is split

This is what he said from the Arabic perspective, but the meaning does not support it, because this vision of Gabriel did not take place on the night of the Isra', but rather before it, and the Messenger of God, may God bless him and grant him peace, was on earth, so Gabriel, peace be upon him, descended to him and approached him while he was in the form in which God created him, with six hundred wings. Then he saw him after that another descent at the Lote Tree of the Limit, meaning the night of the Isra'. This first vision was in the beginning of the mission after Gabriel, peace be upon him, came to him the first time, and God revealed to him the beginning of Surat Al-Iqra'. Then the revelation stopped for a period during which the Prophet, may God bless him and grant him peace, went repeatedly to throw himself down from the tops of mountains. Whenever he was about to do that, Gabriel called out to him from the air, **O Muhammad, you are truly the Messenger of God and I am Gabriel.** This calmed him down and made him happy. Whenever the matter took longer, he returned to the same state until Gabriel and the Messenger of God, may God bless him and grant him peace, appeared to him in Al-Abtah in the form in which God created him, with six hundred wings and the greatness of his creation filling the horizon. He approached him and revealed to him from God Almighty what He had commanded him to do. At

that point, he knew the greatness of the angel who had come to him with the message and the majesty of his status and the loftiness of his position with his Creator who had sent him to him.

As for the hadith narrated by Al-Hafiz Abu Bakr Al-Bazzar in his Musnad, where he said: Salamah bin Shabib narrated to us, Saeed bin Mansour narrated to us, Al-Harith bin Ubaid narrated to us, on the authority of Abu Imran Al-Joni, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "While I was sitting, Gabriel, peace be upon him, came and poked me between my shoulders. I went to a tree in which were the nests of birds. He sat in one of them, and I sat in the other. It rose and ascended until it filled the two horizons, and I turned my eyes. If I wanted to touch the sky, I could. Gabriel turned to me as if he were sitting down, and I recognized the superiority of his knowledge of God over me. A door of the heavens was opened for me, and I saw the greatest light, and beside the veil was the fluttering of pearls and rubies. And what God willed to be revealed was revealed to me." Then Al-Bazzar said: It is not narrated by anyone except Al-Harith bin Ubaid, and he was a famous man from the people of Basra.

I said Al-Harith ibn Ubayd, this is Abu Qudamah Al-Ayadi. Muslim included him in his Sahih, except that Ibn Ma'in weakened him and said: He is nothing. Imam Ahmad said: His hadith is confused. Abu Hatim Al-Razi said: His hadith should be written down but not used as evidence. Ibn Hayyan said: He made many mistakes, so it is not permissible to use it as evidence if he is the only one who narrated it. This hadith is one of the strangest of his narrations, for it contains something strange and odd in its wording and a strange context. Perhaps it is a dream, and God knows best. Imam Ahmad said: Hajjaj told us, Sharik told us, on the authority of Asim, on the authority of Abu Wa'il, on the authority of Abdullah, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell pearls, rubies, and gems, of which only God knows. Ahmad is the only one who narrated it. Ahmad said: Yahya bin Adam told us, Abu Bakr bin Ayyash told us, on the authority of Idris bin Munabbih, on the authority of Wahb bin Munabbih, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, asked Gabriel to see him in his real form. He said: Call upon your Lord. So he called upon his Lord, the Almighty and Majestic, and a blackness appeared to him from the east, and it began to rise and spread. When the Prophet, may God bless him and grant him peace, saw it, he was stunned. So he came to him, revived him, and wiped the spittle from his cheek. Ahmad is the only one to report this.

Ibn Asakir narrated it in the biography of Utbah ibn Abi Lahab, on the authority of Muhammad ibn Ishaq, on the authority of Uthman ibn Urwah ibn al-Zubayr, on the authority of his father, on the authority of Hubbar ibn al-Aswad, who said: Abu Lahab and his son Utbah had prepared for the Levant, so I prepared with them. His son Utbah said: By God, I will go to Muhammad and seek refuge with him in his Lord, glory be to Him, the Most High. So he set out until he came to the

Prophet, may God bless him and grant him peace, and said: O Muhammad, he disbelieves in the One who drew near, so he came close and was two bow lengths away or nearer. So the Prophet, may God bless him and grant him peace, said: O God, unleash upon him one of Your dogs. Then he turned away from him and returned to his father and said: O my son, what did you say to him? So he mentioned to him what he had said, and he said: What did he say to you? He said: He said: "O God, unleash one of Your dogs against him." He said: "O my son, by God, his prayer is not safe for you." So we went until we reached Al-Sharaat, which was a lion colony. We went down to the monastery of a monk, and the monk said: "O Arabs, what brought you to this land? Lions roam freely in it as sheep roam." Abu Lahab said to us: "You know my old age and my rights, and this man has invoked a curse against my son, and by God, I do not trust it against him. Gather your belongings to this monastery and spread out a bed for my son on it, then spread out a bed around it." So we did, and the lion came and smelled our faces. When he did not find what he wanted, he seized it and leaped up and found himself on top of the belongings. He smelled his face, then defeated him and tore his head off. Abu Lahab said: "I know that he will not escape the prayer of Muhammad."

God the Almighty says: {Then he was two bow lengths away or even nearer} meaning, Gabriel drew near to Muhammad when he descended to him on earth until there was between him and Muhammad (peace and blessings of God be upon him) the distance of two bow lengths, i.e., the same as if they were stretched out. This was stated by Mujahid and Qatadah. It was also said that what is meant by this is the distance between the bowstring and its middle. God the Almighty says: {or even nearer}, as we have already mentioned, that this form is used in language to confirm what is being reported and to negate what is greater than it, as in His statement: {Then your hearts hardened after that, so they are like stones or even harder} meaning, they are not softer than stones, rather they are like them or even harder and harder. Similarly, His statement: {They fear men as they fear God or even more}, and His statement: {And We sent him to a hundred thousand or more} meaning, they are not less than them, rather they are truly a hundred thousand or more. This is a confirmation of what was reported, without doubt or hesitation, as this is impossible. And so it is here, this verse, **So he was two bow lengths away or even nearer**. And what we said, that this approaching, close one who came between him and Muhammad, may God's prayers and peace be upon him, was none other than Gabriel, peace be upon him, and it is the saying of the Mother of the Believers, Aisha, Ibn Masoud, Abu Dharr, and Abu Hurairah, as we will cite their hadiths soon, God willing.

Muslim narrated in his Sahih on the authority of Ibn Abbas that he said: Muhammad saw his Lord twice in his heart, and he made this one of them. And it came in the hadith of Sharik bin Abi Namir on the authority of Anas in the hadith of the Isra': Then the Compeller, the Lord of Majesty, drew near and descended. For this reason, many people have spoken about the text of this narration and mentioned strange things in it. If it is authentic, then it is attributed to another time and another story, not that it is an explanation of this verse,

for this was while the Messenger of God, may God bless him and grant him peace, was on earth, not on the night of the Isra'. For this reason he said after it: **And indeed, he saw him another time * At the Lote Tree of the Limit.** So this is the night of the Isra', and the first was on earth.

Ibn Jarir said: Muhammad bin Abdul Malik bin Abi Al-Shawarib told us, Abdul Wahid bin Ziyad told us, Sulayman Al-Shaibani told us, Zur bin Hubaish told us: Abdullah bin Masoud said regarding this verse, **Then he was two bow lengths away or nearer**, he said: The Messenger of God, may God bless him and grant him peace, said: **I saw Gabriel with six hundred wings.**

Ibn Wahb said: Ibn Lahi'ah told us, on the authority of Abu Al-Aswad, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, who said: The first thing that happened to the Messenger of God, may God bless him and grant him peace, was that he saw Gabriel in his sleep in Ajyad. Then he went out to relieve himself, and Gabriel cried out to him: O Muhammad, O Muhammad! So the Messenger of God looked right and left, but did not see anyone, for three days. Then he raised his eyes and saw that he was the second of his two feet, one with the other, on the horizon of the sky, and he said: O Muhammad, Gabriel is calming him. So the Prophet (peace and blessings of God be upon him) fled until he entered among the people, and he looked but did not see anything. Then he went out from the people and looked and saw him. Then he entered among the people and did not see anything. Then he went out and looked and saw him. This is the saying of God, the Almighty: "And by the star when it goes down. * Your companion has neither strayed nor erred. * Nor does he speak from [his own] inclination. * It is not but a revelation revealed. * One strong in strength taught him. * Possessor of wisdom. So he rose * And he was on the highest horizon. * Then he drew near and descended" meaning Gabriel to Muhammad, peace and blessings of God be upon them both. "And was at a distance of two bow lengths or nearer." They say: A bow length is half a finger. Some of them said: Two cubits were between them. Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Ibn Wahb with it. And in the hadith of Az-Zuhri from Abu Salamah from Jabir, there is evidence for this. Al-Bukhari narrated from Talq ibn Ghannam from Zaidah from Ash-Shaibani, who said: I asked Zura about the statement: "And was at a distance of two bow lengths or nearer. * Then He revealed to His Servant what He revealed." He said: Abdullah told us that Muhammad (peace and blessings of God be upon him) saw Gabriel and he had six hundred wings.

Ibn Jarir said: Ibn Buzay' al-Baghdadi told me, Ishaq ibn Mansur told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Abd al-Rahman ibn Yazid, on the authority of Abdullah, **The heart did not lie about what it saw**, he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel wearing a fluttering garment that filled the space between the heavens and the earth. Based on what we have mentioned, his statement, **Then He revealed to His servant what He revealed**, means: So Gabriel revealed to the servant of God, Muhammad, what He

revealed, or: So God revealed to His servant Muhammad what He revealed through Gabriel. Both meanings are correct. It was reported on the authority of Sa'id ibn Jubayr, regarding his statement, **Then He revealed to His servant what He revealed**, that he said: God revealed to him, **Did He not find you an orphan?** "And We have raised high your fame." Another one said: God revealed to him that Paradise is forbidden to the prophets until you enter it, and to the nations until your nation enters it.

God the Almighty said: "The heart did not deny what it saw. Then do you dispute with Him about what he sees?" Muslim said: Abu Saeed Al-Ashj narrated to us, Wakee' narrated to us, Al-A'mash narrated to us, from Ziyad bin Husayn, from Abu Al-Aaliyah, from Ibn Abbas: **The heart did not deny what it saw.** "And he had certainly seen Him on another occasion." He said: He saw Him with his heart twice. Samak narrated it in the same way on the authority of Ikrimah on the authority of Ibn Abbas, similarly. Abu Salih, Al-Suddi and others said: He saw Him with his heart twice. Ibn Mas'ud and others disagreed with him. In a narration on his authority, he stated that he saw Him in general terms, but it is interpreted as being restricted to the heart. Whoever narrated it on the basis of sight has made a strange statement, because nothing authenticated about that from the Companions **may God be pleased with them.** Al-Baghawi said in his commentary: A group said that he saw Him with his eye, and this is the opinion of Anas, Al-Hasan and Ikrimah, but there is some doubt about it, and God knows best.

Al-Tirmidhi said: Muhammad ibn Amr ibn al-Munhal ibn Safwan told us, Yahya ibn Kathir al-Anbari told us, on the authority of Salamah ibn Ja'far, on the authority of al-Hakam ibn Abaan, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Muhammad saw his Lord. I said: Didn't God say: **No vision can grasp Him, but He grasps all vision.** He said: Woe to you, that is when He manifests Himself with His light, which is His light, and he saw his Lord twice. Then he said: Good and strange. He also said: Ibn Abi Omar told us, Sufyan told us, on the authority of Mujalid, on the authority of Al-Sha'bi, who said: Ibn Abbas met Ka'b at Arafat and asked him about something, so he glorified God until the mountains responded to him. Ibn Abbas said: We are the sons of Hashim. Ka'b said: God divided His vision and speech between Muhammad and Moses. He spoke to Moses twice and Muhammad saw Him twice. Masruq said: I entered upon Aisha and said: Did Muhammad see his Lord? She said: You have said something that made my hair stand on end. I said: Wait a minute. Then I recited: **He has certainly seen of the greatest signs of his Lord.** She said: Where is he taking you? It is Gabriel. Whoever told you that Muhammad saw his Lord or concealed something that he was commanded to do or knew the five about which God the Most High said: **Indeed, God has knowledge of the Hour and sends down the rain.** He has greatly slandered God. But he did see Gabriel. He only saw him in his true form twice: once at the Lote Tree of the Limit, and once in Ajyad, and he had six hundred wings that filled the horizon.

Al-Nasa'i said: Ishaq bin Ibrahim told us, Muadh bin Hisham told us, my father told me, on the authority of Qatadah, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Are you surprised that friendship was for Abraham, speech was for Moses, and vision was for Muhammad, peace be upon them? In Sahih Muslim, on the authority of Abu Dharr, who said: I asked the Messenger of God, peace and blessings be upon him and his family: Have you seen your Lord? He said: **Light, how can I see Him?** In another narration: **I saw a light.** Ibn Abi Hatim said: Abu Sa'id al-Ashji told us, on the authority of Abu Khalid, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, who said: They said: O Messenger of God, have you seen your Lord? He said: **I saw Him with my heart twice.** Then he recited: **The heart did not lie about what it saw.** Ibn Jarir narrated it on the authority of Ibn Hamid, on the authority of Mihran, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, on the authority of some of the companions of the Prophet, peace and blessings be upon him, who said: We said: O Messenger of God, have you seen your Lord? He said: **I did not see Him with my eyes, but I saw Him with my heart twice.** Then he recited: **Then He drew near and came closer.**

Then Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Muhammad bin Abdullah Al-Ansari told us, Ibad bin Mansour told me: I asked Ikrimah about His statement: **The heart did not lie about what it saw.** Ikrimah said: Do you want me to tell you that it saw Him? I said: Yes. He said: He saw Him, then he saw Him. He said: So I asked Al-Hasan about it, and he said: He saw His glory, His greatness, and His cloak. My father told us, Muhammad bin Mujahid told us, Abu Amir Al-Aqdi told us, Abu Khaldah told us on the authority of Abu Al-Aliyah, who said: The Messenger of God, may God bless him and grant him peace, was asked: Have you seen your Lord? He said: **I saw a river and I saw behind the river a veil, and I saw behind the veil a light other than which I had never seen.** This is very strange. As for the hadith narrated by Imam Ahmad: Aswad ibn Amir told us, Hammad ibn Salamah told us, on the authority of Qatadah, 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: **I saw my Lord, the Mighty and Sublime,** then it is a hadith whose chain of transmission meets the criteria of authenticity, but it is an abbreviated version of the hadith of a dream, as Imam Ahmad also narrated: Abd al-Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "My Lord came to me last night in the most beautiful form - I think he meant in a dream - and said: O Muhammad, do you know what the highest assembly disputes about? I said: No. Then He placed His hand between my shoulders until I felt its coolness between my breasts - or he said my throat - and I knew what was in the heavens and what was on the earth. Then He said: O Muhammad, do you know what the highest assembly disputes about? I said: Yes, they dispute about..." Expiations and degrees. He said: What are the expiations? He said: I said: Staying in the mosques

after the prayers, walking to the congregational prayers, and performing ablution thoroughly even in difficult situations. Whoever does that will live well and die well, and he will be free from his sins as on the day his mother bore him. And he said: Say, O Muhammad, when you pray: O God, I ask You to do good deeds, abandon evil deeds, and love the poor. And if You intend a trial for Your servants, take me to You without being tested. He said: And the degrees are giving food, spreading peace, and praying at night while people are asleep. Something similar was mentioned at the end of Surah Sad from Muadh.

Ibn Jarir narrated it from another chain of transmission on the authority of Ibn Abbas, and it contains another context and a strange addition. He said: Ahmad ibn Isa al-Tamimi told me, Sulayman ibn Umar ibn Sayyar told me, my father told me on the authority of Sa'id ibn Zurbi on the authority of Umar ibn Sulayman, on the authority of Ata' on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, said: "I saw my Lord in the most beautiful form, and He said to me: 'O Muhammad, do you know what the highest assembly disputes about?' I said: 'No, O Lord.' So He placed His hand between my shoulders, and I felt its coolness between my breasts, and I knew what was in the heavens and the earth, and I said: 'O Lord, regarding the degrees and expiations, and moving the feet to the congregations, and waiting for the prayer after the prayer.' I said: 'O Lord, You took Abraham as a friend and spoke to Moses directly, and You did this and that.' He said: 'Did I not expand your breast for you? Did I not remove your burden from you? Did I not do to you? Did I not do to you?' He said: 'Then He confided in me things that I was not permitted to relate to you.' He said: 'This is what He said in His Book: "Then He approached and came closer, and was two bow lengths or nearer, and revealed to His Servant what He revealed." What...' The heart lied about what it saw. **So He placed the light of my sight in my heart, so I looked at Him with my heart.** Its chain of transmission is weak. Al-Hafiz Ibn Asakir mentioned with his chain of transmission back to Hubbar ibn al-Aswad **may God be pleased with him** that when Utbah ibn Abi Lahab went out to trade with the people of Ash-Sham, he said to the people of Makkah, **Know that I am an unbeliever in the One who drew near and hung down.** When his words reached the Messenger of God (blessings and peace of God be upon him), he said, **God has set upon him one of His dogs.** Hubbar said, "So I was with them and we camped in a land with many lions. I saw a lion come and sniff the heads of the people one by one until it stepped over to Utbah and cut off his head from among them." Ibn Ishaq and others mentioned in the Seerah that this happened in the land of Az-Zarqa', and it was said in As-Sarat, and that he went against them that night, and that they made him stay among them and slept around him, then the lion came and began to roar, then stepped over to them and crushed his head. May God curse it.

And the Almighty said: **And he had already seen him in another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge.** This is the second time that the Messenger of God, may God bless him and grant him peace, saw Gabriel in the form in which God created him, and it was on the Night of the Isra'. We

have already presented the hadiths related about the Isra' with their chains of transmission and wordings at the beginning of Surat Subhan, so there is no need to repeat them here. It was mentioned that Ibn Abbas, may God be pleased with him, used to confirm the vision on the night of the Isra' and he used this verse as evidence, and a group of the early and later generations followed him. However, groups of the Companions, may God be pleased with them, the Followers, and others disagreed with him. Imam Ahmad said: Hasan ibn Musa told us, Hammad ibn Salamah told us, on the authority of Asim ibn Bahdalah, Anzar ibn Hubaish, on the authority of Ibn Mas'ud, regarding this verse, **And he had seen him on another occasion, * at the Lote Tree of the Limit**, he said: The Messenger of God, may God bless him and grant him peace, said, **I saw Gabriel, and he had six hundred wings, from which were scattered feathers of pearls and rubies**. This is a good, strong chain of transmission. Ahmad also said: Yahya ibn Adam told us, Sharik told us, on the authority of Jami' ibn Abi Rashid, on the authority of Abi Wa'il, on the authority of Abdullah, who said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell..." The exaggerations of the pearls and rubies, God knows best. Its chain of transmission is also good.

Imam Ahmad also said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, he said, I heard Shaiq ibn Salamah say: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: **I saw Gabriel on the Lote Tree of the Limit and he had six hundred wings**. I asked Asim about wings and he refused to tell me. He said, **So some of his companions told me that a wing is the distance between the east and the west**. This is also a good chain of transmission. Ahmad said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, Shaiq ibn Salamah told me: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: "Gabriel (peace be upon him) came to me in a green garment with pearls hanging from it." Its chain of transmission is also good. Imam Ahmad said: Yahya told us on the authority of Ismail, Aamir told us: Masruq came to Aisha and said: O Mother of the Believers, did Muhammad (peace and blessings be upon him) see his Lord, the Almighty and Majestic? She said: Glory be to God, my hair stood on end when you said this. Where are you from three things, whoever told you about them has lied: Whoever told you that Muhammad saw his Lord has lied. Then you read: **No vision can grasp Him, but He grasps all vision**. "It is not for a human being that God should speak to him except by revelation or from behind a veil." Whoever told you that He knows what will happen tomorrow has lied. Then you read: "Indeed, God has knowledge of the Hour. He sends down the rain and knows what is in the wombs." Whoever told you that Muhammad concealed things has lied. Then you read: **O Messenger, announce that which has been revealed to you from your Lord**. But he saw Gabriel in his true form twice.

Imam Ahmad also said: Muhammad bin Abi Uday

narrated to us, on the authority of Dawud, on the authority of Al-Sha'bi, on the authority of Masruq, who said: I was with Aisha and I said: Doesn't God say: **And he certainly saw him on the clear horizon and And he certainly saw him on another occasion**. She said: I am the first of this nation to ask the Messenger of God, may God bless him and grant him peace, about it, and he said: **That was Gabriel**. He did not see him in the form in which he was created except twice. He saw him descending from the heaven to the earth, his great creation filling the space between the heaven and the earth. They included it in the two Sahihs from the hadith of Al-Sha'bi with it.

Narrated by Abu Dharr Imam Ahmad said: Affan told us, Hammam told us, Qatadah told us, on the authority of Abdullah bin Shaiq, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **And what would you have asked him?** He said, **I would have asked him, 'Did he see his Lord?'** He said, **I did ask him, 'I saw Him as light, how could I see Him?'** This is how it appears in the narration of Imam Ahmad. Muslim narrated it through two chains of transmission with two wordings. He said: Abu Bakr bin Abi Shaybah told us, Waki' told us, on the authority of Yazid bin Ibrahim, on the authority of Qatadah, on the authority of Abdullah bin Shaiq, on the authority of Abu Dharr, who said: I asked the Messenger of God (peace and blessings be upon him), **Did you see your Lord?** He said, **Light, how could I see Him**. And he said: Muhammad bin Bashir told us, Muadh bin Hisham told us, my father told us, on the authority of Qatadah, on the authority of Abdullah bin Shaiq, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **What would you ask him about?** He said, **I would have asked him, 'Did you see your Lord?'** Abu Dharr said: I asked him and he said, **I saw a light**. Al-Khalal mentioned in his book, *Ilal*, that Imam Ahmad was asked about this hadith and he said, **I have always disapproved of it and I do not know what its reason is**.

Ibn Abi Hatim said: My father told us, Amr ibn Awn al-Wasiti told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority of Ibrahim, on the authority of his father, on the authority of Abu Dharr, who said: He saw Him with his heart, but did not see Him with his eyes. Ibn Khuzaymah tried to claim that there was an interruption in the chain of transmission between Abdullah ibn Shaiq and Abu Dharr. As for Ibn al-Jawzi, he interpreted it as meaning that Abu Dharr might have asked the Messenger of God (peace and blessings of God be upon him) before the Isra' and he answered him as he did. If he had asked him after the Isra', he would have answered him positively. This is very weak, because Aisha, the Mother of the Believers **may God be pleased with her**, asked about that after the Isra' and it was not proven that she had seen Him. Whoever says that he addressed her according to her level of intellect or tried to prove her wrong in what she believed, like Ibn Khuzaymah in the Book of Tawhid, then he is the one who is mistaken, and God knows best. An-Nasa'i said: Ya'qub ibn Ibrahim told us,

Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority of Yazid ibn Sharik, on the authority of Abu Dharr, who said: The Messenger of God (peace and blessings of God be upon him) saw his Lord with his heart, but did not see Him with his sight. It was proven in Sahih Muslim on the authority of Abu Bakr bin Abi Shaybah, on the authority of Ali bin Masahr, on the authority of Abdul Malik bin Abi Sulayman, on the authority of Ata bin Abi Rabah, on the authority of Abu Hurayrah, may God be pleased with him, that he said regarding the Almighty's statement: **And he had certainly seen him on another occasion**, he said that he saw Gabriel, peace be upon him.

Mujahid said about the statement of God, **And he had already seen him on another occasion**, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his original form twice. Qatadah, Ar-Rabi' ibn Anas and others said the same. And the statement of God, may God bless him and grant him peace, **When that which covers the lote-tree covers** has already been mentioned in the hadiths of the Night Journey that it was covered by angels like crows, and the light of the Lord covered it, and colors covered it, I do not know what they are. And Imam Ahmad said: Malik ibn Mughul told us, Az-Zubayr ibn Adi told us, on the authority of Talhah, on the authority of Marrah, on the authority of Abdullah, who is Ibn Mas'ud, who said: When the Messenger of God, may God bless him and grant him peace, was taken on the Night Journey, he reached the Lote Tree of the Limit, which is in the seventh heaven. Whatever ascends from the earth ends there, and whatever descends from above it ends there, and whatever descends from above it ends there, and he is taken there. **When that which covers the lote-tree covers** he said: A bed of gold. He said: And the Messenger of God, may God bless him and grant him peace, was given three things: He was given the five daily prayers, he was given the last verses of Surat Al-Baqarah, and forgiveness was given to those of his nation who do not associate anything with God for the sins committed. It was narrated exclusively by Muslim. Abu Ja'far al-Razi said, on the authority of al-Rabi', on the authority of Abu al-'Aliyah, on the authority of Abu Hurayrah or someone else - Abu Ja'far was unsure - who said: When the Messenger of God (blessings and peace of God be upon him) was taken on the Night Journey *al-Isra*, he reached the lote-tree. It was said to him: This is the lote-tree, and the light of the Creator covered it, and the angels covered it like crows when they perch on a tree. Then he spoke to him and said: Ask. Ibn Abi Nujayh said, on the authority of Mujahid: **When that which covers the lote-tree covers it** He said: The branches of the lote-tree were pearls, rubies and emeralds. The Prophet (blessings and peace of God be upon him) saw them and saw his Lord with his heart. Ibn Zayd said: It was said: O Messenger of God, what did you see covering that lote-tree? He said: **I saw a moth of gold covering it, and I saw on each of its leaves an angel standing, glorifying God, the Almighty and Majestic.**

And the Almighty's saying: **His sight did not swerve, nor did he transgress**. Ibn Abbas, may God be pleased with him, said: He did not go right or left. **And he did not transgress**: He did not go beyond what he was

commanded to do. This is a great characteristic of steadfastness and obedience, for he did nothing but what he was commanded to do, and he did not ask for more than what he was given. How beautiful is what the poet said:

He saw the paradise of refuge and what is above it, and if anyone else had seen what he had seen, he would have been lost.

And the Almighty's saying: **He has certainly seen some of the greatest signs of his Lord** is like His saying: **That We may show you some of Our greatest signs**, meaning those that indicate Our power and greatness. And with these two verses, those of the Sunnis who believed that the vision that night did not occur were proven by saying: **He has certainly seen some of the greatest signs of his Lord**. And if he had seen his Lord, he would have informed about that and told that to the people. And the explanation of that has been presented in Surat Subhan. Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us, on the authority of al-Walid ibn Qays, on the authority of Ishaq ibn Abi al-Kahtalah. Muhammad said, I think it was on the authority of Ibn Mas'ud, that he said: Muhammad did not see Gabriel in his true form except twice: Once, he asked him to show him himself in his true form, so he showed him his form and the horizon was blocked. The other time, he ascended with him when he ascended with him. And His statement: "And he was at the highest horizon. Then he drew near and came closer. And was at a distance of two bow lengths or nearer. And He revealed to His Servant what He revealed." When Gabriel perceived his Lord, the Almighty, he returned to his true form and prostrated. So His statement: "And he had certainly seen him in another descent. At the Lote Tree of the Utmost Boundary. Near it is the Garden of Refuge. When that which covered the Lote Tree covered him. His sight did not swerve, nor did it transgress. He had certainly seen of the greatest signs of his Lord." He said: The creation of Gabriel, peace be upon him. Ahmad narrated it in this way, but it is strange.

Fath al-Qadir

16- "When that which covers the lote tree covers" The verb in the adverbial phrase also saw it, and it is an adverbial of time, and what preceded it is an adverbial of place, and covering means covering and concealing, and it means coming, it is said: So-and-so covers me every time, meaning he came to me, and in the ambiguity in his saying: "that which covers" there is an emphasis that is not hidden, and it was said that locusts of gold cover it, and it was said that it was groups of angels. Mujahid said: A green flutter, and it was said that it was a flutter of green birds, and it was said that it was covered by the command of God, and the use of the present tense to narrate the past situation is to evoke the beautiful image, or to indicate the continuous renewal.

Tafsir al-Baghawi

16. **When that which covers the lote tree covers it**, Ibn Masoud said: A bed of gold.

Surat al-Najm 53:16

When that which covers the lote tree covers

We narrated in the hadith of the Ascension on the authority of Anas on the authority of the Messenger of God, may God bless him and grant him peace: "Then he took me to the lote tree of the farthest boundary, and behold, its leaves were like the ears of elephants, and behold, its fruit was like jugs. Then, when the command of God overcame it, it changed, and no one among God's creation could describe its beauty. And He revealed to me what He revealed, and He imposed on me fifty prayers every day and night."

Muqatil said: Angels like crows cover it. Al-Suddi said: From the birds. It was narrated on the authority of Abu Al-Aaliyah on the authority of Abu Hurairah, may God be pleased with him, or someone else, who said: The light of creation covers it, and the angels cover it from the love of God like crows, when they perch on the tree. He said: Then he spoke to him, and he said to him: Ask. And on the authority of Al-Hasan, he said: The light of the Lord of Glory covers it, so it is illuminated. It is narrated in the hadith: **(I saw on every leaf of it an angel standing, glorifying God Almighty).**

Tafsir al-Baidawi

16- "When that which covers the lote tree covers it" is a glorification and multiplication of what covers it, such that no description can encompass it nor can any number count it. It was also said that a great multitude of angels covers it, worshipping God there.

Surat al-Najm 53:17

The sight did not swerve, nor did it go beyond bounds.

Tafsir al-Jalalayn

17 - (The sight of the Prophet, may God bless him and grant him peace, did not swerve or go astray) meaning his sight did not deviate from what he was seeing, nor did it go beyond it that night.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: His sight did not deviate to the right or to the left from what he saw, meaning, nor did it exceed what he was commanded to do, meaning: It rose above the limit that was set for it.

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

Who said that?

Ibn Bashar told us: Abu Ahmad Al-Zubayri told us: Sufyan told us, on the authority of Mansur, on the authority of Muslim Al-Batin, on the authority of Ibn Abbas, regarding his statement, **His sight did not swerve, nor did it go beyond what it was commanded to do.** He said, **It did not swerve to the right or to the left, nor did it go beyond what it was commanded to do.**

Our grandfather Ibn Hamid said: Mihran told us on the authority of Musa bin Ubaidah on the authority of Muhammad bin Kaab Al-Qurazi, **His sight did not swerve nor did it go astray.** He said that he saw Gabriel in the form of an angel.

He said: Thabit Mahran, on the authority of Sufyan, on the authority of Mansour, on the authority of Muslim Al-Batin, on the authority of Ibn Abbas: **His sight did not swerve nor did it go beyond the bounds.** He said: It did not swerve: it went right or left, nor did it go beyond the bounds.

Tafsir al-Qurtubi

The Almighty says, **His sight did not swerve, nor did it go astray.** Ibn Abbas said: That is, he did not deviate to the right or to the left, nor did he exceed the limit he saw. It was also said, he did not go beyond what he was commanded to do. It was also said, he did not extend his sight to any signs other than what he saw. This is a polite description of the Prophet, may God bless him and grant him peace, in that situation, as he did not turn to the right or to the left.

Tafsir Ibn Kathir

God the Almighty says, informing about His servant and Messenger Muhammad, peace and blessings be upon him, that the knowledge he brought to the people was **strong in strength**, that is, Gabriel, peace be upon him, as God the Almighty said: **Indeed, it is the word of an honored Messenger, * Possessor of strength with the Lord of the Throne, firmly established, * Obeyed and trustworthy.** And He said here, **of great stature**, meaning of great strength, as stated by Mujahid, Al-Hasan, and Ibn Zayd. Ibn Abbas said: of good looks. Qatadah said: of tall, handsome character. There is no contradiction between the two statements, as he, peace be upon him, was of good looks and great strength. It was reported in the authentic hadith narrated by Ibn Umar and Abu Hurayrah that the Prophet, peace and blessings be upon him, said: **Charity is not permissible for a rich person or one of good looks.** And God the Almighty's statement: **then he rose up** means Gabriel, peace be upon him, as stated by Al-Hasan, Mujahid, Qatadah, and Al-Rabi' ibn Anas. **And he was at the highest horizon**, that is, Gabriel rose up at the highest horizon, as stated by Ikrimah and others. Ikrimah said: and the highest horizon is from which dawn comes. Mujahid said: it is the place where the sun rises. Qatadah said: It is the one from which the day comes, and Ibn Zayd and others said the same.

Ibn Abi Hatim said: Abu Zur'ah told us, Masraf bin Amr al-Yami Abu al-Qasim told us, Abd al-Rahman bin Muhammad bin Talha bin Masraf told us, my father told me, on the authority of al-Walid - he is Ibn Qais - on the authority of Ishaq bin Abi al-Kahtalah - I think he mentioned it on the authority of Abdullah bin Mas'ud - that the Messenger of God, may God bless him and grant him peace, did not see Gabriel in his true form except twice: As for the first time, he asked him to see him in his true form, so the horizon was blocked. And as for the second, he was with him where he ascended, so that is his saying: **And he is on the highest horizon.** Ibn Jarir said here a saying that I have not seen from anyone else, nor did he narrate it from anyone. The gist of it is that he went to the meaning that he and Muhammad, may God bless him and grant him peace, were leveled, that is, they were both leveled on the highest horizon, and that was on the night of the Isra'. This is what he said, and no one agreed with him on that. Then he began to explain what he said from the Arabic perspective, so he said: It is like his saying: **When we and our fathers were dust**, so he connected with fathers to the one referred to in *we* without making *we* clear. So is his saying that he was leveled and he. Al-Farra' mentioned on the authority of some Arabs that he recited to him:

Have you not seen that the spring hardens and becomes uneven? And the castor oil that is split

This is what he said from the Arabic perspective, but the meaning does not support it, because this vision of Gabriel did not take place on the night of the Isra', but rather before it, and the Messenger of God, may God bless him and grant him peace, was on earth, so Gabriel, peace be upon him, descended to him and approached him while he was in the form in which God created him, with six hundred wings. Then he saw him

after that another descent at the Lote Tree of the Limit, meaning the night of the Isra'. This first vision was in the beginning of the mission after Gabriel, peace be upon him, came to him the first time, and God revealed to him the beginning of Surat Al-Iqra'. Then the revelation stopped for a period during which the Prophet, may God bless him and grant him peace, went repeatedly to throw himself down from the tops of mountains. Whenever he was about to do that, Gabriel called out to him from the air, **O Muhammad, you are truly the Messenger of God and I am Gabriel.** This calmed him down and made him happy. Whenever the matter took longer, he returned to the same state until Gabriel and the Messenger of God, may God bless him and grant him peace, appeared to him in Al-Abtah in the form in which God created him, with six hundred wings and the greatness of his creation filling the horizon. He approached him and revealed to him from God Almighty what He had commanded him to do. At that point, he knew the greatness of the angel who had come to him with the message and the majesty of his status and the loftiness of his position with his Creator who had sent him to him.

As for the hadith narrated by Al-Hafiz Abu Bakr Al-Bazzar in his Musnad, where he said: Salamah bin Shabib narrated to us, Saeed bin Mansour narrated to us, Al-Harith bin Ubaid narrated to us, on the authority of Abu Imran Al-Joni, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "While I was sitting, Gabriel, peace be upon him, came and poked me between my shoulders. I went to a tree in which were the nests of birds. He sat in one of them, and I sat in the other. It rose and ascended until it filled the two horizons, and I turned my eyes. If I wanted to touch the sky, I could. Gabriel turned to me as if he were sitting down, and I recognized the superiority of his knowledge of God over me. A door of the heavens was opened for me, and I saw the greatest light, and beside the veil was the fluttering of pearls and rubies. And what God willed to be revealed was revealed to me." Then Al-Bazzar said: It is not narrated by anyone except Al-Harith bin Ubaid, and he was a famous man from the people of Basra.

I said Al-Harith ibn Ubayd, this is Abu Qudamah Al-Ayadi. Muslim included him in his Sahih, except that Ibn Ma'in weakened him and said: He is nothing. Imam Ahmad said: His hadith is confused. Abu Hatim Al-Razi said: His hadith should be written down but not used as evidence. Ibn Hayyan said: He made many mistakes, so it is not permissible to use it as evidence if he is the only one who narrated it. This hadith is one of the strangest of his narrations, for it contains something strange and odd in its wording and a strange context. Perhaps it is a dream, and God knows best. Imam Ahmad said: Hajjaj told us, Sharik told us, on the authority of Asim, on the authority of Abu Wa'il, on the authority of Abdullah, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell pearls, rubies, and gems, of which only God knows. Ahmad is the only one who narrated it. Ahmad said: Yahya bin Adam told us, Abu Bakr bin

Ayyash told us, on the authority of Idris bin Munabbih, on the authority of Wahb bin Munabbih, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, asked Gabriel to see him in his real form. He said: Call upon your Lord. So he called upon his Lord, the Almighty and Majestic, and a blackness appeared to him from the east, and it began to rise and spread. When the Prophet, may God bless him and grant him peace, saw it, he was stunned. So he came to him, revived him, and wiped the spittle from his cheek. Ahmad is the only one to report this.

Ibn Asakir narrated it in the biography of Utbah ibn Abi Lahab, on the authority of Muhammad ibn Ishaq, on the authority of Uthman ibn Urwah ibn al-Zubayr, on the authority of his father, on the authority of Hubbar ibn al-Aswad, who said: Abu Lahab and his son Utbah had prepared for the Levant, so I prepared with them. His son Utbah said: By God, I will go to Muhammad and seek refuge with him in his Lord, glory be to Him, the Most High. So he set out until he came to the Prophet, may God bless him and grant him peace, and said: O Muhammad, he disbelieves in the One who drew near, so he came close and was two bow lengths away or nearer. So the Prophet, may God bless him and grant him peace, said: O God, unleash upon him one of Your dogs. Then he turned away from him and returned to his father and said: O my son, what did you say to him? So he mentioned to him what he had said, and he said: What did he say to you? He said: He said: **O God, unleash one of Your dogs against him.** He said: **O my son, by God, his prayer is not safe for you.** So we went until we reached Al-Sharaat, which was a lion colony. We went down to the monastery of a monk, and the monk said: **O Arabs, what brought you to this land? Lions roam freely in it as sheep roam.** Abu Lahab said to us: "You know my old age and my rights, and this man has invoked a curse against my son, and by God, I do not trust it against him. Gather your belongings to this monastery and spread out a bed for my son on it, then spread out a bed around it." So we did, and the lion came and smelled our faces. When he did not find what he wanted, he seized it and leaped up and found himself on top of the belongings. He smelled his face, then defeated him and tore his head off. Abu Lahab said: **I know that he will not escape the prayer of Muhammad.**

God the Almighty says: {Then he was two bow lengths away or even nearer} meaning, Gabriel drew near to Muhammad when he descended to him on earth until there was between him and Muhammad (peace and blessings of God be upon him) the distance of two bow lengths, i.e., the same as if they were stretched out. This was stated by Mujahid and Qatadah. It was also said that what is meant by this is the distance between the bowstring and its middle. God the Almighty says: {or even nearer}, as we have already mentioned, that this form is used in language to confirm what is being reported and to negate what is greater than it, as in His statement: {Then your hearts hardened after that, so they are like stones or even harder} meaning, they are not softer than stones, rather they are like them or even harder and harder. Similarly, His statement: {They fear men as they fear God or even more}, and His statement: {And We sent him to a hundred

thousand or more} meaning, they are not less than them, rather they are truly a hundred thousand or more. This is a confirmation of what was reported, without doubt or hesitation, as this is impossible. And so it is here, this verse, **So he was two bow lengths away or even nearer.** And what we said, that this approaching, close one who came between him and Muhammad, may God's prayers and peace be upon him, was none other than Gabriel, peace be upon him, and it is the saying of the Mother of the Believers, Aisha, Ibn Masoud, Abu Dharr, and Abu Hurairah, as we will cite their hadiths soon, God willing.

Muslim narrated in his Sahih on the authority of Ibn Abbas that he said: Muhammad saw his Lord twice in his heart, and he made this one of them. And it came in the hadith of Sharik bin Abi Namir on the authority of Anas in the hadith of the Isra': Then the Compeller, the Lord of Majesty, drew near and descended. For this reason, many people have spoken about the text of this narration and mentioned strange things in it. If it is authentic, then it is attributed to another time and another story, not that it is an explanation of this verse, for this was while the Messenger of God, may God bless him and grant him peace, was on earth, not on the night of the Isra'. For this reason he said after it: **And indeed, he saw him another time * At the Lote Tree of the Limit.** So this is the night of the Isra', and the first was on earth.

Ibn Jarir said: Muhammad bin Abdul Malik bin Abi Al-Shawarib told us, Abdul Wahid bin Ziyad told us, Sulayman Al-Shaibani told us, Zur bin Hubaish told us: Abdullah bin Masoud said regarding this verse, **Then he was two bow lengths away or nearer,** he said: The Messenger of God, may God bless him and grant him peace, said: **I saw Gabriel with six hundred wings.**

Ibn Wahb said: Ibn Lahi'ah told us, on the authority of Abu Al-Aswad, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, who said: The first thing that happened to the Messenger of God, may God bless him and grant him peace, was that he saw Gabriel in his sleep in Ajyad. Then he went out to relieve himself, and Gabriel cried out to him: O Muhammad, O Muhammad! So the Messenger of God looked right and left, but did not see anyone, for three days. Then he raised his eyes and saw that he was the second of his two feet, one with the other, on the horizon of the sky, and he said: O Muhammad, Gabriel is calming him. So the Prophet (peace and blessings of God be upon him) fled until he entered among the people, and he looked but did not see anything. Then he went out from the people and looked and saw him. Then he entered among the people and did not see anything. Then he went out and looked and saw him. This is the saying of God, the Almighty: "And by the star when it goes down. * Your companion has neither strayed nor erred. * Nor does he speak from [his own] inclination. * It is not but a revelation revealed. * One strong in strength taught him. * Possessor of wisdom. So he rose * And he was on the highest horizon. * Then he drew near and descended" meaning Gabriel to Muhammad, peace and blessings of God be upon them both. **And was at a distance of two bow lengths or nearer.** They say: A bow length is half a finger. Some of them said: Two cubits were between them. Ibn Jarir and Ibn Abi Hatim narrated it from the hadith

of Ibn Wahb with it. And in the hadith of Az-Zuhri from Abu Salamah from Jabir, there is evidence for this. Al-Bukhari narrated from Talq ibn Ghannam from Zaidah from Ash-Shaibani, who said: I asked Zura about the statement: "And was at a distance of two bow lengths or nearer. * Then He revealed to His Servant what He revealed." He said: Abdullah told us that Muhammad (peace and blessings of God be upon him) saw Gabriel and he had six hundred wings.

Ibn Jarir said: Ibn Buzay' al-Baghdadi told me, Ishaq ibn Mansur told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Abd al-Rahman ibn Yazid, on the authority of Abdullah, **The heart did not lie about what it saw,** he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel wearing a fluttering garment that filled the space between the heavens and the earth. Based on what we have mentioned, his statement, **Then He revealed to His servant what He revealed,** means: So Gabriel revealed to the servant of God, Muhammad, what He revealed, or: So God revealed to His servant Muhammad what He revealed through Gabriel. Both meanings are correct. It was reported on the authority of Sa'id ibn Jubayr, regarding his statement, **Then He revealed to His servant what He revealed,** that he said: God revealed to him, **Did He not find you an orphan?** "And We have raised high your fame." Another one said: God revealed to him that Paradise is forbidden to the prophets until you enter it, and to the nations until your nation enters it.

God the Almighty said: "The heart did not deny what it saw. Then do you dispute with Him about what he sees?" Muslim said: Abu Saeed Al-Ashj narrated to us, Wakee' narrated to us, Al-A'mash narrated to us, from Ziyad bin Husayn, from Abu Al-Aaliyah, from Ibn Abbas: **The heart did not deny what it saw.** "And he had certainly seen Him on another occasion." He said: He saw Him with his heart twice. Samak narrated it in the same way on the authority of Ikrimah on the authority of Ibn Abbas, similarly. Abu Salih, Al-Suddi and others said: He saw Him with his heart twice. Ibn Mas'ud and others disagreed with him. In a narration on his authority, he stated that he saw Him in general terms, but it is interpreted as being restricted to the heart. Whoever narrated it on the basis of sight has made a strange statement, because nothing authenticated about that from the Companions **may God be pleased with them.** Al-Baghawi said in his commentary: A group said that he saw Him with his eye, and this is the opinion of Anas, Al-Hasan and Ikrimah, but there is some doubt about it, and God knows best.

Al-Tirmidhi said: Muhammad ibn Amr ibn al-Munhal ibn Safwan told us, Yahya ibn Kathir al-Anbari told us, on the authority of Salamah ibn Ja'far, on the authority of al-Hakam ibn Abaan, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Muhammad saw his Lord. I said: Didn't God say: **No vision can grasp Him, but He grasps all vision.** He said: Woe to you, that is when He manifests Himself with His light, which is His light, and he saw his Lord twice. Then he said: Good and strange. He also said: Ibn Abi Omar told us, Sufyan told us, on the authority of Mujalid, on the authority of Al-Sha'bi, who said: Ibn Abbas met Ka'b at Arafat and asked him about something, so he glorified

The sight did not swerve, nor did it go beyond bounds.

God until the mountains responded to him. Ibn Abbas said: We are the sons of Hashim. Ka'b said: God divided His vision and speech between Muhammad and Moses. He spoke to Moses twice and Muhammad saw Him twice. Masruq said: I entered upon Aisha and said: Did Muhammad see his Lord? She said: You have said something that made my hair stand on end. I said: Wait a minute. Then I recited: **He has certainly seen of the greatest signs of his Lord.** She said: Where is he taking you? It is Gabriel. Whoever told you that Muhammad saw his Lord or concealed something that he was commanded to do or knew the five about which God the Most High said: **Indeed, God has knowledge of the Hour and sends down the rain.** He has greatly slandered God. But he did see Gabriel. He only saw him in his true form twice: once at the Lote Tree of the Limit, and once in Ajyad, and he had six hundred wings that filled the horizon.

Al-Nasa'i said: Ishaq bin Ibrahim told us, Muadh bin Hisham told us, my father told me, on the authority of Qatadah, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Are you surprised that friendship was for Abraham, speech was for Moses, and vision was for Muhammad, peace be upon them? In Sahih Muslim, on the authority of Abu Dharr, who said: I asked the Messenger of God, peace and blessings be upon him and his family: Have you seen your Lord? He said: **Light, how can I see Him?** In another narration: **I saw a light.** Ibn Abi Hatim said: Abu Sa'id al-Ashji told us, on the authority of Abu Khalid, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, who said: They said: O Messenger of God, have you seen your Lord? He said: **I saw Him with my heart twice.** Then he recited: **The heart did not lie about what it saw.** Ibn Jarir narrated it on the authority of Ibn Hamid, on the authority of Mihran, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, on the authority of some of the companions of the Prophet, peace and blessings be upon him, who said: We said: O Messenger of God, have you seen your Lord? He said: **I did not see Him with my eyes, but I saw Him with my heart twice.** Then he recited: **Then He drew near and came closer.**

Then Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Muhammad bin Abdullah Al-Ansari told us, Ibad bin Mansour told me: I asked Ikrimah about His statement: **The heart did not lie about what it saw.** Ikrimah said: Do you want me to tell you that it saw Him? I said: Yes. He said: He saw Him, then he saw Him. He said: So I asked Al-Hasan about it, and he said: He saw His glory, His greatness, and His cloak. My father told us, Muhammad bin Mujahid told us, Abu Amir Al-Aqdi told us, Abu Khaldah told us on the authority of Abu Al-Aliyah, who said: The Messenger of God, may God bless him and grant him peace, was asked: Have you seen your Lord? He said: **I saw a river and I saw behind the river a veil, and I saw behind the veil a light other than which I had never seen.** This is very strange. As for the hadith narrated by Imam Ahmad: Aswad ibn Amir told us, Hammad ibn Salamah told us, on the authority of Qatadah, 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: **I saw my Lord, the Mighty and Sublime,** then it is a hadith whose chain of transmission meets the criteria of authenticity, but it is an abbreviated version of the hadith of a dream, as Imam Ahmad also narrated: Abd al-Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "My Lord came to me last night in the most beautiful form - I think he meant in a dream - and said: O Muhammad, do you know what the highest assembly disputes about? I said: No. Then He placed His hand between my shoulders until I felt its coolness between my breasts - or he said my throat - and I knew what was in the heavens and what was on the earth. Then He said: O Muhammad, do you know what the highest assembly disputes about? I said: Yes, they dispute about..." Expiations and degrees. He said: What are the expiations? He said: I said: Staying in the mosques after the prayers, walking to the congregational prayers, and performing ablution thoroughly even in difficult situations. Whoever does that will live well and die well, and he will be free from his sins as on the day his mother bore him. And he said: Say, O Muhammad, when you pray: O God, I ask You to do good deeds, abandon evil deeds, and love the poor. And if You intend a trial for Your servants, take me to You without being tested. He said: And the degrees are giving food, spreading peace, and praying at night while people are asleep. Something similar was mentioned at the end of Surah Sad from Muadh.

Ibn Jarir narrated it from another chain of transmission on the authority of Ibn Abbas, and it contains another context and a strange addition. He said: Ahmad ibn Isa al-Tamimi told me, Sulayman ibn Umar ibn Sayyar told me, my father told me on the authority of Sa'id ibn Zurbi on the authority of Umar ibn Sulayman, on the authority of Ata' on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, said: "I saw my Lord in the most beautiful form, and He said to me: 'O Muhammad, do you know what the highest assembly disputes about?' I said: 'No, O Lord.'" So He placed His hand between my shoulders, and I felt its coolness between my breasts, and I knew what was in the heavens and the earth, and I said: 'O Lord, regarding the degrees and expiations, and moving the feet to the congregations, and waiting for the prayer after the prayer.' I said: 'O Lord, You took Abraham as a friend and spoke to Moses directly, and You did this and that.' He said: 'Did I not expand your breast for you? Did I not remove your burden from you? Did I not do to you? Did I not do to you?' He said: 'Then He confided in me things that I was not permitted to relate to you.' He said: 'This is what He said in His Book: "Then He approached and came closer, and was two bow lengths or nearer, and revealed to His Servant what He revealed." What...' The heart lied about what it saw. **So He placed the light of my sight in my heart, so I looked at Him with my heart.** Its chain of transmission is weak. Al-Hafiz Ibn Asakir mentioned with his chain of transmission back to Hubbar ibn al-Aswad **may God be pleased with him** that when Utbah ibn Abi Lahab went out to trade with

the people of Ash-Sham, he said to the people of Makkah, **Know that I am an unbeliever in the One who drew near and hung down.** When his words reached the Messenger of God (blessings and peace of God be upon him), he said, **God has set upon him one of His dogs.** Hubbar said, "So I was with them and we camped in a land with many lions. I saw a lion come and sniff the heads of the people one by one until it stepped over to Utbah and cut off his head from among them." Ibn Ishaq and others mentioned in the Seerah that this happened in the land of Az-Zarqa', and it was said in As-Sarat, and that he went against them that night, and that they made him stay among them and slept around him, then the lion came and began to roar, then stepped over to them and crushed his head. May God curse it.

And the Almighty said: **And he had already seen him in another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge.** This is the second time that the Messenger of God, may God bless him and grant him peace, saw Gabriel in the form in which God created him, and it was on the Night of the Isra'. We have already presented the hadiths related about the Isra' with their chains of transmission and wordings at the beginning of Surat Subhan, so there is no need to repeat them here. It was mentioned that Ibn Abbas, may God be pleased with him, used to confirm the vision on the night of the Isra' and he used this verse as evidence, and a group of the early and later generations followed him. However, groups of the Companions, may God be pleased with them, the Followers, and others disagreed with him. Imam Ahmad said: Hasan ibn Musa told us, Hammad ibn Salamah told us, on the authority of Asim ibn Bahdalah, Anzar ibn Hubaish, on the authority of Ibn Mas'ud, regarding this verse, **And he had seen him on another occasion, * at the Lote Tree of the Limit,** he said: The Messenger of God, may God bless him and grant him peace, said, **I saw Gabriel, and he had six hundred wings, from which were scattered feathers of pearls and rubies.** This is a good, strong chain of transmission. Ahmad also said: Yahya ibn Adam told us, Sharik told us, on the authority of Jami' ibn Abi Rashid, on the authority of Abi Wa'il, on the authority of Abdullah, who said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell..." The exaggerations of the pearls and rubies, God knows best. Its chain of transmission is also good.

Imam Ahmad also said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, he said, I heard Shaiqi ibn Salamah say: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: **I saw Gabriel on the Lote Tree of the Limit and he had six hundred wings.** I asked Asim about wings and he refused to tell me. He said, **So some of his companions told me that a wing is the distance between the east and the west.** This is also a good chain of transmission. Ahmad said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, Shaiqi ibn Salamah told me: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: "Gabriel (peace be upon him) came to me in a green garment with pearls hanging from it." Its chain of transmission is also good.

Imam Ahmad said: Yahya told us on the authority of Ismail, Aamir told us: Masruq came to Aisha and said: O Mother of the Believers, did Muhammad (peace and blessings be upon him) see his Lord, the Almighty and Majestic? She said: Glory be to God, my hair stood on end when you said this. Where are you from three things, whoever told you about them has lied: Whoever told you that Muhammad saw his Lord has lied. Then you read: **No vision can grasp Him, but He grasps all vision.** "It is not for a human being that God should speak to him except by revelation or from behind a veil." Whoever told you that He knows what will happen tomorrow has lied. Then you read: "Indeed, God has knowledge of the Hour. He sends down the rain and knows what is in the wombs." Whoever told you that Muhammad concealed things has lied. Then you read: **O Messenger, announce that which has been revealed to you from your Lord.** But he saw Gabriel in his true form twice.

Imam Ahmad also said: Muhammad bin Abi Uday narrated to us, on the authority of Dawud, on the authority of Al-Sha'bi, on the authority of Masruq, who said: I was with Aisha and I said: Doesn't God say: **And he certainly saw him on the clear horizon and And he certainly saw him on another occasion.** She said: I am the first of this nation to ask the Messenger of God, may God bless him and grant him peace, about it, and he said: **That was Gabriel.** He did not see him in the form in which he was created except twice. He saw him descending from the heaven to the earth, his great creation filling the space between the heaven and the earth. They included it in the two Sahihs from the hadith of Al-Sha'bi with it.

Narrated by Abu Dharr Imam Ahmad said: Affan told us, Hammam told us, Qatadah told us, on the authority of Abdullah bin Shaiqi, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **And what would you have asked him?** He said, **I would have asked him, 'Did he see his Lord?'** He said, **I did ask him, 'I saw Him as light, how could I see Him?'** This is how it appears in the narration of Imam Ahmad. Muslim narrated it through two chains of transmission with two wordings. He said: Abu Bakr bin Abi Shaybah told us, Waki' told us, on the authority of Yazid bin Ibrahim, on the authority of Qatadah, on the authority of Abdullah bin Shaiqi, on the authority of Abu Dharr, who said: I asked the Messenger of God (peace and blessings be upon him), **Did you see your Lord?** He said, **Light, how could I see Him.** And he said: Muhammad bin Bashir told us, Muadh bin Hisham told us, my father told us, on the authority of Qatadah, on the authority of Abdullah bin Shaiqi, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **What would you ask him about?** He said, **I would have asked him, 'Did you see your Lord?'** Abu Dharr said: I asked him and he said, **I saw a light.** Al-Khalal mentioned in his book, *Ilaal*, that Imam Ahmad was asked about this hadith and he said, **I have always disapproved of it and I do not know what its reason is.**

Ibn Abi Hatim said: My father told us, Amr ibn Awn al-Wasiti told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority

The sight did not swerve, nor did it go beyond bounds.

of Ibrahim, on the authority of his father, on the authority of Abu Dharr, who said: He saw Him with his heart, but did not see Him with his eyes. Ibn Khuzaymah tried to claim that there was an interruption in the chain of transmission between Abdullah ibn Shaiq and Abu Dharr. As for Ibn al-Jawzi, he interpreted it as meaning that Abu Dharr might have asked the Messenger of God (peace and blessings of God be upon him) before the Isra' and he answered him as he did. If he had asked him after the Isra', he would have answered him positively. This is very weak, because Aisha, the Mother of the Believers **may God be pleased with her**, asked about that after the Isra' and it was not proven that she had seen Him. Whoever says that he addressed her according to her level of intellect or tried to prove her wrong in what she believed, like Ibn Khuzaymah in the Book of Tawhid, then he is the one who is mistaken, and God knows best. An-Nasa'i said: Ya'qub ibn Ibrahim told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority of Yazid ibn Sharik, on the authority of Abu Dharr, who said: The Messenger of God (peace and blessings of God be upon him) saw his Lord with his heart, but did not see Him with his sight. It was proven in Sahih Muslim on the authority of Abu Bakr bin Abi Shaybah, on the authority of Ali bin Masahr, on the authority of Abdul Malik bin Abi Sulayman, on the authority of Ata bin Abi Rabah, on the authority of Abu Hurayrah, may God be pleased with him, that he said regarding the Almighty's statement: **And he had certainly seen him on another occasion**, he said that he saw Gabriel, peace be upon him.

Mujahid said about the statement of God, **And he had already seen him on another occasion**, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his original form twice. Qatadah, Ar-Rabi' ibn Anas and others said the same. And the statement of God, may God bless him and grant him peace, **When that which covers the lote-tree covers** has already been mentioned in the hadiths of the Night Journey that it was covered by angels like crows, and the light of the Lord covered it, and colors covered it, I do not know what they are. And Imam Ahmad said: Malik ibn Mughul told us, Az-Zubayr ibn Adi told us, on the authority of Talhah, on the authority of Marrah, on the authority of Abdullah, who is Ibn Mas'ud, who said: When the Messenger of God, may God bless him and grant him peace, was taken on the Night Journey, he reached the Lote Tree of the Limit, which is in the seventh heaven. Whatever ascends from the earth ends there, and whatever descends from above it ends there, and whatever descends from above it ends there, and he is taken there. **When that which covers the lote-tree covers** he said: A bed of gold. He said: And the Messenger of God, may God bless him and grant him peace, was given three things: He was given the five daily prayers, he was given the last verses of Surat Al-Baqarah, and forgiveness was given to those of his nation who do not associate anything with God for the sins committed. It was narrated exclusively by Muslim. Abu Ja'far al-Razi said, on the authority of al-Rabi', on the authority of Abu al-'Aliyah, on the authority of Abu Hurayrah or

someone else - Abu Ja'far was unsure - who said: When the Messenger of God (blessings and peace of God be upon him) was taken on the Night Journey *al-Isra*, he reached the lote-tree. It was said to him: This is the lote-tree, and the light of the Creator covered it, and the angels covered it like crows when they perch on a tree. Then he spoke to him and said: Ask. Ibn Abi Nujayh said, on the authority of Mujahid: **When that which covers the lote-tree covers it** He said: The branches of the lote-tree were pearls, rubies and emeralds. The Prophet (blessings and peace of God be upon him) saw them and saw his Lord with his heart. Ibn Zayd said: It was said: O Messenger of God, what did you see covering that lote-tree? He said: **I saw a moth of gold covering it, and I saw on each of its leaves an angel standing, glorifying God, the Almighty and Majestic.**

And the Almighty's saying: **His sight did not swerve, nor did he transgress.** Ibn Abbas, may God be pleased with him, said: He did not go right or left. **And he did not transgress:** He did not go beyond what he was commanded to do. This is a great characteristic of steadfastness and obedience, for he did nothing but what he was commanded to do, and he did not ask for more than what he was given. How beautiful is what the poet said:

He saw the paradise of refuge and what is above it, and if anyone else had seen what he had seen, he would have been lost.

And the Almighty's saying: **He has certainly seen some of the greatest signs of his Lord** is like His saying: **That We may show you some of Our greatest signs**, meaning those that indicate Our power and greatness. And with these two verses, those of the Sunnis who believed that the vision that night did not occur were proven by saying: **He has certainly seen some of the greatest signs of his Lord.** And if he had seen his Lord, he would have informed about that and told that to the people. And the explanation of that has been presented in Surat Subhan. Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us, on the authority of al-Walid ibn Qays, on the authority of Ishaq ibn Abi al-Kahtalah. Muhammad said, I think it was on the authority of Ibn Mas'ud, that he said: Muhammad did not see Gabriel in his true form except twice: Once, he asked him to show him himself in his true form, so he showed him his form and the horizon was blocked. The other time, he ascended with him when he ascended with him. And His statement: "And he was at the highest horizon. Then he drew near and came closer. And was at a distance of two bow lengths or nearer. And He revealed to His Servant what He revealed." When Gabriel perceived his Lord, the Almighty, he returned to his true form and prostrated. So His statement: "And he had certainly seen him in another descent. At the Lote Tree of the Utmost Boundary. Near it is the Garden of Refuge. When that which covered the Lote Tree covered him. His sight did not swerve, nor did it transgress. He had certainly seen of the greatest signs of his Lord." He said: The creation of Gabriel, peace be upon him. Ahmad narrated it in this way, but it is strange.

Fath al-Qadir

17- **The sight did not swerve** meaning the sight of the Prophet, may God bless him and grant him peace, did not deviate from what he saw. **And it did not go beyond** meaning it did not go beyond what he saw. This describes the Prophet's etiquette, may God bless him and grant him peace, in that situation, as he did not turn around, did not swerve his sight, and did not extend it to anything other than what he saw. It was said that he did not go beyond what he was commanded to do.

Tafsir al-Baghawi

17. **His sight did not swerve, nor did it go astray.** That is, the sight of the Prophet, may God bless him and grant him peace, did not deviate to the right or to the left, nor did it go astray. That is, it did not go beyond what he saw. It was also said: it did not go beyond what he was commanded to do. This is a description of his good manners in that situation, as the two sides did not meet.

Tafsir al-Baidawi

17- **The sight did not swerve** The sight of the Messenger of God, may God bless him and grant him peace, did not deviate from what he saw. **And it did not go beyond** What did it exceed, but rather it established it with correct and certain confirmation, or it did not deviate from seeing the wonders that he was commanded to see and what went beyond them.

Surat al-Najm 53:18

He has certainly seen some of the greatest signs of his Lord.

Surat al-Najm 53:18

He has certainly seen some of the greatest signs of his Lord.

Tafsir al-Jalalayn

18 - **He saw** in it **some of the greatest signs of his Lord** the great ones, that is, some of them. So he saw, among the wonders of the kingdom, a green flap that filled the horizon of the sky, and Gabriel had six hundred wings.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **He certainly saw some of the greatest signs of his Lord**, God Almighty says: Muhammad saw there some of the greatest signs and evidence of his Lord.

The interpreters differed regarding these great verses. Some of them said: He saw a green leaf that covered the horizon.

Who said that?

Abu Hisham Al-Rafa'i told us: 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: **He has certainly seen of the greatest signs of his Lord**. He said: A green leaf from Paradise that filled the horizon.

Abu Al-Sa'ib told me: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Ibrahim, who said: Abdullah said, and he mentioned something similar.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Ibn Masoud: **Among the greatest signs of his Lord** he said: A green leaf that filled the horizon.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, on the authority of al-A'mash, that Ibn Mas'ud said: The Prophet, may God bless him and grant him peace, saw a green blanket from Paradise that filled the horizon.

Others said: He saw Gabriel in his true form.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd, regarding his statement, **He has certainly seen of the greatest signs of his Lord**, said: Gabriel saw him in his creation in the heavens, the distance between him and the Messenger of God, may God bless him and grant him peace.

Tafsir al-Qurtubi

The Almighty said, **He has certainly seen of the greatest signs of his Lord**. Ibn Abbas said: He saw a flying carpet that filled the horizon. Al-Bayhaqi narrated on the authority of Abdullah, who said: He saw of the greatest signs of his Lord. Ibn Abbas said: He saw a green flying carpet that filled the horizon of the sky. And on his authority, he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel, peace be upon him, in a green flying robe. It filled the space between the sky and the earth. Al-Bayhaqi said: His statement in the hadith, **He saw a flying carpet**, means Gabriel, peace be upon him, in his image on a flying carpet. A flying carpet is a rug, and it is also said to be a mattress, and it is also said that it was a garment that was his clothing, as it was narrated that he saw him in a flying carpet.

I said: Al-Tirmidhi narrated it on the authority of Abdullah, who said: **The heart did not lie about what it saw**. He said: The Messenger of God, may God bless him and grant him peace, saw Gabriel, peace be upon him, in a garment of fine linen, filling the space between heaven and earth. He said: This is a good and authentic hadith.

I said: It has been narrated from Ibn Abbas regarding the verse of God the Almighty, **He drew near and came close**, that it is in the form of precedence and delay, meaning that the flap was lowered for Muhammad (peace and blessings of God be upon him) on the night of the Ascension, so he sat on it, then it was raised and came close to his Lord. He said, "Gabriel left me and all sounds ceased to reach me, and I heard the speech of my Lord. So on this flap there is what one sits on, like a rug or something else." In the first meaning, it is Gabriel. Abdur-Rahman ibn Zayd and Muqatil ibn Hayyan said: He saw Gabriel (peace be upon him) in the form he is in in the heavens. Likewise in Sahih Muslim on the authority of Abdullah, who said, **He has seen some of the greatest signs of his Lord**. He said, "He saw Gabriel (peace be upon him) in his form with six hundred wings." It is not far-fetched with this that he was in a garment of flap and on a flap, and God knows best. Ad-Dahhak said: He saw the Lote Tree of the Limit, and from Ibn Masoud he saw the golden furnishings that covered the Lote Tree. Al-Mawardi narrated it and it was said that he saw the Ascension and it was said that it is what he saw that night during his journey in his return and beginning, and this is the best evidence for it **to show him some of Our signs**. It is permissible for it to be for partiality and for the major particle to be the object of saw and it is originally an attribute of the signs and it was also used alone for the heads of the signs. It is permissible to describe a group with a female attribute like the saying of the Most High **and I have therein other interests**. It was said that the major particle is an attribute of something omitted, meaning he saw some of the major signs of his Lord. It is permissible for it to be from an extra letter, meaning he saw some of the major signs of his Lord. It was said that there is an advancement and delay in it, meaning he saw some of the major signs of his Lord.

Tafsir Ibn Kathir

God the Almighty says, informing about His servant and Messenger Muhammad, peace and blessings be upon him, that the knowledge he brought to the people was **strong in strength**, that is, Gabriel, peace be upon him, as God the Almighty said: **Indeed, it is the word of an honored Messenger, * Possessor of strength with the Lord of the Throne, firmly established, * Obeyed and trustworthy.** And He said here, **of great stature**, meaning of great strength, as stated by Mujahid, Al-Hasan, and Ibn Zayd. Ibn Abbas said: of good looks. Qatadah said: of tall, handsome character. There is no contradiction between the two statements, as he, peace be upon him, was of good looks and great strength. It was reported in the authentic hadith narrated by Ibn Umar and Abu Hurayrah that the Prophet, peace and blessings be upon him, said: **Charity is not permissible for a rich person or one of good looks.** And God the Almighty's statement: **then he rose up** means Gabriel, peace be upon him, as stated by Al-Hasan, Mujahid, Qatadah, and Al-Rabi' ibn Anas. **And he was at the highest horizon**, that is, Gabriel rose up at the highest horizon, as stated by Ikrimah and others. Ikrimah said: and the highest horizon is from which dawn comes. Mujahid said: it is the place where the sun rises. Qatadah said: It is the one from which the day comes, and Ibn Zayd and others said the same.

Ibn Abi Hatim said: Abu Zur'ah told us, Masraf bin Amr al-Yami Abu al-Qasim told us, Abd al-Rahman bin Muhammad bin Talha bin Masraf told us, my father told me, on the authority of al-Walid - he is Ibn Qais - on the authority of Ishaq bin Abi al-Kahtalah - I think he mentioned it on the authority of Abdullah bin Mas'ud - that the Messenger of God, may God bless him and grant him peace, did not see Gabriel in his true form except twice: As for the first time, he asked him to see him in his true form, so the horizon was blocked. And as for the second, he was with him where he ascended, so that is his saying: **And he is on the highest horizon.** Ibn Jarir said here a saying that I have not seen from anyone else, nor did he narrate it from anyone. The gist of it is that he went to the meaning that he and Muhammad, may God bless him and grant him peace, were leveled, that is, they were both leveled on the highest horizon, and that was on the night of the Isra'. This is what he said, and no one agreed with him on that. Then he began to explain what he said from the Arabic perspective, so he said: It is like his saying: **When we and our fathers were dust**, so he connected with fathers to the one referred to in *we* without making *we* clear. So is his saying that he was leveled and he. Al-Farra' mentioned on the authority of some Arabs that he recited to him:

Haven't you seen that the spring hardens and becomes uneven? And the castor oil that is split

This is what he said from the Arabic perspective, but the meaning does not support it, because this vision of Gabriel did not take place on the night of the Isra', but rather before it, and the Messenger of God, may God bless him and grant him peace, was on earth, so Gabriel, peace be upon him, descended to him and

approached him while he was in the form in which God created him, with six hundred wings. Then he saw him after that another descent at the Lote Tree of the Limit, meaning the night of the Isra'. This first vision was in the beginning of the mission after Gabriel, peace be upon him, came to him the first time, and God revealed to him the beginning of Surat Al-Iqra'. Then the revelation stopped for a period during which the Prophet, may God bless him and grant him peace, went repeatedly to throw himself down from the tops of mountains. Whenever he was about to do that, Gabriel called out to him from the air, **O Muhammad, you are truly the Messenger of God and I am Gabriel.** This calmed him down and made him happy. Whenever the matter took longer, he returned to the same state until Gabriel and the Messenger of God, may God bless him and grant him peace, appeared to him in Al-Abtah in the form in which God created him, with six hundred wings and the greatness of his creation filling the horizon. He approached him and revealed to him from God Almighty what He had commanded him to do. At that point, he knew the greatness of the angel who had come to him with the message and the majesty of his status and the loftiness of his position with his Creator who had sent him to him.

As for the hadith narrated by Al-Hafiz Abu Bakr Al-Bazzar in his Musnad, where he said: Salamah bin Shabib narrated to us, Saeed bin Mansour narrated to us, Al-Harith bin Ubaid narrated to us, on the authority of Abu Imran Al-Joni, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "While I was sitting, Gabriel, peace be upon him, came and poked me between my shoulders. I went to a tree in which were the nests of birds. He sat in one of them, and I sat in the other. It rose and ascended until it filled the two horizons, and I turned my eyes. If I wanted to touch the sky, I could. Gabriel turned to me as if he were sitting in a squatting position, and I recognized the superiority of his knowledge of God over me. A door of the heavens was opened for me, and I saw the greatest light, and beside the veil was the fluttering of pearls and rubies. And what God willed to be revealed was revealed to me." Then Al-Bazzar said: It is not narrated by anyone except Al-Harith bin Ubaid, and he was a famous man from the people of Basra.

I said Al-Harith ibn Ubayd, this is Abu Qudamah Al-Ayadi. Muslim included him in his Sahih, except that Ibn Ma'in weakened him and said: He is nothing. Imam Ahmad said: His hadith is confused. Abu Hatim Al-Razi said: His hadith should be written down but not used as evidence. Ibn Hayyan said: He made many mistakes, so it is not permissible to use it as evidence if he is the only one who narrated it. This hadith is one of the strangest of his narrations, for it contains something strange and odd in its wording and a strange context. Perhaps it is a dream, and God knows best. Imam Ahmad said: Hajjaj told us, Sharik told us, on the authority of Asim, on the authority of Abu Wa'il, on the authority of Abdullah, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell pearls, rubies, and gems, of which only God knows. Ahmad is the only one who narrated it. Ahmad said: Yahya bin Adam told us, Abu Bakr bin

He has certainly seen some of the greatest signs of his Lord.

Ayyash told us, on the authority of Idris bin Munabbih, on the authority of Wahb bin Munabbih, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, asked Gabriel to see him in his real form. He said: Call upon your Lord. So he called upon his Lord, the Almighty and Majestic, and a blackness appeared to him from the east, and it began to rise and spread. When the Prophet, may God bless him and grant him peace, saw it, he was stunned. So he came to him, revived him, and wiped the spittle from his cheek. Ahmad is the only one to report this.

Ibn Asakir narrated it in the biography of Utbah ibn Abi Lahab, on the authority of Muhammad ibn Ishaq, on the authority of Uthman ibn Urwah ibn al-Zubayr, on the authority of his father, on the authority of Hubbar ibn al-Aswad, who said: Abu Lahab and his son Utbah had prepared for the Levant, so I prepared with them. His son Utbah said: By God, I will go to Muhammad and seek refuge with him in his Lord, glory be to Him, the Most High. So he set out until he came to the Prophet, may God bless him and grant him peace, and said: O Muhammad, he disbelieves in the One who drew near, so he came close and was two bow lengths away or nearer. So the Prophet, may God bless him and grant him peace, said: O God, unleash upon him one of Your dogs. Then he turned away from him and returned to his father and said: O my son, what did you say to him? So he mentioned to him what he had said, and he said: What did he say to you? He said: He said: **O God, unleash one of Your dogs against him.** He said: **O my son, by God, his prayer is not safe for you.** So we went until we reached Al-Sharaat, which was a lion colony. We went down to the monastery of a monk, and the monk said: **O Arabs, what brought you to this land? Lions roam freely in it as sheep roam.** Abu Lahab said to us: "You know my old age and my rights, and this man has invoked a curse against my son, and by God, I do not trust it against him. Gather your belongings to this monastery and spread out a bed for my son on it, then spread out a bed around it." So we did, and the lion came and smelled our faces. When he did not find what he wanted, he seized it and leaped up and found himself on top of the belongings. He smelled his face, then defeated him and tore his head off. Abu Lahab said: **I know that he will not escape the prayer of Muhammad.**

God the Almighty says: {Then he was two bow lengths away or even nearer} meaning, Gabriel drew near to Muhammad when he descended to him on earth until there was between him and Muhammad (peace and blessings of God be upon him) the distance of two bow lengths, i.e., the same as if they were stretched out. This was stated by Mujahid and Qatadah. It was also said that what is meant by this is the distance between the bowstring and its middle. God the Almighty says: {or even nearer}, as we have already mentioned, that this form is used in language to confirm what is being reported and to negate what is greater than it, as in His statement: {Then your hearts hardened after that, so they are like stones or even harder} meaning, they are not softer than stones, rather they are like them or even harder and harder. Similarly, His statement: {They fear men as they fear God or even more}, and His statement: {And We sent him to a hundred

thousand or more} meaning, they are not less than them, rather they are truly a hundred thousand or more. This is a confirmation of what was reported, without doubt or hesitation, as this is impossible. And so it is here, this verse, **So he was two bow lengths away or even nearer.** And what we said, that this approaching, close one who came between him and Muhammad, may God's prayers and peace be upon him, was none other than Gabriel, peace be upon him, and it is the saying of the Mother of the Believers, Aisha, Ibn Masoud, Abu Dharr, and Abu Hurairah, as we will cite their hadiths soon, God willing.

Muslim narrated in his Sahih on the authority of Ibn Abbas that he said: Muhammad saw his Lord twice in his heart, and he made this one of them. And it came in the hadith of Sharik bin Abi Namir on the authority of Anas in the hadith of the Isra': Then the Compeller, the Lord of Majesty, drew near and descended. For this reason, many people have spoken about the text of this narration and mentioned strange things in it. If it is authentic, then it is attributed to another time and another story, not that it is an explanation of this verse, for this was while the Messenger of God, may God bless him and grant him peace, was on earth, not on the night of the Isra'. For this reason he said after it: **And indeed, he saw him another time * At the Lote Tree of the Limit.** So this is the night of the Isra', and the first was on earth.

Ibn Jarir said: Muhammad bin Abdul Malik bin Abi Al-Shawarib told us, Abdul Wahid bin Ziyad told us, Sulayman Al-Shaibani told us, Zur bin Hubaish told us: Abdullah bin Masoud said regarding this verse, **Then he was two bow lengths away or nearer**, he said: The Messenger of God, may God bless him and grant him peace, said: **I saw Gabriel with six hundred wings.**

Ibn Wahb said: Ibn Lahi'ah told us, on the authority of Abu Al-Aswad, on the authority of Urwah, on the authority of Aisha, may God be pleased with her, who said: The first thing that happened to the Messenger of God, may God bless him and grant him peace, was that he saw Gabriel in his sleep in Ajyad. Then he went out to relieve himself, and Gabriel cried out to him: O Muhammad, O Muhammad! So the Messenger of God looked right and left, but did not see anyone, for three days. Then he raised his eyes and saw that he was the second of his two feet, one with the other, on the horizon of the sky, and he said: O Muhammad, Gabriel is calming him. So the Prophet (peace and blessings of God be upon him) fled until he entered among the people, and he looked but did not see anything. Then he went out from the people and looked and saw him. Then he entered among the people and did not see anything. Then he went out and looked and saw him. This is the saying of God, the Almighty: "And by the star when it goes down. * Your companion has neither strayed nor erred. * Nor does he speak from [his own] inclination. * It is not but a revelation revealed. * One strong in strength taught him. * Possessor of wisdom. So he rose * And he was on the highest horizon. * Then he drew near and descended" meaning Gabriel to Muhammad, peace and blessings of God be upon them both. **And was at a distance of two bow lengths or nearer.** They say: A bow length is half a finger.

Some of them said: Two cubits were between them. Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Ibn Wahb with it. And in the hadith of Az-Zuhri from Abu Salamah from Jabir, there is evidence for this. Al-Bukhari narrated from Talq ibn Ghannam from Zaidah from Ash-Shaibani, who said: I asked Zura about the statement: "And was at a distance of two bow lengths or nearer. * Then He revealed to His Servant what He revealed." He said: Abdullah told us that Muhammad (peace and blessings of God be upon him) saw Gabriel and he had six hundred wings.

Ibn Jarir said: Ibn Buzay' al-Baghdadi told me, Ishaq ibn Mansur told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Abd al-Rahman ibn Yazid, on the authority of Abdullah, **The heart did not lie about what it saw**, he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel wearing a fluttering garment that filled the space between the heavens and the earth. Based on what we have mentioned, his statement, **Then He revealed to His servant what He revealed**, means: So Gabriel revealed to the servant of God, Muhammad, what He revealed, or: So God revealed to His servant Muhammad what He revealed through Gabriel. Both meanings are correct. It was reported on the authority of Sa'id ibn Jubayr, regarding his statement, **Then He revealed to His servant what He revealed**, that he said: God revealed to him, **Did He not find you an orphan?** "And We have raised high your fame." Another one said: God revealed to him that Paradise is forbidden to the prophets until you enter it, and to the nations until your nation enters it.

God the Almighty said: "The heart did not deny what it saw. Then do you dispute with Him about what he sees?" Muslim said: Abu Saeed Al-Ashj narrated to us, Wakee' narrated to us, Al-A'mash narrated to us, from Ziyad bin Husayn, from Abu Al-Aaliyah, from Ibn Abbas: **The heart did not deny what it saw**. "And he had certainly seen Him on another occasion." He said: He saw Him with his heart twice. Samak narrated it in the same way on the authority of Ikrimah on the authority of Ibn Abbas, similarly. Abu Salih, Al-Suddi and others said: He saw Him with his heart twice. Ibn Mas'ud and others disagreed with him. In a narration on his authority, he stated that he saw Him in general terms, but it is interpreted as being restricted to the heart. Whoever narrated it on the basis of sight has made a strange statement, because nothing authenticated about that from the Companions **may God be pleased with them**. Al-Baghawi said in his commentary: A group said that he saw Him with his eye, and this is the opinion of Anas, Al-Hasan and Ikrimah, but there is some doubt about it, and God knows best.

Al-Tirmidhi said: Muhammad ibn Amr ibn al-Munhal ibn Safwan told us, Yahya ibn Kathir al-Anbari told us, on the authority of Salamah ibn Ja'far, on the authority of al-Hakam ibn Abaan, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Muhammad saw his Lord. I said: Didn't God say: **No vision can grasp Him, but He grasps all vision**. He said: Woe to you, that is when He manifests Himself with His light, which is His light, and he saw his Lord twice. Then he said: Good and strange. He also said: Ibn Abi Omar told us, Sufyan told us, on the authority of Mujalid, on the

authority of Al-Sha'bi, who said: Ibn Abbas met Ka'b at Arafat and asked him about something, so he glorified God until the mountains responded to him. Ibn Abbas said: We are the sons of Hashim. Ka'b said: God divided His vision and speech between Muhammad and Moses. He spoke to Moses twice and Muhammad saw Him twice. Masruq said: I entered upon Aisha and said: Did Muhammad see his Lord? She said: You have said something that made my hair stand on end. I said: Wait a minute. Then I recited: **He has certainly seen of the greatest signs of his Lord**. She said: Where is he taking you? It is Gabriel. Whoever told you that Muhammad saw his Lord or concealed something that he was commanded to do or knew the five about which God the Most High said: **Indeed, God has knowledge of the Hour and sends down the rain**. He has greatly slandered God. But he did see Gabriel. He only saw him in his true form twice: once at the Lote Tree of the Limit, and once in Ajjad, and he had six hundred wings that filled the horizon.

Al-Nasa'i said: Ishaq bin Ibrahim told us, Muadh bin Hisham told us, my father told me, on the authority of Qatadah, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Are you surprised that friendship was for Abraham, speech was for Moses, and vision was for Muhammad, peace be upon them? In Sahih Muslim, on the authority of Abu Dharr, who said: I asked the Messenger of God, peace and blessings be upon him and his family: Have you seen your Lord? He said: **Light, how can I see Him?** In another narration: **I saw a light**. Ibn Abi Hatim said: Abu Sa'id al-Ashj told us, on the authority of Abu Khalid, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, who said: They said: O Messenger of God, have you seen your Lord? He said: **I saw Him with my heart twice**. Then he recited: **The heart did not lie about what it saw**. Ibn Jarir narrated it on the authority of Ibn Hamid, on the authority of Mihran, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b, on the authority of some of the companions of the Prophet, peace and blessings be upon him, who said: We said: O Messenger of God, have you seen your Lord? He said: **I did not see Him with my eyes, but I saw Him with my heart twice**. Then he recited: **Then He drew near and came closer**.

Then Ibn Abi Hatim said: Al-Hasan bin Muhammad bin Al-Sabah told us, Muhammad bin Abdullah Al-Ansari told us, Ibad bin Mansour told me: I asked Ikrimah about his statement: **The heart did not lie about what it saw**. Ikrimah said: Do you want me to tell you that it saw Him? I said: Yes. He said: He saw Him, then he saw Him. He said: So I asked Al-Hasan about it, and he said: He saw His glory, His greatness, and His cloak. My father told us, Muhammad bin Mujahid told us, Abu Amir Al-Aqdi told us, Abu Khaldah told us on the authority of Abu Al-Aaliyah, who said: The Messenger of God, may God bless him and grant him peace, was asked: Have you seen your Lord? He said: **I saw a river and I saw behind the river a veil, and I saw behind the veil a light other than which I had never seen**. This is very strange. As for the hadith narrated by Imam Ahmad: Aswad ibn Amir told us, Hammad ibn Salamah told us, on the authority of Qatadah, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: The

He has certainly seen some of the greatest signs of his Lord.

Messenger of God, may God bless him and grant him peace, said: **I saw my Lord, the Mighty and Sublime**, then it is a hadith whose chain of transmission meets the criteria of authenticity, but it is an abbreviated version of the hadith of a dream, as Imam Ahmad also narrated: Abd al-Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Ibn Abbas, that the Messenger of God, may God bless him and grant him peace, said: "My Lord came to me last night in the most beautiful form - I think he meant in a dream - and said: O Muhammad, do you know what the highest assembly disputes about? I said: No. Then He placed His hand between my shoulders until I felt its coolness between my breasts - or he said my throat - and I knew what was in the heavens and what was on the earth. Then He said: O Muhammad, do you know what the highest assembly disputes about? I said: Yes, they dispute about..." Expiations and degrees. He said: What are the expiations? He said: I said: Staying in the mosques after the prayers, walking to the congregational prayers, and performing ablution thoroughly even in difficult situations. Whoever does that will live well and die well, and he will be free from his sins as on the day his mother bore him. And he said: Say, O Muhammad, when you pray: O God, I ask You to do good deeds, abandon evil deeds, and love the poor. And if You intend a trial for Your servants, take me to You without being tested. He said: And the degrees are giving food, spreading peace, and praying at night while people are asleep. Something similar was mentioned at the end of Surah Sad from Muadh.

Ibn Jarir narrated it from another chain of transmission on the authority of Ibn Abbas, and it contains another context and a strange addition. He said: Ahmad ibn Isa al-Tamimi told me, Sulayman ibn Umar ibn Sayyar told me, my father told me on the authority of Sa'id ibn Zurbai on the authority of Umar ibn Sulayman, on the authority of Ata' on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, said: "I saw my Lord in the most beautiful form, and He said to me: 'O Muhammad, do you know what the highest assembly disputes about?' I said: 'No, O Lord.' So He placed His hand between my shoulders, and I felt its coolness between my breasts, and I knew what was in the heavens and the earth, and I said: 'O Lord, regarding the degrees and expiations, and moving the feet to the congregations, and waiting for the prayer after the prayer.' I said: 'O Lord, You took Abraham as a friend and spoke to Moses directly, and You did this and that.' He said: 'Did I not expand your breast for you? Did I not remove your burden from you? Did I not do to you? Did I not do to you?' He said: 'Then He confided in me things that I was not permitted to relate to you.' He said: 'This is what He said in His Book: "Then He approached and came closer, and was two bow lengths or nearer, and revealed to His Servant what He revealed." What...' The heart lied about what it saw. **So He placed the light of my sight in my heart, so I looked at Him with my heart.** Its chain of transmission is weak. Al-Hafiz Ibn Asakir mentioned with his chain of transmission back to Hubbar ibn al-Aswad **may God be pleased with him** that when Utbah ibn Abi Lahab went out to trade with

the people of Ash-Sham, he said to the people of Makkah, **Know that I am an unbeliever in the One who drew near and hung down.** When his words reached the Messenger of God (blessings and peace of God be upon him), he said, **God has set upon him one of His dogs.** Hubbar said, "So I was with them and we camped in a land with many lions. I saw a lion come and sniff the heads of the people one by one until it stepped over to Utbah and cut off his head from among them." Ibn Ishaq and others mentioned in the Seerah that this happened in the land of Az-Zarqa', and it was said in As-Sarat, and that he went against them that night, and that they made him stay among them and slept around him, then the lion came and began to roar, then stepped over to them and crushed his head. May God curse it.

And the Almighty said: **And he had already seen him in another descent * At the Lote Tree of the Limit * Near it is the Garden of Refuge.** This is the second time that the Messenger of God, may God bless him and grant him peace, saw Gabriel in the form in which God created him, and it was on the Night of the Isra'. We have already presented the hadiths related about the Isra' with their chains of transmission and wordings at the beginning of Surat Subhan, so there is no need to repeat them here. It was mentioned that Ibn Abbas, may God be pleased with him, used to confirm the vision on the night of the Isra' and he used this verse as evidence, and a group of the early and later generations followed him. However, groups of the Companions, may God be pleased with them, the Followers, and others disagreed with him. Imam Ahmad said: Hasan ibn Musa told us, Hammad ibn Salamah told us, on the authority of Asim ibn Bahdalah, Anzar ibn Hubaish, on the authority of Ibn Mas'ud, regarding this verse, **And he had seen him on another occasion, * at the Lote Tree of the Limit**, he said: The Messenger of God, may God bless him and grant him peace, said, **I saw Gabriel, and he had six hundred wings, from which were scattered feathers of pearls and rubies.** This is a good, strong chain of transmission. Ahmad also said: Yahya ibn Adam told us, Sharik told us, on the authority of Jami' ibn Abi Rashid, on the authority of Abi Wa'il, on the authority of Abdullah, who said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his true form, and he had six hundred wings, each of which filled the horizon, and from his wing fell..." The exaggerations of the pearls and rubies, God knows best. Its chain of transmission is also good.

Imam Ahmad also said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, he said, I heard Shaiq ibn Salamah say: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: **I saw Gabriel on the Lote Tree of the Limit and he had six hundred wings.** I asked Asim about wings and he refused to tell me. He said, **So some of his companions told me that a wing is the distance between the east and the west.** This is also a good chain of transmission. Ahmad said: Zaid ibn al-Hubab told us, Husayn told us, Asim ibn Bahdalah told us, Shaiq ibn Salamah told me: I heard Ibn Masoud say: The Messenger of God (peace and blessings be upon him) said: "Gabriel (peace be upon

him) came to me in a green garment with pearls hanging from it." Its chain of transmission is also good. Imam Ahmad said: Yahya told us on the authority of Ismail, Aamir told us: Masruq came to Aisha and said: O Mother of the Believers, did Muhammad (peace and blessings be upon him) see his Lord, the Almighty and Majestic? She said: Glory be to God, my hair stood on end when you said this. Where are you from three things, whoever told you about them has lied: Whoever told you that Muhammad saw his Lord has lied. Then you read: **No vision can grasp Him, but He grasps all vision.** "It is not for a human being that God should speak to him except by revelation or from behind a veil." Whoever told you that He knows what will happen tomorrow has lied. Then you read: "Indeed, God has knowledge of the Hour. He sends down the rain and knows what is in the wombs." Whoever told you that Muhammad concealed things has lied. Then you read: **O Messenger, announce that which has been revealed to you from your Lord.** But he saw Gabriel in his true form twice.

Imam Ahmad also said: Muhammad bin Abi Uday narrated to us, on the authority of Dawud, on the authority of Al-Sha'bi, on the authority of Masruq, who said: I was with Aisha and I said: Doesn't God say: **And he certainly saw him on the clear horizon and And he certainly saw him on another occasion.** She said: I am the first of this nation to ask the Messenger of God, may God bless him and grant him peace, about it, and he said: **That was Gabriel.** He did not see him in the form in which he was created except twice. He saw him descending from the heaven to the earth, his great creation filling the space between the heaven and the earth. They included it in the two Sahihs from the hadith of Al-Sha'bi with it.

Narrated by Abu Dharr Imam Ahmad said: Affan told us, Hammam told us, Qatadah told us, on the authority of Abdullah bin Shaiq, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **And what would you have asked him?** He said, **I would have asked him, 'Did he see his Lord?'** He said, **I did ask him, 'I saw Him as light, how could I see Him?'** This is how it appears in the narration of Imam Ahmad. Muslim narrated it through two chains of transmission with two wordings. He said: Abu Bakr bin Abi Shaybah told us, Waki' told us, on the authority of Yazid bin Ibrahim, on the authority of Qatadah, on the authority of Abdullah bin Shaiq, on the authority of Abu Dharr, who said: I asked the Messenger of God (peace and blessings be upon him), **Did you see your Lord?** He said, **Light, how could I see Him.** And he said: Muhammad bin Bashir told us, Muadh bin Hisham told us, my father told us, on the authority of Qatadah, on the authority of Abdullah bin Shaiq, who said: I said to Abu Dharr, "If you had seen the Messenger of God (peace and blessings be upon him), I would have asked him." He said, **What would you ask him about?** He said, **I would have asked him, 'Did you see your Lord?'** Abu Dharr said: I asked him and he said, **I saw a light.** Al-Khalal mentioned in his book, *l'al*, that Imam Ahmad was asked about this hadith and he said, **I have always disapproved of it and I do not know what its reason is.**

Ibn Abi Hatim said: My father told us, Amr ibn Awn

al-Wasiti told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority of Ibrahim, on the authority of his father, on the authority of Abu Dharr, who said: He saw Him with his heart, but did not see Him with his eyes. Ibn Khuzaymah tried to claim that there was an interruption in the chain of transmission between Abdullah bin Shaiq and Abu Dharr. As for Ibn al-Jawzi, he interpreted it as meaning that Abu Dharr might have asked the Messenger of God (peace and blessings of God be upon him) before the Isra' and he answered him as he did. If he had asked him after the Isra', he would have answered him positively. This is very weak, because Aisha, the Mother of the Believers **may God be pleased with her**, asked about that after the Isra' and it was not proven that she had seen Him. Whoever says that he addressed her according to her level of intellect or tried to prove her wrong in what she believed, like Ibn Khuzaymah in the Book of Tawhid, then he is the one who is mistaken, and God knows best. An-Nasa'i said: Ya'qub ibn Ibrahim told us, Hisham told us, on the authority of Mansur, on the authority of al-Hakam, on the authority of Yazid bin Sharik, on the authority of Abu Dharr, who said: The Messenger of God (peace and blessings of God be upon him) saw his Lord with his heart, but did not see Him with his sight. It was proven in Sahih Muslim on the authority of Abu Bakr bin Abi Shaybah, on the authority of Ali bin Masahr, on the authority of Abdul Malik bin Abi Sulayman, on the authority of Ata bin Abi Rabah, on the authority of Abu Hurayrah, may God be pleased with him, that he said regarding the Almighty's statement: **And he had certainly seen him on another occasion**, he said that he saw Gabriel, peace be upon him.

Mujahid said about the statement of God, **And he had already seen him on another occasion**, that he said: The Messenger of God, may God bless him and grant him peace, saw Gabriel in his original form twice. Qatadah, Ar-Rabi' ibn Anas and others said the same. And the statement of God, may God bless him and grant him peace, **When that which covers the lote-tree covers** has already been mentioned in the hadiths of the Night Journey that it was covered by angels like crows, and the light of the Lord covered it, and colors covered it, I do not know what they are. And Imam Ahmad said: Malik ibn Mughul told us, Az-Zubayr ibn Adi told us, on the authority of Talhah, on the authority of Marrah, on the authority of Abdullah, who is Ibn Mas'ud, who said: When the Messenger of God, may God bless him and grant him peace, was taken on the Night Journey, he reached the Lote Tree of the Limit, which is in the seventh heaven. Whatever ascends from the earth ends there, and whatever descends from above it ends there, and whatever descends from above it ends there, and he is taken there. **When that which covers the lote-tree covers** he said: A bed of gold. He said: And the Messenger of God, may God bless him and grant him peace, was given three things: He was given the five daily prayers, he was given the last verses of Surat Al-Baqarah, and forgiveness was given to those of his nation who do not associate anything with God for the sins committed. It was narrated exclusively by Muslim. Abu Ja'far al-Razi said, on the authority of al-Rabi', on the authority of Abu al-'Aliyah, on the authority of Abu Hurayrah or

He has certainly seen some of the greatest signs of his Lord.

someone else - Abu Ja'far was unsure - who said: When the Messenger of God (blessings and peace of God be upon him) was taken on the Night Journey *al-Isra*, he reached the lote-tree. It was said to him: This is the lote-tree, and the light of the Creator covered it, and the angels covered it like crows when they perch on a tree. Then he spoke to him and said: Ask. Ibn Abi Nujayh said, on the authority of Mujahid: **When that which covers the lote-tree covers it** He said: The branches of the lote-tree were pearls, rubies and emeralds. The Prophet (blessings and peace of God be upon him) saw them and saw his Lord with his heart. Ibn Zayd said: It was said: O Messenger of God, what did you see covering that lote-tree? He said: **I saw a moth of gold covering it, and I saw on each of its leaves an angel standing, glorifying God, the Almighty and Majestic.**

And the Almighty's saying: **His sight did not swerve, nor did he transgress.** Ibn Abbas, may God be pleased with him, said: He did not go right or left. **And he did not transgress:** He did not go beyond what he was commanded to do. This is a great characteristic of steadfastness and obedience, for he did nothing but what he was commanded to do, and he did not ask for more than what he was given. How beautiful is what the poet said:

He saw the paradise of refuge and what is above it, and if anyone else had seen what he had seen, he would have been lost.

And the Almighty's saying: **He has certainly seen some of the greatest signs of his Lord** is like His saying: **That We may show you some of Our greatest signs,** meaning those that indicate Our power and greatness. And with these two verses, those of the Sunnis who believed that the vision that night did not occur were proven by saying: **He has certainly seen some of the greatest signs of his Lord.** And if he had seen his Lord, he would have informed about that and told that to the people. And the explanation of that has been presented in Surat Subhan. Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us, on the authority of al-Walid ibn Qays, on the authority of Ishaq ibn Abi al-Kahtalah. Muhammad said, I think it was on the authority of Ibn Mas'ud, that he said: Muhammad did not see Gabriel in his true form except twice: Once, he asked him to show him himself in his true form, so he showed him his form and the horizon was blocked. The other time, he ascended with him when he ascended with him. And His statement: "And he was at the highest horizon. Then he drew near and came closer. And was at a distance of two bow lengths or nearer. And He revealed to His Servant what He revealed." When Gabriel perceived his Lord, the Almighty, he returned to his true form and prostrated. So His statement: "And he had certainly seen him in another descent. At the Lote Tree of the Utmost Boundary. Near it is the Garden of Refuge. When that which covered the Lote Tree covered him. His sight did not swerve, nor did it transgress. He had certainly seen of the greatest signs of his Lord." He said: The creation of Gabriel, peace be upon him. Ahmad narrated it in this way, but it is strange.

Fath al-Qadir

18- **He saw of the greatest signs of his Lord** meaning, by God, he saw that night of the great signs of his Lord that cannot be described. It was said that he saw a fluttering cloud that filled the horizon, and it was said that he saw Gabriel in a green garment that filled the space between the heaven and the earth, and he had six hundred wings, as is stated in Sahih Muslim and others. Ad-Dahhak said: He saw the Lote Tree of the Utmost Boundary, and it was said that it is everything that he saw that night during his journey and his return, and *min* is for partiality and is the object of *saw* the greatest, and it is possible that the object is omitted, meaning that he saw something great of the signs of his Lord, and it is possible that *min* is redundant.

Tafsir al-Baghawi

18. **He has certainly seen some of the greatest signs of his Lord,** meaning: the great signs. It has also been said that he meant what he saw that night during his journey and return, as evidenced by His statement: **That We might show him some of Our signs** (al-Isra' 17:1). It has also been said that its meaning is that he has certainly seen some of the greatest signs of his Lord.

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, Ubaidullah bin Muadh Al-Anbari told us, my father told us, Shu'bah told us, on the authority of Sulayman Al-Shaibani, he heard Zur bin Hubaish, on the authority of Abdullah, who said: He saw one of the greatest signs of his Lord. He said: He saw Gabriel in his form with six hundred wings.

And Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Hafs bin Amr told us, Shu'bah told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah [on the authority of Abdullah]: **(He has certainly seen of the greatest signs of his Lord)?** He said: He saw a green leaf that filled the horizon of the sky.

Tafsir al-Baidawi

18- **He saw some of the greatest signs of his Lord** meaning, by God, he saw some of His royal and heavenly signs and wonders on the night of the Ascension. It has been said that this is what is meant by what he *saw*. It is possible that **the greatest** is an attribute of **the signs** on the condition that the object is omitted, meaning something of the signs of his Lord or *some* additional.

Surat al-Najm 53:19

Have you considered Al-Lat and Al-Uzza?

Tafsir al-Jalalayn

19 - Have you considered Al-Lat and Al-Uzza?

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: Have you considered, O polytheists, Al-Lat? It is from God, and the letter *taa* was added to it, making it feminine, just as it is said 'Amr for the male and 'Umra for the female, and just as it is said for the male 'Abbas, then it is said for the female 'Abbasa. Thus the polytheists named their idols with the names of God the Most High and His names are sanctified. They said: From God is Al-Lat, and from the Almighty is Al-'Uzza. They claimed that they are the daughters of God. God is exalted above what they say and fabricate. So God the Most High said to them: Have you considered, O you who claim that Al-Lat, Al-'Uzza, and Manat, the third, are the daughters of God? **Do you have the male?** He says: Do you choose for yourselves a male from among your children and dislike a female for her and assign for Him a female whom you would not like for yourselves, but you kill her out of your dislike for them.

The reciters differed regarding his saying: Al-Lat. The majority of the reciters of the regions recited it with a light *ta*, according to the meaning that I described.

It was mentioned that Al-Lat was a house in Nakhalah that was worshipped by the Quraysh. Some of them said: It was in Taif.

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **Have you considered Al-Lat and Al-Uzza?** As for Al-Lat, it was in Taif.

Yunus told me: Yazid told us: Saeed told us on the authority of Qatada: **Have you considered Al-Lat and Al-Uzza?** He said: Al-Lat was a house in a palm tree that the Quraysh worshipped.

Ibn Abbas, Mujahid and Abu Saleh read it as *Al-Lat* with a shaddah on the *ta* and made it an attribute of the idol that they worshipped. They said: He was a man who mixed gruel for the pilgrims, and when he died, they devoted themselves to his grave and worshipped it.

The report was mentioned by the one who said it:

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Mansur, on the authority of Mujahid: **Have you considered al-Lat and al-Uzza?** He said: He used to mix gruel for the pilgrims, so he devoted himself to his grave.

He said: Muammil told us, he said: Sufyan told us, on

the authority of Mansur, on the authority of Mujahid, **Have you seen Al-Lat?** He said: Al-Lat used to knead gruel for the pilgrims.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, *Al-Lat* said: He used to mix gruel, then he died, so they devoted themselves to his grave.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement, *Al-Lat*, he said: A man used to mix gruel for the polytheists, then he died, so they devoted themselves to his grave.

Ahmad bin Hisham told us: Ubaidullah bin Musa told us, on the authority of Israel, on the authority of Abu Saleh, regarding his statement, *Al-Lat*, he said: Al-Lat was the one who was in charge of their gods, mixing gruel for them, and he was in Taif.

Ahmad bin Yusuf told me: Abu Ubaid told us: Abd al-Rahman told us, on the authority of Abu al-Ashhab, on the authority of Abu al-Juza', on the authority of Ibn Abbas, who said: He used to mix gruel for the pilgrims.

The first of the two readings that is more correct in our view is the reading of the one who read with a light *ta*, based on the meaning that was described to the reader, as well, due to the consensus of the proof from the readers of the regions. Some of them said: They were trees that they worshipped.

Who said that?

Ibn Bashar told us, he said: Muammil told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Mujahid: **And al-Uzza.** He said: al-Uzza is a tree.

Others said: Al-Uzza was a white stone.

Who said that?

Ibn Hamid told us: Yaqub told us, on the authority of Jaafar, on the authority of Saeed bin Jubair, who said: *Al-Uzza* is a white stone.

Others said: It was a house in Taif that was worshipped by Thaqif.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And Al-Uzza**, that Al-Uzza was a house in Taif that the Thaqif worshipped.

Others said it was in Batn Nakhal.

Who said that?

Tafsir al-Qurtubi

The Almighty's saying, **Have you considered Al-Lat and Al-Uzza?** When He mentioned the revelation to the Prophet (peace and blessings of God be upon him) and mentioned the effects of His power as he mentioned, He argued with the polytheists because they worshipped things without reason and said, **Have you considered these gods which you worship? Has**

anything been revealed to you as was revealed to Muhammad? Al-Lat belonged to Thaqeef, Al-Uzza belonged to Quraysh and Banu Kinanah, and Manat belonged to Banu Hilal. Hisham said: Manat belonged to Hudhayl and Khuza'ah, so the Messenger of God (peace and blessings of God be upon him) sent Ali **may God be pleased with him** to destroy it in the year of the conquest. Then they took Al-Lat in Taif. It is newer than Manat and was a square rock. Its custodians were from Thaqeef and they had built a structure around it, so the Quraysh and all the Arabs venerated it. Because of this, the Arabs were called Zayd Al-Lat and Taym Al-Lat. It was in the place of the left minaret of the Taif mosque and remained like that until Thaqif converted to Islam. Then the Messenger of God, may God bless him and grant him peace, sent Al-Mughirah ibn Shu'bah, who demolished it and burned it with fire. Then they took Al-Uzza, which was newer than Al-Lat. It was taken by Zalim ibn As'ad, and it was in the valley of Nakhal al-Sham, above Dhat 'Irq. They built a house on it and they could hear the sound from it. Ibn Hisham said: And he told me on the authority of Abu Salih, on the authority of Ibn Abbas, who said: Al-Uzza was a devil who would come to three tamarisk trees in Batn Nakhal. When the Messenger of God, may God bless him and grant him peace, conquered Mecca, he sent Khalid ibn al-Walid, may God be pleased with him, and said: Go to Batn Nakhal, and you will find three tamarisk trees. Cut down the first one. So he went to it and cut it down. When he came to him, he said: Did you see anything? He said: No. He said: Then cut down the second one. So he went to it and cut it down. Then he came to the Prophet, may God bless him and grant him peace, and he said: Did you see anything? He said: No. He said: Then cut down the third one. So he came to it and saw an Abyssinian woman with her hair fluffed up and her hands on her shoulders, waving her fangs. Behind her was Dubayyah al-Sulami, who was its custodian. He said:

Oh glory to your ingratitude, no glory to you, I saw that God has humiliated you

Then he struck it and split its head and behold it was a hot coal. Then he cut down the tree and killed the guardian Dibya. Then he came to the Prophet (peace and blessings of God be upon him) and informed him. He said: That was al-'Uzza, and it will never be worshipped again. Ibn Jubayr said: al-'Uzza is a white stone that they used to worship. Qatadah: A house that was in Batn Nakhal. Manat was an idol of Khuza'ah. It was said that al-Lat, as some commentators mentioned, was taken by the polytheists from the word *God*. Al-'Uzza is from al-'Aziz, and Manat is from *Manna* of God when He decreed something. Ibn 'Abbas, Ibn al-Zubayr, Mujahid, Hamid, and Abu Salih read al-Lat with a shaddah on the ta'. They said: He was a man who used to mix gruel for the pilgrims. Al-Bukhari mentioned it on the authority of Ibn 'Abbas. When he died, they devoted themselves to his grave and worshipped him. Ibn 'Abbas: He used to sell gruel and ghee near a rock and pour it on it. When that man died, Thaqeef worshipped that rock out of respect for the one who mixed gruel. Abu Salih: He was only a man in

Ta'if. He used to stand over their gods and mix gruel for them. When he died, they worshipped him. Mujahid: There was a man on the top of a mountain of his. A spoil from which he would make ghee, take curd from it, and gather its messengers. Then he would make hais from it and feed the pilgrims. It was in Batn Nakhl, and when it died, they worshipped it, which was Al-Lat. Al-Kalbi said that there was a man from Thaqeef called Sarmah ibn Ghanm, and it was said that he was Amir ibn Dharb Al-Adwani. The poet said:

Do not support Al-Lat, for God will destroy her. How can he support you who does not support himself?

The correct reading is Al-Lat with a light pronunciation is the name of an idol, and stopping on it with a ta' is the choice of Al-Farra'. Al-Farra' said: I saw Al-Kisa'i ask Abu Faq'as Al-Asadi and he said: Dhaha for Dhat and Lah for Al-Lat, and he read: **Af-Ra'ytum Al-Lah**. And this is how Al-Duri reads from Al-Kisa'i and Al-Bazzi from Ibn Kathir: Lah with a ha' in stopping. And whoever says that Al-Lat is from God stopped with a ha' as well. It was said that its origin is Lahiyya like Sha'at, its origin is Shahah, and it is from Lahit, meaning to disappear. The poet said:

She was distracted and never knew of any outsider. I wish she had left so we could have seen her.

In As-Sahah, Al-Lat was the name of an idol belonging to Thaqeef in Taif. Some Arabs stop on it with a ta' and some with a ha'. Al-Akhfash said, "We heard some Arabs say Al-Lat and Al-Uzza, and say, 'It is Al-Lat,' making it a ta' for silence, and 'It is Al-Lat. So know that it is a genitive in the nominative case." This is like 'Ams' with a kasra in any case, and it is better than it, because the alif and lam in Al-Lat are not dropped even if they are extra. As for what we heard from most of them regarding Al-Lat and Al-Uzza with a kasra, it is 'God' because it is a ha', so it became a ta' for connection, and in that language it is like 'kan' from 'al-amr' 'kayt and kayt'. Likewise, 'hayyat' is in the language of those who break it, except that it is permissible for 'hayyat' to be a plural, but that is not permissible for Al-Lat because the ta' is not added in the plural except with an alif. If you make the alif and ta' extra, the name remains with one letter.

Tafsir Ibn Kathir

God the Almighty says, rebuking the polytheists for their worship of idols, rivals and statues, and for building houses for them in imitation of the Kaaba that was built by the Friend of the Most Merciful, peace be upon him: **Have you seen Al-Lat?** Al-Lat was a white, engraved rock, and there was a house on it in Taif, with curtains and caretakers, and around it was a courtyard that was venerated by the people of Taif, who were Thaqeef and those who followed them, and they were proud of it over all the Arab tribes after the Quraysh. Ibn Jarir said: They derived its name from the name of God, so they said Al-Lat, meaning the feminine of it. God is far above what they say. It was narrated from Ibn Abbas, Mujahid and Al-Rabi' bin

Anas that they read Al-Lat with a shaddah on the ta' and they explained it as meaning that he was a man who used to mix gruel for the pilgrims in the pre-Islamic era. When he died, they devoted themselves to his grave and worshipped it. Al-Bukhari said: Muslim, he is the son of Ibrahim, told us, Abu Al-Ashab told us, Abu Al-Jawza told us, on the authority of Ibn Abbas, may God be pleased with them both, regarding His statement: **Al-Lat and Al-Uzza**, he said: Al-Lat was a man who kneaded the gruel of the pilgrims. Ibn Jarir said: And so is Al-Uzza from Al-Aziz, and it was a tree with buildings and curtains in Nakhal, and it is between Mecca and Al-Taif, and the Quraysh used to venerate it, as Abu Sufyan said on the day of UHud 11: We have Al-Uzza, and you have no Uzza. So the Messenger of God, may God bless him and grant him peace, said: "Say: God is our Master, and you have no Master."

Al-Bukhari narrated from the hadith of Az-Zuhri from Humayd ibn Abd al-Rahman from Abu Hurayrah who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever swears and says in his oath, 'By al-Lat and al-'Uzza,' let him say, 'There is no god but God.' And whoever says to his companion, 'Come, I will gamble with you,' let him give in charity.** This is attributed to someone who slipped his tongue in doing so, as their tongues were accustomed to doing in the time of ignorance, as al-Nasa'i said: Ahmad ibn Bakkar and Abd al-Hamid ibn Muhammad told us: Mukhallad told us: Yunus told us from his father: Mus'ab ibn Sa'd ibn Abi Waqqas told me from his father who said: I swore by al-Lat and al-'Uzza, and my companions said to me, 'What a bad thing you said! You spoke nonsense.' So I came to the Messenger of God (peace and blessings of God be upon him) and mentioned that to him, and he said, 'Say, "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." And spit to your left three times, and seek refuge in God from the accursed Satan, and then do not do it again.'" As for Manat, it was in Al-Mushallal near Qudayd, between Makkah and Madinah. During the pre-Islamic period, the Khuza'ah, the Aws, and the Khazraj tribes used to venerate it and perform Hajj from it to the Ka'bah. Al-Bukhari narrated something similar from Aishah. There were other tyrants in the Arabian Peninsula and elsewhere that the Arabs venerated as they venerated the Ka'bah, other than these three that were mentioned in His Noble Book. He only mentioned these three because they are more famous than the others.

Ibn Ishaq said in Al-Seerah: The Arabs had idols alongside the Kaaba, which were houses that they venerated as they venerated the Kaaba. They had custodians and guards, and gifts were given to them as gifts are given to the Kaaba, and they circumambulated around it as they circumambulated around it, and sacrifices were made there. They knew the superiority of the Kaaba over them because they had known that it was the house of Abraham, peace be upon him, and his mosque. The Quraysh and Banu Kinanah had Al-Uzza in Nakhl, and its custodians and guards were Banu Shaiban from Sulaym, allies of Banu Hashim. I said: The Messenger of God, may God bless him and grant him peace, sent Khalid ibn Al-Walid to it, and he demolished it and began to say:

Oh, my God, your ingratitude is nothing but glory to You. I have seen that God has humiliated you.

Al-Nasa'i said: Ali ibn al-Mundhir told us, Ibn Fadil told us, al-Walid ibn Juma' told us, on the authority of Abu al-Tufayl, who said: When the Messenger of God (blessings and peace of God be upon him) conquered Mecca, he sent Khalid ibn al-Walid to Nakhal, where al-Uzza was. Khalid came to it and it was surrounded by three palm fronds. He cut down the palm fronds and demolished the house that was on them. Then he came to the Prophet (blessings and peace of God be upon him) and informed him. The Prophet said: **Go back, for you have done nothing.** So Khalid went back. When the guards who were guarding it saw him, they resorted to tricks, saying: **O Uzza, O Uzza.** Khalid went to it and saw a naked woman with her hair disheveled, throwing dirt on her head. He plunged his sword into her until he killed her. Then he returned to the Messenger of God (blessings and peace of God be upon him) and informed him. He said: **That is al-Uzza!**

Ibn Ishaq said: Al-Lat belonged to Thaqeef in Taif, and its custodians and chamberlains were Banu Mu'tab. I said: The Messenger of God (peace and blessings of God be upon him) sent Al-Mughirah ibn Shu'bah and Abu Sufyan Sakhr ibn Harb to it, so they demolished it and built a mosque in its place in Taif. Ibn Ishaq said: Manat belonged to the Aws and Khazraj and those who followed their religion from the people of Yathrib on the sea coast in the direction of Al-Mashallal in Qadid, so the Messenger of God (peace and blessings of God be upon him) sent Abu Sufyan Sakhr ibn Harb to it, so he demolished it. It is said that Ali ibn Abi Talib said: Dhu al-Khalasa belonged to Daws, Khatham, Bajila, and those who were in their land from the Arabs in Tabalah. I said: It was called the Yemeni Kaaba, and the Kaaba in Mecca was called the Levantine Kaaba. The Messenger of God, may God bless him and grant him peace, sent Jarir ibn Abdullah al-Bajali to it, and he demolished it. He said: It was the property of Tayy' and those near it on Mount Tayy', from Salma and Aja. Ibn Hisham said: Some of the people of knowledge told me that the Messenger of God, may God bless him and grant him peace, sent Ali ibn Abi Talib to it, and he demolished it. He chose two swords from it: al-Rasub and al-Mukhdam. The Messenger of God, may God bless him and grant him peace, gave them to him as gifts, and they were the swords of Ali. Ibn Ishaq said: The Himyar and the people of Yemen had a house in Sana'a called Riyam, and it was mentioned that there was a black dog in it, and the two rabbis who went with Tubba' extracted it, killed it, and demolished the house. Ibn Ishaq said: Rida was a house for the Banu Rabi'ah ibn Ka'b ibn Sa'd ibn Zayd Manat ibn Tamim, and Al-Mustawgir ibn Rabi'ah ibn Ka'b ibn Sa'd said about it when he demolished it in Islam:

I stressed on the satisfaction of the severity of the desert, leaving it in a spacious valley

Ibn Hisham said: He lived for three hundred and thirty years and he is the one who said:

I am tired of life and its length, and I have lived hundreds of years

One hundred years later, two hundred years later, and

Surat al-Najm 53:19

Have you considered Al-Lat and Al-Uzza?

I lived for the number of months

Is there nothing left but what we have lost, a day that passes and a night that challenges us?

Ibn Ishaq said: Dhu al-Ka'bat belonged to Bakr and Taghlib, the sons of Wa'il and Iyad Basnad, and A'sha ibn Qays ibn Tha'laba said about him:

Between Al-Khawranq, Al-Sudair, Barq, and the house of the Kaaba from Sindad

And for this reason the Almighty said: **Have you considered Al-Lat and Al-Uzza, and Manat, the third, the other?** Then the Almighty said: **Do you have males and He has females?** That is, do you attribute to Him a son and make His son a female, and choose for yourselves males? If you and a created being like you were to divide this division, it would be **an unfair division**, that is, unjust and invalid. So how do you divide this division between your Lord, which, if it were between two created beings, would be unjust and foolish? And the Almighty said, denouncing them for what they innovated and invented of lying, slander, and disbelief in worshipping idols and calling them gods: **They are only names which you have named, you and your fathers**, that is, of your own accord. **For them God has sent down no authority**, that is, no proof. **They follow nothing but assumption and what their souls desire**. That is, they have no basis except their good opinion of their fathers who followed this false path before them, and nothing but their own share in their leadership and the glorification of their ancient fathers. **And there has already come to them guidance from their Lord** meaning that God sent to them messengers with the enlightening truth and the decisive proof, yet despite this they did not follow what they brought them nor did they submit to it.

Then God the Almighty said: **Or shall man have what he desires?** That is, not everyone who desires good will get it. **It is not according to your desires or the desires of the People of the Scripture**. Not everyone who claims to be guided will be as they say, and not everyone who desires something will get it. Imam Ahmad said: Ishaq told us, Abu 'Awana told us, on the authority of 'Umar ibn Abi Salamah, on the authority of his father, on the authority of Abu Hurayrah, who said: The Messenger of God (blessings and peace of God be upon him) said: **When one of you makes a wish, let him consider what he desires, for he does not know what will be written for him of his wish**. Ahmad was the only one to narrate it. And His statement: **To God belongs the Hereafter and the first**, that is, the entire matter belongs to God, the Owner of this world and the Hereafter, and the One who controls this world and the Hereafter. He is the One who wills whatever happens, and whatever He does not will does not happen. And the Almighty's saying: **And how many an angel is there in the heavens whose intercession will not avail at all except after God has given permission for whom He wills and is pleased with**. Like His saying: **Who is he that can intercede with Him except by His permission?** "And intercession does not benefit with Him except for him whom He permits." So if this is true of the angels brought near, then how can you, you ignorant ones, hope for the intercession of these idols and rivals with

God, when He, the Almighty, did not legislate their worship nor did He permit it, rather He forbade it on the tongues of all His Messengers and revealed all His books forbidding it?

Fath al-Qadir

19- Have you considered Al-Lat and Al-Uzza?

Tafsir al-Baghawi

19. The Almighty said: **Have you considered Al-Lat and Al-Uzza?** These are names of idols that they took as deities that they worshipped. They derived names for them from the names of God, so they said: Al-Lat from God, and Al-Uzza from Al-Aziz. It was also said: Al-Uzza is the feminine of Al-A'zz. As for Al-Lat, Qatada said: It was in Al-Taif. Ibn Zayd said: It was a house in Nakhal that the Quraysh used to worship.

Ibn Abbas, Mujahid, and Abu Saleh read: *Al-Lat* with emphasis on the *ta*, and they said: He used to mix gruel for the pilgrims, and when he died, they devoted themselves to his grave to worship him.

Mujahed said, "He had a mountaintop where he had spoils from which he would extract ghee and take curd, and he would gather its messengers and then make a hais from it and feed the pilgrims with it. He was in Batn Nakhal, and when he died, they worshipped him, and he was Al-Lat."

Al-Kalbi said: There was a man from Thaqif called Sarmah bin Ghanm. He used to remove the ghee and place it on a rock. Then the Arabs would come to him and he would tie their markets with it. When the man died, Thaqif turned it into their homes and worshipped it, like the sidrah of Taif on the site of Al-Lat.

As for Al-Uzza, Mujahid said: It is a tree in Ghatafan that they used to worship. The Messenger of God, may God bless him and grant him peace, sent Khalid ibn al-Walid to cut it down. Khalid ibn al-Walid began to strike it with an axe and say:

Oh glory to your ingratitude, no glory to you, I saw that God has humiliated you

Then a female demon came out of it, spreading her hair, calling for her woe, and placing her hand on her head.

It is said: "Khalid returned to the Prophet and said: I have uprooted it. He said: What did you see? He said: I did not see anything. The Prophet, may God bless him and grant him peace, said: What did you uproot? He went back and came back with a pickaxe and uprooted it and pulled out its roots. A naked woman came out of it. He killed her and then returned to the Prophet, may God bless him and grant him peace, and told him about that. He said: That was Al-Uzza and she will never be worshipped again."

Ad-Dahhak said: It is an idol of Ghatafan, placed for them by Sa'd ibn Dhalim al-Ghatafani. He came to Mecca and saw Safa and Marwa, and saw the people

of Mecca circumambulating between them. He returned to Batn Nakhal and said to his al-Nas 114: "The people of Mecca belong to Safa and Marwa, but they are not yours. They have a god whom they worship, but you do not." They said: **What do you command us to do?** He said: **I will do the same for you.** So he took a stone from Safa and a stone from Marwa and carried them to Nakhal. He placed the one he had taken from Safa and said: **This is Safa.** Then he placed the one he had taken from Marwa and said: **This is Marwa.** Then he took three stones and leaned them against a tree and said: **This is your Lord.** So they began to circumambulate between the two stones and worship the stones, until the Messenger of God (blessings and peace of God be upon him) conquered Mecca. He ordered the stones to be removed and sent Khalid ibn al-Walid to al-'Uzza, who cut them down.

Ibn Zayd said: It is a house in Taif that Thaqif used to worship.

Tafsir al-Baidawi

19- Have you considered Al-Lat and Al-Uzza?

Surat al-Najm 53:20
And Manat, the third, the other.

Surat al-Najm 53:20

And Manat, the third, the other.

Tafsir al-Jalalayn

20 - **And Manat the third** for the fig before it **the other** is an adjective of blame for the third, which are idols of stone that the polytheists used to worship and claim that they intercede for them with God. The object of the first is Al-Lat and what is conjoined to it, and the second is omitted, and the meaning is inform him, do these idols have power over something so that you worship them instead of God, who is able to do what was mentioned previously? And when they also claimed that the angels are daughters of God, despite their hatred of daughters, it was revealed.

Tafsir al-Suyuti

Tafsir al-Tabari

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And Manat is the third other**. He said: As for Manat, it was the dried-up gods that they used to worship, meaning Al-Lat, Al-Uzza, and Manat.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding his statement, **And Manat, the third, the other**, he said: Manat was a house in Al-Mushallal that the Banu Ka'b worshipped.

The Arabists differed on the reason for stopping at Al-Lat and Manat. Some of the grammarians of Basra said: If you are silent, you say Al-Lat. Likewise, Manat, you say: Manat.

He said: Some of them said: Al-Lat, so he made it from Al-Lat, so he made it from Al-Lat which is yalta, and the language of the Arabs is that they stop at what has the Haa with the Taa, they say: I saw Talhat, and everything that is written, they stop at it with the Taa, like the blessing of your Lord and the tree. Some of the grammarians of Kufa used to stop at Al-Lat with the Haa, **Have you seen Al-Lat?** Others of them used to say: The choice in everything that is not added is to be with the Haa, mercy from my Lord and a tree that comes out, and what is added is permissible with the Haa and the Taa, so the Taa is for the addition and the Haa because it is singular and stopped at, unlike the second. This third statement is the most widespread of the languages and most of them among the Arabs, even though the other has a known aspect. Some of the people of knowledge of the speech of the Arabs from the people of Basra used to say: Al-Lat, Al-Uzza, and Manat are the third, idols of stone that were inside the Kaaba and they worshipped them.

Tafsir al-Qurtubi

The Almighty said: **And Manat, the third, the other**. Ibn

Kathir, Ibn Muhaisin, Hamid, Mujahid, As-Sulami, and Al-A'sha read from Abu Bakr **and Manat** with a long vowel and a hamza. The rest omitted the hamza, two dialects. It was said that it was called that because they used to shed blood there to get closer to it. Thus, Mina was called that because of the large amount of blood shed there. Al-Kisa'i, Ibn Kathir, and Ibn Muhaisin stopped with the ha' according to the original. The rest stopped with the ta' following the script of the Mushaf. In As-Sahah: Manat was the name of an idol belonging to Hudhayl and Khuza'ah between Mecca and Medina. The ha' is for the feminine, and it is paused with the ta', which is a dialect, and the nisba to it is Manawi. Abd Manat ibn Udd ibn Tabikha and Zayd Manat ibn Tamim ibn Murr, it is long and short. Hawbar Al-Harithi said:

Did Tamim ibn Abd Mana'ah come to us because of the hatred between us?

God the Almighty says: **The other**. The Arabs do not say *other* for the third, but rather *other* is an adjective for the second. They differed on its meaning. Al-Khalil said that he said that to fit the beginnings of the verses, like his saying **other aims** and he did not say *other*. Al-Husayn ibn al-Fadl said: In the verse there is an inversion of the meaning of which is: Have you seen the other al-Lat and al-Uzza and the third Manat? It was said that he said **and the third other Manat** because it was ranked after al-Lat and al-Uzza in the polytheists' veneration, so the discussion is in accordance with it. We have mentioned from Ibn Hisham that Manat was first in the inversion, therefore it was given priority to them in veneration, and God knows best. There is an omission in the verse indicated by the context, meaning: Have you seen these gods? Have they benefited or harmed such that they can be partners with God?

Tafsir Ibn Kathir

God the Almighty says, rebuking the polytheists for their worship of idols, rivals and statues, and for building houses for them in imitation of the Kaaba that was built by the Friend of the Most Merciful, peace be upon him: **Have you seen Al-Lat?** Al-Lat was a white, engraved rock, and there was a house on it in Taif, with curtains and caretakers, and around it was a courtyard that was venerated by the people of Taif, who were Thaqeef and those who followed them, and they were proud of it over all the Arab tribes after the Quraysh. Ibn Jarir said: They derived its name from the name of God, so they said Al-Lat, meaning the feminine of it. God is far above what they say. It was narrated from Ibn Abbas, Mujahid and Al-Rabi' bin Anas that they read Al-Lat with a shaddah on the ta' and they explained it as meaning that he was a man who used to mix gruel for the pilgrims in the pre-Islamic era. When he died, they devoted themselves to his grave and worshipped it. Al-Bukhari said: Muslim, he is the son of Ibrahim, told us, Abu Al-Ashab told us, Abu Al-Jawza told us, on the authority of Ibn Abbas, may God be pleased with them both, regarding His statement: **Al-Lat and Al-Uzza**, he

said: Al-Lat was a man who kneaded the gruel of the pilgrims. Ibn Jarir said: And so is Al-Uzza from Al-Aziz, and it was a tree with buildings and curtains in Nakhal, and it is between Mecca and Al-Taif, and the Quraysh used to venerate it, as Abu Sufyan said on the day of Uhud 11: We have Al-Uzza, and you have no Uzza. So the Messenger of God, may God bless him and grant him peace, said: "Say: God is our Master, and you have no Master."

Al-Bukhari narrated from the hadith of Az-Zuhri from Humayd ibn Abd al-Rahman from Abu Hurayrah who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever swears and says in his oath, 'By al-Lat and al-'Uzza,' let him say, 'There is no god but God.' And whoever says to his companion, 'Come, I will gamble with you,' let him give in charity.** This is attributed to someone who slipped his tongue in doing so, as their tongues were accustomed to doing in the time of ignorance, as al-Nasa'i said: Ahmad ibn Bakkar and Abd al-Hamid ibn Muhammad told us: Mukhallad told us: Yunus told us from his father: Mus'ab ibn Sa'd ibn Abi Waqqas told me from his father who said: I swore by al-Lat and al-'Uzza, and my companions said to me, 'What a bad thing you said! You spoke nonsense.' So I came to the Messenger of God (peace and blessings of God be upon him) and mentioned that to him, and he said, 'Say, "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." And spit to your left three times, and seek refuge in God from the accursed Satan, and then do not do it again.'" As for Manat, it was in Al-Mushallal near Qudayd, between Makkah and Madinah. During the pre-Islamic period, the Khuza'ah, the Aws, and the Khazraj tribes used to venerate it and perform Hajj from it to the Ka'bah. Al-Bukhari narrated something similar from Aishah. There were other tyrants in the Arabian Peninsula and elsewhere that the Arabs venerated as they venerated the Ka'bah, other than these three that were mentioned in His Noble Book. He only mentioned these three because they are more famous than the others.

Ibn Ishaq said in Al-Seerah: The Arabs had idols alongside the Kaaba, which were houses that they venerated as they venerated the Kaaba. They had custodians and guards, and gifts were given to them as gifts are given to the Kaaba, and they circumambulated around it as they circumambulated around it, and sacrifices were made there. They knew the superiority of the Kaaba over them because they had known that it was the house of Abraham, peace be upon him, and his mosque. The Quraysh and Banu Kinanah had Al-Uzza in Nakhl, and its custodians and guards were Banu Shaiban from Sulaym, allies of Banu Hashim. I said: The Messenger of God, may God bless him and grant him peace, sent Khalid ibn Al-Walid to it, and he demolished it and began to say:

Oh, my God, your ingratitude is nothing but glory to You. I have seen that God has humiliated you.

Al-Nasa'i said: Ali ibn al-Mundhir told us, Ibn Fadil told us, al-Walid ibn Juma' told us, on the authority of Abu al-Tufayl, who said: When the Messenger of God (blessings and peace of God be upon him) conquered Mecca, he sent Khalid ibn al-Walid to Nakhal, where

al-Uzza was. Khalid came to it and it was surrounded by three palm fronds. He cut down the palm fronds and demolished the house that was on them. Then he came to the Prophet (blessings and peace of God be upon him) and informed him. The Prophet said: **Go back, for you have done nothing.** So Khalid went back. When the guards who were guarding it saw him, they resorted to tricks, saying: **O Uzza, O Uzza.** Khalid went to it and saw a naked woman with her hair disheveled, throwing dirt on her head. He plunged his sword into her until he killed her. Then he returned to the Messenger of God (blessings and peace of God be upon him) and informed him. He said: **That is al-Uzza!**

Ibn Ishaq said: Al-Lat belonged to Thaqeef in Taif, and its custodians and chamberlains were Banu Mu'tab. I said: The Messenger of God (peace and blessings of God be upon him) sent Al-Mughirah ibn Shu'bah and Abu Sufyan Sakhr ibn Harb to it, so they demolished it and built a mosque in its place in Taif. Ibn Ishaq said: Manat belonged to the Aws and Khazraj and those who followed their religion from the people of Yathrib on the sea coast in the direction of Al-Mashallal in Qadid, so the Messenger of God (peace and blessings of God be upon him) sent Abu Sufyan Sakhr ibn Harb to it, so he demolished it. It is said that Ali ibn Abi Talib said: Dhu al-Khalasa belonged to Daws, Khatham, Bajila, and those who were in their land from the Arabs in Tabalah. I said: It was called the Yemeni Kaaba, and the Kaaba in Mecca was called the Levantine Kaaba. The Messenger of God, may God bless him and grant him peace, sent Jarir ibn Abdullah al-Bajali to it, and he demolished it. He said: It was the property of Tayy' and those near it on Mount Tayy', from Salma and Aja. Ibn Hisham said: Some of the people of knowledge told me that the Messenger of God, may God bless him and grant him peace, sent Ali ibn Abi Talib to it, and he demolished it. He chose two swords from it: al-Rasub and al-Mukhdam. The Messenger of God, may God bless him and grant him peace, gave them to him as gifts, and they were the swords of Ali. Ibn Ishaq said: The Himyar and the people of Yemen had a house in Sana'a called Riyam, and it was mentioned that there was a black dog in it, and the two rabbis who went with Tubba' extracted it, killed it, and demolished the house. Ibn Ishaq said: Rida was a house for the Banu Rabi'ah ibn Ka'b ibn Sa'd ibn Zayd Manat ibn Tamim, and Al-Mustawgir ibn Rabi'ah ibn Ka'b ibn Sa'd said about it when he demolished it in Islam:

I stressed on the satisfaction of the severity of the desert, leaving it in a spacious valley

Ibn Hisham said: He lived for three hundred and thirty years and he is the one who said:

I am tired of life and its length, and I have lived hundreds of years

One hundred years later, two hundred years later, and I lived for the number of months

Is there nothing left but what we have missed, a day that passes and a night that challenges us?

Ibn Ishaq said: Dhu al-Ka'bat belonged to Bakr and Taghlib, the sons of Wa'il and Iyad Basnad, and A'sha ibn Qays ibn Tha'laba said about him:

Between Al-Khawranq, Al-Sudair, Barq, and the house of the Kaaba from Sindad

And for this reason the Almighty said: **Have you considered Al-Lat and Al-Uzza, and Manat, the third, the other?** Then the Almighty said: **Do you have males and He has females?** That is, do you attribute to Him a son and make His son a female, and choose for yourselves males? If you and a created being like you were to divide this division, it would be **an unfair division**, that is, unjust and invalid. So how do you divide this division between your Lord, which, if it were between two created beings, would be unjust and foolish? And the Almighty said, denouncing them for what they innovated and invented of lying, slander, and disbelief in worshipping idols and calling them gods: **They are only names which you have named, you and your fathers**, that is, of your own accord. **For them God has sent down no authority**, that is, no proof. **They follow nothing but assumption and what their souls desire**. That is, they have no basis except their good opinion of their fathers who followed this false path before them, and nothing but their own share in their leadership and the glorification of their ancient fathers. **And there has already come to them guidance from their Lord** meaning that God sent to them messengers with the enlightening truth and the decisive proof, yet despite this they did not follow what they brought them nor did they submit to it.

Then God the Almighty said: **Or shall man have what he desires?** That is, not everyone who desires good will get it. **It is not according to your desires or the desires of the People of the Scripture**. Not everyone who claims to be guided will be as they say, and not everyone who desires something will get it. Imam Ahmad said: Ishaq told us, Abu 'Awana told us, on the authority of 'Umar ibn Abi Salamah, on the authority of his father, on the authority of Abu Hurayrah, who said: The Messenger of God (blessings and peace of God be upon him) said: **When one of you makes a wish, let him consider what he desires, for he does not know what will be written for him of his wish**. Ahmad was the only one to narrate it. And His statement: **To God belongs the Hereafter and the first**, that is, the entire matter belongs to God, the Owner of this world and the Hereafter, and the One who controls this world and the Hereafter. He is the One who wills whatever happens, and whatever He does not will does not happen. And the Almighty's saying: **And how many an angel is there in the heavens whose intercession will not avail at all except after God has given permission for whom He wills and is pleased with**. Like His saying: **Who is he that can intercede with Him except by His permission?** "And intercession does not benefit with Him except for him whom He permits." So if this is true of the angels brought near, then how can you, you ignorant ones, hope for the intercession of these idols and rivals with God, when He, the Almighty, did not legislate their worship nor did He permit it, rather He forbade it on the tongues of all His Messengers and revealed all His books forbidding it?

Fath al-Qadir

20- Have you considered Al-Lat and Al-Uzza? And Manat, the third, the other? When God, the Exalted, related these stories, He said to the polytheists, rebuking and censuring them, **Have you considered?** That is, tell me about the deities that you worship besides God. Do they have any power that can be described? Have they revealed anything to you as God revealed to Muhammad, or are they inanimate objects that do not reason or benefit? Then He mentioned these three idols that were famous among the Arabs and their great belief in them. Al-Wahidi and others said: They derived names for them from the names of God, so they said Al-Lat, and Al-Uzza, which is the feminine of Al-Azz, meaning the honored, and Manat is from *Manna* the word for *God* if God decreed something. The majority of scholars read *Al-Lat* with a soft taa'. It was said that it is derived from the name of God, the Most High, as mentioned above. It was also said that its origin is *laat yalita*, so the taa' is original. It was also said that it is extra and its origin is *lawa yalwa* because they used to twist their necks towards it or twist around it and circumbulate around it. The reciters differed over whether to stop on it with taa' or haa'. The majority of scholars stopped on it with taa', while Al-Kisa'i stopped on it with haa'. Al-Zajaj and Al-Farra' chose to stop on taa' to follow the orthography of the Qur'an, as it is written with taa'. Ibn Abbas, Ibn Al-Zubayr, Mujahid, Mansur bin Al-Mu'tamir, Abu Al-Jawza', Abu Saleh and Hamid read Al-Lat with a stressed taa'. This reading was narrated from Ibn Kathir. It was said that it is the name of a man who used to knead gruel and feed it to the pilgrims. When he was a man on top of a mountain, he used to make hais from its milk and butter and feed it to the pilgrims. He was in Batn Nakhal, and when he died, they worshipped him. Al-Kalbi said: He was a man from Thaqif who had a flock of sheep. It was said that he was Amer bin Al-Dharb Al-Adwani, and this idol belonged to Thaqif, and the poet said about him:

Do not support Al-Lat, for God will destroy her. How can he support you who does not support himself?

It is stated in As-Sahah: Al-Lat is the name of an idol belonging to Thaqeef, and it was in At-Taif. Some Arabs stop on it with a ta', and some with a ha'. *Al-Uzza* is the idol of Quraysh and Banu Kinanah. Mujahid said: It is a tree that was in Ghatafan, and they used to worship it. The Prophet (peace and blessings of God be upon him) sent Khalid ibn Al-Walid to it, and he cut it down. It was also said that it was a female demon who used to visit three tamarisk trees in Batn Nakhl. Sa'eed ibn Jubayr said: Al-Uzza is a white stone that they used to worship. Qatada said: It is a house that was in Batn Nakhl. *Manat* is the idol of Banu Hilal. Ibn Hisham said: It is the idol of Hudhayl and Khuza'ah. Qatada said: It belonged to the Ansar. The majority read *Manat* with an alif without a hamza, while Ibn Kathir, Ibn Muhaysin, Hamid, Mujahid, and As-Sulami read it with a long vowel and a hamza. As for the reading of the majority, it is derived from *Muna* which means to pour, because the blood of women used to be poured there to draw closer to it. As for the second reading, it is derived from the word *naw'*, which

means rain, because they used to ask for rain from the *anwa'*, and it was said that they are two languages of the Arabs. What came according to the first reading is what Jarir said:

Azid Manat threatens Ibn Taym. Where did the threat take you?

And what came in the other reading is what Al-Harithi said:

Did Tamim ibn Abd Mana'ah come to us secretly?

The majority of reciters stopped on it with a ta' in accordance with the orthography of the Qur'an, while Ibn Kathir and Ibn Muhaisin stopped on it with a ha'. It is stated in As-Sahah: "Manat was the name of an idol that existed between Mecca and Medina. The ha' is for the feminine and it is paused with a ta', as is the case with linguistics." His statement, **the third and other** is a description of Manat, describing it as third and other, and third can only be other. Abu Al-Baq'a' said: The description with the other is for emphasis, and describing the third with the other is problematic, as the Arabs only describe the second with it. Al-Khalil said: He only said that to agree with the beginnings of the verse, like his statement, **other aims**. Al-Husayn ibn Al-Fadl said: There is an inversion, and the meaning is: Have you seen Al-Lat and Al-Uzza the other, and Manat the third? It was said that describing it with the other was for the purpose of glorification because it was great among the polytheists. It was also said that it was for the purpose of humiliation and blame, and that what is meant is the later and lowly one, as in his statement, **The last of them said to the first of them**, meaning their lowest ones to their leaders.

Tafsir al-Baghawi

20. **And Manat**, Ibn Kathir read it with a long vowel and a hamza, while the general public read it with a short vowel without a hamza, because the Arabs named Zayd Manat and Abd Manat, and the long vowel was not heard in it. Qatada said: It belongs to Khuza'ah and was located in Qudayd. Aisha **may God be pleased with her** said about the Ansar: They used to perform Ihram for Manat, and it was located near Qudayd. Ibn Zayd said: It is a house in Al-Mushallal that was worshipped by Banu Ka'b. Ad-Dahhak said: Manat is an idol of Huza'ah and Khuza'ah that the people of Mecca worship. Some of them said: Al-Lat, Al-Uzza, and Manat are stone idols that were inside the Kaaba and they used to worship them.

The reciters differed regarding stopping at al-Lat and Manat. Some of them stopped at them with a ha', and some with a ta'. Some of them said: What is written in the Qur'an with a ta' should be stopped at with a ta', and what is written with a ha' should be stopped at with a ha'.

As for his saying: **The third other**, [the third] is an attribute of Manat, meaning: the third for the two idols mentioned. As for the other, the Arabs do not say the third other, rather the other here is an attribute of the second. Al-Khalil said: The ya' is to agree with the

beginnings of the verses, like his saying: **Other desires** (Ta-Ha 20:18) and he did not say: another. It was said: In the verse there is an inversion, meaning: Have you considered Al-Lat and Al-Uzza the other and Manat the third.

The meaning of the verse: **Have you considered?**: Tell us, O you who claim that Al-Lat, Al-Uzza, and Manat are daughters of God. Al-Kalbi said: The polytheists of Mecca used to say: The idols and angels are daughters of God, and if a man among them was given the good report of having a female child, he would hate that. So God Almighty said, denouncing them:

Tafsir al-Baidawi

20- **And Manat, the third, the other** are idols that they had. Al-Lat belonged to Thaqeef in Taif or to Quraysh in Nakhil. It is a verb from *law* because they used to circle around it. Hibat God, on the authority of Al-Bazzi and Ruways, on the authority of Yaqub, read Al-Lat with emphasis, that it was named thus because it was the image of a man who used to mix gruel with ghee and feed the pilgrims. *Al-Uzza* with emphasis is a samura of Ghatafan that they used to worship. The Messenger of God, peace and blessings be upon him, sent Khalid bin Al-Walid to it, and he cut it down. Its origin is the feminine of Al-A'zz. *Manat* is a rock that belonged to Hudhayl and Khuza'ah or Thaqif. It is a verb from *manat* if you cut it, for they used to slaughter sacrifices there, and from it is Mina. Ibn Kathir read *Manat*, which is a verb from the word *naw*, for they used to seek rain from it, seeking blessings from it. His saying **the third other** are two descriptions for emphasis, like the saying of God Almighty: **flies with its two wings** or **the other** from the delay in rank.

Surat al-Najm 53:21

Is it for you the males and for Him the females?

Surat al-Najm 53:21

Is it for you the males and for Him the females?

Tafsir al-Jalalayn

21 - **Do you have the male and the female?**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **Do you have the male and He has the female?** He says: Do you claim that you have the male that you are satisfied with and God has the female that you are not satisfied with for yourselves?

Tafsir al-Qurtubi

Then he said, in a rebuke and rebuke manner, **Do you have males and He has females?** in response to their saying that the angels are daughters of God and the idols are daughters of God.

Tafsir Ibn Kathir

God the Almighty says, rebuking the polytheists for their worship of idols, rivals and statues, and for building houses for them in imitation of the Kaaba that was built by the Friend of the Most Merciful, peace be upon him: **Have you seen Al-Lat?** Al-Lat was a white, engraved rock, and there was a house on it in Taif, with curtains and caretakers, and around it was a courtyard that was venerated by the people of Taif, who were Thaqeef and those who followed them, and they were proud of it over all the Arab tribes after the Quraysh. Ibn Jarir said: They derived its name from the name of God, so they said Al-Lat, meaning the feminine of it. God is far above what they say. It was narrated from Ibn Abbas, Mujahid and Al-Rabi' bin Anas that they read Al-Lat with a shaddah on the ta' and they explained it as meaning that he was a man who used to mix gruel for the pilgrims in the pre-Islamic era. When he died, they devoted themselves to his grave and worshipped it. Al-Bukhari said: Muslim, he is the son of Ibrahim, told us, Abu Al-Ashab told us, Abu Al-Jawza told us, on the authority of Ibn Abbas, may God be pleased with them both, regarding His statement: **Al-Lat and Al-Uzza**, he said: Al-Lat was a man who kneaded the gruel of the pilgrims. Ibn Jarir said: And so is Al-Uzza from Al-Aziz, and it was a tree with buildings and curtains in Nakhal, and it is between Mecca and Al-Taif, and the Quraysh used to venerate it, as Abu Sufyan said on the day of Uhud 11: We have Al-Uzza, and you have no Uzza. So the Messenger of God, may God bless him and grant him peace, said: "Say: God is our Master, and you have no Master."

Al-Bukhari narrated from the hadith of Az-Zuhri from

Humayd ibn Abd al-Rahman from Abu Hurayrah who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever swears and says in his oath, 'By al-Lat and al-Uzza,' let him say, 'There is no god but God.' And whoever says to his companion, 'Come, I will gamble with you,' let him give in charity.** This is attributed to someone who slipped his tongue in doing so, as their tongues were accustomed to doing in the time of ignorance, as al-Nasa'i said: Ahmad ibn Bakkar and Abd al-Hamid ibn Muhammad told us: Mukhallad told us: Yunus told us from his father: Mus'ab ibn Sa'd ibn Abi Waqqas told me from his father who said: I swore by al-Lat and al-Uzza, and my companions said to me, 'What a bad thing you said! You spoke nonsense.' So I came to the Messenger of God (peace and blessings of God be upon him) and mentioned that to him, and he said, 'Say, "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." And spit to your left three times, and seek refuge in God from the accursed Satan, and then do not do it again.'" As for Manat, it was in Al-Mushallal near Qudayd, between Makkah and Madinah. During the pre-Islamic period, the Khuza'ah, the Aws, and the Khazraj tribes used to venerate it and perform Hajj from it to the Ka'bah. Al-Bukhari narrated something similar from Aishah. There were other tyrants in the Arabian Peninsula and elsewhere that the Arabs venerated as they venerated the Ka'bah, other than these three that were mentioned in His Noble Book. He only mentioned these three because they are more famous than the others.

Ibn Ishaq said in Al-Seerah: The Arabs had idols alongside the Kaaba, which were houses that they venerated as they venerated the Kaaba. They had custodians and guards, and gifts were given to them as gifts are given to the Kaaba, and they circumambulated around it as they circumambulated around it, and sacrifices were made there. They knew the superiority of the Kaaba over them because they had known that it was the house of Abraham, peace be upon him, and his mosque. The Quraysh and Banu Kinanah had Al-Uzza in Nakhl, and its custodians and guards were Banu Shaiban from Sulaym, allies of Banu Hashim. I said: The Messenger of God, may God bless him and grant him peace, sent Khalid ibn Al-Walid to it, and he demolished it and began to say:

Oh, my God, your ingratitude is nothing but glory to You. I have seen that God has humiliated you.

Al-Nasa'i said: Ali ibn al-Mundhir told us, Ibn Fadil told us, al-Walid ibn Juma' told us, on the authority of Abu al-Tufayl, who said: When the Messenger of God (blessings and peace of God be upon him) conquered Mecca, he sent Khalid ibn al-Walid to Nakhal, where al-Uzza was. Khalid came to it and it was surrounded by three palm fronds. He cut down the palm fronds and demolished the house that was on them. Then he came to the Prophet (blessings and peace of God be upon him) and informed him. The Prophet said: **Go back, for you have done nothing.** So Khalid went back. When the guards who were guarding it saw him, they resorted to tricks, saying: **O Uzza, O Uzza.** Khalid went to it and saw a naked woman with her hair disheveled,

throwing dirt on her head. He plunged his sword into her until he killed her. Then he returned to the Messenger of God (blessings and peace of God be upon him) and informed him. He said: **That is al-Uzza!**

Ibn Ishaq said: Al-Lat belonged to Thaqeef in Taif, and its custodians and chamberlains were Banu Mu'tab. I said: The Messenger of God (peace and blessings of God be upon him) sent Al-Mughirah ibn Shu'bah and Abu Sufyan Sakhr ibn Harb to it, so they demolished it and built a mosque in its place in Taif. Ibn Ishaq said: Manat belonged to the Aws and Khazraj and those who followed their religion from the people of Yathrib on the sea coast in the direction of Al-Mashallah in Qadid, so the Messenger of God (peace and blessings of God be upon him) sent Abu Sufyan Sakhr ibn Harb to it, so he demolished it. It is said that Ali ibn Abi Talib said: Dhu al-Khalasa belonged to Daws, Khatham, Bajila, and those who were in their land from the Arabs in Tabalah. I said: It was called the Yemeni Kaaba, and the Kaaba in Mecca was called the Levantine Kaaba. The Messenger of God, may God bless him and grant him peace, sent Jarir ibn Abdullah al-Bajali to it, and he demolished it. He said: It was the property of Tayy' and those near it on Mount Tayy', from Salma and Aja. Ibn Hisham said: Some of the people of knowledge told me that the Messenger of God, may God bless him and grant him peace, sent Ali ibn Abi Talib to it, and he demolished it. He chose two swords from it: al-Rasub and al-Mukhdam. The Messenger of God, may God bless him and grant him peace, gave them to him as gifts, and they were the swords of Ali. Ibn Ishaq said: The Himyar and the people of Yemen had a house in Sana'a called Riyam, and it was mentioned that there was a black dog in it, and the two rabbis who went with Tubba' extracted it, killed it, and demolished the house. Ibn Ishaq said: Rida was a house for the Banu Rabi'ah ibn Ka'b ibn Sa'd ibn Zayd Manat ibn Tamim, and Al-Mustawgir ibn Rabi'ah ibn Ka'b ibn Sa'd said about it when he demolished it in Islam:

I stressed on the satisfaction of the severity of the desert, leaving it in a spacious valley

Ibn Hisham said: He lived for three hundred and thirty years and he is the one who said:

I am tired of life and its length, and I have lived hundreds of years

One hundred years later, two hundred years later, and I lived for the number of months

Is there nothing left but what we have lost, a day that passes and a night that challenges us?

Ibn Ishaq said: Dhu al-Ka'bat belonged to Bakr and Taghlib, the sons of Wa'il and Iyad Basnad, and A'sha ibn Qays ibn Tha'laba said about him:

Between Al-Khawranq, Al-Sudair, Barq, and the house of the Kaaba from Sindad

And for this reason the Almighty said: **Have you considered Al-Lat and Al-Uzza, and Manat, the third, the other?** Then the Almighty said: **Do you have males and He has females?** That is, do you attribute to Him a son and make His son a female, and choose for yourselves males? If you and a created being like you

were to divide this division, it would be **an unfair division**, that is, unjust and invalid. So how do you divide this division between your Lord, which, if it were between two created beings, would be unjust and foolish? And the Almighty said, denouncing them for what they innovated and invented of lying, slander, and disbelief in worshipping idols and calling them gods: **They are only names which you have named, you and your fathers**, that is, of your own accord. **For them God has sent down no authority**, that is, no proof. **They follow nothing but assumption and what their souls desire**. That is, they have no basis except their good opinion of their fathers who followed this false path before them, and nothing but their own share in their leadership and the glorification of their ancient fathers. **And there has already come to them guidance from their Lord** meaning that God sent to them messengers with the enlightening truth and the decisive proof, yet despite this they did not follow what they brought them nor did they submit to it.

Then God the Almighty said: **Or shall man have what he desires?** That is, not everyone who desires good will get it. **It is not according to your desires or the desires of the People of the Scripture**. Not everyone who claims to be guided will be as they say, and not everyone who desires something will get it. Imam Ahmad said: Ishaq told us, Abu 'Awana told us, on the authority of 'Umar ibn Abi Salamah, on the authority of his father, on the authority of Abu Hurayrah, who said: The Messenger of God (blessings and peace of God be upon him) said: **When one of you makes a wish, let him consider what he desires, for he does not know what will be written for him of his wish**. Ahmad was the only one to narrate it. And His statement: **To God belongs the Hereafter and the first**, that is, the entire matter belongs to God, the Owner of this world and the Hereafter, and the One who controls this world and the Hereafter. He is the One who wills whatever happens, and whatever He does not will does not happen. And the Almighty's saying: **And how many an angel is there in the heavens whose intercession will not avail at all except after God has given permission for whom He wills and is pleased with**. Like His saying: **Who is he that can intercede with Him except by His permission?** "And intercession does not benefit with Him except for him whom He permits." So if this is true of the angels brought near, then how can you, you ignorant ones, hope for the intercession of these idols and rivals with God, when He, the Almighty, did not legislate their worship nor did He permit it, rather He forbade it on the tongues of all His Messengers and revealed all His books forbidding it?

Fath al-Qadir

Then the Almighty repeated His rebuke and reprimand of them with a heinous statement they said, saying: 21- **Do you have males and He has females?** That is, how do you attribute to God what you hate of females and attribute to yourself what you love of males? It was said that this is His statement that the angels are daughters of God, and it was said that what is meant is how do you attribute to Al-Lat, Al-Uzza, and Manat, who are females in your opinion, partners with God, and it is their nature to despise females.

Surat al-Najm 53:21

Is it for you the males and for Him the females?

Tafsir al-Baghawi

21. **Do you have males and He has females?**

Tafsir al-Baidawi

21- **Do you have males and He has females?** A denial of their saying that the angels are daughters of God, and that these idols were inhabited by jinn who are His daughters, or the skeletons of the angels, which is the second object of His saying, **Have you seen?**

Surat al-Najm 53:22

That, then, is an unfair portion.

Tafsir al-Jalalayn

22 - **That is an unfair division** unfair from the verb dhazahu yadhizu if it is unfair and unjust to him

Tafsir al-Suyuti

Tafsir al-Tabari

That is indeed an unfair division. God Almighty says: This division of yours is an unfair, unequal, deficient, and incomplete division, because you have attributed to your Lord children that which you dislike for yourselves, and you have preferred for yourselves what pleases you. The Arabs say, **Darruh haqquhu** with a kasra on the dād, and *dazzuh* with a damma on the dād, so I deprive him and I deprive him, and that is if I deprive him of his right and prevent him from it. I was told on the authority of Muammar ibn al-Muthanna, who said, Al-Akhfash recited to me:

If you turn away from us, we will disparage you, and if you are absent, your arrow will be pierced and your nose will be swollen.

Some Arabs say dhizi with a fatha on the dad and without the hamza, and some say dhaazi with a fatha and hamza, and dhuzai with a damma and hamza. No one recited any of these languages. As for dhizi with a kasra, it is fa'la with a damma on the fa'. The dad was broken in it as it was broken in their saying qawm bayd and 'ayn, which is a verb because its singular is bayda' and 'ayna', to combine the plural, the two, and the one. Likewise, they disliked the damma of dhizi, so you say dawza for fear that it would become with a waw, which is from the ya'. Al-Farra' said: I decided on the damma of the first letter because the feminine adjectives come either with a fatha or a damma, so the fatha is sakra *sakra* and 'asha *thirsty*, and the damma is the female and the pregnant. So if it is a noun and not an adjective, its first letter is broken, like his saying, **And remind, for the reminder benefits the believers** (al-Dhariyat 51:55). Its first letter is broken because it is a noun and not an adjective. Likewise, al-Shi'ra *poetry* has a kasra at the beginning because it is a noun and not an adjective.

In a similar manner to what we said in the interpretation of his statement, **an unfair division**, he said: The people of interpretation, although their wording differed in expressing it, some of them said: a crooked division.

Who said that?

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: **That is indeed a division that is unfair**, he said: *Crooked*.

Others said it was an unfair division.

Bishr told us: Yazid told us that Saeed was killed, on the authority of Qatada: **That is an unfair division**. He said: **An unjust division**.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **An unfair division** means an unjust division.

Muhammad bin Hafs Abu Ubaid Al-Wasa'i told us: Ibn Hamid told us: Ibn Lahī'ah told us, on the authority of Ibn Umrah, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement, **That would be an unfair division**, he said: That would be a permissible division in which there is no right.

Others said: It is an incomplete division.

Who said that?

Ibn Hamid told us: Mihran told us on the authority of Sufyan: **That is an unfair division**. He said: It is incomplete.

Others said: A contrary division.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd, regarding his statement, **That is indeed an unfair division**, said: They attributed daughters to God, the Blessed and Exalted, and they attributed daughters to the angels of God and worshipped them. He recited, **Or has He taken from what He creates daughters and preferred you with sons? And when He gives you good tidings? Az-Zukhruf 43:16-17**. He recited, **And they attribute daughters to God An-Nahl 16:57** to the end of the verse. He said: They ascribe to God a son as the Jews and Christians did. He recited, **Thus said those before them Al-Baqarah 2:118**. He said: In the speech of the Arabs, **the unfair division** means: opposition. He recited, **They are only names which you have named, you and your fathers**.

Tafsir al-Qurtubi

The Almighty's saying, *That* meaning this division **is an unfair division** meaning unjust, deviant from the right and deviating from the truth. It is said, *Daaz* in the ruling, meaning he was unjust. And *Daaz* is his right, **Yadhizuhu Dhaizan** on the authority of Al-Akhfash, meaning he diminished it and shortchanged it. He said: And it is sometimes pronounced with a hamzah, so it is said, **Daa'zahu, Yada'zuhu Dhaa'zan** and he recited:

If you distance yourself from us, we will disparage you, but if you stand, your share will be cut off and your nose will be in humiliation.

Al-Kisa'i said: It is said **dhaz yadhiz dayzan** and **dhaz yadhuz dawzan** and **dha'az yadha'az dha'azan** if he wronged, transgressed, cheated, or diminished. The poet said:

Banu Asad have gone astray with their rule, as they make the head like the tail.

God the Almighty said: **An unfair division** meaning

That, then, is an unfair portion.

unjust, and it is fa'lī like Ṭuba and Ḥablā. They only broke the Dād to preserve the ya' because it is not in speech, so fa'lī is an adjective, but it is from the construction of nouns like sha'rī and oleander.

Al-Farra' said: Some Arabs say dawzā and ḍayzā with a hamzah. Abu Hatim narrated on the authority of Abu Zayd that he heard the Arabs pronounce the hamzah on Ḍayzā. Another one said: Ibn Kathir read it that way, making it a verbal noun like ḍikrā and not an adjective since there is no fa'lī among the adjectives, and its root is not fa'lī, since it does not contain what necessitates changing. It is from their saying da'azatuh, meaning I wronged him. So the meaning is an unfair division. It has been said that they are two expressions with the same meaning. Others have also narrated Ḍayzī and Ḍadāzī and Ḍawzī. Al-Mūraj said: They disliked the ḍād in Ḍayzā. They feared the ya' would change to a waw, which is from the daughters of waw. They broke the letter *Ḍād* for this reason, as they said in the plural of *abīḥ* "baydh" *white*, and the root is *būdh* like *hamr red*, *saffar yesfar*, and *khidr green*. As for the one who said: *Ḍāz yadhūz*, the noun is derived from it, *dawzā* like *shūrā*.

Tafsir Ibn Kathir

God the Almighty says, rebuking the polytheists for their worship of idols, rivals and statues, and for building houses for them in imitation of the Kaaba that was built by the Friend of the Most Merciful, peace be upon him: **Have you seen Al-Lat?** Al-Lat was a white, engraved rock, and there was a house on it in Taif, with curtains and caretakers, and around it was a courtyard that was venerated by the people of Taif, who were Thaqeef and those who followed them, and they were proud of it over all the Arab tribes after the Quraysh. Ibn Jarir said: They derived its name from the name of God, so they said Al-Lat, meaning the feminine of it. God is far above what they say. It was narrated from Ibn Abbas, Mujahid and Al-Rabi' bin Anas that they read Al-Lat with a shaddah on the ta' and they explained it as meaning that he was a man who used to mix gruel for the pilgrims in the pre-Islamic era. When he died, they devoted themselves to his grave and worshipped it. Al-Bukhari said: Muslim, he is the son of Ibrahim, told us, Abu Al-Ashab told us, Abu Al-Jawza told us, on the authority of Ibn Abbas, may God be pleased with them both, regarding His statement: **Al-Lat and Al-Uzza**, he said: Al-Lat was a man who kneaded the gruel of the pilgrims. Ibn Jarir said: And so is Al-Uzza from Al-Aziz, and it was a tree with buildings and curtains in Nakhla, and it is between Mecca and Al-Taif, and the Quraysh used to venerate it, as Abu Sufyan said on the day of Uhud 11: We have Al-Uzza, and you have no Uzza. So the Messenger of God, may God bless him and grant him peace, said: "Say: God is our Master, and you have no Master."

Al-Bukhari narrated from the hadith of Az-Zuhri from Humayd ibn Abd al-Rahman from Abu Hurayrah who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever swears and says in**

his oath, 'By al-Lat and al-Uzza,' let him say, 'There is no god but God.' And whoever says to his companion, 'Come, I will gamble with you,' let him give in charity.

This is attributed to someone who slipped his tongue in doing so, as their tongues were accustomed to doing in the time of ignorance, as al-Nasa'i said: Ahmad ibn Bakkar and Abd al-Hamid ibn Muhammad told us: Mukhallad told us: Yunus told us from his father: Mus'ab ibn Sa'd ibn Abi Waqqas told me from his father who said: I swore by al-Lat and al-Uzza, and my companions said to me, 'What a bad thing you said! You spoke nonsense.' So I came to the Messenger of God (peace and blessings of God be upon him) and mentioned that to him, and he said, 'Say, "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." And spit to your left three times, and seek refuge in God from the accursed Satan, and then do not do it again.'" As for Manat, it was in Al-Mushallal near Qudayd, between Makkah and Madinah. During the pre-Islamic period, the Khuza'ah, the Aws, and the Khazraj tribes used to venerate it and perform Hajj from it to the Ka'bah. Al-Bukhari narrated something similar from Aishah. There were other tyrants in the Arabian Peninsula and elsewhere that the Arabs venerated as they venerated the Ka'bah, other than these three that were mentioned in His Noble Book. He only mentioned these three because they are more famous than the others.

Ibn Ishaq said in Al-Seerah: The Arabs had idols alongside the Kaaba, which were houses that they venerated as they venerated the Kaaba. They had custodians and guards, and gifts were given to them as gifts are given to the Kaaba, and they circumambulated around it as they circumambulated around it, and sacrifices were made there. They knew the superiority of the Kaaba over them because they had known that it was the house of Abraham, peace be upon him, and his mosque. The Quraysh and Banu Kinanah had Al-Uzza in Nakhla, and its custodians and guards were Banu Shaiban from Sulaym, allies of Banu Hashim. I said: The Messenger of God, may God bless him and grant him peace, sent Khalid ibn Al-Walid to it, and he demolished it and began to say:

Oh, my God, your ingratitude is nothing but glory to You. I have seen that God has humiliated you.

Al-Nasa'i said: Ali ibn al-Mundhir told us, Ibn Fadil told us, al-Walid ibn Juma' told us, on the authority of Abu al-Tufayl, who said: When the Messenger of God (blessings and peace of God be upon him) conquered Mecca, he sent Khalid ibn al-Walid to Nakhla, where al-Uzza was. Khalid came to it and it was surrounded by three palm fronds. He cut down the palm fronds and demolished the house that was on them. Then he came to the Prophet (blessings and peace of God be upon him) and informed him. The Prophet said: **Go back, for you have done nothing.** So Khalid went back. When the guards who were guarding it saw him, they resorted to tricks, saying: **O Uzza, O Uzza.** Khalid went to it and saw a naked woman with her hair disheveled, throwing dirt on her head. He plunged his sword into her until he killed her. Then he returned to the Messenger of God (blessings and peace of God be

upon him) and informed him. He said: **That is al-Uzza!**

Ibn Ishaq said: Al-Lat belonged to Thaqeef in Taif, and its custodians and chamberlains were Banu Mu'tab. I said: The Messenger of God (peace and blessings of God be upon him) sent Al-Mughirah ibn Shu'bah and Abu Sufyan Sakhr ibn Harb to it, so they demolished it and built a mosque in its place in Taif. Ibn Ishaq said: Manat belonged to the Aws and Khazraj and those who followed their religion from the people of Yathrib on the sea coast in the direction of Al-Mashallal in Qadid, so the Messenger of God (peace and blessings of God be upon him) sent Abu Sufyan Sakhr ibn Harb to it, so he demolished it. It is said that Ali ibn Abi Talib said: Dhu al-Khalasa belonged to Daws, Khatham, Bajila, and those who were in their land from the Arabs in Tabalah. I said: It was called the Yemeni Kaaba, and the Kaaba in Mecca was called the Levantine Kaaba. The Messenger of God, may God bless him and grant him peace, sent Jarir ibn Abdullah al-Bajali to it, and he demolished it. He said: It was the property of Tayy' and those near it on Mount Tayy', from Salma and Aja. Ibn Hisham said: Some of the people of knowledge told me that the Messenger of God, may God bless him and grant him peace, sent Ali ibn Abi Talib to it, and he demolished it. He chose two swords from it: al-Rasub and al-Mukhdam. The Messenger of God, may God bless him and grant him peace, gave them to him as gifts, and they were the swords of Ali. Ibn Ishaq said: The Himyar and the people of Yemen had a house in Sana'a called Riyam, and it was mentioned that there was a black dog in it, and the two rabbis who went with Tubba' extracted it, killed it, and demolished the house. Ibn Ishaq said: Rida was a house for the Banu Rabi'ah ibn Ka'b ibn Sa'd ibn Zayd Manat ibn Tamim, and Al-Mustawgir ibn Rabi'ah ibn Ka'b ibn Sa'd said about it when he demolished it in Islam:

I stressed on the satisfaction of the severity of the desert, leaving it in a spacious valley

Ibn Hisham said: He lived for three hundred and thirty years and he is the one who said:

I am tired of life and its length, and I have lived hundreds of years

One hundred years later, two hundred years later, and I lived for the number of months

Is there nothing left but what we have missed, a day that passes and a night that challenges us?

Ibn Ishaq said: Dhu al-Ka'bat belonged to Bakr and Taghlib, the sons of Wa'il and Iyad Basnad, and A'sha ibn Qays ibn Tha'laba said about him:

Between Al-Khawranq, Al-Sudair, Barq, and the house of the Kaaba from Sindad

And for this reason the Almighty said: **Have you considered Al-Lat and Al-Uzza, and Manat, the third, the other?** Then the Almighty said: **Do you have males and He has females?** That is, do you attribute to Him a son and make His son a female, and choose for yourselves males? If you and a created being like you were to divide this division, it would be **an unfair division**, that is, unjust and invalid. So how do you divide this division between your Lord, which, if it were

between two created beings, would be unjust and foolish? And the Almighty said, denouncing them for what they innovated and invented of lying, slander, and disbelief in worshipping idols and calling them gods: **They are only names which you have named, you and your fathers**, that is, of your own accord. **For them God has sent down no authority**, that is, no proof. **They follow nothing but assumption and what their souls desire**. That is, they have no basis except their good opinion of their fathers who followed this false path before them, and nothing but their own share in their leadership and the glorification of their ancient fathers. **And there has already come to them guidance from their Lord** meaning that God sent to them messengers with the enlightening truth and the decisive proof, yet despite this they did not follow what they brought them nor did they submit to it.

Then God the Almighty said: **Or shall man have what he desires?** That is, not everyone who desires good will get it. **It is not according to your desires or the desires of the People of the Scripture**. Not everyone who claims to be guided will be as they say, and not everyone who desires something will get it. Imam Ahmad said: Ishaq told us, Abu 'Awana told us, on the authority of 'Umar ibn Abi Salamah, on the authority of his father, on the authority of Abu Hurayrah, who said: The Messenger of God (blessings and peace of God be upon him) said: **When one of you makes a wish, let him consider what he desires, for he does not know what will be written for him of his wish**. Ahmad was the only one to narrate it. And His statement: **To God belongs the Hereafter and the first**, that is, the entire matter belongs to God, the Owner of this world and the Hereafter, and the One who controls this world and the Hereafter. He is the One who wills whatever happens, and whatever He does not will does not happen. And the Almighty's saying: **And how many an angel is there in the heavens whose intercession will not avail at all except after God has given permission for whom He wills and is pleased with**. Like His saying: **Who is he that can intercede with Him except by His permission?** "And intercession does not benefit with Him except for him whom He permits." So if this is true of the angels brought near, then how can you, you ignorant ones, hope for the intercession of these idols and rivals with God, when He, the Almighty, did not legislate their worship nor did He permit it, rather He forbade it on the tongues of all His Messengers and revealed all His books forbidding it?

Fath al-Qadir

Then the Almighty mentioned that this naming and the division understood from the question is an unfair division, so He said: 22- **That, then, is an unfair division**. The majority read *unfair* with a silent ya' without a hamza, and Ibn Kathir read it with a silent hamza, and the meaning is: that it is a division that is outside of the right, unjust, and deviating from justice. Al-Akhfash said: It is said that he was unjust in the ruling, meaning he was unfair, and he reduced and stinted on his right. He said: And it is sometimes added with a hamza, and he recited:

If you distance yourself from us, we will disparage you, and if you are absent, we will annihilate you and make

Surat al-Najm 53:22

That, then, is an unfair portion.

you angry.

Al-Kisa'i said: **Daaz yadhiz dayzan, and Daaz yadhuz dawz** means to transgress, oppress, cheat, and diminish. From this comes the poet's saying:

Banu Asad have gone astray with their rule, as they make the head like the tail.

Al-Farra' said: "Some Arabs say 'Dhizay' with a hamza. Abu Hatim narrated on the authority of Abu Zayd that he heard the Arabs pronounce the hamza in 'Dayzay'. Al-Baghawi said: "There is no 'Fala' with a kasra on the 'fa' in adjectives in Arabic. It is only used in nouns like 'Dhikra'." Al-Mu'arraj said: "They disliked the damma of the 'Dhad' in 'Dayzay' and feared the ya' would change to a waw, which is one of the derivatives of 'waw'. So they broke the 'Dhad' for this reason, just as they said in the plural of 'abyad' 'baydh'. Al-Zajaj said the same. It was also said that it is a verbal noun like 'dhikra', so the meaning would be: an unjust and oppressive division."

Tafsir al-Baghawi

22. **That then is an unfair division.** Ibn Abbas and Qatada said: That is, a permissible division, since you have given to your Lord what you dislike for yourselves. Mujahid and Muqatil said: A crooked division. Al-Hasan said: Not balanced.

Ibn Kathir read: (صَيْرِي) with a hamza, and the others read it without a hamza. Al-Kisa'i said: It is said from it yadhiz dayzan, and dazz yadhuz dawz, and dazz yadhaaz dazzan if he wronged and diminished, and the meaning of dhayzi from speech is fa'la with a damma on the fa', because it is an adjective and adjectives are only on fa'la with a damma on the fa', like hubla *pregnant*, aththa *female* and bishra **good report**, or fa'la with a fatha on the fa', like ghadabi *angry*, sakra *sick* and 'asha *thirsty*. There is no fa'la with a kasra on the fa' in adjectives in Arabic, it is only in nouns, like dhikra *remembrance* and shi'ra *story*. The Dad is broken here so that the ya' does not turn into a waw and it is from the daughters of ya' as they said in the plural of abyad بِيض biydh *whites*. The origin is bawdh *whites* like hamra *red* and safar *yesfar*. As for the one who said dazz yadhuz, the noun from it is dawza *dowzi* like shura *courtship*.

Tafsir al-Baidawi

22- **That is an unfair division** is unjust because you gave him what you would disdain. It is a fa'li form of dhayz, which means injustice. However, it broke the fa' to preserve the ya' as it did in bayd, because fa'li with the kasra does not come as a description. Ibn Kathir read it with a hamza from da'azahu if he wronged him, as it is a source of description.

Surat al-Najm 53:23

They are only names you have named, you and your fathers, for which God has sent down no authority. They follow nothing but assumption and what their souls desire, and there has already come to them from their Lord guidance.

Tafsir al-Jalalayn

23 - **They are** that is, the memoirs **except names you have named** that is, you have named them **you and your fathers** idols that you worship **for which God has sent down** that is, for their worship **no authority** argument and proof **they follow** in their worship **except assumption and what their souls desire** of what Satan has made attractive to them, that it intercedes for them with God Almighty **and there has already come to them from their Lord guidance** on the tongue of the Prophet, may God bless him and grant him peace, with conclusive proof, but they did not turn back from what they were upon

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These names that you have named, namely Al-Lat, Al-Uzza, and Manat, the third, the other, are nothing but names that you and your fathers, O polytheists, have named, and your fathers before you. **God has not sent them down** meaning by these names He says: God has not permitted that you nor has He given you permission to do it.

Yunus told me that Ibn Wahb told us that Ibn Zayd said regarding his statement, **of authority**...to the end of the verse.

And His statement, **They follow nothing but conjecture**, God Almighty says: These polytheists follow nothing in these names by which they named their gods except conjecture that what they say is true, not certainty. **And what their souls desire**, He says: And their own desires, because they did not take that from a revelation that came to them from God, nor from a Messenger of God who informed them of it. Rather, it is a breach from their own selves, or they took it from their fathers who were disbelieving in God just as they are.

And His statement, **And indeed there has come to them from their Lord guidance**, means: And indeed these polytheists have come from their Lord to clarify what they are uncertain about, and that is their naming of al-Lat, al-Uzza, and Manat the third with these names and their worship of them. He says: Indeed there has come to them from their Lord guidance in that and clarification by the revelation that We revealed to Muhammad, may God bless him and grant him peace, that they should not be worshipped and that worship is only appropriate for God, the One, the Compeller.

Ibn Zayd said about this:

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding his statement: **And there has certainly come to them guidance from their Lord**, but they did not benefit from it.

Tafsir al-Qurtubi

The Almighty says, **They are only names you have named** meaning, these idols **are only names you have named** meaning, you carved them and named them gods. **You and your fathers** meaning, you imitated them in that. **God has not sent down any authority for them** meaning, God has not sent down any proof or evidence for them. **They follow nothing but conjecture** He returned from addressing to the report, meaning, these people follow nothing but conjecture. **And what their souls desire** meaning, they incline toward it. The reading of the common people is *yataba'un* with a *ya*. Isa bin Umar, Ayyub, and Ibn al-Sameeq read *yataba'un* with a *ta* indicating the address, and this is the reading of Ibn Mas'ud and Ibn Abbas. **And there has already come to them guidance from their Lord** meaning, clarification from the Messenger that they are not gods

Tafsir Ibn Kathir

God the Almighty says, rebuking the polytheists for their worship of idols, rivals and statues, and for building houses for them in imitation of the Kaaba that was built by the Friend of the Most Merciful, peace be upon him: **Have you seen Al-Lat?** Al-Lat was a white, engraved rock, and there was a house on it in Taif, with curtains and caretakers, and around it was a courtyard that was venerated by the people of Taif, who were Thaqeef and those who followed them, and they were proud of it over all the Arab tribes after the Quraysh. Ibn Jarir said: They derived its name from the name of God, so they said Al-Lat, meaning the feminine of it. God is far above what they say. It was narrated from Ibn Abbas, Mujahid and Al-Rabi' bin Anas that they read Al-Lat with a shaddah on the *ta'* and they explained it as meaning that he was a man who used to mix gruel for the pilgrims in the pre-Islamic era. When he died, they devoted themselves to his grave and worshipped it. Al-Bukhari said: Muslim, he is the son of Ibrahim, told us, Abu Al-Ashab told us, Abu Al-Jawza told us, on the authority of Ibn Abbas, may God be pleased with them both, regarding His statement: **Al-Lat and Al-Uzza**, he said: Al-Lat was a man who kneaded the gruel of the pilgrims. Ibn Jarir said: And so is Al-Uzza from Al-Aziz, and it was a tree with buildings and curtains in Nakhal, and it is between Mecca and Al-Taif, and the Quraysh used to venerate it, as Abu Sufyan said on the day of UHud 11: We have Al-Uzza, and you have no Uzza. So the Messenger of God, may God bless him and grant him peace, said: "Say: God is our Master, and you have no Master."

Al-Bukhari narrated from the hadith of Az-Zuhri from Humayd ibn Abd al-Rahman from Abu Hurayrah who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever swears and says in**

Surat al-Najm 53:23

They are only names you have named, you and your fathers, for which God has sent down no authority. They follow nothing but assumption and what their souls desire, and there has already come to them from their Lord guidance.

his oath, 'By al-Lat and al-'Uzza,' let him say, 'There is no god but God.' And whoever says to his companion, 'Come, I will gamble with you,' let him give in charity.

This is attributed to someone who slipped his tongue in doing so, as their tongues were accustomed to doing in the time of ignorance, as al-Nasa'i said: Ahmad ibn Bakkar and Abd al-Hamid ibn Muhammad told us: Mukhallad told us: Yunus told us from his father: Mus'ab ibn Sa'd ibn Abi Waqqas told me from his father who said: I swore by al-Lat and al-'Uzza, and my companions said to me, 'What a bad thing you said! You spoke nonsense.' So I came to the Messenger of God (peace and blessings of God be upon him) and mentioned that to him, and he said, 'Say, "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." And spit to your left three times, and seek refuge in God from the accursed Satan, and then do not do it again.'" As for Manat, it was in Al-Mushallal near Qudayd, between Makkah and Madinah. During the pre-Islamic period, the Khuza'ah, the Aws, and the Khazraj tribes used to venerate it and perform Hajj from it to the Ka'bah. Al-Bukhari narrated something similar from Aishah. There were other tyrants in the Arabian Peninsula and elsewhere that the Arabs venerated as they venerated the Ka'bah, other than these three that were mentioned in His Noble Book. He only mentioned these three because they are more famous than the others.

Ibn Ishaq said in Al-Seerah: The Arabs had idols alongside the Kaaba, which were houses that they venerated as they venerated the Kaaba. They had custodians and guards, and gifts were given to them as gifts are given to the Kaaba, and they circumambulated around it as they circumambulated around it, and sacrifices were made there. They knew the superiority of the Kaaba over them because they had known that it was the house of Abraham, peace be upon him, and his mosque. The Quraysh and Banu Kinanah had Al-'Uzza in Nakhil, and its custodians and guards were Banu Shaiban from Sulaym, allies of Banu Hashim. I said: The Messenger of God, may God bless him and grant him peace, sent Khalid ibn Al-Walid to it, and he demolished it and began to say:

Oh, my God, your ingratitude is nothing but glory to You. I have seen that God has humiliated you.

Al-Nasa'i said: Ali ibn al-Mundhir told us, Ibn Fadil told us, al-Walid ibn Juma' told us, on the authority of Abu al-Tufayl, who said: When the Messenger of God (blessings and peace of God be upon him) conquered Mecca, he sent Khalid ibn al-Walid to Nakhil, where al-'Uzza was. Khalid came to it and it was surrounded by three palm fronds. He cut down the palm fronds and demolished the house that was on them. Then he came to the Prophet (blessings and peace of God be upon him) and informed him. The Prophet said: **Go back, for you have done nothing.** So Khalid went back. When the guards who were guarding it saw him, they resorted to tricks, saying: **O Uzza, O Uzza.** Khalid went to it and saw a naked woman with her hair disheveled,

throwing dirt on her head. He plunged his sword into her until he killed her. Then he returned to the Messenger of God (blessings and peace of God be upon him) and informed him. He said: **That is al-'Uzza!**

Ibn Ishaq said: Al-Lat belonged to Thaqeef in Taif, and its custodians and chamberlains were Banu Mu'tab. I said: The Messenger of God (peace and blessings of God be upon him) sent Al-Mughirah ibn Shu'bah and Abu Sufyan Sakhr ibn Harb to it, so they demolished it and built a mosque in its place in Taif. Ibn Ishaq said: Manat belonged to the Aws and Khazraj and those who followed their religion from the people of Yathrib on the sea coast in the direction of Al-Mashallal in Qadid, so the Messenger of God (peace and blessings of God be upon him) sent Abu Sufyan Sakhr ibn Harb to it, so he demolished it. It is said that Ali ibn Abi Talib said: Dhu al-Khalasa belonged to Daws, Khatham, Bajila, and those who were in their land from the Arabs in Tabalah. I said: It was called the Yemeni Kaaba, and the Kaaba in Mecca was called the Levantine Kaaba. The Messenger of God, may God bless him and grant him peace, sent Jarir ibn Abdullah al-Bajali to it, and he demolished it. He said: It was the property of Tayy' and those near it on Mount Tayy', from Salma and Aja. Ibn Hisham said: Some of the people of knowledge told me that the Messenger of God, may God bless him and grant him peace, sent Ali ibn Abi Talib to it, and he demolished it. He chose two swords from it: al-Rasub and al-Mukhdam. The Messenger of God, may God bless him and grant him peace, gave them to him as gifts, and they were the swords of Ali. Ibn Ishaq said: The Himyar and the people of Yemen had a house in Sana'a called Riyam, and it was mentioned that there was a black dog in it, and the two rabbis who went with Tubba' extracted it, killed it, and demolished the house. Ibn Ishaq said: Rida was a house for the Banu Rabi'ah ibn Ka'b ibn Sa'd ibn Zayd Manat ibn Tamim, and Al-Mustawgir ibn Rabi'ah ibn Ka'b ibn Sa'd said about it when he demolished it in Islam:

I stressed on the satisfaction of the severity of the desert, leaving it in a spacious valley

Ibn Hisham said: He lived for three hundred and thirty years and he is the one who said:

I am tired of life and its length, and I have lived hundreds of years

One hundred years later, two hundred years later, and I lived for the number of months

Is there nothing left but what we have missed, a day that passes and a night that challenges us?

Ibn Ishaq said: Dhu al-Ka'bat belonged to Bakr and Taghlib, the sons of Wa'il and Iyad Basnad, and A'sha ibn Qays ibn Tha'laba said about him:

Between Al-Khawranq, Al-Sudair, Barq, and the house of the Kaaba from Sindad

And for this reason the Almighty said: **Have you**

considered Al-Lat and Al-Uzza, and Manat, the third, the other? Then the Almighty said: **Do you have males and He has females?** That is, do you attribute to Him a son and make His son a female, and choose for yourselves males? If you and a created being like you were to divide this division, it would be **an unfair division**, that is, unjust and invalid. So how do you divide this division between your Lord, which, if it were between two created beings, would be unjust and foolish? And the Almighty said, denouncing them for what they innovated and invented of lying, slander, and disbelief in worshipping idols and calling them gods: **They are only names which you have named, you and your fathers**, that is, of your own accord. **For them God has sent down no authority**, that is, no proof. **They follow nothing but assumption and what their souls desire**. That is, they have no basis except their good opinion of their fathers who followed this false path before them, and nothing but their own share in their leadership and the glorification of their ancient fathers. **And there has already come to them guidance from their Lord** meaning that God sent to them messengers with the enlightening truth and the decisive proof, yet despite this they did not follow what they brought them nor did they submit to it.

Then God the Almighty said: **Or shall man have what he desires?** That is, not everyone who desires good will get it. **It is not according to your desires or the desires of the People of the Scripture**. Not everyone who claims to be guided will be as they say, and not everyone who desires something will get it. Imam Ahmad said: Ishaq told us, Abu 'Awana told us, on the authority of 'Umar ibn Abi Salamah, on the authority of his father, on the authority of Abu Hurayrah, who said: The Messenger of God (blessings and peace of God be upon him) said: **When one of you makes a wish, let him consider what he desires, for he does not know what will be written for him of his wish**. Ahmad was the only one to narrate it. And His statement: **To God belongs the Hereafter and the first**, that is, the entire matter belongs to God, the Owner of this world and the Hereafter, and the One who controls this world and the Hereafter. He is the One who wills whatever happens, and whatever He does not will does not happen. And the Almighty's saying: **And how many an angel is there in the heavens whose intercession will not avail at all except after God has given permission for whom He wills and is pleased with**. Like His saying: **Who is he that can intercede with Him except by His permission?** "And intercession does not benefit with Him except for him whom He permits." So if this is true of the angels brought near, then how can you, you ignorant ones, hope for the intercession of these idols and rivals with God, when He, the Almighty, did not legislate their worship nor did He permit it, rather He forbade it on the tongues of all His Messengers and revealed all His books forbidding it?

Fath al-Qadir

Then the Almighty responded to them by saying: 23- **They are only names which you have named, you and your fathers**. That is, the idols or statues, in terms of what you claim as gods, are only mere names, devoid of any of the meaning of the divinity which you claim, because they neither see nor hear, nor reason nor

understand, nor harm nor benefit. They are nothing but names which you and your fathers have named, with the latter imitating the former in this, and the sons following the fathers in that. And in this there is a belittling of their status which is not hidden, just as you say in belittling a man: **He is only a name if it does not include a valid description**. And similar to this verse is the saying of the Almighty: **You do not worship besides Him except names which you have named**. It is said: **I named him Zayd and I named him Zayd**. So His saying **you have named them** is an attribute of idols, and the pronoun refers to the names, not to the idols: that is, you made them names, not gave them names. It was said that his statement *they* refers to the three names mentioned, and the first is more appropriate. **God has not sent down any authority for them** means He has not sent down any proof or evidence for them. Muqatil said: He has not sent down to us a book for you in which there is proof as you say that they are gods. Then He informed about them by saying: **They follow nothing but assumption** meaning that they follow, in what was mentioned of naming and acting according to it, nothing but assumption that is of no avail against the truth. He shifted from direct address to third person, ignoring them and belittling them, so He said: **and what the souls desire** meaning that they incline towards and desire without paying attention to what is the truth that must be followed. The majority read *yataba'un* with a lower case ending in the third person, while 'Isa ibn 'Umar, Ayyub and Ibn al-Samee' read it with a higher case ending in the second person. This reading was narrated from Ibn Mas'ud, Ibn 'Abbas, Talhah and Ibn Wathab. **And there has certainly come to them from their Lord guidance** meaning a clear and apparent explanation that they are not gods. The sentence is in the accusative case as a state of the subject of *yataba'un*, and it is permissible for it to be an interruption, but the first is more appropriate. Meaning: How can they follow that when there has come to them guidance from God through the tongue of His Messenger whom God sent among them and made him one of their own?

Tafsir al-Baghawi

23. *They* - what are these idols - **are only names you have named, you and your fathers, for which God has sent down no authority**, an argument for what you say that they are gods. Then He returned to the statement after the address and said: **They follow nothing but conjecture**, in their saying that they are gods, **and what their souls desire**, and what Satan has made attractive to them, **and there has already come to them from their Lord guidance**, the clarification by the Book and the Messenger that they are not gods, for worship is only appropriate for God, the One, the Compeller.

Tafsir al-Baidawi

23- **They are nothing but names** The pronoun refers to the idols, meaning that they are nothing in terms of divinity but names that you give them because they say that they are gods, but they do not contain

Surat al-Najm 53:23

They are only names you have named, you and your fathers, for which God has sent down no authority. They follow nothing but assumption and what their souls desire, and there has already come to them from their Lord guidance.

anything of the meaning of divinity, or because of the description that you give them of them being gods, daughters, and intercessors, or because of the names mentioned, for they used to call them Al-Lat because they deserved to be devoted to their worship, and Al-Uzza because of her might, and Manat because they believed that she deserved to be approached with sacrifices. **You named them** You named them with it.

You and your fathers by your desires **for which God has sent down no authority** a proof to which you cling. **They follow** and it was read with a ta' **except assumption** except the imitation that what they are upon is right through imitation and false imagination. **and what their souls desire** and what their souls desire **and there has already come to them from their Lord guidance** the Messenger or the Book, but they abandoned it.

Surat al-Najm 53:24

Or will man have whatever he desires?

Tafsir al-Jalalayn

24 - **Or does man** meaning every man among them **have what he desires** that the idols intercede for them? This is not the case.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Or did Muhammad, may God bless him and grant him peace, desire what God gave him of this honor with which He honored him of prophethood and messengership and sent down revelation to him and wished for that, so his Lord gave it to him? To God belongs whatever is in the Hereafter and in this world. He gives to whomever He wills of His creation whatever He wills and withholds from whomever He wills of them whatever He wills.

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

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding his statement, **Or does man have what he desires?** He said, **And if Muhammad desired this, then that is his right.**

Tafsir al-Qurtubi

Or shall man have what he desires? That is, what he longs for, that is, it is not for him. It was also said, **Or shall man have what he desires** of sons, that is, he will have them but not daughters. It was also said, **Or shall man have what he desires** without a reward, that is not the case. It was also said, **Or shall man have what he desires** of prophethood, that it will be for him but not for others. It was also said, **Or shall man have what he desires** of the intercession of idols, this was revealed about Al-Nadr ibn Al-Harith. It was also said about Al-Walid ibn Al-Mughirah, and it was also said about all the disbelievers.

Tafsir Ibn Kathir

God the Almighty says, rebuking the polytheists for their worship of idols, rivals and statues, and for building houses for them in imitation of the Kaaba that was built by the Friend of the Most Merciful, peace be upon him: **Have you seen Al-Lat?** Al-Lat was a white, engraved rock, and there was a house on it in Taif, with curtains and caretakers, and around it was a courtyard that was venerated by the people of Taif, who were Thaqeef and those who followed them, and they were proud of it over all the Arab tribes after the

Quraysh. Ibn Jarir said: They derived its name from the name of God, so they said Al-Lat, meaning the feminine of it. God is far above what they say. It was narrated from Ibn Abbas, Mujahid and Al-Rabi' bin Anas that they read Al-Lat with a shaddah on the ta' and they explained it as meaning that he was a man who used to mix gruel for the pilgrims in the pre-Islamic era. When he died, they devoted themselves to his grave and worshipped it. Al-Bukhari said: Muslim, he is the son of Ibrahim, told us, Abu Al-Ashab told us, Abu Al-Jawza told us, on the authority of Ibn Abbas, may God be pleased with them both, regarding His statement: **Al-Lat and Al-Uzza**, he said: Al-Lat was a man who kneaded the gruel of the pilgrims. Ibn Jarir said: And so is Al-Uzza from Al-Aziz, and it was a tree with buildings and curtains in Nakhla, and it is between Mecca and Al-Taif, and the Quraysh used to venerate it, as Abu Sufyan said on the day of UHud 11: We have Al-Uzza, and you have no Uzza. So the Messenger of God, may God bless him and grant him peace, said: "Say: God is our Master, and you have no Master."

Al-Bukhari narrated from the hadith of Az-Zuhri from Humayd ibn Abd al-Rahman from Abu Hurayrah who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever swears and says in his oath, 'By al-Lat and al-Uzza,' let him say, 'There is no god but God.' And whoever says to his companion, 'Come, I will gamble with you,' let him give in charity.** This is attributed to someone who slipped his tongue in doing so, as their tongues were accustomed to doing in the time of ignorance, as al-Nasa'i said: Ahmad ibn Bakkar and Abd al-Hamid ibn Muhammad told us: Mukhallad told us: Yunus told us from his father: Mus'ab ibn Sa'd ibn Abi Waqqas told me from his father who said: I swore by al-Lat and al-Uzza, and my companions said to me, 'What a bad thing you said! You spoke nonsense.' So I came to the Messenger of God (peace and blessings of God be upon him) and mentioned that to him, and he said, 'Say, "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." And spit to your left three times, and seek refuge in God from the accursed Satan, and then do not do it again.'" As for Manat, it was in Al-Mushallal near Qudayd, between Makkah and Madinah. During the pre-Islamic period, the Khuza'ah, the Aws, and the Khazraj tribes used to venerate it and perform Hajj from it to the Ka'bah. Al-Bukhari narrated something similar from Aishah. There were other tyrants in the Arabian Peninsula and elsewhere that the Arabs venerated as they venerated the Ka'bah, other than these three that were mentioned in His Noble Book. He only mentioned these three because they are more famous than the others.

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Ibn Ishaq said: Al-Lat belonged to Thaqeef in Taif, and its custodians and chamberlains were Banu Mu'tab. I said: The Messenger of God (peace and blessings of God be upon him) sent Al-Mughirah ibn Shu'bah and Abu Sufyan Sakhr ibn Harb to it, so they demolished it and built a mosque in its place in Taif. Ibn Ishaq said: Manat belonged to the Aws and Khazraj and those who followed their religion from the people of Yathrib on the sea coast in the direction of Al-Mashallal in Qadid, so the Messenger of God (peace and blessings of God be upon him) sent Abu Sufyan Sakhr ibn Harb to it, so he demolished it. It is said that Ali ibn Abi Talib said: Dhu al-Khalasa belonged to Daws, Khatham, Bajila, and those who were in their land from the Arabs in Tabalah. I said: It was called the Yemeni Kaaba, and the Kaaba in Mecca was called the Levantine Kaaba. The Messenger of God, may God bless him and grant him peace, sent Jarir ibn Abdullah al-Bajali to it, and he demolished it. He said: It was the property of Tayy' and those near it on Mount Tayy', from Salma and Aja. Ibn Hisham said: Some of the people of knowledge told me that the Messenger of God, may God bless him and grant him peace, sent Ali ibn Abi Talib to it, and he demolished it. He chose two swords from it: al-Rasub and al-Mukhdam. The Messenger of God, may God bless him and grant him peace, gave them to him as gifts, and they were the swords of Ali. Ibn Ishaq said: The Himyar and the people of Yemen had a house in Sana'a called Riyam, and it was mentioned that there was a black dog in it, and the two rabbis who went with Tubba' extracted it, killed it, and demolished the house. Ibn Ishaq said: Rida was a house for the Banu Rabi'ah ibn Ka'b ibn Sa'd ibn Zayd Manat ibn Tamim, and Al-Mustawgir ibn Rabi'ah ibn Ka'b ibn Sa'd said about it when he demolished it in Islam:

I stressed on the satisfaction of the severity of the desert, leaving it in a spacious valley

Ibn Hisham said: He lived for three hundred and thirty years and he is the one who said:

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Is there nothing left but what we have lost, a day that passes and a night that challenges us?

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Between Al-Khawranq, Al-Sudair, Barq, and the house of the Kaaba from Sindad

And for this reason the Almighty said: **Have you considered Al-Lat and Al-Uzza, and Manat, the third, the other?** Then the Almighty said: **Do you have males and He has females?** That is, do you attribute to Him a son and make His son a female, and choose for yourselves males? If you and a created being like you were to divide this division, it would be **an unfair division**, that is, unjust and invalid. So how do you divide this division between your Lord, which, if it were between two created beings, would be unjust and foolish? And the Almighty said, denouncing them for what they innovated and invented of lying, slander, and disbelief in worshipping idols and calling them gods: **They are only names which you have named, you and your fathers**, that is, of your own accord. **For them God has sent down no authority**, that is, no proof. **They follow nothing but assumption and what their souls desire.** That is, they have no basis except their good opinion of their fathers who followed this false path before them, and nothing but their own share in their leadership and the glorification of their ancient fathers. **And there has already come to them guidance from their Lord** meaning that God sent to them messengers with the enlightening truth and the decisive proof, yet despite this they did not follow what they brought them nor did they submit to it.

Then God the Almighty said: **Or shall man have what he desires?** That is, not everyone who desires good will get it. **It is not according to your desires or the desires of the People of the Scripture.** Not everyone who claims to be guided will be as they say, and not everyone who desires something will get it. Imam Ahmad said: Ishaq told us, Abu 'Awana told us, on the authority of 'Umar ibn Abi Salamah, on the authority of his father, on the authority of Abu Hurayrah, who said: The Messenger of God (blessings and peace of God be upon him) said: **When one of you makes a wish, let him consider what he desires, for he does not know what will be written for him of his wish.** Ahmad was the only one to narrate it. And His statement: **To God belongs the Hereafter and the first**, that is, the entire matter belongs to God, the Owner of this world and the Hereafter, and the One who controls this world and the Hereafter. He is the One who wills whatever happens, and whatever He does not will does not happen. And the Almighty's saying: **And how many an angel is there in the heavens whose intercession will not avail at all**

except after God has given permission for whom He wills and is pleased with. Like His saying: **Who is he that can intercede with Him except by His permission?**

"And intercession does not benefit with Him except for him whom He permits." So if this is true of the angels brought near, then how can you, you ignorant ones, hope for the intercession of these idols and rivals with God, when He, the Almighty, did not legislate their worship nor did He permit it, rather He forbade it on the tongues of all His Messengers and revealed all His books forbidding it?

Fath al-Qadir

24- Or does man have whatever he desires? "Am" is the detached particle understood by *ba*/ and the hamza is for denial. So he struck out their following of conjecture, which is merely imagination, and their following of the desires of the souls and what they incline toward. He moved on to denying that they will have what they desire, that idols will benefit them and intercede for them.

Tafsir al-Baghawi

24. Or will man have what he desires? Does the unbeliever think that he will have what he desires and craves from the intercession of idols?

Tafsir al-Baidawi

24- Or does man have whatever he desires? "Or" is disconnected and the meaning of the hamza in it is denial, and the meaning is that he does not have everything he desires, and what is meant is the denial of their hope in the intercession of the gods and their saying: "If I were to return to my Lord, then indeed I would have with Him the best" and his saying: "Why was this Qur'an not sent down to a great man from the two cities" and similar to them.

Surat al-Najm 53:25

To God belongs the Hereafter and the first life.

Surat al-Najm 53:25

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Tafsir al-Jalalayn

25 - **To God belong the Hereafter and the first life** meaning this world, and nothing happens in them except what God Almighty wants.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **To God belongs the Hereafter and the first.**

Tafsir al-Qurtubi

. **To God belongs the Hereafter and the first life.** He gives to whomever He wills and withholds from whomever He wills, not what anyone desires.

Tafsir Ibn Kathir

God the Almighty says, rebuking the polytheists for their worship of idols, rivals and statues, and for building houses for them in imitation of the Kaaba that was built by the Friend of the Most Merciful, peace be upon him: **Have you seen Al-Lat?** Al-Lat was a white, engraved rock, and there was a house on it in Taif, with curtains and caretakers, and around it was a courtyard that was venerated by the people of Taif, who were Thaqeef and those who followed them, and they were proud of it over all the Arab tribes after the Quraysh. Ibn Jarir said: They derived its name from the name of God, so they said Al-Lat, meaning the feminine of it. God is far above what they say. It was narrated from Ibn Abbas, Mujahid and Al-Rabi' bin Anas that they read Al-Lat with a shaddah on the ta' and they explained it as meaning that he was a man who used to mix gruel for the pilgrims in the pre-Islamic era. When he died, they devoted themselves to his grave and worshipped it. Al-Bukhari said: Muslim, he is the son of Ibrahim, told us, Abu Al-Ashab told us, Abu Al-Jawza told us, on the authority of Ibn Abbas, may God be pleased with them both, regarding His statement: **Al-Lat and Al-Uzza**, he said: Al-Lat was a man who kneaded the gruel of the pilgrims. Ibn Jarir said: And so is Al-Uzza from Al-Aziz, and it was a tree with buildings and curtains in Nakhal, and it is between Mecca and Al-Taif, and the Quraysh used to venerate it, as Abu Sufyan said on the day of UHud 11: We have Al-Uzza, and you have no Uzza. So the Messenger of God, may God bless him and grant him peace, said: "Say: God is our Master, and you have no Master."

Al-Bukhari narrated from the hadith of Az-Zuhri from Humayd ibn Abd al-Rahman from Abu Hurayrah who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever swears and says in his oath, 'By al-Lat and al-Uzza,' let him say, 'There is no god but God.' And whoever says to his companion, 'Come, I will gamble with you,' let him give in charity.** This is attributed to someone who slipped his tongue in doing so, as their tongues were accustomed to doing in the time of ignorance, as al-Nasa'i said: Ahmad ibn Bakkar and Abd al-Hamid ibn Muhammad told us: Mukhallad told us: Yunus told us from his father: Mus'ab ibn Sa'd ibn Abi Waqqas told me from his father who said: I swore by al-Lat and al-Uzza, and my companions said to me, 'What a bad thing you said! You spoke nonsense.' So I came to the Messenger of God (peace and blessings of God be upon him) and mentioned that to him, and he said, 'Say, "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." And spit to your left three times, and seek refuge in God from the accursed Satan, and then do not do it again.'" As for Manat, it was in Al-Mushallal near Qudayd, between Makkah and Madinah. During the pre-Islamic period, the Khuza'ah, the Aws, and the Khazraj tribes used to venerate it and perform Hajj from it to the Ka'bah. Al-Bukhari narrated something similar from Aishah. There were other tyrants in the Arabian Peninsula and elsewhere that the Arabs venerated as they venerated the Ka'bah, other than these three that were mentioned in His Noble Book. He only mentioned these three because they are more famous than the others.

Ibn Ishaq said in Al-Seerah: The Arabs had idols alongside the Kaaba, which were houses that they venerated as they venerated the Kaaba. They had custodians and guards, and gifts were given to them as gifts are given to the Kaaba, and they circumambulated around it as they circumambulated around it, and sacrifices were made there. They knew the superiority of the Kaaba over them because they had known that it was the house of Abraham, peace be upon him, and his mosque. The Quraysh and Banu Kinanah had Al-Uzza in Nakhl, and its custodians and guards were Banu Shaiban from Sulaym, allies of Banu Hashim. I said: The Messenger of God, may God bless him and grant him peace, sent Khalid ibn Al-Walid to it, and he demolished it and began to say:

Oh, my God, your ingratitude is nothing but glory to You. I have seen that God has humiliated you.

Al-Nasa'i said: Ali ibn al-Mundhir told us, Ibn Fadil told us, al-Walid ibn Juma' told us, on the authority of Abu al-Tufayl, who said: When the Messenger of God (blessings and peace of God be upon him) conquered Mecca, he sent Khalid ibn al-Walid to Nakhal, where al-Uzza was. Khalid came to it and it was surrounded by three palm fronds. He cut down the palm fronds and demolished the house that was on them. Then he came to the Prophet (blessings and peace of God be upon him) and informed him. The Prophet said: **Go back, for you have done nothing.** So Khalid went back. When the guards who were guarding it saw him, they resorted to tricks, saying: **O Uzza, O Uzza.** Khalid went

to it and saw a naked woman with her hair disheveled, throwing dirt on her head. He plunged his sword into her until he killed her. Then he returned to the Messenger of God (blessings and peace of God be upon him) and informed him. He said: **That is al-Uzzal**

Ibn Ishaq said: Al-Lat belonged to Thaqeef in Taif, and its custodians and chamberlains were Banu Mu'tab. I said: The Messenger of God (peace and blessings of God be upon him) sent Al-Mughirah ibn Shu'bah and Abu Sufyan Sakhr ibn Harb to it, so they demolished it and built a mosque in its place in Taif. Ibn Ishaq said: Manat belonged to the Aws and Khazraj and those who followed their religion from the people of Yathrib on the sea coast in the direction of Al-Mashallal in Qadid, so the Messenger of God (peace and blessings of God be upon him) sent Abu Sufyan Sakhr ibn Harb to it, so he demolished it. It is said that Ali ibn Abi Talib said: Dhu al-Khalasa belonged to Daws, Khatham, Bajila, and those who were in their land from the Arabs in Tabalah. I said: It was called the Yemeni Kaaba, and the Kaaba in Mecca was called the Levantine Kaaba. The Messenger of God, may God bless him and grant him peace, sent Jarir ibn Abdullah al-Bajali to it, and he demolished it. He said: It was the property of Tayy' and those near it on Mount Tayy', from Salma and Aja. Ibn Hisham said: Some of the people of knowledge told me that the Messenger of God, may God bless him and grant him peace, sent Ali ibn Abi Talib to it, and he demolished it. He chose two swords from it: al-Rasub and al-Mukhdam. The Messenger of God, may God bless him and grant him peace, gave them to him as gifts, and they were the swords of Ali. Ibn Ishaq said: The Himyar and the people of Yemen had a house in Sana'a called Riyam, and it was mentioned that there was a black dog in it, and the two rabbis who went with Tubba' extracted it, killed it, and demolished the house. Ibn Ishaq said: Rida was a house for the Banu Rabi'ah ibn Ka'b ibn Sa'd ibn Zayd Manat ibn Tamim, and Al-Mustawgir ibn Rabi'ah ibn Ka'b ibn Sa'd said about it when he demolished it in Islam:

I stressed on the satisfaction of the severity of the desert, leaving it in a spacious valley

Ibn Hisham said: He lived for three hundred and thirty years and he is the one who said:

I am tired of life and its length, and I have lived hundreds of years

One hundred years later, two hundred years later, and I lived for the number of months

Is there nothing left but what we have lost, a day that passes and a night that challenges us?

Ibn Ishaq said: Dhu al-Ka'bat belonged to Bakr and Taghlib, the sons of Wa'il and Iyad Basnad, and A'sha ibn Qays ibn Tha'laba said about him:

Between Al-Khawranq, Al-Sudair, Barq, and the house of the Kaaba from Sindad

And for this reason the Almighty said: **Have you considered Al-Lat and Al-Uzza, and Manat, the third, the other?** Then the Almighty said: **Do you have males and He has females?** That is, do you attribute to Him a son and make His son a female, and choose for

yourselves males? If you and a created being like you were to divide this division, it would be **an unfair division**, that is, unjust and invalid. So how do you divide this division between your Lord, which, if it were between two created beings, would be unjust and foolish? And the Almighty said, denouncing them for what they innovated and invented of lying, slander, and disbelief in worshipping idols and calling them gods: **They are only names which you have named, you and your fathers**, that is, of your own accord. **For them God has sent down no authority**, that is, no proof. **They follow nothing but assumption and what their souls desire**. That is, they have no basis except their good opinion of their fathers who followed this false path before them, and nothing but their own share in their leadership and the glorification of their ancient fathers. **And there has already come to them guidance from their Lord** meaning that God sent to them messengers with the enlightening truth and the decisive proof, yet despite this they did not follow what they brought them nor did they submit to it.

Then God the Almighty said: **Or shall man have what he desires?** That is, not everyone who desires good will get it. **It is not according to your desires or the desires of the People of the Scripture**. Not everyone who claims to be guided will be as they say, and not everyone who desires something will get it. Imam Ahmad said: Ishaq told us, Abu 'Awana told us, on the authority of 'Umar ibn Abi Salamah, on the authority of his father, on the authority of Abu Hurayrah, who said: The Messenger of God (blessings and peace of God be upon him) said: **When one of you makes a wish, let him consider what he desires, for he does not know what will be written for him of his wish**. Ahmad was the only one to narrate it. And His statement: **To God belongs the Hereafter and the first**, that is, the entire matter belongs to God, the Owner of this world and the Hereafter, and the One who controls this world and the Hereafter. He is the One who wills whatever happens, and whatever He does not will does not happen. And the Almighty's saying: **And how many an angel is there in the heavens whose intercession will not avail at all except after God has given permission for whom He wills and is pleased with**. Like His saying: **Who is he that can intercede with Him except by His permission?** "And intercession does not benefit with Him except for him whom He permits." So if this is true of the angels brought near, then how can you, you ignorant ones, hope for the intercession of these idols and rivals with God, when He, the Almighty, did not legislate their worship nor did He permit it, rather He forbade it on the tongues of all His Messengers and revealed all His books forbidding it?

Fath al-Qadir

Then he explained the reason for the person not having what he wished for by saying: 25- **To God belongs the Hereafter and the first life**. That is, the affairs of the Hereafter and the world in their entirety belong to God Almighty, so they have no affair with Him, including their vain wishes and empty ambitions.

Surat al-Najm 53:25

To God belongs the Hereafter and the first life.

Tafsir al-Baghawi

25. **To God belongs the Hereafter and the first life**, not as the unbeliever thought and wished, but to God belongs the Hereafter and the first life, and no one owns anything in them except with His permission.

Tafsir al-Baidawi

25- **To God belongs the Hereafter and the First**. He gives of them whatever He wills to whomever He wants, and no one has the right to control Him in either of them.

Surat al-Najm 53:26

And how many an angel is there in the heavens whose intercession will not avail at all except after God has given permission to whom He wills and is pleased with.

Tafsir al-Jalalayn

26 - **And how many an angel** meaning, and many of the angels **in the heavens** and how honorable they are in the sight of God **their intercession will not avail at all except after God has given them permission** therein **for whomever He wills** of His servants **and is pleased** with him, based on His saying, **And they do not intercede except for whom He is pleased with.** And it is known that they do not exist except after permission therein. Who is it that can intercede with Him except by His permission?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And how many are there angels in the heavens whose intercession will not avail at all?** God Almighty says: And how many are there angels in the heavens whose intercession will not avail at all with God for those for whom they intercede, unless they intercede for him after God has given them permission to intercede for whomever He wills among them to intercede for and is pleased with. He says: And after He is pleased with His angels who intercede for him to intercede for him, so that their intercession will then benefit him. This is only a rebuke from God Almighty to His idol worshippers and the leaders of Quraysh and others who used to say, **We only worship them that they may bring us nearer to God.** (al-Zumar 39:3). So God Almighty said to them: The intercession of My angels who are with Me will not benefit those for whom they intercede except after My permission for them to intercede for him and My pleasure, so how about the intercession of those besides them? So He informed them that the intercession of those they worship besides Him will not benefit them.

Tafsir al-Qurtubi

The Almighty said, **And how many an angel is there in the heavens whose intercession will avail nothing except after God has given permission for whom He wills and is pleased with.** This is a rebuke from God the Most High to those who worship angels and idols and claim that this brings them closer to God the Most High. So know that the angels, despite their frequent worship and their honor with God, do not intercede except for those for whom He has given permission to intercede. Al-Akhfash said: The angel is one and its meaning is plural, and it is like the Almighty's saying, **There is not one of you who can prevent Him from interceding.** It was said that He mentioned only one angel because the word **how many** indicates plural.

Tafsir Ibn Kathir

God the Almighty says, rebuking the polytheists for their worship of idols, rivals and statues, and for building houses for them in imitation of the Kaaba that was built by the Friend of the Most Merciful, peace be upon him: **Have you seen Al-Lat?** Al-Lat was a white, engraved rock, and there was a house on it in Taif, with curtains and caretakers, and around it was a courtyard that was venerated by the people of Taif, who were Thaqeef and those who followed them, and they were proud of it over all the Arab tribes after the Quraysh. Ibn Jarir said: They derived its name from the name of God, so they said Al-Lat, meaning the feminine of it. God is far above what they say. It was narrated from Ibn Abbas, Mujahid and Al-Rabi' bin Anas that they read Al-Lat with a shaddah on the ta' and they explained it as meaning that he was a man who used to mix gruel for the pilgrims in the pre-Islamic era. When he died, they devoted themselves to his grave and worshipped it. Al-Bukhari said: Muslim, he is the son of Ibrahim, told us, Abu Al-Ashab told us, Abu Al-Jawza told us, on the authority of Ibn Abbas, may God be pleased with them both, regarding His statement: **Al-Lat and Al-Uzza**, he said: Al-Lat was a man who kneaded the gruel of the pilgrims. Ibn Jarir said: And so is Al-Uzza from Al-Aziz, and it was a tree with buildings and curtains in Nakhal, and it is between Mecca and Al-Taif, and the Quraysh used to venerate it, as Abu Sufyan said on the day of UHud 11: We have Al-Uzza, and you have no Uzza. So the Messenger of God, may God bless him and grant him peace, said: "Say: God is our Master, and you have no Master."

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who claims to be guided will be as they say, and not everyone who desires something will get it. Imam Ahmad said: Ishaq told us, Abu 'Awana told us, on the authority of 'Umar ibn Abi Salamah, on the authority of his father, on the authority of Abu Hurayrah, who said: The Messenger of God (blessings and peace of God be upon him) said: **When one of you makes a wish, let him consider what he desires, for he does not know what will be written for him of his wish.** Ahmad was the only one to narrate it. And His statement: **To God belongs the Hereafter and the first**, that is, the entire matter belongs to God, the Owner of this world and the Hereafter, and the One who controls this world and the Hereafter. He is the One who will whatever happens, and whatever He does not will does not happen. And the Almighty's saying: **And how many an angel is there in the heavens whose intercession will not avail at all except after God has given permission for whom He wills and is pleased with.** Like His saying: **Who is he that can intercede with Him except by His permission?** "And intercession does not benefit with Him except for him whom He permits." So if this is true of the angels brought near, then how can you, you ignorant ones, hope for the intercession of these idols and rivals with God, when He, the Almighty, did not legislate their worship nor did He permit it, rather He forbade it on the tongues of all His Messengers and revealed all His books forbidding it?

Fath al-Qadir

Then He confirmed that and increased the invalidation of what they wish for, saying: 26- **And how many are there angels in the heavens whose intercession will not avail at all.** "How many" here is the informative particle indicating abundance, and its place is in the nominative case as a subject, and the sentence after it is its predicate. Because **how many** has the meaning of abundance, the pronoun is plural in **their intercession** with the singular of **the angel**. The meaning is: to rebuke them for what they wish for and desire from the intercession of idols, while the angels, despite their great worship and honor with God, do not intercede except for whom He has given permission to intercede for. So how about these inanimate objects that lack reason and understanding? This is the meaning of His statement: **Except after God has given permission** for them to intercede **for whomever He wills** to intercede for them **and is pleased** with intercession for him because he is one of the people of monotheism. The polytheists have no share in that, and God does not give permission for intercession for them nor is pleased with it because they are not among those who deserve it.

Ibn Jarir narrated on the authority of Ibn Abbas, **And the star when it sets**, meaning when it is set. Ibn al-Mundhir narrated on his authority, saying: It is the Pleiades when they hang down. He also narrated on his authority, saying: God swears that Muhammad has neither gone astray nor erred. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim also narrated on his authority, regarding His statement, **Of good character**, he said: Of good character. Ahmad ibn Jarir, Ibn Abi Hatim, al-Tabarani, and Abu al-Shaykh in al-Azmah narrated on the authority of Ibn Mas'ud, "The Messenger of God, may God bless him and grant him peace, did not see

Gabriel in his true form except twice. The first time, he asked him to see him in his true form, so he showed him his form and the horizon was blocked. The second time, he was with him wherever he ascended, so that is what God says, "And he is on the highest horizon," **He has certainly seen of the greatest signs of his Lord**, meaning the creation of Gabriel. Ibn Jarir and Abu al-Shaykh narrated on his authority that the Prophet, may God bless him and grant him peace, said: **I saw Gabriel at the Lote Tree of the Limit, and he had six hundred wings.** Ahmad also narrated on his authority. Ibn al-Mundhir narrated on the authority of Ibn Abbas, **And he is on the highest horizon**, meaning the rising of the sun. Al-Bukhari, Muslim and others narrated on the authority of Ibn Mas'ud regarding his statement: **He was two bow lengths away or even nearer**, he said: "The Prophet, may God bless him and grant him peace, saw Gabriel with six hundred wings." Al-Faryabi, 'Abd ibn Humayd, al-Tirmidhi - who authenticated it - Ibn Jarir, Ibn al-Mundhir, al-Tabarani and Abu al-Shaykh also narrated it.

In Al-Azmah, Al-Hakim authenticated it, Ibn Mardawayh, Abu Nu'aym, and Al-Bayhaqi narrated from him regarding his statement, **The heart did not lie about what it saw**, he said: "The Messenger of God, may God bless him and grant him peace, saw Gabriel wearing a fluttering green ring that filled the space between the heaven and the earth." Ibn Abi Hatim, Al-Tabarani, and Ibn Mardawayh narrated from Ibn Abbas regarding his statement, **Then he drew near and descended**, he said: He is Muhammad, may God bless him and grant him peace. He drew near and descended to his Lord. Ibn Jarir and Ibn Mardawayh narrated from him, he said: His Lord drew near and descended. Ibn Jarir and Ibn al-Mundhir narrated from Ibn Mas'ud regarding his statement, **Then he was two bow lengths away**, he said: Gabriel drew near to him until he was only a cubit or two. Al-Tabarani, Ibn Mardawayh, and Al-Dhiya' in Al-Mukhtara narrated from Ibn Abbas, he said: Qabb is the chain, and qawsin are the arms. Ibn al-Mundhir and Ibn Mardawayh narrated from Abu Sa'id al-Khudri, he said: When the Prophet, may God bless him and grant him peace, was taken on the Night Journey, he drew near to his Lord. He was two bow lengths away or even nearer. Have you not seen the bow, how close it is to the string? Al-Nasa'i, Ibn al-Mundhir, Ibn Jarir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Abbas, **Then He revealed to His servant what He revealed**, meaning His servant Muhammad, may God bless him and grant him peace. Muslim, Al-Tabarani, Ibn Mardawayh, and Al-Bayhaqi in Al-Asma' wa'l-Sifat narrated on his authority regarding His statement, **The heart did not deny what it saw.**

And he saw Him on another occasion. He said: Muhammad saw his Lord with his heart twice. Similar narrations were reported from him by Abd ibn Humayd, al-Tirmidhi **who authenticated it**, Ibn Jarir, Ibn al-Mundhir, al-Tabarani and Ibn Mardawayh. Ibn Mardawayh reported from Anas, who said: Muhammad saw his Lord. Ibn Mardawayh reported from Ibn Abbas that the Prophet (peace and blessings be upon him) saw his Lord with his eyes. al-Tabarani and Ibn Mardawayh reported from him, who said: Muhammad saw his Lord twice, once with his sight and once with his heart. al-Tirmidhi **who authenticated**

Surat al-Najm 53:26

And how many an angel is there in the heavens whose intercession will not avail at all except after God has given permission to whom He wills and is pleased with.

it, al-Tabarani, Ibn Mardawayh and al-Bayhaqi also reported from him, who said: The Prophet (peace and blessings be upon him) saw his Lord, the Almighty and Majestic. al-Nasa'i, al-Hakim **who authenticated it** and Ibn Mardawayh also reported from him, who said: Do you wonder that friendship was for Abraham, speech was for Moses, and the vision was for Muhammad? Similar narrations have been reported from him through various chains of narration. Muslim, al-Tirmidhi and Ibn Mardawayh reported from Abu Dharr, who said: I asked the Messenger of God (peace and blessings be upon him), **Did you see your Lord?** He said: "Light. How can I see Him?" Muslim and Ibn Mardawayh narrated on his authority that he asked the Messenger of God (peace and blessings be upon him), **Did you see your Lord?** He said, **I saw a light.** Abd ibn Humayd, al-Nasa'i, Ibn al-Mundhir, and Ibn Abi Hatim also narrated on his authority that he said, "The Messenger of God (peace and blessings be upon him) saw his Lord with his heart, but did not see Him with his sight." Muslim narrated on the authority of Abu Hurayrah regarding his statement:

And he saw him on another occasion, said Gabriel. Ahmad, Abd ibn Humayd, Muslim, al-Tirmidhi, Ibn al-Mundhir, Ibn Mardawayh, and al-Bayhaqi narrated on the authority of Ibn Mas'ud, who said: "When the Messenger of God (blessings and peace of God be upon him) was taken on the Night Journey, he reached the Lote Tree of the Limit, which is in the sixth heaven. The souls that ascend from it end and are taken from it, and the souls that descend from above it end and are taken from it." **When that which covers the Lote Tree covers it**, he said: A carpet of gold. Abu al-Shaykh narrated in al-Azmah on the authority of Ibn Mas'ud, who said: **Paradise is in the seventh highest heaven, and Hellfire is in the seventh lowest earth.** Al-Bukhari and others narrated on the authority of Ibn Abbas, who said: Al-Lat was a man who kneaded gruel for the pilgrims. Al-Tabarani and Ibn Mardawayh narrated on his authority that al-Uzza was in Batn Nakhl, that al-Lat was in Taif, and that Manat was made of dried meat. Ibn Jarir narrated on the authority of Ibn Abbas, *Dhaizi*, who said: **An oppressor who has no right to it.**

Tafsir al-Baidawi

26- **And how many an angel is there in the heavens whose intercession will not avail at all.** And many of the angels whose intercession will not avail at all and will not be of any benefit.

Except after God gives permission for intercession. **For whomever He wills** from among the angels to intercede or from among the people to intercede for. **And is pleased** and deems him worthy of that. So how can idols intercede for their worshippers?

Tafsir al-Baghawi

26. **And how many an angel is there in the heavens**, of those whom these disbelievers worship and whose intercession they hope to have with God, **their intercession will not avail at all except after God has given permission**, in intercession, **for whomever He wills and is pleased with**, meaning: of the people of monotheism. Ibn Abbas said: He means that the angels do not intercede except for whom God is pleased with. The plural of metaphor in His statement: **(their intercession)** and the angel is one, because what is meant by His statement: **(and how many an angel)** is multitude, so it is like His statement: **There is not one of you who can prevent Him** (al-Haqqah 69:47).

Surat al-Najm 53:27

Indeed, those who do not believe in the Hereafter name the angels with female names.

Tafsir al-Jalalayn

27 - **Indeed, those who do not believe in the Hereafter name the angels with female names** as they said they are the daughters of God.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Those who do not believe in the resurrection in the Hereafter, and that is on the Day of Resurrection, call the angels of God by female names. This is because they used to say: They are the daughters of God.

And in a similar manner to what we said about his statement, **Naming the female**, the people of interpretation said.

Who said that?

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

Tafsir al-Qurtubi

The Almighty says, **Indeed, those who do not believe in the Hereafter** are the disbelievers who say that the angels are daughters of God and the idols are daughters of God. **They call the angels by female names** meaning like a female name. That is, they believe that the angels are female and that they are the daughters of God.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for calling the angels female, and making them daughters of God. God is exalted above that, as He the Almighty says: "And they have made the angels, who are the servants of the Most Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned." For this reason God the Almighty says: **And they have no knowledge thereof**, meaning they have no correct knowledge to confirm what they said. Rather, it is a lie, a forgery, a fabrication, and a heinous disbelief. **They follow nothing but conjecture, and conjecture avails nothing against the truth**, meaning it is of no use and can never take the place of the truth. It has been proven in the Sahih that the Messenger of God (blessings and peace of God be upon him) said: **Beware of conjecture,**

for conjecture is the most false of speech.

God the Almighty says: {So turn away from he who turns away from Our remembrance} meaning, turn away from the one who turns away from the truth and abandons it. God the Almighty says: {and desires nothing but the life of this world} meaning, his main concern and the extent of his knowledge is this world, so that is the ultimate goal of what is no good. For this reason, God the Almighty said: {That is the extent of their knowledge} meaning, seeking this world and striving for it is the ultimate goal they have reached. Imam Ahmad narrated on the authority of the Mother of the Believers, Aisha **may God be pleased with her**, that she said: The Messenger of God (blessings and peace of God be upon him) said: **This world is the home of he who has no home, and the wealth of he who has no wealth, and he who has no mind gathers for it.** In the well-known supplication, it is said: **O God, do not make this world our greatest concern or the extent of our deeds.** God the Almighty says: {Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is guided} meaning, He is the Creator of all creation and the One who knows what is in the best interests of His servants. He is the One who guides whom He wills and misguides whom He wills. All of this is due to His power, knowledge, and wisdom. He is the Just One who never transgresses, neither in His law nor in His power.

Fath al-Qadir

27- **Indeed, those who do not believe in the Hereafter name the angels female names.** That is, those who do not believe in the Resurrection and what comes after it in the Hereafter, and they are the disbelievers, add to their disbelief a heinous statement and ignorant ignorance, which is that they name the angels, who are free from all shortcomings, female names. This is because they claimed that they are the daughters of God, so they made them females and called them daughters.

Tafsir al-Baghawi

27. **Indeed, those who do not believe in the Hereafter name the angels with female names**, meaning: with female names when they say: They are the daughters of God.

Tafsir al-Baidawi

27- **Indeed, those who do not believe in the Hereafter name the angels** meaning each one of them **with a female name** by calling them daughters.

Surat al-Najm 53:28

And they have no knowledge of it. They follow nothing but conjecture, and conjecture avails nothing against the truth.

Surat al-Najm 53:28

And they have no knowledge of it. They follow nothing but conjecture, and conjecture avails nothing against the truth.

Tafsir al-Jalalayn

28 - **And they have no knowledge of it** with this statement **that they follow** in it **except conjecture** that they imagined **and conjecture avails nothing against the truth** that is, knowledge of what is required in it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And they have no knowledge of it** God Almighty says: And they have no knowledge of what they say about calling the angels female names. **They follow nothing but conjecture.** He says: They follow nothing in that except conjecture, meaning that they say that based on conjecture without knowledge.

His saying, **And suspicion does not replace the truth at all**, means that suspicion does not replace the truth at all, so it can take its place.

Tafsir al-Qurtubi

And they have no knowledge of it meaning that they did not see the angels creating it, nor did they hear what they said from the Messenger of God, may God bless him and grant him peace, nor did they see it in a book. **They follow** meaning that they follow **nothing but conjecture** that the angels are females, **and conjecture is of no avail against the truth.**

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for calling the angels female, and making them daughters of God. God is exalted above that, as He the Almighty says: "And they have made the angels, who are the servants of the Most Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned." For this reason God the Almighty says: **And they have no knowledge thereof**, meaning they have no correct knowledge to confirm what they said. Rather, it is a lie, a forgery, a fabrication, and a heinous disbelief. **They follow nothing but conjecture, and conjecture avails nothing against the truth**, meaning it is of no use and can never take the place of the truth. It has been proven in the Sahih that the Messenger of God (blessings and peace of God be upon him) said: **Beware of conjecture, for conjecture is the most false of speech.**

God the Almighty says: {So turn away from he who turns away from Our remembrance} meaning, turn away from the one who turns away from the truth and abandons it. God the Almighty says: {and desires nothing but the life of this world} meaning, his main concern and the extent of his knowledge is this world, so that is the ultimate goal of what is no good. For this reason, God the Almighty said: {That is the extent of their knowledge} meaning, seeking this world and striving for it is the ultimate goal they have reached. Imam Ahmad narrated on the authority of the Mother of the Believers, Aisha **may God be pleased with her**, that she said: The Messenger of God (blessings and peace of God be upon him) said: **This world is the home of he who has no home, and the wealth of he who has no wealth, and he who has no mind gathers for it.** In the well-known supplication, it is said: **O God, do not make this world our greatest concern or the extent of our deeds.** God the Almighty says: {Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is guided} meaning, He is the Creator of all creation and the One who knows what is in the best interests of His servants. He is the One who guides whom He wills and misguides whom He wills. All of this is due to His power, knowledge, and wisdom. He is the Just One who never transgresses, neither in His law nor in His power.

Fath al-Qadir

28- **And they have no knowledge of it.** This sentence is in the place of a noun in the state of context: meaning, they call them by this name, while they do not know what they are saying. They have not known them, nor seen them, nor has it reached them through any of the sources that informants narrate. Rather, they said that out of ignorance, misguidance, and boldness. It was read, **They have no knowledge of it**, meaning the angels or the name. **They follow nothing but conjecture**, meaning they follow nothing in this statement except mere conjecture and imagination. Then Silhana spoke about conjecture and its ruling, saying, **Indeed, conjecture is of no avail against the truth at all**, meaning that conjecture is of no avail against the truth at all, and the truth here is knowledge. This is evidence that mere conjecture does not replace knowledge and that the conjecturer is not knowledgeable. This applies to matters that require knowledge, which are scholarly issues, not to matters in which conjecture is sufficient, which are scholarly issues. We have already explained this. This specialization is necessary, because the meaning of generality, analogy, a single report, and the like are conjectural, so acting upon them is acting upon conjecture. We are obligated to act upon it in such matters, so the evidence for the obligation to act upon it in them is specific to this generality, and what was reported in its meaning of censure of those who act upon conjecture and the prohibition against following it.

Tafsir al-Baghawi

28. **And they have no knowledge of it**, Muqatil said: [Its meaning is] they are not certain that they are [the daughters of God] **They follow nothing but assumption, and assumption is of no avail against the truth at all, (and the truth)** means knowledge, i.e. assumption does not take the place of knowledge. It was said: **(the truth)** means torment, [i.e. I think that nothing will save them from the torment].

Tafsir al-Baidawi

28- **And they have no knowledge of it** meaning of what they say, and it was read with it meaning with the angels or with the name. **They follow nothing but conjecture, and conjecture is of no avail against the truth** for the truth, which is the reality of a thing, is only perceived through generality, and conjecture is not taken into account in true knowledge, but rather what matters is in the operations and what is connected to them.

Surat al-Najm 53:29

So turn away from whoever turns away from Our remembrance and desires only the life of this world.

Surat al-Najm 53:29

So turn away from whoever turns away from Our remembrance and desires only the life of this world.

Tafsir al-Jalalayn

29 - **So turn away from whoever turns away from the Qur'an Our message and desires nothing but life** and this was before the command to wage jihad.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **So turn away from whoever turns away from Our remembrance**, God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: So leave, O Muhammad, whoever turns away from the remembrance of God and does not believe in Him and declare His Oneness.

His saying, **And he only wanted the life of this world**, means that he did not seek what is with God in the Hereafter, but rather he sought the adornments of this worldly life and sought to remain in it.

Tafsir al-Qurtubi

The Almighty said, **So turn away from whoever turns away from Our remembrance**, meaning the Qur'an and faith. This was abrogated by the verse of the sword, **and he intended nothing but the life of this world**. It was revealed about Al-Nadr, and it was said: about Al-Walid.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for calling the angels female, and making them daughters of God. God is exalted above that, as He the Almighty says: "And they have made the angels, who are the servants of the Most Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned." For this reason God the Almighty says: **And they have no knowledge thereof**, meaning they have no correct knowledge to confirm what they said. Rather, it is a lie, a forgery, a fabrication, and a heinous disbelief. **They follow nothing but conjecture, and conjecture avails nothing against the truth**, meaning it is of no use and can never take the place of the truth. It has been proven in the Sahih that the Messenger of God (blessings and peace of God be upon him) said: **Beware of conjecture, for conjecture is the most false of speech**.

God the Almighty says: {So turn away from he who

turns away from Our remembrance} meaning, turn away from the one who turns away from the truth and abandons it. God the Almighty says: {and desires nothing but the life of this world} meaning, his main concern and the extent of his knowledge is this world, so that is the ultimate goal of what is no good. For this reason, God the Almighty said: {That is the extent of their knowledge} meaning, seeking this world and striving for it is the ultimate goal they have reached. Imam Ahmad narrated on the authority of the Mother of the Believers, Aisha **may God be pleased with her**, that she said: The Messenger of God (blessings and peace of God be upon him) said: **This world is the home of he who has no home, and the wealth of he who has no wealth, and he who has no mind gathers for it**. In the well-known supplication, it is said: **O God, do not make this world our greatest concern or the extent of our deeds**. God the Almighty says: {Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is guided} meaning, He is the Creator of all creation and the One who knows what is in the best interests of His servants. He is the One who guides whom He wills and misguides whom He wills. All of this is due to His power, knowledge, and wisdom. He is the Just One who never transgresses, neither in His law nor in His power.

Fath al-Qadir

29- **So turn away from whoever turns away from Our remembrance**. That is, turn away from whoever turns away from Our remembrance. What is meant by remembrance here is the Qur'an, or the remembrance of the Hereafter, or the remembrance of God in general. It was also said that what is meant by remembrance here is faith, and the meaning is: Leave arguing with them, for you have conveyed to them what you were commanded to do, and you are only required to convey it. This was abrogated by the verse of the sword. **And he did not desire anything but the life of this world**. That is, he did not desire anything other than it, nor did he seek anything other than it, but rather he limited his sight to it, for he is not qualified for good nor does he deserve to have his affairs taken care of.

Tafsir al-Baghawi

29. **So turn away from whoever turns away from Our remembrance**, meaning the Qur'an. It was also said: faith, **and desires only the life of this world**.

Tafsir al-Baidawi

29- **So turn away from he who turns away from Our remembrance and desires only the life of this world**. So turn away from his call and concern for his affairs, for whoever is heedless of God and turns away from His remembrance, and is engrossed in this world to

the point that it is the end of his ambition and the extent of his knowledge, the call will only increase his obstinacy and insistence upon falsehood.

Surat al-Najm 53:30

That is the extent of their knowledge. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is guided.

Surat al-Najm 53:30

That is the extent of their knowledge. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is guided.

Tafsir al-Jalalayn

30 - *That* seeking this world **is the extent of their knowledge** the end of their knowledge is that they preferred this world over the Hereafter **Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is guided** He knows them both, so He will reward them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: What these people who do not believe in the Hereafter say about the angels, by calling them female names, **their level of knowledge** means they have no knowledge other than this disbelief in God and associating partners with Him based on conjecture without certain knowledge.

Ibn Zayd used to say about this:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about His statement, "So turn away from whoever turns away from Our remembrance and desires only the life of this world. That is the extent of their knowledge." He said: He says that they have no knowledge except that which they are in of disbelief in the Messenger of God, may God bless him and grant him peace, and their plotting against what came from God. He said: And these are the people of polytheism.

And His statement: **Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is guided.** God Almighty says: Indeed, your Lord, O Muhammad, is most knowing of who has deviated from His way in His previous knowledge and does not believe, and that way is Islam. **And He is most knowing of who is guided.** He says: And your Lord is most knowing of who has found his way and followed it in His previous knowledge, and that way is also Islam.

Tafsir al-Qurtubi

That is the extent of their knowledge meaning, they only see the affairs of their worldly life and are ignorant of their religious affairs. Al-Farra' said, **He belittled them and looked down on them** meaning, that is the extent of their minds and the extent of their knowledge, that they preferred this world over the Hereafter. It was also said that they made the angels and idols daughters of God. **Indeed, your Lord is most knowing**

of who has strayed from His way meaning, who has deviated from His religion. **And He is most knowing of who is guided** so He will reward each one according to their deeds.

Tafsir Ibn Kathir

God the Almighty says, denouncing the polytheists for calling the angels female, and making them daughters of God. God is exalted above that, as He the Almighty says: "And they have made the angels, who are the servants of the Most Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned." For this reason God the Almighty says: **And they have no knowledge thereof**, meaning they have no correct knowledge to confirm what they said. Rather, it is a lie, a forgery, a fabrication, and a heinous disbelief. **They follow nothing but conjecture, and conjecture avails nothing against the truth**, meaning it is of no use and can never take the place of the truth. It has been proven in the Sahih that the Messenger of God (blessings and peace of God be upon him) said: **Beware of conjecture, for conjecture is the most false of speech.**

God the Almighty says: {So turn away from he who turns away from Our remembrance} meaning, turn away from the one who turns away from the truth and abandons it. God the Almighty says: {and desires nothing but the life of this world} meaning, his main concern and the extent of his knowledge is this world, so that is the ultimate goal of what is no good. For this reason, God the Almighty said: {That is the extent of their knowledge} meaning, seeking this world and striving for it is the ultimate goal they have reached. Imam Ahmad narrated on the authority of the Mother of the Believers, Aisha **may God be pleased with her**, that she said: The Messenger of God (blessings and peace of God be upon him) said: **This world is the home of he who has no home, and the wealth of he who has no wealth, and he who has no mind gathers for it.** In the well-known supplication, it is said: **O God, do not make this world our greatest concern or the extent of our deeds.** God the Almighty says: {Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is guided} meaning, He is the Creator of all creation and the One who knows what is in the best interests of His servants. He is the One who guides whom He wills and misguides whom He wills. All of this is due to His power, knowledge, and wisdom. He is the Just One who never transgresses, neither in His law nor in His power.

Fath al-Qadir

Then, the Almighty, belittled their status and insignificant their matter, saying: 30- **That is the extent of their knowledge.** That is, this turning away and limiting one's will to this worldly life is the extent of their knowledge; they have nothing else, and they do not pay attention to anything else in the matter of religion.

Al-Farra' said: That is, the extent of their minds and the limit of their knowledge is that they preferred this world over the Hereafter. It was said that the reference in His statement, *That*, is to their making the angels daughters of God and calling them female names, but the first is more appropriate. What is meant by knowledge here is absolute perception which includes false suspicion. The sentence is a new sentence to confirm their ignorance and their following mere suspicion. It was said that it is an interruption between the reason and the cause, which is His statement: **Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who has been guided.** This is a reason for the command to turn away, and the meaning is that He, glory be to Him, is most knowing of who has deviated from the truth, turned away from it and was not guided to it, and He is most knowing of who has been guided, accepted the truth, turned towards it and acted upon it. So He will reward every doer according to his action, if good then good, and if evil then evil. In it is consolation for the Messenger of God, may God bless him and grant him peace, and guidance for him not to tire himself in calling those who persist in misguidance and are destined for misery, for God knows the state of this misguided group just as He knows the state of the rightly guided group.

Tafsir al-Baghawi

30. Then he belittled their opinion and said: **That is the extent of their knowledge**, meaning: That is the limit of their knowledge and the extent of their minds, that they preferred this world over the Hereafter.

It was said: They did not attain any knowledge except their belief that the angels are daughters of God, and that they intercede for them, so they relied on that and turned away from the Qur'an.

Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is guided. That is, He is all-knowing of both groups, so He will reward them.

Tafsir al-Baidawi

30- *That* meaning the matter of this world or its being desirable **is the extent of their knowledge** their knowledge does not exceed it, and the sentence is an interjection confirming the inadequacy of their aspirations for this world. His statement: **Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who has been guided** is an explanation for the command to turn away, meaning that God only knows who will respond and who will not, so do not tire yourself in calling them, since you are only required to convey the message, and you have conveyed it.

Surat al-Najm 53:31

And to God belongs whatever is in the heavens and whatever is on the earth, that He may reward those who do evil for what they have done and reward those who do good with goodness.

Surat al-Najm 53:31

And to God belongs whatever is in the heavens and whatever is on the earth, that He may reward those who do evil for what they have done and reward those who do good with goodness.

Tafsir al-Jalalayn

31 - **And to God belongs whatever is in the heavens and whatever is on the earth** He owns that, and from Him are those who go astray and those who are guided. He leads astray whomever He wills and guides whomever He wills **that He may reward those who do evil for what they have done** of polytheism and other things **and reward those who do good** by monotheism and other acts of obedience **with goodness** Paradise, and He distinguishes the doers of good by His saying:

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "And to God belongs whatever is in the heavens and whatever is on the earth, and He sends astray whom He wills, and He is most knowing of them. "That He may reward those who do evil for what they have done." That is, to reward those of His creation who disobeyed Him and did evil by disobeying Him, and He will reward them with the Fire for it. **And He may reward those who do good with good.** That is, to reward those who obeyed Him and did good by obeying Him in this world with good, which is Paradise, and He will reward them with it.

It was said: He meant by that the people of polytheism and faith.

Who said that?

Yunus told me: Ibn Wahb told us: Abdullah bin Ayyash told me: Zaid bin Aslam said about the statement of God, **That He may reward those who do evil for what they have done and reward those who do good** *Al-Mu'minin*.

Tafsir al-Qurtubi

His Almighty saying, **And to God belongs whatever is in the heavens and whatever is on the earth, that He may reward those who do evil for what they have done and reward those who do good with good.** The lam is related to the meaning indicated by **And to God belongs whatever is in the heavens and whatever is on the earth**, as if He said, "He is the Owner of that. He guides whom He wills and misguides whom He wills, that He may reward the doer of good for his good and the doer of evil for his evil." It was also said, **And to God belongs whatever is in the heavens and whatever**

is on the earth is an interruption in the speech, and the meaning is that your Lord knows best who has strayed from His path, and He knows best who has been guided, that He may reward." It was also said that it is the lam of consequence, meaning, to God belongs whatever is in the heavens and whatever is on the earth, meaning, the consequence of the matter of creation is that there will be among them evildoers and good-doers, so for the evildoer there is evil, which is Hell, and for the doer of good there is good, which is Paradise.

Tafsir Ibn Kathir

God Almighty tells us that He is the Owner of the heavens and the earth, and that He is independent of anything other than Him, the Ruler of His creation with justice and the Creator of creation with truth, **That He may reward those who do evil for what they have done and reward those who do good with goodness.** That is, He rewards each person for his work, if good then good and if evil then evil. Then He explained the doers of good as being those who avoid major sins and immoralities, that is, they do not engage in major forbidden sins, and if some minor sins occur from them, He will forgive them and conceal them, as He said in the other verse, **If you avoid the major sins you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance.** And He said here, **Those who avoid the major sins and immoralities, except for minor sins.** This is an isolated exception, because minor sins are among the minor sins and insignificant deeds. Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Ibn Tawus, on the authority of his father, on the authority of Ibn Abbas, who said: I have never seen anything more resembling a lick than what Abu Hurayrah said, on the authority of the Prophet, may God bless him and grant him peace, who said: "God Almighty has decreed for the son of Adam his share of adultery, which he will inevitably attain. The adultery of the eye is looking, the adultery of the tongue is speaking, the soul desires and longs, and the private parts confirm that or deny it." They both included it in their Sahih on the authority of Abd al-Razzaq.

Ibn Jarir said: Muhammad ibn Abd al-A'la told us, Ibn Thawr told us, Muammar told us, on the authority of al-A'mash, on the authority of Abu al-Dhaha that Ibn Mas'ud said: The adultery of the eyes is looking, the adultery of the lips is kissing, the adultery of the hands is touching, and the adultery of the feet is walking. The private parts confirm or deny that. If he comes forward with his private parts, then he has committed adultery, otherwise it is a small touch. Masruq and al-Sha'bi said the same. Abd al-Rahman ibn Nafi', who was called Ibn Lubabah at-Ta'ifi, said: I asked Abu Hurayrah about the statement of God: "Except a small touch." He said: The kiss, the wink, the look, and direct contact. So if circumcised parts touch circumcised parts, then ritual ablution is required, and that is adultery. Ali ibn Abi Talhah said on the authority of Ibn

Abbas: "Except a small touch," except what came before. Zayd ibn Aslam said the same. Ibn Jarir said: 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: **Except for the one who touches:** He said: The one who touches the sin and then abandons it. The poet said:

If you forgive, O God, you forgive many. Which of your servants has not suffered?

Ibn Jarir said: Ibn Hamid told us, Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding the statement of God Almighty: **Except for a touch,** he said: A man touches a sin and then abandons it. He said: The people of the Age of Ignorance used to circumambulate the House and they would say:

If you forgive, O God, you forgive many. Which of your servants has not suffered?

Ibn Jarir and others narrated it with a chain of transmission traceable to the Prophet. Ibn Jarir said: Sulayman ibn Abd al-Jabbar told me, Abu Asim told us, Zakariya ibn Ishaq told us, on the authority of Amr ibn Dinar, on the authority of Ata', on the authority of Ibn Abbas: **Those who avoid major sins and immoralities, except minor ones.** He said: It is the man who commits an immoral act and then repents. He said: The Messenger of God, may God bless him and grant him peace, said:

If you forgive, O God, you forgive many. Which of your servants has not suffered?

Thus, Al-Tirmidhi narrated it on the authority of Ahmad bin Uthman Abu Uthman Al-Basri on the authority of Abu Asim Al-Nabil. Then he said: This is a saheeh hasan ghareeb hadeeth which we do not know of except from the hadeeth of Zakariya bin Ishaq. Al-Bazzar said the same: We do not know of it being narrated in a connected chain of transmission except from this source. Ibn Abi Hatim and Al-Baghawi included it on the authority of Abu Asim Al-Nabil. Al-Baghawi only mentioned it in his commentary on Surat At-Tanzil, but there is some doubt about its authenticity as a marfu' hadeeth. Then Ibn Jarir said: Muhammad bin Abdullah bin Buzigh told us, Yazid bin Zari' told us, Yunus told us, on the authority of Al-Hasan, on the authority of Abu Hurayrah, may God be pleased with him. I think he narrated it as a marfu' hadeeth in the verse: **Those who avoid the major sins and immoralities, except for minor sins,** he said: Minor sins include adultery, then he repents and does not return to it. And the slightest of theft, then he repents and does not return to it, and the slightest of drinking alcohol, then he repents and does not return to it. He said: That is the slightest of the things. Ibn Bashir told us, Ibn Abi Uday told us, on the authority of Awf, on the authority of Al-Hasan, regarding the words of God Almighty: **Those who avoid the major sins and immoralities, except for the slightest of them,** he said: The slightest of the things, such as adultery, theft, or drinking alcohol, then he does not return to it.

Yaqub told me, Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding the statement of God: **Those who avoid the major sins and**

immoralities, except minor sins, he said: The companions of the Messenger of God, may God bless him and grant him peace, used to say: It is the man who commits a minor sin such as adultery or drinking alcohol, so he avoids it and repents from it. Ibn Jarir said, on the authority of Ata', on the authority of Ibn Abbas: **Except minor sins** means he commits it immediately. I said: Adultery? He said: Adultery then he repents. Ibn Jarir also said: Abu Kurayb told us, Ibn Uyaynah told us, on the authority of Amr, on the authority of Ata', on the authority of Ibn Abbas, may God be pleased with him, who said: The minor sin is the one who commits a minor sin. Al-Suddi said: Abu Saleh said: I was asked about Al-Lam'am and I said: It is a man who commits a sin then repents. I informed Ibn Abbas of that and he said: A noble angel has helped you with it. Al-Baghawi narrated it. Ibn Jarir narrated from Al-Muthanna bin Al-Sabah - and he is weak - from Amr bin Shuaib that Abdullah bin Amr said: Al-Lam'am is anything less than shirk. Sufyan Al-Thawri said from Jabir Al-Ju'fi from Ata' from Ibn Al-Zubayr: **Except for Al-Lam'am** He said: It is what is between the two limits, the limit of this world and the punishment of the Hereafter. Shu'bah narrated it likewise from Al-Hakam from Ibn Abbas, similarly. Al-Awfi said from Ibn Abbas regarding His statement: **Except for Al-Lam'am** Everything between the two limits, the limit of this world and the punishment of the Hereafter, which is expiated by prayers, is Al-Lam'am, and it is less than everything that is obligatory. As for the limit of this world, it is every limit for which God has imposed punishment in this world. As for the limit of the Hereafter, it is everything that God has sealed with Hell and postponed its punishment until the Hereafter. This is what Ikrimah, Qatadah and Ad-Dahhak said.

God the Almighty says: **Indeed, your Lord is Vast in forgiveness,** meaning His mercy encompasses all things, and His forgiveness encompasses all sins for whoever repents from them, as in His saying: "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.'" And His saying: **He is most knowing of you when He produced you from the earth,** meaning He is All-Seeing of you, All-Knowing of your conditions, actions, and words that will come from you and occur from you when He produced your father from the earth, and extracted his offspring from his loins like ants, then divided them into two groups: one group for Paradise and one group for the Blaze. Likewise, His saying: **And when you were fetuses in the wombs of your mothers,** the angel to whom He is entrusted wrote down his provision, his life span, his deeds, and whether he will be wretched or blessed. Makhool said: We were fetuses in our mothers' wombs, then some of us miscarried. We were among those who remained, then we were wet nurses, then some of us perished. We were among those who remained, then we became youths, then some of us perished. We were among those who remained, then we became young men, then some of us perished. We were among those who remained, then we became old men. I don't care, so what more can we expect after this? Narrated by Ibn Abi Hatim on his authority.

God the Almighty said: **So do not claim yourselves to be pure** meaning do not praise yourselves, thank

Surat al-Najm 53:31

And to God belongs whatever is in the heavens and whatever is on the earth, that He may reward those who do evil for what they have done and reward those who do good with goodness.

yourself, or express hope through your deeds. **He is most knowing of who fears Him** as God the Almighty said: **Have you not seen those who claim themselves to be pure? Rather, God purifies whom He wills, and they will not be wronged, not a thread.** Muslim said in his Sahih: Amr al-Naqid told us, Hashim ibn al-Qasim told us, al-Layth told us, on the authority of Yazid ibn Abi Habib, on the authority of Muhammad ibn Amr ibn Ata', who said: I named my daughter Barra, and Zainab bint Abi Salamah said to me: The Messenger of God (peace and blessings of God be upon him) forbade this name, so I named her Barra. The Messenger of God (peace and blessings of God be upon him) said: "Do not claim yourselves to be pure. Indeed, God knows best who the righteous among you are." They said: What should we name her? He said: **Name her Zainab.** It has also been proven in the hadith narrated by Imam Ahmad, where he said: Affan told us, Wahib told us, Khalid al-Hadha' told us, on the authority of Abd al-Rahman ibn Abi Bakra, on the authority of his father, who said: A man praised a man in the presence of the Prophet, may God bless him and grant him peace, so the Messenger of God, may God bless him and grant him peace, said: **Woe to you, you have cut off the neck of your companion** - repeatedly. If one of you must praise his companion, then let him say: "I think so-and-so is such-and-such, and God is his judge, and I do not vouch for anyone before God. I think he is such-and-such," if he knew that. Then he narrated it on the authority of Ghundar, on the authority of Shu'bah, on the authority of Khalid al-Hadha' with it. And likewise, al-Bukhari, Muslim, Abu Dawud, and Ibn Majah narrated it through various chains of narration on the authority of Khalid al-Hadha' with it.

Imam Ahmad said: Wakee' and Abdur-Rahman told us: Sufyan told us, on the authority of Mansur, on the authority of Ibrahim, on the authority of Hammam ibn al-Harith, who said: A man came to Uthman and praised him to his face. Al-Miqdad ibn al-Aswad began throwing dirt in his face and saying: The Messenger of God (peace and blessings of God be upon him) commanded us, when we meet flatterers, to throw dirt in their faces. Muslim and Abu Dawud narrated it on the authority of al-Thawri on the authority of Mansur.

Fath al-Qadir

Then the Almighty informed about the vastness of His power and the greatness of His kingdom, saying: 31- **And to God belongs whatever is in the heavens and whatever is on the earth**, meaning He is the owner of that and the one who controls it, no one shares it with Him. The lam in **that He may recompense those who do evil for what they have done** is related to what the speech indicates, as if He said He is the owner of that, He misguides whom He wills and guides whom He wills, to recompense the evildoer for his evil and the doer of good for his good. It was said that His statement, **And to God belongs whatever is in the heavens and whatever is on the earth** is parenthetical, and the meaning is: Your Lord knows best who has strayed from His path and He knows best who has

been guided, so that He may recompense. It was also said that it is the lam of consequence, meaning that the consequence of the matter of creation, among whom are the good-doers and the evil-doers, is that God will recompense each of them for his deeds. Makki said: The lam is related to His statement, **Their intercession will be of no avail**, which is far-fetched in terms of wording and meaning. The majority read **to recompense** with a dhammah. Zayd bin Ali read it with the letter *nun*, and the meaning of **with goodness** is with the good reward, which is Paradise, or because of their good deeds.

Tafsir al-Baghawi

31. **To God belongs whatever is in the heavens and whatever is on the earth.** This is an objection between the first verse and His statement, **That He may recompense those who do evil for what they have done.** The lam in His statement, **To recompense** is connected to the meaning of the first verse, because if He were more knowledgeable about them, He would recompense each one for what he deserves, those who did evil and associated others with God: for what they did of associating others with God. **And He will recompense those who do good with goodness**, they believed in the Oneness of their Lord: **with goodness** with Paradise. He is only able to recompense the doer of good and the doer of evil if he has great dominion, and for that reason He said, **To God belongs whatever is in the heavens and whatever is on the earth.**

Tafsir al-Baidawi

31- **And to God belongs whatever is in the heavens and whatever is on the earth**, in creation and dominion. **That He may recompense those who do evil for what they have done**, with the punishment for what they have done of evil, or with something similar to it, or because of what they have done of evil, and what preceded it indicated something similar to it, meaning He created the world and proportioned it for recompense, or distinguished the astray from the guided and preserved their conditions for that reason. **And He will reward those who do good with the best**, with the best reward, which is Paradise, or with something better than their deeds or because of the good deeds.

Surat al-Najm 53:32

Those who avoid major sins and immoralities, only minor ones. Indeed, your Lord is Vast in forgiveness. He is most knowing of you when He created you from the earth and when you were fetuses in the wombs of your mothers. So do not claim yourselves to be pure. He is most knowing of who fears Him.

Tafsir al-Jalalayn

32 - **Those who avoid major sins and immoralities, except for minor sins** are minor sins such as a glance, a kiss, and a touch. It is an isolated exception, and the meaning is that minor sins are forgiven by avoiding major sins. **Indeed, your Lord is Vast in forgiveness** with that and by accepting repentance. It was revealed about those who used to say, **Our prayers and our fasting are our Hajj. He is most knowing** All-Knowing of you when He created you from the earth meaning He created your father Adam from dust and when you were fetuses plural of fetus (in the wombs of your mothers. So do not praise yourselves) do not praise yourselves out of admiration. However, out of acknowledgment of the blessing, that is good. **He is most knowing** meaning All-Knowing of who fears God

Tafsir al-Suyuti

Al-Wahidi, Al-Tabarani, Ibn Al-Mundhir Ibn Abi Hatim narrated on the authority of Thabit Ibn Al-Harith Al-Ansari, who said: The Jews used to say when a young boy of theirs died, he was a friend. This reached the Prophet, may God bless him and grant him peace, and he said: The Jews have lied. There is no soul that God creates in its mother's womb except that He knows whether it will be wretched or blessed. Then God revealed this verse: He knows you best when He created you from the earth.

Tafsir al-Tabari

And His statement, **Those who avoid the major sins**, means: Those who stay away from the major sins that God has forbidden and prohibited for them, so they do not approach them. This is associating partners with God, and what we have explained in His statement, **If you avoid the major sins you are forbidden, We will remove from you your lesser sins.** (An-Nisa': 31).

His saying: **And indecencies** are adultery and the like, for which God has imposed a punishment.

And his saying: **Except for a few.** The people of interpretation differed about the meaning of *except* in this place. Some of them said: It means a discontinuous exception. They said: The meaning of the statement is: Those who avoid major sins and indecencies except for the few sins and indecencies that they committed in the pre-Islamic era, for God has forgiven them for it and will not hold them accountable for it.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas,

regarding his statement, **Those who avoid the major sins and immoralities, except minor ones**, meaning: except what has already happened.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **Those who avoid the major sins and immoralities, except for the minor ones**, he said: The polytheists were only working with us yesterday, so God, the Almighty, revealed, **except for the minor ones**, which refers to what they did in the pre-Islamic era. He said: The minor ones are the major sins and immoralities that they committed in the pre-Islamic era before Islam, and He forgave them for them when they converted to Islam.

Yaqub told me: Ibn Ulayyah told us, on the authority of Ibn Ayyash, on the authority of Ibn Awn, on the authority of Muhammad, who said: A man asked Zayd ibn Thabit about this verse: **Those who avoid major sins and immoralities, except minor ones**, so he said: God has forbidden you immoralities, both apparent and secret.

Yunus bin Abdul A'la told me: Ibn Wahb told us: Abdullah bin Ayyash told me: Zaid bin Aslam said about the statement of God, **Those who avoid the major sins and immoralities, except minor sins**, he said: The major sins of polytheism and immoralities, such as adultery, were abandoned when they entered Islam, so God forgave them for what they had committed and committed of that before Islam.

Some of the people of knowledge of the Arabic language directed the interpretation of *except* in this place to this aspect that I mentioned on the authority of Ibn Abbas, who said in his interpretation of that: They were not given permission to touch something that is not from the indecencies nor from the major sins. And something may be excepted from something that is not from it on the basis of a pronoun that has been refrained from, so it is a metaphor: except that he touches something that is not from the indecencies nor from the major sins. The poet said:

A town that has no companions except the camels and the wild donkeys

Al-Ya'afir: the gazelles and Al-Ays: the camels, and they are not people, so it is as if he said: It has no companions except that it has gazelles and camels. Some of them said: Al-Ya'afir is the red gazelle and Al-Ays is the white one.

A group of interpreters said something similar to this.

Who said that?

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of al-A'mash, on the authority of Abu al-Dhaha, that Ibn Mas'ud said: The fornication of the eyes is looking, the fornication of the lips is kissing, the fornication of the hands is touching, and the fornication of the feet is walking. The private parts confirm or deny that. If he comes forward with his private parts, then he is a fornicator, otherwise it is a lick.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar, who said: Ibn Tawus told us on the authority of his father on the authority of Ibn Abbas,

Surat al-Najm 53:32

Those who avoid major sins and immoralities, only minor ones. Indeed, your Lord is Vast in forgiveness. He is most knowing of you when He created you from the earth and when you were fetuses in the wombs of your mothers. So do not claim yourselves to be pure. He is most knowing of who fears Him.

who said: I have never seen anything more resembling a lick than what Abu Hurayrah said on the authority of the Prophet, may God bless him and grant him peace: "God has decreed for the son of Adam his share of fornication, and it will inevitably overtake him. The fornication of the eyes is looking, and the fornication of the tongue is speech. The soul desires and longs, and the private parts confirm or deny that."

Abu Al-Sa'ib told me, he said: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Masruq, regarding his statement, **Except for a small amount**, he said: **If it comes beforehand, it is adultery, and if it comes afterward, it is a small amount.**

Yaqub bin Ibrahim told me: Ibn Ulayyah told us: Mansour bin Abd al-Rahman told us: I asked al-Sha'bi about the statement of God, **They avoid major sins and immoralities, except minor sins**. He said: It is less than adultery. Then he mentioned to us on the authority of Ibn Mas'ud, who said: Adultery of the eyes is what you look at, adultery of the hand is what you touch, adultery of the foot is what you walk, and intercourse with the private parts.

Muhammad ibn Muammar told me: Ya'qub told us: Wahib told us: Abdullah ibn Uthman ibn Khathim ibn Amr al-Qari told us: Abd al-Rahman ibn Nafi', who is called Ibn Lubabah at-Ta'ifi, told us: I asked Abu Hurayrah about the statement of God, **Those who avoid the major sins and immoralities, except minor sins**. He said: Kissing, winking, looking, and intimate contact. If circumcision touches circumcision, then ritual ablution is required, which is adultery.

Others said: Rather, this is a valid exception, and the meaning of the statement is: Those who avoid major sins and indecencies, except for minor sins, unless he commits them and then repents.

Who said that?

Sulayman ibn Abd al-Jabbar told me: Abu Asim told us: Zakariya ibn Ishaq told us, on the authority of Amr ibn Dinar, on the authority of Ata', on the authority of Ibn Abbas: **Those who avoid the major sins and immoralities, except minor sins**. He said: It is a man who commits an immoral act and then repents. He said: The Messenger of God, may God bless him and grant him peace, said:

If you forgive, O God, you forgive many, and which servant of yours is there who does not forgive?

Ibn Al-Muthanna told me: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Mansur, on the authority of Mujahid, that he said: In this verse, **except for the touch**, he said: the one who touches the sin and then abandons it. And the poet said:

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

Muhammad bin Abdullah bin Buzaie' told me: Yunus told us, on the authority of Al-Hasan, on the authority of Abu Hurairah, who I think traced it back to the Prophet: **Those who avoid the major sins and immoralities, except minor sins**. He said: The minor sin is adultery, then he repents and does not return to it, and the minor sin is theft, then he repents and does not return to it, and the minor sin is drinking alcohol, then he repents and does not return to it. He said: That is the minor sin.

Ibn Bashir told us: Ibn Abi Uday told us, on the authority of Awf, on the authority of Al-Hasan, regarding the statement of God, **Those who avoid the major sins and immoralities, except minor sins**, he said, **The minor sins are adultery, theft, or drinking alcohol, then one does not do it again.**

Yaqub told me: Ibn Abi Uday told us, on the authority of Awf, on the authority of Al-Hasan, regarding the statement of God, **Those who avoid the major sins and immoralities, except minor sins**, he said, **The minor sins are adultery, theft, or drinking alcohol, then one does not do it again.**

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding His statement, **Those who avoid the major sins and immoralities, except minor sins**, he said: The companions of the Prophet, may God bless him and grant him peace, used to say: This man commits a minor sin, such as fornication or drinking alcohol, but he conceals it and then repents from it.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ibn Abbas: **Except for a touch**. He touches it at once. I said: Adultery. He said: Adultery then he repents.

Ibn Abd al-A'la told us: Ibn Thawr told us: Muammar said: Al-Hasan used to say about the limmah: A man may limmah to an immoral act and then repent.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ismail, on the authority of Abu Saleh, who said: Adultery, then he repents.

He said: It was narrated to us by Mihran on the authority of Abu Ja'far on the authority of Qatada on the authority of Al-Hasan: **Except for a small amount**. He said: That the incident occurs and then it stops.

Abu Kuraib told us: Ibn Uyaynah told us, on the authority of Amr, on the authority of Ata', on the authority of Ibn Abbas, who said: *Al-Lammam* means the one who touches something once.

Yunus told me: Ibn Wahb told us: Ibn Zayd said: Yahya ibn Ayyub told me on the authority of Al-Muthanna ibn Al-Sabah on the authority of Amr ibn Shuaib that Abdullah ibn Amr ibn Al-As said: The minor sin is less than polytheism.

Ibn Bashar told us: Abu Amer told us: Marra told us on the authority of Abdullah bin Al-Qasim regarding his statement, **except for a small amount of sin**, he said: A small amount of sin is committed.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement: **Except for a touch**, he said: A man touches a sin and then abandons it. He said: The people of the Age of Ignorance used to circumambulate the House and they would say:

If you forgive, O God, we will forgive many. And which of your servants is there who has no pain?

Others who directed the meaning except for the discontinuous exception said: The slightest thing is less than the limit of this world and the limit of the hereafter, and God has overlooked it.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Ata', on the authority of Ibn al-Zubayr: **Except for a small amount**. He said: What is between the two limits, the limit of this world and the torment of the Hereafter.

Ibn Al-Muthanna told us: Muhammad bin Ja'far told us, on the authority of Shu'bah, on the authority of Al-Hakam, on the authority of Ibn Abbas, that he said: Al-Lammam is what is less than the two limits, the limits of this world and the hereafter.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Shu'bah told us, on the authority of Al-Hakam bin Utaybah, he said: Ibn Abbas said: Al-Lammam is what is less than the two limits, the limit of this world and the limit of the hereafter.

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, regarding his statement, **Those who avoid major sins and immoralities, except minor sins**, he said: Everything between the two limits, the limit of this world and the limit of the Hereafter, is expiated by prayers, and it is the minor sin, and it is less than every obligatory sin. As for the limit of this world, it is every limit whose punishment God has imposed in this world. As for the limit of the Hereafter, it is everything that He seals with the Fire and postpones its punishment until the Hereafter.

Ibn Hamid told us: Yahya told us: Al-Hussein told us, on the authority of Zaid, on the authority of Ikrimah, regarding his statement, **except for a small amount**, he said: What is between the two limits is every sin for which there is no limit in this world or punishment in the hereafter, then it is a small amount.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, his statement, **Those who avoid major sins and immoralities, except minor ones**. Minor ones are those that are between the two extremes and do not reach the limit of this world or the limit of the Hereafter, and are deemed obligatory by God for its people to be in Hell, or are immoral and are punishable by the punishment in this world.

Ibn Hamid told us: Mihran told us, on the authority of

Abu Mihran, on the authority of Abu Jaafar, on the authority of Qatada, who said: Some of them said that the lamm is what is between the two limits and the limit of the hereafter.

Abu Kurayb and Yaqub told us: Ismail bin Ibrahim told us: Saeed bin Abi Aruba told us, on the authority of Qatada, on the authority of Ibn Abbas, who said: The touch is what is between the two limits, the limit of this world and the limit of the hereafter.

Ibn Hamid told us: Mihran told us on the authority of Sufyan, who said: Ad-Dahhak said: **Except for a small amount of sin**. He said: Everything between the limits of this world and the hereafter is a small amount of sin, which God forgives.

The first and most correct of the sayings in this regard, in my opinion, is the saying of those who said that *except* means a discontinuous exception, and the meaning of the statement is directed to **those who avoid the major sins and immoralities, except minor sins**, meaning less than the major sins and less than the immoralities that warrant the prescribed punishments in this world and punishment in the Hereafter, for that is pardoned for them. In my opinion, this is similar to the saying of God, the Most High, **If you avoid the major sins you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance.** (An-Nisa': 31). God, the Most High, promised that by avoiding the major sins, pardon for lesser sins is the minor sins about which the Prophet, may God bless him and grant him peace, said: **The eyes adorn themselves, the hands adorn themselves, the feet adorn themselves, and the private parts confirm or deny that.** This is because there is no prescribed punishment for anything less than the vagina entering the private parts, and that is God's pardon for the punishment of the servant for it, and God, the Most High, is too generous to return to what He has pardoned. This is God's pardon in this world for the punishment of the servant for it, and God, the Most High, is too generous to return to what He has pardoned, as was narrated. On the authority of the Prophet, may God bless him and grant him peace, and the word *lamm* in the speech of the Arabs: is close to something. Al-Farra' mentioned that he heard the Arabs say: **A strike that is close to killing**, meaning a strike close to killing. He said: I heard from another, **Did he not do something?** meaning: **He almost did something.**

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **Indeed, your Lord, O Muhammad, is vast in forgiveness.** His forgiveness is vast for sinners whose sins do not reach the level of heinousness and major sins. God Almighty only informs His servants by saying this that He forgives minor sins, including those we have described, for those who avoid major sins and heinousness.

Yunus told us: Ibn Wahb told us: Ibn Zayd said regarding His statement, **Indeed, your Lord is Vast in forgiveness**, that He forgave them for that.

And His statement, **He knows you best when He created you from the earth**, means, the Most High, the Majestic, says: He knows best who among you is a believer from an unbeliever, who does good from evil,

Surat al-Najm 53:32

Those who avoid major sins and immoralities, only minor ones. Indeed, your Lord is Vast in forgiveness. He is most knowing of you when He created you from the earth and when you were fetuses in the wombs of your mothers. So do not claim yourselves to be pure. He is most knowing of who fears Him.

and who is obedient from a disobedient, when He originated you from the earth and created you from it by creating your father Adam from it, and when you were fetuses in the wombs of your mothers, meaning, when you were fetuses not yet born, and yourselves after you had become men and women.

In a similar manner to what we said about that, he said: Is the interpretation?

Who said that?

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, **He is most knowing of you when He created you from the earth**, he said, **It is similar to His statement, 'And He is most knowing of the [rightly] guided' Al-An'am 117- Al-Nahl 125- Al-Qasas 56- Al-Qalam 7.**

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **When He created you from the earth**, he said: When He created Adam from the earth, then He created you from Adam, and he recited, **And when you were fetuses in the wombs of your mothers.**

We have previously explained the meaning of the fetus and why it was called a fetus, which makes it unnecessary to repeat it in this place.

And His saying, **So do not claim yourselves to be pure**, means that He, the Most High, says: So do not testify that yourselves are pure and free from sins and transgressions.

Ibn Hamid told us: Mihran told us on the authority of Sufyan who said: I heard Zaid bin Aslam say: **Do not claim yourselves to be pure**, meaning: do not acquit yourself.

And His saying, **He knows best who fears Him**, means that God Almighty says: Your Lord, O Muhammad, knows best who among His servants fears God's punishment and avoids His disobedience.

Tafsir al-Qurtubi

His Almighty saying, **Those who avoid the major sins and immoralities, except minor ones**. There are three issues in this. The first: His Almighty saying, **Those who avoid the major sins and immoralities**. This is a description of the doers of good, meaning they do not commit the major sins, which is polytheism, because it is the greatest of sins. Al-A'mash, Yahya ibn Watthab, Hamzah, and Al-Kisa'i read it as *major* for monotheism. Ibn Abbas interpreted it as polytheism. **And immoralities** means adultery. Muqatil said, **Major sins** means **every sin sealed with Hellfire**, and **and immoralities** means **every sin for which there is a prescribed punishment**. We have already discussed

this in An-Nisa', then he made an exception, which is:

The second issue: He said, **Except for the minor sins**, which are minor sins that no one is safe from falling into except those whom God protects and preserves. There is a difference of opinion regarding its meaning. Abu Hurairah, Ibn Abbas, and Ash-Sha'bi said that the minor sins are everything less than fornication. Muqatil ibn Sulayman mentioned that this verse was revealed about a man called Nabhan At-Tammar who had a shop where he sold dates. A woman came to him to buy dates from him, so he said to her, **There is something better than this inside your shop**. When she entered, he tried to seduce her, but she refused and left. Nabhan regretted it and came to the Messenger of God (peace and blessings of God be upon him) and said, **O Messenger of God, there is nothing that a man does but I have done it except intercourse**. He said, **Perhaps her husband is a transgressor**. So this verse was revealed, and it was mentioned at the end of Hud. Ibn Mas'ud, Abu Sa'id Al-Khudri, Hudhayfah, and Masruq also said that the minor sins are everything less than intercourse, such as kissing, winking, looking, and lying together. Masruq narrated from Abdullah ibn Mas'ud, who said, "The fornication of the eyes is looking, the fornication of the hands is touching, and the fornication of the feet is walking. It is only the private parts that confirm or deny it." If it happens beforehand, then it is zina, and if it happens later, then it is a minor sin. In Sahih Al-Bukhari and Muslim, on the authority of Ibn Abbas, he said: I have not seen anything more like minor sins than "Abu Hurairah said that the Prophet, peace and blessings be upon him, said: God has decreed for the son of Adam his share of zina, which he will inevitably attain. The zina of the eyes is looking, the zina of the tongue is speaking, the soul desires and longs, and the private parts confirm that or deny it." The meaning is that the great immorality and complete zina that warrants the prescribed punishment in this world and the punishment in the hereafter is in the private parts, and anything else has a share of the sin, and God knows best. In the narration of Abu Salih, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, he said: "The share of fornication has been written for the son of Adam, which he will inevitably catch up to. The fornication of the eyes is looking, the fornication of the ears is listening, the fornication of the tongue is speaking, the fornication of the hand is touching, the fornication of the foot is walking, the heart desires and longs, and the private parts confirm that and deny it." Narrated by Muslim. Al-Tha'labi mentioned the hadith of Tawus on the authority of Ibn Abbas, in which he mentioned the ear, hand, and foot, and he added after the eyes and tongue: **And the fornication of the lips is kissing**. This is a statement. Ibn Abbas also said: It is a man who commits a sin and then repents. He said: Didn't you hear the Prophet, may God bless him and grant him peace, say:

If God forgives, He forgives a lot. What servant of

yours is there who does not have pain?

Narrated by Amr ibn Dinar on the authority of Ata' on the authority of Ibn Abbas. An-Nahhas said: This is the most authentic of what has been said about it and the most noble of its chains of transmission. Shu'bah narrated on the authority of Mansur on the authority of Mujahid on the authority of Ibn Abbas regarding the statement of God the Almighty **except for a touch**, he said: It is for the servant to touch the sin and then not repeat it. The poet said:

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

And this is what Mujahid and Al-Hasan said: It is the one who commits a sin and does not repeat it. A similar hadith was narrated from Az-Zuhri who said: Al-Lammah is when a person commits adultery then repents and does not do it again, or when he steals or drinks alcohol then repents and does not do it again. The evidence for this interpretation is the verse in which God the Almighty says: {And those who, when they have committed an immorality or wronged themselves, remember God and seek forgiveness for their sins} (Al-Anfal 11:20). Then He said: {For those, their reward is forgiveness from their Lord} (Al-Anfal 11:20). So He guaranteed them forgiveness, as He said after Al-Lammah: {Indeed, your Lord is Vast in forgiveness} (Al-Anfal 11:20). Based on this interpretation, **except for Al-Lammah** is a connected exception. Abdullah ibn Amr ibn Al-Aas said: **O God, whatever is less than shirk**. It was said: Al-Lammah is a sin between the two limits, meaning that for which no punishment was imposed in this world and for which no punishment was threatened in the Hereafter, and for which the five daily prayers can expiate. This was stated by Ibn Zayd, Ikrimah, Ad-Dahhak, and Qatadah. Al-Awfi and Al-Hakam ibn Utaybah narrated it from Ibn Abbas. Al-Kalbi said: *Lammam* has two meanings: Every sin for which God has not mentioned a prescribed punishment in this world or a punishment in the Hereafter. Therefore, the five daily prayers expiate it, as long as it does not reach the major sins and immoralities. The other meaning is the great sin that a person commits time and time again and then repents from it. Also from Ibn Abbas, Abu Hurairah, and Zaid bin Thabit: It is what happened in the pre-Islamic period, so they will not be held accountable for it. This is because the polytheists said to the Muslims: **You were only working with us yesterday**, so this verse was revealed. Zaid bin Aslam and his son said the same, and it is like the saying of God: **And that you marry two sisters together, except for what has already occurred**. It was said: Lamam is to commit a sin that is not usually done. This was said by Naftawayh. He said: The Arabs say **It only comes to us occasionally**, meaning from time to time. He said: It is not to be touched but not done, because the Arabs do not say **It has come to us** except when a person does it, not when he intends to do it but does not. In As-Sahih: A man's lamam is from *lamm* and it is minor sins. It is said: It is approaching a sin without committing it. And he recited, other than Al-Jawhari:

Come to Zainab before the caravan departs and say, **If we get tired, then what does the heart own?**

Any closer. Ata' bin Abi Rabah said: *Lammam* is the

habit of the soul from time to time. Saeed bin Al-Musayyab said: It is what comes to mind, i.e., it occurs to the heart. Muhammad bin Al-Hanafiyyah said: **Everything you think of, good or evil, is lamm**. The evidence for this interpretation is the saying of the Prophet (peace and blessings be upon him): **The devil has a touch and the angel has a touch**. The hadith has already been mentioned in Al-Baqarah when God Almighty says: **The devil threatens you with poverty**. Abu Ishaq Al-Zajaj said: The origin of lamm and ilmaam is what a person does time after time, but he does not delve into it or persist in it. It is said: **I visited it** if you visited it and left it. It is said: **I did it only lamma** or *ilmaman*, meaning time after time. Your visit is only lamma and ilmaman, and from it is the lamm of the imagination. Al-A'sha said:

The pain of a phantom murdered after her rope was loosened from our rope and we were cut off

It was said that *except* means *and*, but Al-Farra' denied this and said: The meaning is **except for the minor sins that are close together**. It was also said that *lamm* is a sudden glance.

I said: This is far-fetched, as it is excused from the outset and no one is held accountable for it, because it occurs without intention or choice, and its explanation has already been presented in An-Nur. Lamam is also a form of madness, and a man is laamum, meaning he has a jinn. It is also said that someone was afflicted with a touch of the jinn, which is possession and a small thing. The poet said:

So, Kabisha, that was nothing but the words of a dreamer in his imagination.

Third: The Almighty's saying, **Indeed, your Lord is Vast in forgiveness** for whoever repents from his sin and seeks forgiveness. This was said by Ibn Abbas. Abu Maisarah Amr ibn Shurahbil, who was one of the best companions of Ibn Masoud, said, "I saw in a dream that I entered Paradise and there were tents pitched. I said, 'To whom do these belong?' They said, 'To Dhu al-Kila' and Hawshab, who were among those who killed one another.' I said, 'How is that?' They said, 'They met God and found Him Vast in forgiveness.'" Abu Khalid said, **I have been informed that Dhu al-Kila' freed twelve thousand girls**.

God the Almighty says, **He knows you better than yourselves** "when He created you from the earth" meaning your father Adam from clay. The wording is plural. At-Tirmidhi Abu Abdullah said: It is not like this with us, rather the creation occurred on the soil that was lifted from the earth and we were all in that soil and that clay. Then the waters came out of the clay to the loins with the scattered souls in their different forms. Then He extracted them from their loins in their different forms, some of them shining like pearls, some more luminous than others, some black like hot black, and some blacker than others. So the creation occurred on us and on him. Isa bin Hammad Al-Asqalani told us: Bishr bin Bakr told us: Al-Awza'i told us: The Messenger of God (blessings and peace of God be upon him) said: The first and the last were presented to me in front of my room tonight. Someone said: O Messenger of God, and who of creation has passed on? He said: Yes, Adam and those after him

Surat al-Najm 53:32

Those who avoid major sins and immoralities, only minor ones. Indeed, your Lord is Vast in forgiveness. He is most knowing of you when He created you from the earth and when you were fetuses in the wombs of your mothers. So do not claim yourselves to be pure. He is most knowing of who fears Him.

were presented to me. Was anyone created? They said: And who are in the loins of men and the wombs of their mothers? He said: Yes, they were represented in the clay and I knew them just as He taught Adam all the names.

I said, and it was mentioned in the beginning of Al-An'am that every human being is created from the clay of the spot in which he is buried. **And when you were fetuses**, the plural of fetus, which is the child as long as it is in the womb. It is called a fetus because of its concealment and hiding. Amr ibn Kulthum said:

Hybrid color did not read fetus

Makhool said, "We were fetuses in our mothers' wombs, then some of us miscarried, and we were among those who remained. Then we became sucklings, then some of us perished, and we were among those who remained. Then we became adolescents, then some of us perished, and we were among those who remained. Then we became young men, then some of us perished, and we were among those who remained. Then we became old men, may you have no father. So what do we expect after this?" Ibn Lahi'ah narrated on the authority of Al-Harith bin Yazid, on the authority of Thabit bin Al-Harith Al-Ansari, who said: The Jews used to say, whenever a young boy of theirs died, he was a friend. report of that reached the Prophet (peace and blessings of God be upon him), so he said, "The Jews have lied. There is no soul that God creates in its mother's womb except that it is either wretched or blessed." Then God, the Most High, revealed this verse: **He is most knowing of you when He produced you from the earth** to the end of it. A similar verse was narrated on the authority of Aisha: **The Jews used to say, 'So do not praise yourselves,'** meaning, do not praise yourselves or speak ill of yourself, for that is further from showing off and closer to humility. **He knows best who fears Him** meaning who is sincere in his actions and fears God's punishment. Al-Hasan and others said: **God knows every soul's actions, what it will do, and what it will become.** The meaning of this verse has already been discussed in Surat An-Nisa', when God the Almighty says: **Have you not seen those who claim themselves to be pure?** Ponder its meaning there. Ibn Abbas said: "There is no one from this nation whom I claim to be pure except the Messenger of God (blessings and peace of God be upon him). And God knows best."

Tafsir Ibn Kathir

God Almighty tells us that He is the Owner of the heavens and the earth, and that He is independent of anything other than Him, the Ruler of His creation with justice and the Creator of creation with truth, **That He may reward those who do evil for what they have done and reward those who do good with goodness.** That is, He rewards each person for his work, if good then

good and if evil then evil. Then He explained the doers of good as being those who avoid major sins and immoralities, that is, they do not engage in major forbidden sins, and if some minor sins occur from them, He will forgive them and conceal them, as He said in the other verse, **If you avoid the major sins you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance.** And He said here, **Those who avoid the major sins and immoralities, except for minor sins.** This is an isolated exception, because minor sins are among the minor sins and insignificant deeds. Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Ibn Tawus, on the authority of his father, on the authority of Ibn Abbas, who said: I have never seen anything more resembling a lick than what Abu Hurayrah said, on the authority of the Prophet, may God bless him and grant him peace, who said: "God Almighty has decreed for the son of Adam his share of adultery, which he will inevitably attain. The adultery of the eye is looking, the adultery of the tongue is speaking, the soul desires and longs, and the private parts confirm that or deny it." They both included it in their Sahihs on the authority of Abd al-Razzaq.

Ibn Jarir said: Muhammad ibn Abd al-A'la told us, Ibn Thawr told us, Muammar told us, on the authority of al-A'mash, on the authority of Abu al-Dhaha that Ibn Mas'ud said: The adultery of the eyes is looking, the adultery of the lips is kissing, the adultery of the hands is touching, and the adultery of the feet is walking. The private parts confirm or deny that. If he comes forward with his private parts, then he has committed adultery, otherwise it is a small touch. Masruq and al-Sha'bi said the same. Abd al-Rahman ibn Nafi', who was called Ibn Lubabah at-Ta'ifi, said: I asked Abu Hurayrah about the statement of God: "Except a small touch." He said: The kiss, the wink, the look, and direct contact. So if circumcised parts touch circumcised parts, then ritual ablution is required, and that is adultery. Ali ibn Abi Talhah said on the authority of Ibn Abbas: "Except a small touch," except what came before. Zayd ibn Aslam said the same. Ibn Jarir said: 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: **Except for the one who touches:** He said: The one who touches the sin and then abandons it. The poet said:

If you forgive, O God, you forgive many. Which of your servants has not suffered?

Ibn Jarir said: Ibn Hamid told us, Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding the statement of God Almighty: **Except for a touch,** he said: A man touches a sin and then abandons it. He said: The people of the Age of Ignorance used to circumambulate the House and they would say:

If you forgive, O God, you forgive many. Which of your servants has not suffered?

Ibn Jarir and others narrated it with a chain of transmission traceable to the Prophet. Ibn Jarir said: Sulayman ibn Abd al-Jabbar told me, Abu Asim told us, Zakariya ibn Ishaq told us, on the authority of Amr ibn Dinar, on the authority of Ata', on the authority of Ibn Abbas: **Those who avoid major sins and immoralities, except minor ones.** He said: It is the man who commits an immoral act and then repents. He said: The Messenger of God, may God bless him and grant him peace, said:

If you forgive, O God, you forgive many. Which of your servants has not suffered?

Thus, Al-Tirmidhi narrated it on the authority of Ahmad bin Uthman Abu Uthman Al-Basri on the authority of Abu Asim Al-Nabil. Then he said: This is a saheeh hasan ghareeb hadeeth which we do not know of except from the hadeeth of Zakariya bin Ishaq. Al-Bazzar said the same: We do not know of it being narrated in a connected chain of transmission except from this source. Ibn Abi Hatim and Al-Baghawi included it on the authority of Abu Asim Al-Nabil. Al-Baghawi only mentioned it in his commentary on Surat At-Tanzil, but there is some doubt about its authenticity as a marfu' hadeeth. Then Ibn Jarir said: Muhammad bin Abdullah bin Buzigh told us, Yazid bin Zari' told us, Yunus told us, on the authority of Al-Hasan, on the authority of Abu Hurayrah, may God be pleased with him. I think he narrated it as a marfu' hadeeth in the verse: **Those who avoid the major sins and immoralities, except for minor sins**, he said: Minor sins include adultery, then he repents and does not return to it. And the slightest of theft, then he repents and does not return to it, and the slightest of drinking alcohol, then he repents and does not return to it. He said: That is the slightest of the things. Ibn Bashir told us, Ibn Abi Uday told us, on the authority of A'w, on the authority of Al-Hasan, regarding the words of God Almighty: **Those who avoid the major sins and immoralities, except for the slightest of them**, he said: The slightest of the things, such as adultery, theft, or drinking alcohol, then he does not return to it.

Yaqub told me, Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding the statement of God: **Those who avoid the major sins and immoralities, except minor sins**, he said: The companions of the Messenger of God, may God bless him and grant him peace, used to say: It is the man who commits a minor sin such as adultery or drinking alcohol, so he avoids it and repents from it. Ibn Jarir said, on the authority of Ata', on the authority of Ibn Abbas: **Except minor sins** means he commits it immediately. I said: Adultery? He said: Adultery then he repents. Ibn Jarir also said: Abu Kurayb told us, Ibn Uyaynah told us, on the authority of Amr, on the authority of Ata', on the authority of Ibn Abbas, may God be pleased with him, who said: The minor sin is the one who commits a minor sin. Al-Suddi said: Abu Saleh said: I was asked about Al-Lam'am and I said: It is a man who commits a sin then repents. I informed Ibn Abbas of that and he said: A noble angel has helped you with it. Al-Baghawi narrated it. Ibn Jarir narrated from Al-Muthanna bin Al-Sabah - and he is weak - from Amr bin Shuaib that Abdullah bin Amr said: Al-Lam'am is anything less than shirk. Sufyan Al-Thawri said from Jabir Al-Ju'fi from Ata' from Ibn

Al-Zubayr: **Except for Al-Lam'am** He said: It is what is between the two limits, the limit of this world and the punishment of the Hereafter. Shu'bah narrated it likewise from Al-Hakam from Ibn Abbas, similarly. Al-A'wfi said from Ibn Abbas regarding His statement: **Except for Al-Lam'am** Everything between the two limits, the limit of this world and the punishment of the Hereafter, which is expiated by prayers, is Al-Lam'am, and it is less than everything that is obligatory. As for the limit of this world, it is every limit for which God has imposed punishment in this world. As for the limit of the Hereafter, it is everything that God has sealed with Hell and postponed its punishment until the Hereafter. This is what Ikrimah, Qatadah and Ad-Dahhak said.

God the Almighty says: **Indeed, your Lord is Vast in forgiveness**, meaning His mercy encompasses all things, and His forgiveness encompasses all sins for whoever repents from them, as in His saying: "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.'" And His saying: **He is most knowing of you when He produced you from the earth**, meaning He is All-Seeing of you, All-Knowing of your conditions, actions, and words that will come from you and occur from you when He produced your father from the earth, and extracted his offspring from his loins like ants, then divided them into two groups: one group for Paradise and one group for the Blaze. Likewise, His saying: **And when you were fetuses in the wombs of your mothers**, the angel to whom He is entrusted wrote down his provision, his life span, his deeds, and whether he will be wretched or blessed. Makhool said: We were fetuses in our mothers' wombs, then some of us miscarried. We were among those who remained, then we were wet nurses, then some of us perished. We were among those who remained, then we became youths, then some of us perished. We were among those who remained, then we became young men, then some of us perished. We were among those who remained, then we became old men. I don't care, so what more can we expect after this? Narrated by Ibn Abi Hatim on his authority.

God the Almighty said: **So do not claim yourselves to be pure** meaning do not praise yourselves, thank yourself, or express hope through your deeds. **He is most knowing of who fears Him** as God the Almighty said: **Have you not seen those who claim themselves to be pure? Rather, God purifies whom He wills, and they will not be wronged, not a thread.** Muslim said in his Sahih: Amr al-Naqid told us, Hashim ibn al-Qasim told us, al-Layth told us, on the authority of Yazid ibn Abi Habib, on the authority of Muhammad ibn Amr ibn Ata', who said: I named my daughter Barra, and Zainab bint Abi Salamah said to me: The Messenger of God (peace and blessings of God be upon him) forbade this name, so I named her Barra. The Messenger of God (peace and blessings of God be upon him) said: "Do not claim yourselves to be pure. Indeed, God knows best who the righteous among you are." They said: What should we name her? He said: **Name her Zainab.** It has also been proven in the hadith narrated by Imam Ahmad, where he said: Affan told us, Wahib told us, Khalid al-Hadha' told us, on the authority of Abd al-Rahman ibn Abi Bakra, on the authority of his father, who said: A man praised a man

Surat al-Najm 53:32

Those who avoid major sins and immoralities, only minor ones. Indeed, your Lord is Vast in forgiveness. He is most knowing of you when He created you from the earth and when you were fetuses in the wombs of your mothers. So do not claim yourselves to be pure. He is most knowing of who fears Him.

in the presence of the Prophet, may God bless him and grant him peace, so the Messenger of God, may God bless him and grant him peace, said: **Woe to you, you have cut off the neck of your companion** - repeatedly. If one of you must praise his companion, then let him say: "I think so-and-so is such-and-such, and God is his judge, and I do not vouch for anyone before God. I think he is such-and-such," if he knew that. Then he narrated it on the authority of Ghundar, on the authority of Shu'bah, on the authority of Khalid al-Hadha' with it. And likewise, al-Bukhari, Muslim, Abu Dawud, and Ibn Majah narrated it through various chains of narration on the authority of Khalid al-Hadha' with it.

Imam Ahmad said: Wakee' and Abdur-Rahman told us: Sufyan told us, on the authority of Mansur, on the authority of Ibrahim, on the authority of Hammam ibn al-Harith, who said: A man came to Uthman and praised him to his face. Al-Miqdad ibn al-Aswad began throwing dirt in his face and saying: The Messenger of God (peace and blessings of God be upon him) commanded us, when we meet flatterers, to throw dirt in their faces. Muslim and Abu Dawud narrated it on the authority of al-Thawri on the authority of Mansur.

Fath al-Qadir

Then he described these doers of good, saying: 32- "Those who avoid the major sins and immoralities." This relative pronoun is in the accusative case as an adjective to the first relative pronoun in His statement: "Those who do good. **It was also said that it is a substitute for it, and it was also said that it is an explanation of it, and it was also said that it is in the accusative case for praise by the omitted I mean,**" or in the nominative case as the predicate of a deleted subject: that is, they avoid the major sins. The majority of scholars read "major" in the plural. Hamzah, Al-Kisa'i, Al-A'mash, and Yahya ibn Waththab read "major" in the singular. Major sins are every sin for which God has threatened Hellfire, or severely condemned its perpetrator. The scholars have discussed the definition of major sins at length. Just as they differed in defining their meaning and nature, they also differed in their number. Immoralities are the plural of "fahishah," which is the major sin that is immoral, such as adultery and the like. Muqatil said: Major sins are any sin that is sealed with Hellfire, and immoralities are any sin for which a hadd has been prescribed. It has been said that major sins are polytheism and immoralities are adultery. We have already mentioned in Surat An-Nisa something simpler and more beneficial than this. The exception in His statement: **except for lamma** is disjunctive. The root of lamma in the language is what is little and small, and from this: someone who is accustomed to a place means he stayed there for a short time, and someone who is accustomed to food means he rarely ate from it. Al-Mubarrad said: The root of lamma is to touch something without riding it. It is said that he touched

such and such if he approached it and did not mix with it. Al-Azhari said: The Arabs use ilmaam to mean nearness and proximity, and from this is the saying of Jarir:

I myself avoid him, he is dear to me, and I avoid visiting him for a long time

And the other said:

When you come to visit us in our homes, you will find abundant firewood and a blazing fire.

Al-Zajaj said: The root of *al-mam* and *ilma* is what a person learns time after time without delving into it or continuing with it. It is said **I visited it** if you visited it and left it. It is also said **I did it only occasionally** or *ilmaman* meaning from time to time. From this comes the learning of the imagination. Al-A'mash said:

Pain of imagination from a tribe after it has severed its rope from our rope and then severed it

He said in Al-Sahah: A man's pain comes from *alamma*, which refers to minor sins. It is also said that it refers to approaching a sin without committing it. Another recited:

Come to Zainab before the caravan departs and say that you will tire us out, for the heart does not own anything.

The sayings of the people of action differed in interpreting this touch mentioned in the verse. The majority are of the opinion that it is minor sins. It was said that it is what is less than adultery, such as kissing, winking, and looking. It was said that it is a man who touches upon a sin and then repents, and this is what Mujahid, Al-Hasan, Al-Zuhri, and others said. Among them:

If you forgive, O God, you forgive a lot, and which servant of yours is there but pain?

This statement was chosen by Al-Zajaj and Al-Nahhas. It was said that it refers to the sins of the Age of Ignorance, for God does not hold one accountable for them in Islam. Naftawayh said: It is to commit a sin that is not usually done. He said: The Arabs say: It only comes to us occasionally, meaning from time to time. He said: It is not possible for him to touch us but not do it, because the Arabs do not say **He touched us** except if he did, not if he intended to do it but did not do it. The first is more correct. The phrase **Indeed, your Lord is Vast in forgiveness** is an explanation of what the exception includes: that is, even if that is outside the ruling of accountability, it is not devoid of being a sin that requires God's forgiveness and mercy. It was said that He, glory be to Him, forgives whoever repents from his sin. Then He, the Almighty, mentioned that His work encompasses the conditions of His servants, saying: **He knows you best when He produced you from the earth**, meaning He created you from it as part of the creation of your father Adam. It was also said

that it refers to Adam, for He created him from clay. **And when you were fetuses**, meaning He knows your conditions while you were fetuses. Fetuses is the plural of fetus, which is the child as long as it is in the womb. It was called thus because of its concealment. For this reason, He said: **in the wombs of your mothers**, so the one who comes out of the womb is not called a fetus. The sentence is a new sentence to confirm what came before it. **So do not praise yourselves**, meaning do not exonerate them from sins or speak ill of them. For abandoning the purification of the soul is further from ostentation and closer to humility. The sentence **He knows best who fears God** is a new sentence to confirm the prohibition, meaning He knows best who fears God's punishment and works sincerely for Him. Al-Hasan said: And God, the Almighty, knows of every soul what it does, what it makes, and what it will become.

Tafsir al-Baghawi

32. Then he described them, saying: **Those who avoid the major sins and immoralities, except minor ones.** They differed regarding the meaning of the verse. Some people said: This is a valid exception, and minor ones are among the major sins and immoralities. The meaning of the verse is: unless he commits an immoral act once and then repents, and the act occurs and then stops. This is the opinion of Abu Hurairah [and Mujahid and Al-Hasan], and the narration of Ata' on the authority of Ibn Abbas.

Abdullah bin Amr bin Al-Aas said: **A minor sin is less than polytheism.**

Al-Suddi said: Abu Saleh said: I was asked about the statement of God Almighty: **(except for a few,))** and I said: It is a man who commits a sin and does not repeat it. I mentioned that to Ibn Abbas and he said: A generous angel has helped you. And we narrated on the authority of Ata' on the authority of Ibn Abbas regarding his statement: **(except for a few,** he said: The Messenger of God, may God bless him and grant him peace, said: **If you forgive, O God, you forgive a great deal, and which of your servants does not commit a sin?**

The root of **al-lamm** and **al-ilma** is: what a person does from time to time, and it is not repeated or permanent.

Others said: This is an isolated exception, meaning: but the slightest thing, and they did not consider the slightest thing to be among the major sins and indecencies. Then they differed over its meaning, and some of them said: It is what happened in the pre-Islamic period, so God will not hold them accountable for it. That is because the polytheists said to the Muslims: Did they work with us yesterday? So God revealed this verse. This is the opinion of Zayd ibn Thabit and Zayd ibn Aslam.

Some of them said: It is minor sins such as a glance, a wink, a kiss, and anything less than adultery. This is the opinion of Ibn Masoud, Abu Hurairah, Masruq, and Al-Sha'bi, and the narration of Tawus on the authority of Ibn Abbas.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, on the authority of Muhammad bin Ismail, Mahmud bin Ghailan told us, Abdul Razzaq told us, Muammar told us, on the authority of Ibn Tawus, on the authority of his father, on the authority of Ibn Abbas, who said: I have not seen anything more like the licking than what Abu Hurairah said, on the authority of the Prophet, may God bless him and grant him peace: "God has decreed for the son of Adam his share of adultery, which he will inevitably attain. The adultery of the eye is looking, the adultery of the tongue is speaking, the soul desires and longs, and the private parts confirm that and deny it."

It was narrated by Suhayl ibn Abi Salih on the authority of his father on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace, and he added: "The fornication of the eyes is looking, the fornication of the ears is listening, the fornication of the tongue is speaking, the fornication of the hand is touching, and the fornication of the foot is walking."

Al-Kalbi said: *Al-Lamlam* has two meanings: Every sin for which God has not mentioned a punishment in this world or a punishment in the hereafter, that is what prayers will expiate, as long as it does not reach the level of major sins and indecencies. The other meaning is: The great sin that a Muslim commits time after time and then repents from it.

Saeed bin Al-Musayyab said: It is what does not cause any danger to the heart.

Al-Hussein bin Al-Fadl said: "A glance that is not intentional is forgiven. If he looks again, then it is not a glance, but a sin."

Indeed, your Lord is Vast in forgiveness, Ibn Abbas said: For whoever does that and repents, the speech is complete here. Then he said: **He is most knowing of you when He created you from the earth**, meaning He created your father Adam from dust, **and when you were fetuses**, the plural of fetus, called a fetus because it was formed in the womb, "in the wombs of your mothers. So do not claim purity for yourselves," Ibn Abbas said: Do not praise it. Al-Hasan said: God knows about every soul what it is doing and what it is going to become, so do not claim purity for yourselves, do not absolve it of sins, and do not praise it for its good deeds.

Al-Kalbi and Muqatil said: People used to do good deeds and then say: Our prayers, our fasting, and our Hajj. So God Almighty revealed this verse: **He knows best who fears God**, meaning: He was righteous, obeyed, and sincere in his work for God Almighty.

Tafsir al-Baidawi

32- "Those who avoid the major sins" are the sins whose punishment is great and for which the threat was specifically imposed. It was said that it is what requires the prescribed punishment. Hamzah, Al-Kisa'i, and Khalaf read "major sin" to mean the genus or polytheism. "And immoralities" are the major sins that

Surat al-Najm 53:32

Those who avoid major sins and immoralities, only minor ones. Indeed, your Lord is Vast in forgiveness. He is most knowing of you when He created you from the earth and when you were fetuses in the wombs of your mothers. So do not claim yourselves to be pure. He is most knowing of who fears Him.

are especially obscene. "Except for the slightest" except for what is small and minor, for it is forgiven for those who avoid major sins. The exception is disjunctive and the place of "those" is the accusative as an attribute or praise or the nominative as it is the predicate of an omitted word. "Indeed, your Lord is Vast in forgiveness" as He forgives minor sins by avoiding major sins, or He has the power to forgive whatever sins He wishes, small and great. Perhaps He followed this with a threat to the wrongdoers and a promise to the doers of good so that the one who commits a major sin does not despair of His mercy or imagine that punishment is obligatory upon God the Most High. "He knows you best" knows your conditions better than you do. "When He produced you from the earth and when you were fetuses in the wombs" He knew your conditions and the dispositions of your affairs when He began your creation from the dust by creating Adam and when He formed you in the wombs. "So do not praise yourselves" do not praise yourselves with the purity of deeds and the increase of good, or with purity from sins and vices. "He knows best who fears Him" for He knows the fearing and others among you before He brought you out from the loins of Adam, peace be upon him.

Surat al-Najm 53:33

Have you seen him who turned away?

Tafsir al-Jalalayn

33 - **Have you seen him who turned away** from the faith? He apostatized when he was reproached with it and said, **Indeed, I feared the punishment of God.** So the reproacher guaranteed to him that he would bear the punishment of God for him if he returned to his polytheism and gave him such-and-such of his money. So he returned.

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Ikrimah that the Prophet, may God bless him and grant him peace, went out on a military expedition and a man came wanting to carry something but he did not find anything to carry. He met a friend of his and said, **Give me something.** He said, **I will give you this young camel on the condition that you do not bear my sins.** He said to him, **Yes.** Then God revealed, **Have you seen the one who took over?** [The Verses]

And he narrated on the authority of Darraj Abu al-Samee' who said: A raiding party went out and a man asked the Messenger of God, may God bless him and grant him peace, to carry him. He said: I do not find anything to carry you on. So he turned away sadly and passed by a man whose saddle was lying in front of him. So he complained to him. The man said to him: Would you like me to carry you so that you can join the army with your good deeds? He said: Yes. So he rode and dismounted. So have you seen the one who turned away? Until His saying: Then He will reward him with the fullest reward.

Ibn Jarir narrated on the authority of Ibn Zayd, who said: A man converted to Islam and was met by someone who was taunting him. He said: Have you abandoned the religion of the elders and led them astray and claimed that they are in Hell? He said: I feared the punishment of God. He said: Give me something and I will bear all the punishment that was upon you. So he gave him something. He said: Give me more. So they argued until he gave him something and wrote a letter and bore witness for him. So this verse was revealed about him: Have you seen he who turned away and gave little and was deprived?

Tafsir al-Tabari

God Almighty says: Have you seen, O Muhammad, the one who turned away from faith in God and turned away from Him and His religion and gave his companion a little of his wealth and then withheld from him and did not give him anything, so he was miserly with him?

It was mentioned that this verse was revealed about Al-Walid bin Al-Mughira because some of the polytheists rebuked him. He had followed the Messenger of God, may God bless him and grant him peace, in his religion, so the one who rebuked him

guaranteed that if he gave him some of his money and returned to his polytheism, he would bear the punishment of the Hereafter on his behalf. So he did so, and he gave the one who rebuked him for that some of what he had guaranteed him, then he was stingy with him and prevented him from the full amount he had guaranteed him.

Who said that?

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, **and he was steadfast**, Al-Walid bin Al-Mughira said, **He gave a little, then he was steadfast.**

Yunus told me: Ibn Wahb told us: Ibn Zayd said about the statement of God, **Have you seen him who turns away?** until the statement, **so he sees?** He said: This is a man who had become Muslim and was met by someone who was taunting him. He said: You have abandoned the religion of the elders and led them astray and claimed that they are in the Fire. It was incumbent upon you to support them, but what will be the case with your fathers? He said: I feared the punishment of God. He said: Give me something and I will bear every punishment that was upon you. So he gave him something. He said: Give me more. So he struggled until he gave him something and wrote him a letter and bore witness for him. This is the statement of God, **Have you seen him who turns away and is given little and is hard-pressed?** "Does he have knowledge of the unseen so he sees?" This verse was revealed concerning him.

And Binjo, whom we mentioned in the meaning of his saying **and he emphasized**, said the people of interpretation.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Abu Sinan al-Shaibani, on the authority of Thabit, on the authority of al-Dahhak, on the authority of Ibn Abbas: **He gave a little and then stopped.** He said: He gave a little and then stopped.

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, regarding his statement, **Have you seen he who turns away and gives little and is stingy?** He says: He gives little and then stops.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, and **He gave a little and he was given nothing** he said: It was cut off so he was not given anything. Haven't you seen the well called *Akkad*?

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: **And his stipend was cut off.**

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Ibn Tawus and Qatadah, regarding his statement, **and he gave a little**, he said: He gave a little, then stopped that.

He said: Ibn Thaur told us, he said: Muammar told us, on the authority of Ikrimah, something similar.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And he was stingy** means he was stingy and his stinginess was cut off.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **and he was afflicted**, meaning his stipend was cut off.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about his statement **and akadda and Akada Asira** and the Arabs say: So-and-so dug and akadda, and that is when he reached the kaddaa, which is when a man digs in the plain and then faces a mountain and he digs it. It is said that he has akadda, and his nails and fingers became thick and deficient, if they became thick and his fingers became tired and did not work at all, and the girl's income is little, with a hamzah. Some of the people of knowledge of the Arabic language say that his statement *akadda* is derived from *kaddaa* which is that he digs until he despairs of water, so it is said at that time we have reached her kaddaa.

Tafsir al-Qurtubi

The Almighty's saying, **Have you seen him who turned away?** The verses, when explaining the ignorance of the polytheists in worshipping idols, mentioned one of them specifically for his evil deeds. Mujahid, Ibn Zayd, and Muqatil said that it was revealed about Al-Walid ibn Al-Mughira, who had followed the Messenger of God (peace and blessings of God be upon him) in his religion, but some of the polytheists reviled him and said, **Why have you abandoned the religion of the elders and led them astray and claimed that they are in the Fire?** He said, **If you fear the punishment of God**, so he guaranteed to him that if he gave him something from his wealth and returned to his polytheism, he would bear the punishment of God on his behalf. So he gave the one who rebuked him some of what he had guaranteed him, then he was stingy and prevented him, so God revealed this verse. Muqatil said, Al-Walid praised the Qur'an then refrained from it, so the verse was revealed, **And gave a little**, meaning of goodness with his tongue, and emphasized that, meaning he cut that off and refrained from it. It was also reported from him that he gave the Messenger of God (peace and blessings of God be upon him) the pledge of faith then turned away, so the verse, **Have you seen him who turned away?** was revealed. Ibn Abbas, Al-Suddi, Al-Kalbi, and Al-Musayyab bin Sharik said: This was revealed about Uthman bin Affan **may God be pleased with him**. He used to give charity and spend it on charitable purposes. His foster brother, Abdullah bin Abi Sarh, said to him: What are you doing? Soon you will have nothing left. Uthman said: I have sins and wrongdoings, and by what I do I seek the pleasure of God Almighty and hope for His forgiveness. Abdullah said to him: Give me your camel and its saddle and I will bear all your sins. So he gave it to him and had witnesses testify against him, and he

refrained from some of what he used to give in charity. Then God Almighty revealed: {Have you seen him who turns away * And gives little and is stingy?} So Uthman returned to the best and most beautiful of that. Al-Wahidi and Al-Tha'labi mentioned this. Al-Suddi also said: It was revealed about Al-Aas bin Wa'il Al-Sahmi, because he sometimes agreed with the Prophet (peace and blessings of God be upon him). Muhammad bin Ka'b Al-Qurazi said: It was revealed about Abu Jahl bin Hisham, who said: By God, Muhammad only orders good morals. This is the meaning of the Almighty's saying: **And he gave little and was straitened**. Ad-Dahhak said: It is Al-Nadr bin Al-Harith, who gave five she-camels to a poor man from the Muhajireen when he apostatized from his religion, and he guaranteed to bear the sin of his return. The root of akadda is from beggary. It is said about someone who dug a well and then reached a rock that is not easy for him in digging: he has stagnated. Then the Arabs used it to mean someone who gave but did not complete it, and someone who asked for something but did not reach the end of it. Al-Hutay'ah said:

He gave a little, then he was less generous in giving. And whoever does good to people will be praised.

Al-Kisa'i and others said: The hoof becomes *akdā* and *ajbāl* if it reaches a mound or a mountain in its hole and is unable to dig. And he dug, so he became *akdā* if he reached the backbone. And it is said: **kadayt his fingers became tired** if they became exhausted from digging. And **kadayt his hand became tired** if it did not do anything. And the plant becomes *akdā little* if its yield decreases. And the land becomes *kadayt almost* and *kadayt almost* and it is *kadayt little* if its growth is slow. From Abu Zaid. And **akdayt I turned a man away from something** means I turned him back from it. And the man becomes *akdā little* if his goodness decreases.

Tafsir Ibn Kathir

God the Almighty says, blaming those who turn away from obeying God: **He neither believed nor prayed, but lied and turned away.** "And gave a little and ceased." Ibn Abbas said: He obeyed a little then stopped. This is what Mujahid, Sa'id ibn Jubayr, Ikrimah, Qatadah, and others said. Ikrimah and Sa'id said: It is like the example of people who are digging a well and while digging they find a rock that prevents them from completing the work, so they say, **We ceased**, and they abandon the work.

God the Almighty said: **Does he have knowledge of the unseen so that he sees?** That is, does this one who has withheld his hand for fear of spending and having his good deeds cut off have knowledge of the unseen that what he has in his hand will be used up, so that he has withheld his good deeds so that he sees that with his own eyes? That is, the matter is not like that. Rather, he withheld charity, good deeds, righteousness, and kinship out of miserliness, stinginess, and fear. For this reason it was stated in

the hadith: **Spend, Bilal, and do not fear any reduction from the Lord of the Throne.** God the Almighty said: **And whatever you spend - He will replace it, and He is the Best of providers.**

God the Almighty said: **Or has he not been informed of what is in the scriptures of Moses * and of Abraham, who fulfilled?** Sa'id ibn Jubayr and Ath-Thawri said: That is, he conveyed all that he was commanded to do. Ibn Abbas said: **He fulfilled** to God by conveying. Sa'id ibn Jubayr said: **He fulfilled** what he was commanded to do. Qatada said: **He fulfilled** by obeying God and conveying His message to His creation. This statement is the preferred one by Ibn Jarir, and it includes the one before it and is supported by the statement of God the Almighty: **And when Abraham was tested by his Lord with certain commands, and he fulfilled them, He said, 'Indeed, I will make you a leader for the people.'** So he fulfilled all the commands and abandoned all the prohibitions and conveyed the message in full and perfect form. With this, he deserved to be a leader for the people to follow in all his circumstances, words and actions. God the Almighty said: **Then We revealed to you, [O Muhammad], 'Follow the religion of Abraham, inclining toward truth, and he was not of those who associate others with God.'** Ibn Abi Hatim said: Muhammad ibn Auf al-Himsi told us, Adam ibn Abi Iyas al-Asqalani told us, Hammad ibn Salamah told us, Ja'far ibn al-Zubayr told us, on the authority of al-Qasim, on the authority of Abu Umamah, who said: The Messenger of God (blessings and peace of God be upon him) recited this verse: **And Abraham who fulfilled.** He said: **Do you know what he fulfilled?** I said: God and His Messenger know best. He said: **And he completed his day's deeds with four rak'ahs at the beginning of the day.** Ibn Jarir narrated it on the authority of Ja'far ibn al-Zubayr, and it is weak.

Al-Tirmidhi said in his Jami': Abu Ja'far al-Samnani told us, Abu Mashair told us, Ismail ibn Ayyash told us, on the authority of Yahya ibn Sa'd, on the authority of Khalid ibn Ma'dan, on the authority of Jubayr ibn Nufayr, on the authority of Abu al-Darda' and Abu Dharr, on the authority of the Messenger of God, may God bless him and grant him peace, on the authority of God the Almighty, that He said: **O son of Adam, bow down to Me four rak'ahs at the beginning of the day and I will suffice you for the rest of it.** Ibn Abi Hatim, may God have mercy on him, said: My father told us, al-Rabi' ibn Sulayman told us, Asad ibn Musa told us, Ibn Lahi'ah told us, Zaban ibn Fa'id told us, on the authority of Sahl ibn Mu'adh ibn Anas, on the authority of his father, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "Shall I not tell you why God, the Almighty, called Abraham His faithful friend? Indeed, he used to say every morning and evening: 'Glory be to God when you reach the evening and when you reach the morning,' until he finished the verse."

And Ibn Jarir narrated it on the authority of Abu Kurayb on the authority of Rashdin bin Saad on the authority of Zaban on his authority. Then the Almighty began to explain what He had revealed in the scriptures of Abraham and Moses, saying: **No soul shall bear the burden of another** meaning every soul that wronged itself through disbelief or any of the sins, then it is only

its own burden that no one shall bear for it, as He said: **And if a heavily laden soul calls to bear its burden, nothing of it shall be borne by him, even if he were a close relative** "And that man shall have nothing but what he strives for" meaning just as no one else's burden shall be borne by him, likewise no reward shall be obtained except what he has earned for himself. From this noble verse, al-Shafi'i, may God have mercy on him, and those who followed him deduced that the reward for reading does not reach the dead, because it is not from their work or their earnings. For this reason, the Messenger of God, may God bless him and grant him peace, did not urge his nation to do it, nor did he urge them to do it, nor did he guide them to it by text or allusion. This was not transmitted from any of the Companions, may God be pleased with them. If it were good, they would have preceded us to it. The chapter on acts of worship is limited to texts and is not dealt with by various types of analogies and opinions. As for... Supplication and charity are agreed upon to be valid and stipulated by the Lawgiver.

As for the hadith narrated by Muslim in his Sahih on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings be upon him) said: "When a person dies, his deeds come to an end except for three: a righteous child who prays for him, an ongoing charity after his death, or beneficial knowledge." These three are in fact from his efforts, toil, and work, as stated in the hadith: **The best of what a man eats is from what he has earned, and his child is from what he has earned.** An ongoing charity, such as a waqf *endowment* and the like, is from the effects of his work and endowment. God the Almighty said: **Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind.** The knowledge that a person disseminated among the people, which people followed after him, is also from his efforts and work. It is proven in the Sahih: **Whoever calls others to guidance will have a reward like that of those who follow him, without that detracting from their reward in the slightest.** And the Almighty's saying: **And that his effort will be seen** meaning on the Day of Resurrection, like His saying: "And say, 'Work, and God will see your work, and so will His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.'" That is, He will inform you of it and reward you for it with the most complete reward, if good then good, and if evil then evil. And thus He said here: **Then He will reward him with the fullest reward,** meaning the most abundant.

Fath al-Qadir

Then, when God Almighty explained the ignorance of the polytheists in general, He singled out some of them for blame, saying: 33- **Have you seen the one who turned away?** That is, turned away from goodness and refused to follow the truth.

Tafsir al-Baghawi

33. The Almighty's saying: **Have you seen him who**

Surat al-Najm 53:33

Have you seen him who turned away?

has turned away? This was revealed about Al-Walid bin Al-Mughirah. He had followed the Prophet, may God bless him and grant him peace, in his religion, but some of the polytheists reviled him and said to him:

Have you abandoned the religion of the elders and led them astray? He said: **I feared the punishment of God.**

So the one who rebuked him guaranteed that if he agreed with him and gave him such-and-such of his wealth and returned to his polytheism, he would bear the punishment of God on his behalf. So Al-Walid returned to polytheism and gave the one who rebuked him some of the money that he had guaranteed and prevented him from taking it all. So God Almighty revealed: **Have you seen him who has turned away?** He turned away from faith.

Tafsir al-Baidawi

33- **Have you seen him who turned away** from following the truth and adhering to it?

Surat al-Najm 53:34

And he gave little and was greedy.

Tafsir al-Jalalayn

34 - **And he gave a little** of the specified money **and he withheld** the rest. It is taken from the word *kadda*, which is a hard, rocky land that prevents a well-digger from digging if he reaches it.

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Ikrimah that the Prophet, may God bless him and grant him peace, went out on a military expedition and a man came wanting to carry something but he did not find anything to carry. He met a friend of his and said, **Give me something**. He said, **I will give you this young camel on the condition that you do not bear my sins**. He said to him, *Yes*. Then God revealed, **Have you seen the one who took over?** [The Verses]

And he narrated on the authority of Darraj Abu al-Samee' who said: A raiding party went out and a man asked the Messenger of God, may God bless him and grant him peace, to carry him. He said: I do not find anything to carry you on. So he turned away sadly and passed by a man whose saddle was lying in front of him. So he complained to him. The man said to him: Would you like me to carry you so that you can join the army with your good deeds? He said: Yes. So he rode and dismounted. So have you seen the one who turned away? Until His saying: Then He will reward him with the fullest reward.

Ibn Jarir narrated on the authority of Ibn Zayd, who said: A man converted to Islam and was met by someone who was taunting him. He said: Have you abandoned the religion of the elders and led them astray and claimed that they are in Hell? He said: I feared the punishment of God. He said: Give me something and I will bear all the punishment that was upon you. So he gave him something. He said: Give me more. So they argued until he gave him something and wrote a letter and bore witness for him. So this verse was revealed about him: Have you seen he who turned away and gave little and was deprived?

Tafsir al-Tabari

God Almighty says: **And He gave little and was straitened**.

Tafsir al-Qurtubi

The Almighty said, **And he gave a little and was deprived**. That is, he cut off a little.

Tafsir Ibn Kathir

God the Almighty says, blaming those who turn away

from obeying God: **He neither believed nor prayed, but lied and turned away**. "And gave a little and ceased." Ibn Abbas said: He obeyed a little then stopped. This is what Mujahid, Sa'id ibn Jubayr, Ikrimah, Qatadah, and others said. Ikrimah and Sa'id said: It is like the example of people who are digging a well and while digging they find a rock that prevents them from completing the work, so they say, **We ceased**, and they abandon the work.

God the Almighty said: **Does he have knowledge of the unseen so that he sees?** That is, does this one who has withheld his hand for fear of spending and having his good deeds cut off have knowledge of the unseen that what he has in his hand will be used up, so that he has withheld his good deeds so that he sees that with his own eyes? That is, the matter is not like that. Rather, he withheld charity, good deeds, righteousness, and kinship out of miserliness, stinginess, and fear. For this reason it was stated in the hadith: **Spend, Bilal, and do not fear any reduction from the Lord of the Throne**. God the Almighty said: **And whatever you spend - He will replace it, and He is the Best of providers**.

God the Almighty said: **Or has he not been informed of what is in the scriptures of Moses * and of Abraham, who fulfilled?** Sa'id ibn Jubayr and Ath-Thawri said: That is, he conveyed all that he was commanded to do. Ibn Abbas said: **He fulfilled** to God by conveying. Sa'id ibn Jubayr said: **He fulfilled** what he was commanded to do. Qatadah said: **He fulfilled** by obeying God and conveying His message to His creation. This statement is the preferred one by Ibn Jarir, and it includes the one before it and is supported by the statement of God the Almighty: **And when Abraham was tested by his Lord with certain commands, and he fulfilled them, He said, 'Indeed, I will make you a leader for the people.'** So he fulfilled all the commands and abandoned all the prohibitions and conveyed the message in full and perfect form. With this, he deserved to be a leader for the people to follow in all his circumstances, words and actions. God the Almighty said: **Then We revealed to you, [O Muhammad], 'Follow the religion of Abraham, inclining toward truth, and he was not of those who associate others with God.'** Ibn Abi Hatim said: Muhammad ibn Auf al-Himsi told us, Adam ibn Abi Iyas al-Asqalani told us, Hammad ibn Salamah told us, Ja'far ibn al-Zubayr told us, on the authority of al-Qasim, on the authority of Abu Umamah, who said: The Messenger of God (blessings and peace of God be upon him) recited this verse: **And Abraham who fulfilled**. He said: **Do you know what he fulfilled?** I said: God and His Messenger know best. He said: **And he completed his day's deeds with four rak'ahs at the beginning of the day**. Ibn Jarir narrated it on the authority of Ja'far ibn al-Zubayr, and it is weak.

Al-Tirmidhi said in his Jami': Abu Ja'far al-Samnani told us, Abu Mashair told us, Ismail ibn Ayyash told us, on the authority of Yahya ibn Sa'd, on the authority of Khalid ibn Ma'dan, on the authority of Jubayr ibn Nufayr, on the authority of Abu al-Darda' and Abu Dharr, on the authority of the Messenger of God, may God bless him and grant him peace, on the authority of God the Almighty, that He said: **O son of Adam, bow down to Me four rak'ahs at the beginning of the day**

and I will suffice you for the rest of it. Ibn Abi Hatim, may God have mercy on him, said: My father told us, al-Rabi' ibn Sulayman told us, Asad ibn Musa told us, Ibn Lahī'ah told us, Zaban ibn Fa'id told us, on the authority of Sahl ibn Mu'adh ibn Anas, on the authority of his father, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "Shall I not tell you why God, the Almighty, called Abraham His faithful friend? Indeed, he used to say every morning and evening: 'Glory be to God when you reach the evening and when you reach the morning,' until he finished the verse."

And Ibn Jarir narrated it on the authority of Abu Kurayb on the authority of Rashid bin Saad on the authority of Zaban on his authority. Then the Almighty began to explain what He had revealed in the scriptures of Abraham and Moses, saying: **No soul shall bear the burden of another** meaning every soul that wronged itself through disbelief or any of the sins, then it is only its own burden that no one shall bear for it, as He said: **And if a heavily laden soul calls to bear its burden, nothing of it shall be borne by him, even if he were a close relative** "And that man shall have nothing but what he strives for" meaning just as no one else's burden shall be borne by him, likewise no reward shall be obtained except what he has earned for himself. From this noble verse, al-Shafi'i, may God have mercy on him, and those who followed him deduced that the reward for reading does not reach the dead, because it is not from their work or their earnings. For this reason, the Messenger of God, may God bless him and grant him peace, did not urge his nation to do it, nor did he urge them to do it, nor did he guide them to it by text or allusion. This was not transmitted from any of the Companions, may God be pleased with them. If it were good, they would have preceded us to it. The chapter on acts of worship is limited to texts and is not dealt with by various types of analogies and opinions. As for... Supplication and charity are agreed upon to be valid and stipulated by the Lawgiver.

As for the hadith narrated by Muslim in his Sahih on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings be upon him) said: "When a person dies, his deeds come to an end except for three: a righteous child who prays for him, an ongoing charity after his death, or beneficial knowledge." These three are in fact from his efforts, toil, and work, as stated in the hadith: **The best of what a man eats is from what he has earned, and his child is from what he has earned.** An ongoing charity, such as a waqf *endowment* and the like, is from the effects of his work and endowment. God the Almighty said: **Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind.** The knowledge that a person disseminated among the people, which people followed after him, is also from his efforts and work. It is proven in the Sahih: **Whoever calls others to guidance will have a reward like that of those who follow him, without that detracting from their reward in the slightest.** And the Almighty's saying: **And that his effort will be seen** meaning on the Day of Resurrection, like His saying: "And say, 'Work, and God will see your work, and so will His Messenger and the believers. And you will be

returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do." That is, He will inform you of it and reward you for it with the most complete reward, if good then good, and if evil then evil. And thus He said here: **Then He will reward him with the fullest reward,** meaning the most abundant.

Fath al-Qadir

34- And he gave a little and then he was akada meaning he gave a little gift or he gave a little thing and stopped it and held back from it. The origin of akada is from the word kadda, which means hardness. It is said of someone who dug a well and then reached a rock in which he could not dig, he has akada. Then the Arabs used it for someone who gave but did not complete it, and for someone who asked for something but did not reach the end of it. From this is the saying of Al-Hutay'ah:

He gave a little, then he was ungrateful. And whoever does good to people will be praised.

Al-Kisa'i and Abu Zaid said: It is said that his fingers became devoid of digging, and his hand became tired and did nothing, and the land became sparse, and its vegetation became sparse, and the land became sparse, and its vegetation became sparse, and the man became sparsely supplied with something, and his goodness became scarce. Al-Farra' said: The meaning of the verse is: He withheld a gift and cut off. Al-Mubarrad said: He withheld strongly. Mujahid, Ibn Zaid, and Muqatil said: This was revealed about Al-Walid ibn Al-Mughira, who had followed the Messenger of God (blessings and peace of God be upon him) for his religion, but some of the polytheists reviled him, so he abandoned it and returned to his polytheism. Muqatil said: Al-Walid praised the Qur'an, then he refrained from it and gave a little of his tongue goodness, then he cut it off. Ad-Dahhak said: This was revealed about An-Nadr ibn Al-Harith. Muhammad ibn Ka'b Al-Qurazi said: This was revealed about Abu Jahl.

Tafsir al-Baghawi

34. He gave, his companion said, a little and was stingy with the rest.

Muqatil said: **He gave**, meaning Al-Walid, **a little** of goodness with his tongue, then **he stopped**, meaning he stopped it and did not continue with the gift.

Al-Suddi said: It was revealed about Al-Aas bin Wael Al-Sahmi, because he agreed with the Prophet, may God bless him and grant him peace, in some matters.

Muhammad ibn Ka'b al-Qurazi said: It was revealed about Abu Jahl, because he said: By God, Muhammad only commands us to have good morals. That is why his statement: **(And he gave a little and was unjust)** means he did not believe in him. The meaning of **(was unjust)** is to cut off, and its origin is from the word *kadda*, which is a stone that appears in a well and

prevents digging. The Arabs say: **The hafir became unjust and mountainous**, if he reached the *kadda* or *mountain* in digging.

Tafsir al-Baidawi

34- **And he gave a little and was reluctant.** Giving is derived from the saying **the digger became reluctant** when he reached a hillock, which is a solid rock, so he stopped digging. Most of the scholars agree that it was revealed about Al-Walid ibn Al-Mughira, who was following the Messenger of God (blessings and peace of God be upon him), so some of the polytheists taunted him and said: You have abandoned the religion of the elders and led them astray. He said: I fear the punishment of God Almighty. So he guaranteed that he would bear the punishment on his behalf if he gave him some of his money, but he apostatized and gave some of the stipulated amount, then was stingy with the rest.

Surat al-Najm 53:35

Does he have knowledge of the unseen, so he sees?

Surat al-Najm 53:35

Does he have knowledge of the unseen, so he sees?

Tafsir al-Jalalayn

35 - **Does he have knowledge of the unseen so that he sees?** He knows from his own words that someone else will bear the punishment of the Hereafter on his behalf, namely Al-Walid bin Mughirah. The phrase **Does he have knowledge of the unseen so that he sees** means he told me.

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Ikrimah that the Prophet, may God bless him and grant him peace, went out on a military expedition and a man came wanting to carry something but he did not find anything to carry. He met a friend of his and said, **Give me something**. He said, **I will give you this young camel on the condition that you do not bear my sins**. He said to him, **Yes**. Then God revealed, **Have you seen the one who took over?** [The Verses]

And he narrated on the authority of Darraj Abu al-Samee' who said: A raiding party went out and a man asked the Messenger of God, may God bless him and grant him peace, to carry him. He said: I do not find anything to carry you on. So he turned away sadly and passed by a man whose saddle was lying in front of him. So he complained to him. The man said to him: Would you like me to carry you so that you can join the army with your good deeds? He said: Yes. So he rode and dismounted. So have you seen the one who turned away? Until His saying: Then He will reward him with the fullest reward.

Ibn Jarir narrated on the authority of Ibn Zayd, who said: A man converted to Islam and was met by someone who was taunting him. He said: Have you abandoned the religion of the elders and led them astray and claimed that they are in Hell? He said: I feared the punishment of God. He said: Give me something and I will bear all the punishment that was upon you. So he gave him something. He said: Give me more. So they argued until he gave him something and wrote a letter and bore witness for him. So this verse was revealed about him: Have you seen he who turned away and gave little and was deprived?

Tafsir al-Tabari

And His statement: **Does he have knowledge of the unseen, so that he sees?** God Almighty says: Does this person, to whom his companion promised that he would bear God's punishment on his behalf in the Hereafter, have knowledge of the unseen, so that he sees the truth of his words and his fulfillment of what he promised him?

Tafsir al-Qurtubi

The Almighty says, **Does he have knowledge of the unseen, so he sees?** That is, does this beggar have knowledge of what is hidden from him regarding the punishment? **So he sees** That is, he knows what is hidden from him regarding the Hereafter and what will happen to him, such that he can guarantee bearing the punishment for someone else. This is sufficient as ignorance and foolishness. This seeing is transitive with two objects, and the two objects are omitted, as if he said, **So he sees the unseen like he sees**.

Tafsir Ibn Kathir

God the Almighty says, blaming those who turn away from obeying God: **He neither believed nor prayed, but lied and turned away**. "And gave a little and ceased." Ibn Abbas said: He obeyed a little then stopped. This is what Mujahid, Sa'id ibn Jubayr, Ikrimah, Qatadah, and others said. Ikrimah and Sa'id said: It is like the example of people who are digging a well and while digging they find a rock that prevents them from completing the work, so they say, **We ceased**, and they abandon the work.

God the Almighty said: **Does he have knowledge of the unseen so that he sees?** That is, does this one who has withheld his hand for fear of spending and having his good deeds cut off have knowledge of the unseen that what he has in his hand will be used up, so that he has withheld his good deeds so that he sees that with his own eyes? That is, the matter is not like that. Rather, he withheld charity, good deeds, righteousness, and kinship out of miserliness, stinginess, and fear. For this reason it was stated in the hadith: **Spend, Bilal, and do not fear any reduction from the Lord of the Throne**. God the Almighty said: **And whatever you spend - He will replace it, and He is the Best of providers**.

God the Almighty said: **Or has he not been informed of what is in the scriptures of Moses * and of Abraham, who fulfilled?** Sa'id ibn Jubayr and Ath-Thawri said: That is, he conveyed all that he was commanded to do. Ibn Abbas said: **He fulfilled** to God by conveying. Sa'id ibn Jubayr said: **He fulfilled** what he was commanded to do. Qatadah said: **He fulfilled** by obeying God and conveying His message to His creation. This statement is the preferred one by Ibn Jarir, and it includes the one before it and is supported by the statement of God the Almighty: **And when Abraham was tested by his Lord with certain commands, and he fulfilled them, He said, 'Indeed, I will make you a leader for the people.'** So he fulfilled all the commands and abandoned all the prohibitions and conveyed the message in full and perfect form. With this, he deserved to be a leader for the people to follow in all his circumstances, words and actions. God the Almighty said: **Then We revealed to you, [O Muhammad], 'Follow the religion of Abraham, inclining toward truth, and he was not of those who associate others with God.'** Ibn Abi Hatim said: Muhammad ibn Auf al-Himsi told us, Adam ibn Abi Iyas al-Asqalani

told us, Hammad ibn Salamah told us, Ja'far ibn al-Zubayr told us, on the authority of al-Qasim, on the authority of Abu Umamah, who said: The Messenger of God (blessings and peace of God be upon him) recited this verse: **And Abraham who fulfilled.** He said: **Do you know what he fulfilled?** I said: God and His Messenger know best. He said: **And he completed his day's deeds with four rak'ahs at the beginning of the day.** Ibn Jarir narrated it on the authority of Ja'far ibn al-Zubayr, and it is weak.

Al-Tirmidhi said in his Jami': Abu Ja'far al-Samnani told us, Abu Mashair told us, Ismail ibn Ayyash told us, on the authority of Yahya ibn Sa'd, on the authority of Khalid ibn Ma'dan, on the authority of Jubayr ibn Nufayr, on the authority of Abu al-Darda' and Abu Dharr, on the authority of the Messenger of God, may God bless him and grant him peace, on the authority of God the Almighty, that He said: **O son of Adam, bow down to Me four rak'ahs at the beginning of the day and I will suffice you for the rest of it.** Ibn Abi Hatim, may God have mercy on him, said: My father told us, al-Rabi' ibn Sulayman told us, Asad ibn Musa told us, Ibn Lahi'ah told us, Zaban ibn Fa'id told us, on the authority of Sahl ibn Mu'adh ibn Anas, on the authority of his father, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "Shall I not tell you why God, the Almighty, called Abraham His faithful friend? Indeed, he used to say every morning and evening: 'Glory be to God when you reach the evening and when you reach the morning,' until he finished the verse."

And Ibn Jarir narrated it on the authority of Abu Kurayb on the authority of Rashdin bin Saad on the authority of Zaban on his authority. Then the Almighty began to explain what He had revealed in the scriptures of Abraham and Moses, saying: **No soul shall bear the burden of another** meaning every soul that wronged itself through disbelief or any of the sins, then it is only its own burden that no one shall bear for it, as He said: **And if a heavily laden soul calls to bear its burden, nothing of it shall be borne by him, even if he were a close relative** "And that man shall have nothing but what he strives for" meaning just as no one else's burden shall be borne by him, likewise no reward shall be obtained except what he has earned for himself. From this noble verse, al-Shafi'i, may God have mercy on him, and those who followed him deduced that the reward for reading does not reach the dead, because it is not from their work or their earnings. For this reason, the Messenger of God, may God bless him and grant him peace, did not urge his nation to do it, nor did he urge them to do it, nor did he guide them to it by text or allusion. This was not transmitted from any of the Companions, may God be pleased with them. If it were good, they would have preceded us to it. The chapter on acts of worship is limited to texts and is not dealt with by various types of analogies and opinions. As for... Supplication and charity are agreed upon to be valid and stipulated by the Lawgiver.

As for the hadith narrated by Muslim in his Sahih on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings be upon him) said: "When a person dies, his deeds come to an end except for three: a righteous child who prays for him, an ongoing charity after his death, or beneficial

knowledge." These three are in fact from his efforts, toil, and work, as stated in the hadith: **The best of what a man eats is from what he has earned, and his child is from what he has earned.** An ongoing charity, such as a waqf *endowment* and the like, is from the effects of his work and endowment. God the Almighty said: **Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind.** The knowledge that a person disseminated among the people, which people followed after him, is also from his efforts and work. It is proven in the Sahih: **Whoever calls others to guidance will have a reward like that of those who follow him, without that detracting from their reward in the slightest.** And the Almighty's saying: **And that his effort will be seen** meaning on the Day of Resurrection, like His saying: "And say, 'Work, and God will see your work, and so will His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.'" That is, He will inform you of it and reward you for it with the most complete reward, if good then good, and if evil then evil. And thus He said here: **Then He will reward him with the fullest reward,** meaning the most abundant.

Fath al-Qadir

35- **Does he have knowledge of the unseen, so that he sees?** The question is for rebuke and rebuke, and the meaning is: Does this beggar have knowledge of what he has hidden from him regarding the matter of the punishment, so that he knows it?

Tafsir al-Baghawi

35. **Does he have knowledge of the unseen so that he sees?** What is hidden from him and he knows that its owner will bear its punishment on his behalf.

Tafsir al-Baidawi

35- **Does he have knowledge of the unseen so that he sees?** He knows that his companion will bear the burden on his behalf.

Surat al-Najm 53:36

Or has he not been informed of what is in the scriptures of Moses?

Surat al-Najm 53:36

Or has he not been informed of what is in the scriptures of Moses?

Tafsir al-Jalalayn

36 - *Or* rather **he was not informed of what was in the scriptures of Moses** the books of the Torah or scriptures before it

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Ikrimah that the Prophet, may God bless him and grant him peace, went out on a military expedition and a man came wanting to carry something but he did not find anything to carry. He met a friend of his and said, **Give me something**. He said, **I will give you this young camel on the condition that you do not bear my sins**. He said to him, *Yes*. Then God revealed, **Have you seen the one who took over?** [The Verses]

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Ibn Jarir narrated on the authority of Ibn Zayd, who said: A man converted to Islam and was met by someone who was taunting him. He said: Have you abandoned the religion of the elders and led them astray and claimed that they are in Hell? He said: I feared the punishment of God. He said: Give me something and I will bear all the punishment that was upon you. So he gave him something. He said: Give me more. So they argued until he gave him something and wrote a letter and bore witness for him. So this verse was revealed about him: Have you seen he who turned away and gave little and was deprived?

Tafsir al-Tabari

And His statement: **Or has he not been informed of what is in the scriptures of Moses?** God Almighty says: Or has this person not been informed that he will bear the punishment of God in the Hereafter because of what is in the scriptures of Moses, son of Imran, peace be upon him?

Tafsir al-Qurtubi

The Almighty's saying, **Or has he not been informed of**

what is in the scriptures of Moses? meaning the scriptures of **and Abraham who fulfilled** as in Surat Al-A'la **the scriptures of Abraham and Moses**, meaning that no soul will be taken in place of another, as He said, **No bearer of burdens will bear the burden of another**. He mentioned the scriptures of Abraham and Moses specifically because between Noah and Abraham, a man would be taken for the sin of his brother, son, and father. Al-Hudhayl ibn Shurahbil said that this is a lightened version of the heavy one, and its position is in the genitive case in place of *what*, or it could be in the nominative case with the omission of *he*. Sa'id ibn Jubayr and Qatadah read it in a light form, and its meaning is truthful in his words and deeds, and it returns to the meaning of the reading of the group. **And fulfilled** with emphasis, meaning he fulfilled all that was imposed on him, so he did not omit anything from it. This has already been mentioned in Al-Baqarah when God Almighty said, **And when his Lord tested Abraham with commands, and he fulfilled them**. And fulfillment is completion. Abu Bakr Al-Warraq said that he fulfilled the condition of what he claimed, so He tested him in his wealth, his children, and himself, and found him fulfilling that, so that is that. His saying, **And Abraham who fulfilled**, meaning he claimed Islam and then confirmed his claim. It was also said: And in his work every day with four rak'ahs in the early part of the day. Al-Haytham narrated on the authority of Abu Umamah on the authority of the Prophet, may God bless him and grant him peace. Sahl ibn Sa'd al-Sa'idi narrated on the authority of his father: Shall I not tell you why God Almighty called His friend Abraham **who fulfilled**? Because he used to say every morning and evening, **Glory be to God when you go to bed and when you wake up** *verse*. Sahl ibn Mu'adh narrated it on the authority of Anas on the authority of his father on the authority of the Prophet, may God bless him and grant him peace. It was also said: And in, meaning fulfilled what he was sent with, which is His saying, **No bearer of burdens shall bear the burden of another**. Ibn Abbas said: Before Abraham, peace be upon him, they would punish a man for the sin of another, and they would punish a guardian for a guardian in killing and wounding, so a man would be killed for his father, son, brother, paternal uncle, maternal uncle, cousin, relative, wife, husband, and slave. Abraham, peace be upon him, conveyed to them on the authority of God Almighty, **No bearer of burdens shall bear the burden of another**. Al-Hasan, Qatada, and Sa'id ibn Jubayr said regarding God Almighty's saying, **and fulfilled**, he acted according to what he was commanded. And he conveyed the messages of his Lord. This is better because it is general, and Mujahid said the same, and he fulfilled what was imposed upon him. Abu Malik Al-Ghifari said that the Almighty's statement, **And no bearer of burdens shall bear the burden of another** to His statement, **Then which of the favors of your Lord do you dispute?** is in the scriptures of Abraham and Moses. The discussion of **And no bearer of burdens shall bear the burden of another** has already been completed at the end of Al-An'am.

Tafsir Ibn Kathir

God the Almighty says, blaming those who turn away from obeying God: **He neither believed nor prayed, but lied and turned away.** "And gave a little and ceased." Ibn Abbas said: He obeyed a little then stopped. This is what Mujahid, Sa'id ibn Jubayr, Ikrimah, Qatadah, and others said. Ikrimah and Sa'id said: It is like the example of people who are digging a well and while digging they find a rock that prevents them from completing the work, so they say, **We ceased**, and they abandon the work.

God the Almighty said: **Does he have knowledge of the unseen so that he sees?** That is, does this one who has withheld his hand for fear of spending and having his good deeds cut off have knowledge of the unseen that what he has in his hand will be used up, so that he has withheld his good deeds so that he sees that with his own eyes? That is, the matter is not like that. Rather, he withheld charity, good deeds, righteousness, and kinship out of miserliness, stinginess, and fear. For this reason it was stated in the hadith: **Spend, Bilal, and do not fear any reduction from the Lord of the Throne.** God the Almighty said: **And whatever you spend - He will replace it, and He is the Best of providers.**

God the Almighty said: **Or has he not been informed of what is in the scriptures of Moses * and of Abraham, who fulfilled?** Sa'id ibn Jubayr and Ath-Thawri said: That is, he conveyed all that he was commanded to do. Ibn Abbas said: **He fulfilled** to God by conveying. Sa'id ibn Jubayr said: **He fulfilled** what he was commanded to do. Qatada said: **He fulfilled** by obeying God and conveying His message to His creation. This statement is the preferred one by Ibn Jarir, and it includes the one before it and is supported by the statement of God the Almighty: **And when Abraham was tested by his Lord with certain commands, and he fulfilled them, He said, 'Indeed, I will make you a leader for the people.'** So he fulfilled all the commands and abandoned all the prohibitions and conveyed the message in full and perfect form. With this, he deserved to be a leader for the people to follow in all his circumstances, words and actions. God the Almighty said: **Then We revealed to you, [O Muhammad], 'Follow the religion of Abraham, inclining toward truth, and he was not of those who associate others with God.'** Ibn Abi Hatim said: Muhammad ibn Auf al-Himsi told us, Adam ibn Abi Iyas al-Asqalani told us, Hammad ibn Salamah told us, Ja'far ibn al-Zubayr told us, on the authority of al-Qasim, on the authority of Abu Umamah, who said: The Messenger of God (blessings and peace of God be upon him) recited this verse: **And Abraham who fulfilled.** He said: **Do you know what he fulfilled?** I said: God and His Messenger know best. He said: **And he completed his day's deeds with four rak'ahs at the beginning of the day.** Ibn Jarir narrated it on the authority of Ja'far ibn al-Zubayr, and it is weak.

Al-Tirmidhi said in his Jami': Abu Ja'far al-Samnani told us, Abu Mashair told us, Ismail ibn Ayyash told us, on the authority of Yahya ibn Sa'd, on the authority of Khalid ibn Ma'dan, on the authority of Jubayr ibn Nufayr, on the authority of Abu al-Darda' and Abu Dharr, on the authority of the Messenger of God, may

God bless him and grant him peace, on the authority of God the Almighty, that He said: **O son of Adam, bow down to Me four rak'ahs at the beginning of the day and I will suffice you for the rest of it.** Ibn Abi Hatim, may God have mercy on him, said: My father told us, al-Rabi' ibn Sulayman told us, Asad ibn Musa told us, Ibn Lahi'ah told us, Zaban ibn Fa'id told us, on the authority of Sahl ibn Mu'adh ibn Anas, on the authority of his father, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "Shall I not tell you why God, the Almighty, called Abraham His faithful friend? Indeed, he used to say every morning and evening: 'Glory be to God when you reach the evening and when you reach the morning,' until he finished the verse."

And Ibn Jarir narrated it on the authority of Abu Kurayb on the authority of Rashdin bin Saad on the authority of Zaban on his authority. Then the Almighty began to explain what He had revealed in the scriptures of Abraham and Moses, saying: **No soul shall bear the burden of another** meaning every soul that wronged itself through disbelief or any of the sins, then it is only its own burden that no one shall bear for it, as He said: **And if a heavily laden soul calls to bear its burden, nothing of it shall be borne by him, even if he were a close relative** "And that man shall have nothing but what he strives for" meaning just as no one else's burden shall be borne by him, likewise no reward shall be obtained except what he has earned for himself. From this noble verse, al-Shafi'i, may God have mercy on him, and those who followed him deduced that the reward for reading does not reach the dead, because it is not from their work or their earnings. For this reason, the Messenger of God, may God bless him and grant him peace, did not urge his nation to do it, nor did he urge them to do it, nor did he guide them to it by text or allusion. This was not transmitted from any of the Companions, may God be pleased with them. If it were good, they would have preceded us to it. The chapter on acts of worship is limited to texts and is not dealt with by various types of analogies and opinions. As for... Supplication and charity are agreed upon to be valid and stipulated by the Lawgiver.

As for the hadith narrated by Muslim in his Sahih on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings be upon him) said: "When a person dies, his deeds come to an end except for three: a righteous child who prays for him, an ongoing charity after his death, or beneficial knowledge." These three are in fact from his efforts, toil, and work, as stated in the hadith: **The best of what a man eats is from what he has earned, and his child is from what he has earned.** An ongoing charity, such as a waqf *endowment* and the like, is from the effects of his work and endowment. God the Almighty said: **Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind.** The knowledge that a person disseminated among the people, which people followed after him, is also from his efforts and work. It is proven in the Sahih: **Whoever calls others to guidance will have a reward like that of those who follow him, without that detracting from their reward in the slightest.** And the Almighty's saying: **And that his effort will be seen** meaning on the Day of Resurrection, like His saying: "And say, 'Work, and God will see your work, and so

Surat al-Najm 53:36

Or has he not been informed of what is in the scriptures of Moses?

will His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do." That is, He will inform you of it and reward you for it with the most complete reward, if good then good, and if evil then evil. And thus He said here: **Then He will reward him with the fullest reward**, meaning the most abundant.

Fath al-Qadir

36- Or has he not been informed of what is in the scriptures of Moses?

Tafsir al-Baghawi

36. Or has he not been informed, that is, not told, of what is in the scriptures of Moses, meaning: the books of the Torah.

Tafsir al-Baidawi

36- Or has he not been informed of what is in the scriptures of Moses?

Surat al-Najm 53:37

And Abraham, who fulfilled

Tafsir al-Jalalayn

37 - And the scrolls **and Abraham who fulfilled** completed what he was commanded to do, such as, **And when Abraham was tested by his Lord with words, and he fulfilled them**, and the statement of water.

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Ikrimah that the Prophet, may God bless him and grant him peace, went out on a military expedition and a man came wanting to carry something but he did not find anything to carry. He met a friend of his and said, **Give me something**. He said, **I will give you this young camel on the condition that you do not bear my sins**. He said to him, *Yes*. Then God revealed, **Have you seen the one who took over?** [The Verses]

And he narrated on the authority of Darraj Abu al-Samee' who said: A raiding party went out and a man asked the Messenger of God, may God bless him and grant him peace, to carry him. He said: I do not find anything to carry you on. So he turned away sadly and passed by a man whose saddle was lying in front of him. So he complained to him. The man said to him: Would you like me to carry you so that you can join the army with your good deeds? He said: Yes. So he rode and dismounted. So have you seen the one who turned away? Until His saying: Then He will reward him with the fullest reward.

Ibn Jarir narrated on the authority of Ibn Zayd, who said: A man converted to Islam and was met by someone who was taunting him. He said: Have you abandoned the religion of the elders and led them astray and claimed that they are in Hell? He said: I feared the punishment of God. He said: Give me something and I will bear all the punishment that was upon you. So he gave him something. He said: Give me more. So they argued until he gave him something and wrote a letter and bore witness for him. So this verse was revealed about him: Have you seen he who turned away and gave little and was deprived?

Tafsir al-Tabari

And his saying: **And Abraham who fulfilled** means: And Abraham who fulfilled what he was sent to.

Then the people of interpretation differed about the meaning of **who fulfilled**. Some of them said that it was his fulfillment of what his Lord had entrusted him with, which was to convey His messages, which is: **No soul shall bear the burden of another**.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ata', on the authority of Ikrimah, on the authority of Ibn Abbas: **And Abraham**

who fulfilled. He said: Before Abraham, they used to take guardians to guardians until Abraham came and he reached: **No soul shall bear the burden of another**. No one shall be held accountable for the sin of another.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement: **And Abraham who fulfilled** he said: And fulfilled the obedience of God and conveyed the messages of his Lord to His creation.

And Ikrimah used to say: And in these ten verses it says: **No soul shall bear the burden of another...** until he reached: **And upon Him is the next life**.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada regarding his statement: **And Abraham who fulfilled** in obeying God and His messages to His creation.

Yahya bin Talha Al-Yarbou'i told me: Abu Bakr told us, on the authority of Abu Haseen, on the authority of Saeed bin Jubair, regarding his statement: **And Abraham who fulfilled**, he said: He conveyed what he was commanded to do.

Ibn Hamid told us: Mihran told us on the authority of Sufyan and Ibrahim who fulfilled, saying: He conveyed.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And Abraham who fulfilled**, he said: He fulfilled and conveyed the messages of his Lord. He conveyed what he was sent with, just as a man conveys what he was sent with.

Others said: Rather, he fulfilled what he saw in the dream of slaughtering his son. They said that his statement, **No soul shall bear the burden of another** is from the deferred meaning of the forward. They said: The meaning of the statement is, **Or was he not informed of what is in the scrolls of Moses, 'No soul shall bear the burden of another', and what is in the scrolls of Abraham, who fulfilled**.

Who said that?

Muhammad bin Saad told me: My paternal uncle told me: My father told me on the authority of his father on the authority of Ibn Abbas regarding his statement, **Or has he not been informed of what is in the scriptures of Moses * and Abraham who fulfilled?** He says: Abraham is the one who completed the obedience in what he did with his son when he saw the vision, and what is in the scriptures of Moses is, **No soul shall bear the burden of another**, to the end of the verse.

Yunus told me: Ibn Wahb told us: Ibn Lahi'ah told me on the authority of Abu Sakhr on the authority of Al-Qurazi, and he was asked about this verse: **And Abraham who fulfilled**. He said: He fulfilled his promise by sacrificing his son.

Others said that this means that he fulfilled all the laws of Islam to his Lord.

Who said that?

Abdullah bin Ahmed bin Shabwa told us: Ali bin Al-Hassan told us: Kharijah bin Musaab told us, on the authority of Dawud bin Abi Hind, on the authority of

Surat al-Najm 53:37 And Abraham, who fulfilled

Ikrimah, on the authority of Ibn Abbas, who said: Islam is thirty arrows, and no one was afflicted with this religion and established it except Abraham. God said, **And Abraham who fulfilled**, so God wrote for him a release from the Fire.

Al-Harith told me: Al-Hasan told us: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And Abraham who fulfilled** what was imposed upon him.

Others said that he fulfilled what was narrated from the Messenger of God, may God bless him and grant him peace, in the hadith that...

Abu Kurayb told us: Rashdin bin Saad told us: Ziyad bin Fa'id told us, on the authority of Sahl bin Mu'adh, on the authority of Anas, on the authority of his father, who said: 'The Prophet, may God bless him and grant him peace, used to say: Shall I not tell you why God called Abraham His faithful friend? Because he used to say every morning and evening: 'Glory be to God when you go to bed at night and when you wake up in the morning,' until he finished the verse.'

Others said: Rather, he fulfilled his Lord's daily work.

Who said that?

Abu Kurayb told us: Al-Hasan bin Atiyah told us: Israel told us, on the authority of Ja'far bin al-Zubayr, on the authority of Al-Qasim, on the authority of Abu Umamah, who said: The Messenger of God, may God bless him and grant him peace, said: **And Abraham who fulfilled**. He said: **Do you know what he fulfilled?** They said: **God and His Messenger know best**. He said: **And in the work of his day, four rak'ahs during the day**.

The most correct of the statements on this matter is the statement of those who said: **And in the laws of Islam and all that he commanded of obedience**, because God Almighty mentioned that he fulfilled it, so the statement about his fulfilling it included all obedience and did not specify some over others.

If someone were to say that he limited that to his statement, **And in * that no bearer of burdens shall bear the burden of another**, then that is something that God, the Most High, has informed us is in the scriptures of Moses and Abraham, not something that he limited the report to, that he fulfilled. As for the fulfillment, then it is general. Even if the two reports that we mentioned, or one of them, were authentic from the Messenger of God, may God bless him and grant him peace, we would not have attributed it to anyone else, but there is a problem with their chain of transmission, for which verification is necessary.

Tafsir al-Qurtubi

God Almighty said, **And Abraham who fulfilled**

Tafsir Ibn Kathir

God the Almighty says, blaming those who turn away from obeying God: **He neither believed nor prayed, but lied and turned away**. "And gave a little and ceased." Ibn Abbas said: He obeyed a little then stopped. This is what Mujahid, Sa'id ibn Jubayr, Ikrimah, Qatadah, and others said. Ikrimah and Sa'id said: It is like the example of people who are digging a well and while digging they find a rock that prevents them from completing the work, so they say, **We ceased**, and they abandon the work.

God the Almighty said: **Does he have knowledge of the unseen so that he sees?** That is, does this one who has withheld his hand for fear of spending and having his good deeds cut off have knowledge of the unseen that what he has in his hand will be used up, so that he has withheld his good deeds so that he sees that with his own eyes? That is, the matter is not like that. Rather, he withheld charity, good deeds, righteousness, and kinship out of miserliness, stinginess, and fear. For this reason it was stated in the hadith: **Spend, Bilal, and do not fear any reduction from the Lord of the Throne**. God the Almighty said: **And whatever you spend - He will replace it, and He is the Best of providers**.

God the Almighty said: **Or has he not been informed of what is in the scriptures of Moses * and of Abraham, who fulfilled?** Sa'id ibn Jubayr and Ath-Thawri said: That is, he conveyed all that he was commanded to do. Ibn Abbas said: **He fulfilled** to God by conveying. Sa'id ibn Jubayr said: **He fulfilled** what he was commanded to do. Qatadah said: **He fulfilled** by obeying God and conveying His message to His creation. This statement is the preferred one by Ibn Jarir, and it includes the one before it and is supported by the statement of God the Almighty: **And when Abraham was tested by his Lord with certain commands, and he fulfilled them, He said, 'Indeed, I will make you a leader for the people.'** So he fulfilled all the commands and abandoned all the prohibitions and conveyed the message in full and perfect form. With this, he deserved to be a leader for the people to follow in all his circumstances, words and actions. God the Almighty said: **Then We revealed to you, [O Muhammad], 'Follow the religion of Abraham, inclining toward truth, and he was not of those who associate others with God.'** Ibn Abi Hatim said: Muhammad ibn Auf al-Himsi told us, Adam ibn Abi Iyas al-Asqalani told us, Hammad ibn Salamah told us, Ja'far ibn al-Zubayr told us, on the authority of al-Qasim, on the authority of Abu Umamah, who said: The Messenger of God (blessings and peace of God be upon him) recited this verse: **And Abraham who fulfilled**. He said: **Do you know what he fulfilled?** I said: God and His Messenger know best. He said: **And he completed his day's deeds with four rak'ahs at the beginning of the day**. Ibn Jarir narrated it on the authority of Ja'far ibn al-Zubayr, and it is weak.

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Nufayr, on the authority of Abu al-Darda' and Abu Dharr, on the authority of the Messenger of God, may God bless him and grant him peace, on the authority of God the Almighty, that He said: **O son of Adam, bow down to Me four rak'ahs at the beginning of the day and I will suffice you for the rest of it.** Ibn Abi Hatim, may God have mercy on him, said: My father told us, al-Rabi' ibn Sulayman told us, Asad ibn Musa told us, Ibn Lahi'ah told us, Zaban ibn Fa'id told us, on the authority of Sahl ibn Mu'adh ibn Anas, on the authority of his father, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "Shall I not tell you why God, the Almighty, called Abraham His faithful friend? Indeed, he used to say every morning and evening: 'Glory be to God when you reach the evening and when you reach the morning,' until he finished the verse."

And Ibn Jarir narrated it on the authority of Abu Kurayb on the authority of Rashdin bin Saad on the authority of Zaban on his authority. Then the Almighty began to explain what He had revealed in the scriptures of Abraham and Moses, saying: **No soul shall bear the burden of another** meaning every soul that wronged itself through disbelief or any of the sins, then it is only its own burden that no one shall bear for it, as He said: **And if a heavily laden soul calls to bear its burden, nothing of it shall be borne by him, even if he were a close relative** "And that man shall have nothing but what he strives for" meaning just as no one else's burden shall be borne by him, likewise no reward shall be obtained except what he has earned for himself. From this noble verse, al-Shafi'i, may God have mercy on him, and those who followed him deduced that the reward for reading does not reach the dead, because it is not from their work or their earnings. For this reason, the Messenger of God, may God bless him and grant him peace, did not urge his nation to do it, nor did he urge them to do it, nor did he guide them to it by text or allusion. This was not transmitted from any of the Companions, may God be pleased with them. If it were good, they would have preceded us to it. The chapter on acts of worship is limited to texts and is not dealt with by various types of analogies and opinions. As for... Supplication and charity are agreed upon to be valid and stipulated by the Lawgiver.

As for the hadith narrated by Muslim in his Sahih on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings be upon him) said: "When a person dies, his deeds come to an end except for three: a righteous child who prays for him, an ongoing charity after his death, or beneficial knowledge." These three are in fact from his efforts, toil, and work, as stated in the hadith: **The best of what a man eats is from what he has earned, and his child is from what he has earned.** An ongoing charity, such as a waqf *endowment* and the like, is from the effects of his work and endowment. God the Almighty said: **Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind.** The knowledge that a person disseminated among the people, which people followed after him, is also from his efforts and work. It is proven in the Sahih: **Whoever calls others to guidance will have a reward like that of those who follow him, without that detracting from their reward in the slightest.** And the Almighty's saying: **And that his effort will be seen**

meaning on the Day of Resurrection, like His saying: "And say, 'Work, and God will see your work, and so will His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.'" That is, He will inform you of it and reward you for it with the most complete reward, if good then good, and if evil then evil. And thus He said here: **Then He will reward him with the fullest reward,** meaning the most abundant.

Fath al-Qadir

37- Or has he not been informed of what is in the scriptures of Moses * and Abraham who fulfilled That is, has he not been informed and not narrated what is in the scriptures of Moses: meaning his books, which is the Torah, and what is in the scriptures of Abraham who fulfilled: meaning he completed and perfected what he was commanded to do. The commentators said: That is, he conveyed to his people what he was commanded to do and delivered it to them, and it was said that he went to great lengths to fulfill what he had promised God.

Tafsir al-Baghawi

37. And Abraham, in the Qur'an of Abraham, peace be upon him, **who fulfilled,** completed and perfected what he was commanded to do.

Al-Hasan, Saeed bin Jubair, and Qatada said: He did what he was commanded to do and conveyed the messages of his Lord to His creation.

Mujahid said: He fulfilled what was imposed on him.

Al-Rabi said: In his dream, he slaughtered his son.

Ata Al-Khurasani said: He completed the obedience. Abu Al-Aaliyah said: And in the arrows of Islam. They are His saying: **And when his Lord tested Abraham with commands, and he fulfilled them** **Al-Baqarah 2:124.** And fulfillment means completion. Ad-Dahhak said: And in the covenant of rituals.

Ahmad ibn Abdullah al-Salihi told us, Abu Bakr Ahmad ibn al-Hasan al-Hayri told us, Abu Ja'far Muhammad ibn Ali ibn Duham al-Shaibani told us, Ibrahim ibn Ishaq al-Zuhri told us, Ismail ibn Mansur told us, on the authority of Isra'il, on the authority of Ja'far ibn al-Zubayr, on the authority of al-Qasim, on the authority of Abu Umamah, on the authority of the Prophet, may God bless him and grant him peace, who said: **Ibrahim is the one who fulfilled [the obligation of] praying four rak'ahs at the beginning of the day.**

Abu Uthman Al-Dhabi told us, Abu Muhammad Al-Jarrah told us, Abu Al-Abbas Al-Mahboubi told us, Abu Isa Al-Tirmidhi told us, Abu Jaafar Al-Samnani told us, Abu Mashair told us, Ismail bin Ayyash told us, on the authority of Buhair bin Saad, on the authority of Khalid bin Ma'dan, on the authority of Jubayr bin Nufayr, on the authority of Abu Al-Darda' and Abu Dharr, on the authority of the Messenger of God, may God bless him and grant him peace, on the authority of

Surat al-Najm 53:37
And Abraham, who fulfilled

God Almighty, that He said: **O son of Adam, bow down to Me four rak'ahs at the beginning of the day and I will suffice you at the end of it.**

Tafsir al-Baidawi

37- **And Abraham who fulfilled** fulfilled and completed what he pledged and was commanded to do, or he went to great lengths to fulfill what he promised God, and he was singled out for that because he endured what no one else could endure, like the patience of Nimrod's fire until Gabriel, peace be upon him, came to him when he was thrown into the fire and said, **Do you have a need?** He said, **But not to you.** And he slaughtered the boy, and he used to walk a league every day seeking out a guest, and if he agreed with him, he would honor him, otherwise he would intend to fast. And Moses, peace be upon him, came first because his scrolls, which are the Torah, were more famous and larger among them.

Surat al-Najm 53:38

That no soul shall bear the burden of another.

Tafsir al-Jalalayn

38 - **No soul shall bear the burden of another** etc. And *an* is a lightened form of *an* meaning that no soul shall bear the sin of another.

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Ikrimah that the Prophet, may God bless him and grant him peace, went out on a military expedition and a man came wanting to carry something but he did not find anything to carry. He met a friend of his and said, **Give me something**. He said, **I will give you this young camel on the condition that you do not bear my sins**. He said to him, **Yes**. Then God revealed, **Have you seen the one who took over?** [The Verses]

And he narrated on the authority of Darraj Abu al-Samee' who said: A raiding party went out and a man asked the Messenger of God, may God bless him and grant him peace, to carry him. He said: I do not find anything to carry you on. So he turned away sadly and passed by a man whose saddle was lying in front of him. So he complained to him. The man said to him: Would you like me to carry you so that you can join the army with your good deeds? He said: Yes. So he rode and dismounted. So have you seen the one who turned away? Until His saying: Then He will reward him with the fullest reward.

Ibn Jarir narrated on the authority of Ibn Zayd, who said: A man converted to Islam and was met by someone who was taunting him. He said: Have you abandoned the religion of the elders and led them astray and claimed that they are in Hell? He said: I feared the punishment of God. He said: Give me something and I will bear all the punishment that was upon you. So he gave him something. He said: Give me more. So they argued until he gave him something and wrote a letter and bore witness for him. So this verse was revealed about him: Have you seen he who turned away and gave little and was deprived?

Tafsir al-Tabari

And his saying: **No bearer of burdens shall bear the burden of another**, then from his saying **no bearer of burdens** according to the interpretation we have interpreted it is in the position of a genitive in response to what is in his saying **Or has he not been informed of what is in the scriptures of Moses?** He means by his saying **no bearer of burdens shall bear the burden of another** other than her, rather every sinner, then her sin is upon her.

We have explained the interpretation of this based on the differences among scholars in what has passed before.

And the people of interpretation said something similar

to what we said about that.

Muhammad bin Ubaid Al-Maharbi told us: Abu Malik Al-Janbi told us: Ismail bin Abi Khalid told us on the authority of Abu Malik Al-Ghifari regarding his statement, **No soul shall bear the burden of another, and that man shall have nothing but what he strives for**, to His statement, **of the first vows**, he said, **This is in the scriptures of Abraham and Moses**.

Rather, what he meant by his saying, **No soul shall bear the burden of another**, is what he guaranteed to Al-Walid bin Al-Mughira that he would bear the punishment of God on the Day of Resurrection. He says: Did not the one who said this statement and the one who guaranteed this guarantee inform us of what is written in the scriptures of Moses and Abraham that no sinner shall bear the sin of another and that **man shall have nothing but what he strives for**, and God Almighty says: Or did He not inform us that no worker will be rewarded except for his work, whether it be good or evil?

Tafsir al-Qurtubi

The Almighty says: **No soul shall bear the burden of another**.

Tafsir Ibn Kathir

God the Almighty says, blaming those who turn away from obeying God: **He neither believed nor prayed, but lied and turned away**. "And gave a little and ceased." Ibn Abbas said: He obeyed a little then stopped. This is what Mujahid, Sa'id ibn Jubayr, Ikrimah, Qatadah, and others said. Ikrimah and Sa'id said: It is like the example of people who are digging a well and while digging they find a rock that prevents them from completing the work, so they say, **We ceased**, and they abandon the work.

God the Almighty said: **Does he have knowledge of the unseen so that he sees?** That is, does this one who has withheld his hand for fear of spending and having his good deeds cut off have knowledge of the unseen that what he has in his hand will be used up, so that he has withheld his good deeds so that he sees that with his own eyes? That is, the matter is not like that. Rather, he withheld charity, good deeds, righteousness, and kinship out of miserliness, stinginess, and fear. For this reason it was stated in the hadith: **Spend, Bilal, and do not fear any reduction from the Lord of the Throne**. God the Almighty said: **And whatever you spend - He will replace it, and He is the Best of providers**.

God the Almighty said: **Or has he not been informed of what is in the scriptures of Moses * and of Abraham, who fulfilled?** Sa'id ibn Jubayr and Ath-Thawri said: That is, he conveyed all that he was commanded to do. Ibn Abbas said: **He fulfilled** to God by conveying. Sa'id ibn Jubayr said: **He fulfilled** what he was commanded to do. Qatada said: **He fulfilled** by obeying God and conveying His message to His creation. This statement is the preferred one by Ibn Jarir, and it

includes the one before it and is supported by the statement of God the Almighty: **And when Abraham was tested by his Lord with certain commands, and he fulfilled them, He said, 'Indeed, I will make you a leader for the people.'** So he fulfilled all the commands and abandoned all the prohibitions and conveyed the message in full and perfect form. With this, he deserved to be a leader for the people to follow in all his circumstances, words and actions. God the Almighty said: **Then We revealed to you, [O Muhammad], 'Follow the religion of Abraham, inclining toward truth, and he was not of those who associate others with God.'** Ibn Abi Hatim said: Muhammad ibn Auf al-Himsi told us, Adam ibn Abi Iyas al-Asqalani told us, Hammad ibn Salamah told us, Ja'far ibn al-Zubayr told us, on the authority of al-Qasim, on the authority of Abu Umamah, who said: The Messenger of God (blessings and peace of God be upon him) recited this verse: **And Abraham who fulfilled.** He said: **Do you know what he fulfilled?** I said: God and His Messenger know best. He said: **And he completed his day's deeds with four rak'ahs at the beginning of the day.** Ibn Jarir narrated it on the authority of Ja'far ibn al-Zubayr, and it is weak.

Al-Tirmidhi said in his Jami': Abu Ja'far al-Samnani told us, Abu Mashair told us, Ismail ibn Ayyash told us, on the authority of Yahya ibn Sa'd, on the authority of Khalid ibn Ma'dan, on the authority of Jubayr ibn Nufayr, on the authority of Abu al-Darda' and Abu Dharr, on the authority of the Messenger of God, may God bless him and grant him peace, on the authority of God the Almighty, that He said: **O son of Adam, bow down to Me four rak'ahs at the beginning of the day and I will suffice you for the rest of it.** Ibn Abi Hatim, may God have mercy on him, said: My father told us, al-Rabi' ibn Sulayman told us, Asad ibn Musa told us, Ibn Lahi'ah told us, Zaban ibn Fa'id told us, on the authority of Sahl ibn Mu'adh ibn Anas, on the authority of his father, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "Shall I not tell you why God, the Almighty, called Abraham His faithful friend? Indeed, he used to say every morning and evening: 'Glory be to God when you reach the evening and when you reach the morning,' until he finished the verse."

And Ibn Jarir narrated it on the authority of Abu Kurayb on the authority of Rashdin bin Saad on the authority of Zaban on his authority. Then the Almighty began to explain what He had revealed in the scriptures of Abraham and Moses, saying: **No soul shall bear the burden of another** meaning every soul that wronged itself through disbelief or any of the sins, then it is only its own burden that no one shall bear for it, as He said: **And if a heavily laden soul calls to bear its burden, nothing of it shall be borne by him, even if he were a close relative** "And that man shall have nothing but what he strives for" meaning just as no one else's burden shall be borne by him, likewise no reward shall be obtained except what he has earned for himself. From this noble verse, al-Shafi'i, may God have mercy on him, and those who followed him deduced that the reward for reading does not reach the dead, because it is not from their work or their earnings. For this reason, the Messenger of God, may God bless him and grant

him peace, did not urge his nation to do it, nor did he urge them to do it, nor did he guide them to it by text or allusion. This was not transmitted from any of the Companions, may God be pleased with them. If it were good, they would have preceded us to it. The chapter on acts of worship is limited to texts and is not dealt with by various types of analogies and opinions. As for... Supplication and charity are agreed upon to be valid and stipulated by the Lawgiver.

As for the hadith narrated by Muslim in his Sahih on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings be upon him) said: "When a person dies, his deeds come to an end except for three: a righteous child who prays for him, an ongoing charity after his death, or beneficial knowledge." These three are in fact from his efforts, toil, and work, as stated in the hadith: **The best of what a man eats is from what he has earned, and his child is from what he has earned.** An ongoing charity, such as a waqf *endowment* and the like, is from the effects of his work and endowment. God the Almighty said: **Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind.** The knowledge that a person disseminated among the people, which people followed after him, is also from his efforts and work. It is proven in the Sahih: **Whoever calls others to guidance will have a reward like that of those who follow him, without that detracting from their reward in the slightest.** And the Almighty's saying: **And that his effort will be seen** meaning on the Day of Resurrection, like His saying: "And say, 'Work, and God will see your work, and so will His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.'" That is, He will inform you of it and reward you for it with the most complete reward, if good then good, and if evil then evil. And thus He said here: **Then He will reward him with the fullest reward,** meaning the most abundant.

Fath al-Qadir

Then the Almighty explained what is in their scrolls, saying: 38- **No soul shall bear the burden of another** meaning no soul shall bear the burden of another soul, and its meaning is: no soul shall be taken for the sin of another, and *that* is the light form of the heavy form, and its subject is a pronoun of an implied matter, and its predicate is the sentence after it, and the position of the sentence is the accusative as a substitute for the scrolls of Moses and the scrolls of Abraham, or the nominative as the predicate of a deleted subject, and the interpretation of this verse has already been explained in Surat Al-An'am.

Tafsir al-Baghawi

38. Then he explained what was in their pages, saying: **No soul shall bear the burden of another,** meaning: no soul shall bear the burden of another, and its meaning is: no soul shall be taken for the sin of another. And in

refuting the statement of those who guaranteed to Al-Walid bin Al-Mughira that he would bear the sin on his behalf.

Akrima narrated on the authority of Ibn Abbas, who said: Before Abraham, peace be upon him, they used to punish a man for the sin of another. A man would be killed for killing his father, son, brother, wife, or slave, until Abraham, peace be upon him, forbade them from doing that and conveyed to them from God: **No soul shall bear the burden of another.**

Tafsir al-Baidawi

38- **No soul bearer of burdens shall bear the burden of another** *an* is the lightened form of the heavy form and with what follows it is in the accusative case instead of **in the scriptures of Moses**, or the nominative case is that **no soul bears** as if it was said **what is in its scriptures?** So he answered with it, and the meaning is that no one will be held accountable for the sin of another and that does not contradict his statement: **We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption in the land - it will be as if he had slain mankind entirely** and his statement, peace and blessings be upon him, **Whoever establishes a bad precedent will bear its burden and the burden of those who act upon it until the Day of Resurrection** for that is for the indication and the cause which is his burden.

Surat al-Najm 53:39

And that man can have nothing but what he strives for.

Surat al-Najm 53:39

And that man can have nothing but what he strives for.

Tafsir al-Jalalayn

39 - **And that that man has nothing but what he strives for** of good, so he has nothing from the striving of others for good.

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Ikrimah that the Prophet, may God bless him and grant him peace, went out on a military expedition and a man came wanting to carry something but he did not find anything to carry. He met a friend of his and said, **Give me something**. He said, **I will give you this young camel on the condition that you do not bear my sins**. He said to him, **Yes**. Then God revealed, **Have you seen the one who took over?** [The Verses]

And he narrated on the authority of Darraj Abu al-Samee' who said: A raiding party went out and a man asked the Messenger of God, may God bless him and grant him peace, to carry him. He said: I do not find anything to carry you on. So he turned away sadly and passed by a man whose saddle was lying in front of him. So he complained to him. The man said to him: Would you like me to carry you so that you can join the army with your good deeds? He said: Yes. So he rode and dismounted. So have you seen the one who turned away? Until His saying: Then He will reward him with the fullest reward.

Ibn Jarir narrated on the authority of Ibn Zayd, who said: A man converted to Islam and was met by someone who was taunting him. He said: Have you abandoned the religion of the elders and led them astray and claimed that they are in Hell? He said: I feared the punishment of God. He said: Give me something and I will bear all the punishment that was upon you. So he gave him something. He said: Give me more. So they argued until he gave him something and wrote a letter and bore witness for him. So this verse was revealed about him: Have you seen he who turned away and gave little and was deprived?

Tafsir al-Tabari

As Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **And that man can have nothing but what he strives for**, and he recited, **Indeed, your striving is diverse** (al-Layl 92:4), he said: Your deeds.

It was reported on the authority of Ibn Abbas that he said that this verse was abrogated.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And that man can have nothing but what he strives for**. He said: Then God

revealed after this, **And those who believe and whose offspring follow them in faith - We will join with them their offspring**. (al-Tur 52:21) So the children will enter Paradise through the righteousness of their fathers.

Tafsir al-Qurtubi

The Almighty's saying, **And that man can have nothing but what he strives for**. It was narrated on the authority of Ibn Abbas that it was abrogated by the Almighty's saying, **And those who have believed and whose offspring follow them in faith - We will join with them their offspring**. Thus, the child will be on the Day of Resurrection in the scale of his father. God the Almighty will intercede for fathers for their children and children for their fathers. This is indicated by the Almighty's saying, **Your fathers and your sons - you do not know which of them is nearest to you in benefit**.

Most of the commentators said: It is definitive and no one's work will benefit anyone. They unanimously agreed that no one can pray on behalf of another. Malik did not permit fasting, Hajj, or charity on behalf of a dead person, but he said that if he left a will for Hajj and died, it is permissible to perform Hajj on his behalf. Al-Shafi'i and others permitted voluntary Hajj on behalf of a dead person. It was narrated on the authority of Aisha **may God be pleased with her** that she performed I'tikaf on behalf of her brother Abd al-Rahman and freed a slave woman on his behalf. It was narrated that Sa'd ibn 'Ubadah said to the Prophet (peace and blessings of God be upon him): **My mother has died, so should I give charity on her behalf?** He said: **Yes**. Which charity is best? He said: **Giving water to drink**. All of this has already been mentioned in detail in Surat Al-Baqarah, Surat Al-'Imran, and Surat Al-A'raf. It has also been said that God, the Almighty, said: **And that man will have nothing but what he strives for**. The lam of the genitive in Arabic means ownership and obligation, so man will have nothing but what he strives for. So if someone else gives charity on his behalf, then nothing is due to him, except that God, the Almighty, bestows upon him what he is not entitled to, just as He bestows upon children by admitting them into Paradise without their doing any work. Al-Rabi' ibn Anas said: **And that man will have nothing but what he strives for**, meaning the disbeliever. As for the believer, he will have what he strives for and what someone else strives for.

I said: Many hadiths indicate this statement, and that the believer receives the reward of righteous deeds from others. Many of them have been presented before for those who reflect on them, and there is no disagreement regarding charity, as in the introduction to the book of Muslim on the authority of Abdullah ibn Mubarak, and in the Sahih: "When a person dies, his deeds come to an end except for three: a righteous child who prays for him." All of this is a favor from God, the Almighty, just as the increase in multiplication is a favor from Him, and He writes for them for one good deed ten to seven hundred times to a million good deeds, as "It was said to Abu Hurairah, 'Did you hear the Messenger of God, peace and blessings be upon

him, say: God rewards for one good deed a million times.' He said, 'I heard him say: God rewards for one good deed two million good deeds.' " This is a favor and the path of justice. **And that man shall have nothing but what he strives for.** I said: It is possible that his statement, **And that man shall have nothing but what he strives for,** is specific to the bad deed, as evidenced by what is in Sahih Muslim, 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, the Almighty, said: If My servant intends to do a good deed but does not do it, I write it down as a good deed for him. If he does it, I write it down as ten good deeds to seven hundred times over. But if he intends to do a bad deed but does not do it, I do not write it down for him. If he does it, I write it down as one bad deed." Abu Bakr al-Warraq said: **Except what he strives for** means except what he intended. His statement, may God bless him and grant him peace: People will be resurrected on the Day of Resurrection according to their intentions.

Tafsir Ibn Kathir

God the Almighty says, blaming those who turn away from obeying God: **He neither believed nor prayed, but lied and turned away.** "And gave a little and ceased." Ibn Abbas said: He obeyed a little then stopped. This is what Mujahid, Sa'id ibn Jubayr, Ikrimah, Qatadah, and others said. Ikrimah and Sa'id said: It is like the example of people who are digging a well and while digging they find a rock that prevents them from completing the work, so they say, **We ceased,** and they abandon the work.

God the Almighty said: **Does he have knowledge of the unseen so that he sees?** That is, does this one who has withheld his hand for fear of spending and having his good deeds cut off have knowledge of the unseen that what he has in his hand will be used up, so that he has withheld his good deeds so that he sees that with his own eyes? That is, the matter is not like that. Rather, he withheld charity, good deeds, righteousness, and kinship out of miserliness, stinginess, and fear. For this reason it was stated in the hadith: **Spend, Bilal, and do not fear any reduction from the Lord of the Throne.** God the Almighty said: **And whatever you spend - He will replace it, and He is the Best of providers.**

God the Almighty said: **Or has he not been informed of what is in the scriptures of Moses * and of Abraham, who fulfilled?** Sa'id ibn Jubayr and Ath-Thawri said: That is, he conveyed all that he was commanded to do. Ibn Abbas said: **He fulfilled** to God by conveying. Sa'id ibn Jubayr said: **He fulfilled** what he was commanded to do. Qatadah said: **He fulfilled** by obeying God and conveying His message to His creation. This statement is the preferred one by Ibn Jarir, and it includes the one before it and is supported by the statement of God the Almighty: **And when Abraham was tested by his Lord with certain commands, and he fulfilled them, He said, 'Indeed, I will make you a leader for the people.'** So he fulfilled all the commands and abandoned all the prohibitions and conveyed the message in full and perfect form. With this, he

deserved to be a leader for the people to follow in all his circumstances, words and actions. God the Almighty said: **Then We revealed to you, [O Muhammad], 'Follow the religion of Abraham, inclining toward truth, and he was not of those who associate others with God.'** Ibn Abi Hatim said: Muhammad ibn Auf al-Himsi told us, Adam ibn Abi Iyas al-Asqalani told us, Hammad ibn Salamah told us, Ja'far ibn al-Zubayr told us, on the authority of al-Qasim, on the authority of Abu Umamah, who said: The Messenger of God (blessings and peace of God be upon him) recited this verse: **And Abraham who fulfilled.** He said: **Do you know what he fulfilled?** I said: God and His Messenger know best. He said: **And he completed his day's deeds with four rak'ahs at the beginning of the day.** Ibn Jarir narrated it on the authority of Ja'far ibn al-Zubayr, and it is weak.

Al-Tirmidhi said in his Jami': Abu Ja'far al-Samnani told us, Abu Mashair told us, Ismail ibn Ayyash told us, on the authority of Yahya ibn Sa'd, on the authority of Khalid ibn Ma'dan, on the authority of Jubayr ibn Nufayr, on the authority of Abu al-Darda' and Abu Dharr, on the authority of the Messenger of God, may God bless him and grant him peace, on the authority of God the Almighty, that He said: **O son of Adam, bow down to Me four rak'ahs at the beginning of the day and I will suffice you for the rest of it.** Ibn Abi Hatim, may God have mercy on him, said: My father told us, al-Rabi' ibn Sulayman told us, Asad ibn Musa told us, Ibn Lahi'ah told us, Zaban ibn Fa'id told us, on the authority of Sahl ibn Mu'adh ibn Anas, on the authority of his father, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "Shall I not tell you why God, the Almighty, called Abraham His faithful friend? Indeed, he used to say every morning and evening: 'Glory be to God when you reach the evening and when you reach the morning,' until he finished the verse."

And Ibn Jarir narrated it on the authority of Abu Kurayb on the authority of Rashdin bin Saad on the authority of Zaban on his authority. Then the Almighty began to explain what He had revealed in the scriptures of Abraham and Moses, saying: **No soul shall bear the burden of another** meaning every soul that wronged itself through disbelief or any of the sins, then it is only its own burden that no one shall bear for it, as He said: **And if a heavily laden soul calls to bear its burden, nothing of it shall be borne by him, even if he were a close relative** "And that man shall have nothing but what he strives for" meaning just as no one else's burden shall be borne by him, likewise no reward shall be obtained except what he has earned for himself. From this noble verse, al-Shafi'i, may God have mercy on him, and those who followed him deduced that the reward for reading does not reach the dead, because it is not from their work or their earnings. For this reason, the Messenger of God, may God bless him and grant him peace, did not urge his nation to do it, nor did he urge them to do it, nor did he guide them to it by text or allusion. This was not transmitted from any of the Companions, may God be pleased with them. If it were good, they would have preceded us to it. The chapter on acts of worship is limited to texts and is not dealt with by various types of analogies and opinions. As for... Supplication and charity are agreed upon to be valid and stipulated by the Lawgiver.

Surat al-Najm 53:39

And that man can have nothing but what he strives for.

As for the hadith narrated by Muslim in his Sahih on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings be upon him) said: "When a person dies, his deeds come to an end except for three: a righteous child who prays for him, an ongoing charity after his death, or beneficial knowledge." These three are in fact from his efforts, toil, and work, as stated in the hadith: **The best of what a man eats is from what he has earned, and his child is from what he has earned.** An ongoing charity, such as a waqf *endowment* and the like, is from the effects of his work and endowment. God the Almighty said: **Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind.** The knowledge that a person disseminated among the people, which people followed after him, is also from his efforts and work. It is proven in the Sahih: **Whoever calls others to guidance will have a reward like that of those who follow him, without that detracting from their reward in the slightest.** And the Almighty's saying: **And that his effort will be seen** meaning on the Day of Resurrection, like His saying: "And say, 'Work, and God will see your work, and so will His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.'" That is, He will inform you of it and reward you for it with the most complete reward, if good then good, and if evil then evil. And thus He said here: **Then He will reward him with the fullest reward**, meaning the most abundant.

Fath al-Qadir

39- **And that man shall have nothing but what he strives for** is in apposition to His statement: **You shall not sin.** This is also from what is in the scriptures of Moses, and the meaning is: He shall have no reward for his striving or recompense for his work, and no one's work will benefit anyone. This generality is made specific by the words of the Most High: **We will join with them their offspring**, and by what was mentioned about the intercession of the prophets and angels for the servants and the permissibility of the living praying for the dead and the like. Whoever said: This verse is abrogated by such matters is not correct, because the specific does not abrogate the general, rather it specifies it. So everything that there is evidence that a person benefits from without his striving is a specification of what is in this verse of generality.

Tafsir al-Baghawi

39. **And that man can have nothing but what he strives for**, meaning: what he does, as in His statement: **Indeed, your striving is diverse** (al-Layl 92:4). This is also in the scriptures of Abraham and Moses.

Ibn Abbas said: This is the abrogated ruling in this Sharia, in His saying: **We joined their offspring to them** (al-Tur 52:21), so the children entered Paradise due to the righteousness of the fathers.

Ikrimah said: This was for the people of Abraham and

Moses, but as for this nation, they will have what they strived for and what others strived for them, based on what was narrated that a woman lifted up her boy and said: O Messenger of God, is there a Hajj for him? He said: **(Yes, and you will have a reward.)**

A man said to the Prophet, may God bless him and grant him peace: My mother took her own life. Will she receive a reward if I give charity on her behalf? He said: *Yes.*

Al-Rabi' bin Anas said: **And that man will have nothing but what he strives for**, meaning the disbeliever. As for the believer, he will have what he strives for and what he strives for.

It was said: The unbeliever has no good except what he does, for which he is rewarded in this world until there is no good left for him in the Hereafter.

It is narrated that Abdullah bin Ubayy gave Al-Abbas a shirt to wear, and when he died, the Messenger of God, may God bless him and grant him peace, sent his shirt to be shrouded in it, so he had no good deeds left for him in the afterlife for which he could repent.

Tafsir al-Baidawi

39- **And that man shall have nothing but what he strives for** except his own striving, meaning that just as no one is held accountable for the sin of another, he shall not be rewarded for his own actions. What is mentioned in the hadiths that charity benefits the dead is because the one who intends it for him is like his representative.

Surat al-Najm 53:40

And that his effort will soon be seen.

Tafsir al-Jalalayn

40 - **And that his effort will be seen** He will see in the Hereafter

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Ikrimah that the Prophet, may God bless him and grant him peace, went out on a military expedition and a man came wanting to carry something but he did not find anything to carry. He met a friend of his and said, **Give me something.** He said, **I will give you this young camel on the condition that you do not bear my sins.** He said to him, **Yes.** Then God revealed, **Have you seen the one who took over?** [The Verses]

And he narrated on the authority of Darraj Abu al-Samee' who said: A raiding party went out and a man asked the Messenger of God, may God bless him and grant him peace, to carry him. He said: I do not find anything to carry you on. So he turned away sadly and passed by a man whose saddle was lying in front of him. So he complained to him. The man said to him: Would you like me to carry you so that you can join the army with your good deeds? He said: Yes. So he rode and dismounted. So have you seen the one who turned away? Until His saying: Then He will reward him with the fullest reward.

Ibn Jarir narrated on the authority of Ibn Zayd, who said: A man converted to Islam and was met by someone who was taunting him. He said: Have you abandoned the religion of the elders and led them astray and claimed that they are in Hell? He said: I feared the punishment of God. He said: Give me something and I will bear all the punishment that was upon you. So he gave him something. He said: Give me more. So they argued until he gave him something and wrote a letter and bore witness for him. So this verse was revealed about him: Have you seen he who turned away and gave little and was deprived?

Tafsir al-Tabari

His Most High saying: **And that his effort will be seen.** God Almighty says: And that the work of every worker will be seen on the Day of Resurrection from the time of Resurrection with the recompense for which he will be rewarded, whether good or evil. He will not be held accountable for the punishment of a sin other than that of his worker, nor will any worker other than him be rewarded for his good work. Rather, what is meant by that is the one who turned away from his Islam with his friend's guarantee that he will bear the punishment on his behalf, that his guarantee will not benefit him or avail him at all on the Day of Resurrection, because every worker will be held accountable for his knowledge.

Tafsir al-Qurtubi

The Almighty says, **And that his effort will soon be seen**, meaning that God Almighty will show him his reward on the Day of Resurrection. **Then He will reward him**, meaning He will reward him for it, **with the fullest reward.** Al-Akhfash said, **It is said, 'I rewarded him with the reward,' and 'I rewarded him with the reward,' the same, there is no difference between them.** The poet said:

If Alqamah bin Saad rewarded his efforts, I would not reward him with a single day's affliction.

He combined the two languages.

Tafsir Ibn Kathir

God the Almighty says, blaming those who turn away from obeying God: **He neither believed nor prayed, but lied and turned away.** "And gave a little and ceased." Ibn Abbas said: He obeyed a little then stopped. This is what Mujahid, Sa'id ibn Jubayr, Ikrimah, Qatadah, and others said. Ikrimah and Sa'id said: It is like the example of people who are digging a well and while digging they find a rock that prevents them from completing the work, so they say, **We ceased**, and they abandon the work.

God the Almighty said: **Does he have knowledge of the unseen so that he sees?** That is, does this one who has withheld his hand for fear of spending and having his good deeds cut off have knowledge of the unseen that what he has in his hand will be used up, so that he has withheld his good deeds so that he sees that with his own eyes? That is, the matter is not like that. Rather, he withheld charity, good deeds, righteousness, and kinship out of miserliness, stinginess, and fear. For this reason it was stated in the hadith: **Spend, Bilal, and do not fear any reduction from the Lord of the Throne.** God the Almighty said: **And whatever you spend - He will replace it, and He is the Best of providers.**

God the Almighty said: **Or has he not been informed of what is in the scriptures of Moses * and of Abraham, who fulfilled?** Sa'id ibn Jubayr and Ath-Thawri said: That is, he conveyed all that he was commanded to do. Ibn Abbas said: **He fulfilled** to God by conveying. Sa'id ibn Jubayr said: **He fulfilled** what he was commanded to do. Qatadah said: **He fulfilled** by obeying God and conveying His message to His creation. This statement is the preferred one by Ibn Jarir, and it includes the one before it and is supported by the statement of God the Almighty: **And when Abraham was tested by his Lord with certain commands, and he fulfilled them, He said, 'Indeed, I will make you a leader for the people.'** So he fulfilled all the commands and abandoned all the prohibitions and conveyed the message in full and perfect form. With this, he deserved to be a leader for the people to follow in all his circumstances, words and actions. God the Almighty said: **Then We revealed to you, [O Muhammad], 'Follow the religion of Abraham, inclining toward truth, and he was not of those who associate others with God.'** Ibn Abi Hatim said: Muhammad ibn

Auf al-Himsi told us, Adam ibn Abi Iyas al-Asqalani told us, Hammad ibn Salamah told us, Ja'far ibn al-Zubayr told us, on the authority of al-Qasim, on the authority of Abu Umamah, who said: The Messenger of God (blessings and peace of God be upon him) recited this verse: **And Abraham who fulfilled.** He said: **Do you know what he fulfilled?** I said: God and His Messenger know best. He said: **And he completed his day's deeds with four rak'ahs at the beginning of the day.** Ibn Jarir narrated it on the authority of Ja'far ibn al-Zubayr, and it is weak.

Al-Tirmidhi said in his Jami': Abu Ja'far al-Samnani told us, Abu Mashair told us, Ismail ibn Ayyash told us, on the authority of Yahya ibn Sa'd, on the authority of Khalid ibn Ma'dan, on the authority of Jubayr ibn Nufayr, on the authority of Abu al-Darda' and Abu Dharr, on the authority of the Messenger of God, may God bless him and grant him peace, on the authority of God the Almighty, that He said: **O son of Adam, bow down to Me four rak'ahs at the beginning of the day and I will suffice you for the rest of it.** Ibn Abi Hatim, may God have mercy on him, said: My father told us, al-Rabi' ibn Sulayman told us, Asad ibn Musa told us, Ibn Lahi'ah told us, Zaban ibn Fa'id told us, on the authority of Sahl ibn Mu'adh ibn Anas, on the authority of his father, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "Shall I not tell you why God, the Almighty, called Abraham His faithful friend? Indeed, he used to say every morning and evening: 'Glory be to God when you reach the evening and when you reach the morning,' until he finished the verse."

And Ibn Jarir narrated it on the authority of Abu Kurayb on the authority of Rashdin bin Saad on the authority of Zaban on his authority. Then the Almighty began to explain what He had revealed in the scriptures of Abraham and Moses, saying: **No soul shall bear the burden of another** meaning every soul that wronged itself through disbelief or any of the sins, then it is only its own burden that no one shall bear for it, as He said: **And if a heavily laden soul calls to bear its burden, nothing of it shall be borne by him, even if he were a close relative** "And that man shall have nothing but what he strives for" meaning just as no one else's burden shall be borne by him, likewise no reward shall be obtained except what he has earned for himself. From this noble verse, al-Shafi'i, may God have mercy on him, and those who followed him deduced that the reward for reading does not reach the dead, because it is not from their work or their earnings. For this reason, the Messenger of God, may God bless him and grant him peace, did not urge his nation to do it, nor did he urge them to do it, nor did he guide them to it by text or allusion. This was not transmitted from any of the Companions, may God be pleased with them. If it were good, they would have preceded us to it. The chapter on acts of worship is limited to texts and is not dealt with by various types of analogies and opinions. As for... Supplication and charity are agreed upon to be valid and stipulated by the Lawgiver.

As for the hadith narrated by Muslim in his Sahih on the authority of Abu Hurairah, who said: The Messenger of God (peace and blessings be upon him)

said: "When a person dies, his deeds come to an end except for three: a righteous child who prays for him, an ongoing charity after his death, or beneficial knowledge." These three are in fact from his efforts, toil, and work, as stated in the hadith: **The best of what a man eats is from what he has earned, and his child is from what he has earned.** An ongoing charity, such as a waqf *endowment* and the like, is from the effects of his work and endowment. God the Almighty said: **Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind.** The knowledge that a person disseminated among the people, which people followed after him, is also from his efforts and work. It is proven in the Sahih: **Whoever calls others to guidance will have a reward like that of those who follow him, without that detracting from their reward in the slightest.** And the Almighty's saying: **And that his effort will be seen** meaning on the Day of Resurrection, like His saying: "And say, 'Work, and God will see your work, and so will His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.'" That is, He will inform you of it and reward you for it with the most complete reward, if good then good, and if evil then evil. And thus He said here: **Then He will reward him with the fullest reward,** meaning the most abundant.

Fath al-Qadir

40- **And that his effort will be seen** meaning it will be presented to him and revealed to him on the Day of Resurrection.

Tafsir al-Baghawi

40. **And that his effort will be seen**, in his scale on the Day of Resurrection, [taken] from: I showed him the thing.

Tafsir al-Baidawi

40- **And that his effort will be seen.**

Surat al-Najm 53:41

Then he will be rewarded with the fullest reward.

Tafsir al-Jalalayn

41 - **Then He will reward him with the fullest** most perfect reward. It will be said to him: I have rewarded him for his efforts and for his efforts.

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Ikrimah that the Prophet, may God bless him and grant him peace, went out on a military expedition and a man came wanting to carry something but he did not find anything to carry. He met a friend of his and said, **Give me something.** He said, **I will give you this young camel on the condition that you do not bear my sins.** He said to him, **Yes.** Then God revealed, **Have you seen the one who took over?** [The Verses]

And he narrated on the authority of Darraj Abu al-Samee' who said: A raiding party went out and a man asked the Messenger of God, may God bless him and grant him peace, to carry him. He said: I do not find anything to carry you on. So he turned away sadly and passed by a man whose saddle was lying in front of him. So he complained to him. The man said to him: Would you like me to carry you so that you can join the army with your good deeds? He said: Yes. So he rode and dismounted. So have you seen the one who turned away? Until His saying: Then He will reward him with the fullest reward.

Ibn Jarir narrated on the authority of Ibn Zayd, who said: A man converted to Islam and was met by someone who was taunting him. He said: Have you abandoned the religion of the elders and led them astray and claimed that they are in Hell? He said: I feared the punishment of God. He said: Give me something and I will bear all the punishment that was upon you. So he gave him something. He said: Give me more. So they argued until he gave him something and wrote a letter and bore witness for him. So this verse was revealed about him: Have you seen he who turned away and gave little and was deprived?

Tafsir al-Tabari

And His statement: **Then He will reward him with the fullest reward.** God Almighty says: Then he will be rewarded for his effort with that fullest reward. God Almighty only said **the fullest** because He fulfilled what He promised His creation for it in terms of reward. The *ha* in His statement, **Then He will reward him** is from the mention of the effort, and it returned to that.

Tafsir al-Qurtubi

God Almighty says: **Then He will reward him with the fullest reward.**

Tafsir Ibn Kathir

God the Almighty says, blaming those who turn away from obeying God: **He neither believed nor prayed, but lied and turned away.** "And gave a little and ceased." Ibn Abbas said: He obeyed a little then stopped. This is what Mujahid, Sa'id ibn Jubayr, Ikrimah, Qatadah, and others said. Ikrimah and Sa'id said: It is like the example of people who are digging a well and while digging they find a rock that prevents them from completing the work, so they say, **We ceased**, and they abandon the work.

God the Almighty said: **Does he have knowledge of the unseen so that he sees?** That is, does this one who has withheld his hand for fear of spending and having his good deeds cut off have knowledge of the unseen that what he has in his hand will be used up, so that he has withheld his good deeds so that he sees that with his own eyes? That is, the matter is not like that. Rather, he withheld charity, good deeds, righteousness, and kinship out of miserliness, stinginess, and fear. For this reason it was stated in the hadith: **Spend, Bilal, and do not fear any reduction from the Lord of the Throne.** God the Almighty said: **And whatever you spend - He will replace it, and He is the Best of providers.**

God the Almighty said: **Or has he not been informed of what is in the scriptures of Moses * and of Abraham, who fulfilled?** Sa'id ibn Jubayr and Ath-Thawri said: That is, he conveyed all that he was commanded to do. Ibn Abbas said: **He fulfilled** to God by conveying. Sa'id ibn Jubayr said: **He fulfilled** what he was commanded to do. Qatadah said: **He fulfilled** by obeying God and conveying His message to His creation. This statement is the preferred one by Ibn Jarir, and it includes the one before it and is supported by the statement of God the Almighty: **And when Abraham was tested by his Lord with certain commands, and he fulfilled them, He said, 'Indeed, I will make you a leader for the people.'** So he fulfilled all the commands and abandoned all the prohibitions and conveyed the message in full and perfect form. With this, he deserved to be a leader for the people to follow in all his circumstances, words and actions. God the Almighty said: **Then We revealed to you, [O Muhammad], 'Follow the religion of Abraham, inclining toward truth, and he was not of those who associate others with God.'** Ibn Abi Hatim said: Muhammad ibn Auf al-Himsi told us, Adam ibn Abi Iyas al-Asqalani told us, Hammad ibn Salamah told us, Ja'far ibn al-Zubayr told us, on the authority of al-Qasim, on the authority of Abu Umamah, who said: The Messenger of God (blessings and peace of God be upon him) recited this verse: **And Abraham who fulfilled.** He said: **Do you know what he fulfilled?** I said: God and His Messenger know best. He said: **And he completed his day's deeds with four rak'ahs at the beginning of the day.** Ibn Jarir narrated it on the authority of Ja'far ibn al-Zubayr, and it is weak.

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Then he will be rewarded with the fullest reward.

God bless him and grant him peace, on the authority of God the Almighty, that He said: **O son of Adam, bow down to Me four rak'ahs at the beginning of the day and I will suffice you for the rest of it.** Ibn Abi Hatim, may God have mercy on him, said: My father told us, al-Rabi' ibn Sulayman told us, Asad ibn Musa told us, Ibn Lahi'ah told us, Zaban ibn Fa'id told us, on the authority of Sahl ibn Mu'adh ibn Anas, on the authority of his father, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "Shall I not tell you why God, the Almighty, called Abraham His faithful friend? Indeed, he used to say every morning and evening: 'Glory be to God when you reach the evening and when you reach the morning,' until he finished the verse."

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meaning on the Day of Resurrection, like His saying: "And say, 'Work, and God will see your work, and so will His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.'" That is, He will inform you of it and reward you for it with the most complete reward, if good then good, and if evil then evil. And thus He said here: **Then He will reward him with the fullest reward,** meaning the most abundant.

Fath al-Qadir

41- **Then He will reward him** meaning He will reward the person for his efforts. It is said that God rewarded him for his work and rewarded him for his work. The nominative pronoun refers to the person and the accusative to his efforts. It was said that the accusative pronoun refers to the reward that comes after it, which is His statement: **the fullest reward.** So the pronoun refers to something that comes after it and explains it. It is possible that the accusative pronoun refers to the reward, which is the source of **he will reward him,** and the fullest reward is made an explanation of the reward indicated by the verb, as in His statement: **Be just, that is nearer.** Al-Akhfash said: It is said that I rewarded him with the reward and I rewarded him with a reward other than it, there is no difference between them.

Tafsir al-Baghawi

41. **Then He will reward him with the fullest reward,** the most complete and perfect, meaning: the person will be rewarded for his efforts. It is said: I rewarded so-and-so for his efforts and his efforts. The poet said:

If Alqamah bin Saad rewarded his efforts, I would not reward him with a single day's affliction.

He combined the two languages.

Tafsir al-Baidawi

41- **Then He will reward him with the fullest reward** meaning the servant will be rewarded for his efforts with the fullest reward, so it is in the accusative case by removing the preposition. It is permissible for it to be a source and for the ha' to be for the reward indicated by **He will be rewarded** and **the reward** is its substitute.

Surat al-Najm 53:42

And that to your Lord is the final destination.

Tafsir al-Jalalayn

42 - **And that** with the fat-ha as an apposition, and it was read with the kasra as a resumption, and so is what comes after it, so the content of the sentences in the newspapers is not based on the second **to your Lord is the final destination** the return and destination after death, so He will reward them

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And to your Lord is the final destination**. God Almighty says: To His Prophet, may God bless him and grant him peace, and to your Lord, O Muhammad, is the final destination and return of all His creation. He is the One who will reward all of them for their deeds, the righteous and the wicked, the good and the evil.

Tafsir al-Qurtubi

The Almighty's saying, **And indeed, to your Lord is the final destination**, meaning the return, the outcome, and the destination. He punishes and rewards. It was also said that the blessing begins from Him and that security is to Him. And on the authority of Ubayy ibn Ka'b, he said: The Prophet, may God bless him and grant him peace, said regarding His saying, **And indeed, to your Lord is the final destination**, he said: **There is no thought about the Lord**. And on the authority of Anas, he said: The Prophet, may God bless him and grant him peace, said: When God Almighty is mentioned, then he stops.

I said: And from this meaning is his saying, may the peace and blessings of God be upon him: **The devil comes to one of you and says, 'Who created such and such?' until he says to him, 'Who created your Lord?' When he reaches that point, let him seek refuge in God and stop**. It was mentioned at the end of Al-A'raf. And the one who said it did well:

Do not think about the Most High, the Almighty, for if you do, you will perish and be let down.

Here are his creations, so consider them and say what the venerable Khalil said:

Tafsir Ibn Kathir

God the Almighty says: **And that to your Lord is the final destination**, meaning the return on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Suwaid bin Saeed told us, Muslim bin Khalid told us, on the authority of Abd al-Rahman bin Sabit, on the

authority of Amr bin Maymun al-Awdi, who said: Muadh bin Jabal stood up among us and said: O my sons, I am the Messenger of God (peace and blessings of God be upon him) to you. Do you know that the return to God is either to Paradise or to Hell? Al-Baghawi mentioned from the narration of Abu Ja'far al-Razi, on the authority of al-Rabi' bin Anas, on the authority of Abu al-'Aliyah, on the authority of Ubayy bin Ka'b, on the authority of the Prophet (peace and blessings of God be upon him), regarding his statement: **And that to your Lord is the final destination**, he said: There is no thought about the Lord. Al-Baghawi said: This is like what was narrated on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **Think about creation and do not think about the Creator, for He is beyond thought**. He also cited it, but it is not preserved with this wording. Rather, what is in the Sahih is: "Satan comes to one of you and says: Who created such-and-such? Who created such-and-such?" until he says: **Who created your Lord?** When one of you reaches that point, let him seek refuge in God and stop." And in the other hadith in the Sunan: **Think about the creations of God and do not think about the essence of God Almighty, for God created an angel between whose earlobe and shoulder is a journey of three hundred years, or something like that**. And the words of God Almighty: **And that it is He who makes laugh and weep**, meaning He created laughter and crying in His servants and their cause, and they are different. **And that it is He who causes death and life**, like His words: **Who created death and life**, "And that He created the two mates, the male and female, * From a sperm-drop when it is emitted," like His words: **Does man think that he will be left neglected? * Was he not a sperm-drop of emitted semen? * Then he was a clinging clot, then He created and proportioned**. * Then He made from it two mates, the male and the female. * Is not He able to give life to the dead?

And the saying of God the Most High: {And that upon Him is the other creation} meaning, just as He created the beginning, He is able to restore, which is the other creation on the Day of Resurrection. {And that He is the Most Enriched and the Most Sufficient} meaning, He gave His servants wealth and made it their property, remaining with them, so that they do not need to sell it. This is the completion of His blessing upon them. Many commentators have their opinions based on this, including Abu Salih, Ibn Jarir, and others. Mujahid said: *Enriched* means *master* and *Sufficient* means *served*. Qatadah said the same. Ibn Abbas and Mujahid also said: *Enriched* means *gave* and *Sufficient* means *pleased*. It was said that its meaning is that He enriched Himself and made all creation poorer to Him. This was said by Al-Hadrami bin Lahiq. It was also said: He enriched whomever He wished of His creation, and *Sufficient* means He made whomever He wished of them. Ibn Zayd said: Ibn Jarir narrated both of them, but they are far apart in terms of wording. And His statement: **And that He is the Lord of Sirius**, Ibn Abbas, Mujahid, Qatadah, Ibn Zayd, and others said: It is this blazing star called Mirzam al-Jiwa', which a group of Arabs used to worship. **And that He destroyed the former 'Aad**, who were the people of Hud, and they were called 'Aad bin Iram bin Sam bin Noah, as God

Almighty said: **Have you not seen how your Lord dealt with 'Aad, Iram, of the lofty pillars, the like of which had never been created in the land?** They were among the most severe, strongest, and most rebellious of people against God Almighty and His Messenger, so God destroyed them **with a furious, violent wind, which He subjected to them for seven nights and eight days in succession,** meaning consecutively.

God the Almighty said: {And Thamud - and what He left behind} meaning He destroyed them, leaving not a single one of them, {and the people of Noah before them} meaning before these people, {Indeed, they were more unjust and more rebellious} meaning more rebellious than those who came after them, {and the overturned cities - He turned them upside down on them, turning them upside down, and rained down upon them stones of layered baked clay. That is why He said: {and covered them with that which covered them} meaning of the stones that He sent down upon them, {and We rained down upon them a rain - how evil was the rain of those who were warned}. Qatadah said: There were four million people in the cities of Lot, and the valley was engulfed in fire, oil, and pitch, like the mouth of a furnace. Ibn Abi Hatim narrated it on the authority of his father, on the authority of Muhammad ibn Wahb ibn Atiyyah, on the authority of al-Walid ibn Muslim, on the authority of Khalid, on his authority, with this word. It is very strange, {And which of the favors of your Lord do you dispute?} meaning which of the favors of God upon you, O human, do you doubt? Qatada said it, and Ibn Jarir said, **Then which of the favors of your Lord do you dispute?** O Muhammad, and the first is more appropriate, and it is the choice of Ibn Jarir.

Fath al-Qadir

42- And that to your Lord is the final destination meaning the return and destination is to Him, glory be to Him, and not to anyone else, so He will reward them for their deeds. Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding His statement: **Those who avoid the major sins and immoralities,** he said: The major sins are those for which God has named Hellfire, and the immoralities are those for which there is worldly punishment. Al-Bukhari, Muslim and others narrated on the authority of Ibn Abbas who said: I have not seen anything more similar to licking than what Abu Hurairah said that the Prophet (peace and blessings of God be upon him) said: "God has decreed for the son of Adam his share of zina, which he will inevitably attain. The zina of the eye is looking, the zina of the tongue is speaking, the soul desires and longs, and the private parts confirm that or deny it." Abd al-Razzaq, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, al-Hakim **who authenticated it**, and al-Bayhaqi in al-Shu'ab narrated on the authority of Ibn Mas'ud regarding the statement, **except for a touch**, that he said: The zina of the eyes is looking, the zina of the lips is kissing, the zina of the hands is touching, and the zina of the feet is walking. The private parts confirm that or deny it. If he comes forward with his private parts, then he has committed zina, otherwise it is licking. Musaddad, Ibn Jarir and Ibn Abi Hatim

narrated on the authority of Abu Hurairah that he was asked about the statement, **except for a touch**, that he said: It refers to a look, a wink, a kiss, and direct contact. If circumcised parts touch circumcised parts, then ritual ablution is required, and that is zina. Sa'id ibn Mansur, Al-Tirmidhi **who authenticated it**, Al-Bazzar, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Al-Hakim **who authenticated it**, Ibn Mardawayh, and al-Bayhaqi in al-Shu'ab narrated on the authority of Ibn Abbas, who said regarding the statement, **except for a minor sin**, it refers to a man who commits an immoral act and then repents from it. He said: The Messenger of God (peace and blessings of God be upon him) said:

If you forgive God, you forgive a lot, and which servant of yours does not have pain?

Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority regarding his statement: **except for a small amount** he said: except for what has already happened. Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh and al-Bayhaqi in al-Shu'ab narrated on the authority of Abu Hurayrah regarding his statement: **except for a small amount** he said: The small amount of adultery, then he repents and does not return to it, and the small amount of drinking alcohol, then he repents and does not return to it, that is the small amount. Abd bin Humaid and Ibn Jarir narrated on the authority of Ibn Abbas, he said: The small amount is everything between the two limits, the limit of this world and the limit of the Hereafter, which is expiated by prayer, and it is less than every obligatory sin. As for the limit of this world, it is every limit whose punishment God has imposed in this world, and as for the limit of the Hereafter, it is everything that God has sealed with Hell and postponed its punishment until the Hereafter. Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, Ibn Mardawayh, and Abu Nu'aym in al-Ma'rifah narrated on the authority of Thabit ibn al-Harith al-Ansari, who said: "Whenever a young boy died among the Jews, they would say, 'He is a truthful person.' When report of that reached the Prophet (peace and blessings of God be upon him), he said, 'The Jews have lied. There is no soul created in its mother's womb except that it is either wretched or blessed.' Then God revealed, 'He knows best about you when He created you from the earth,' the entire verse." Ahmad, Muslim, and Abu Dawud narrated on the authority of Zaynab bint Abi Salamah that she was named Barra, so the Messenger of God (peace and blessings of God be upon him) said, 'Do not praise yourselves. God knows best who are the righteous among you. Name her Zaynab.' Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding the verse, 'And he gave little and was straitened,' he said, 'He stopped.' It was revealed about al-'As ibn Wa'il. Ibn Jarir and Ibn Abi Hatim narrated on his authority that he said, 'He obeyed for a little, then stopped.'" Sa'id ibn Mansur, 'Abd ibn Humayd, Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh, al-Shirazi in al-Alqab, and al-Daylami narrated. Al-Suyuti said with a weak chain of transmission on the authority of Abu Umamah on the authority of the Prophet (peace and blessings of God be upon him) who said: "Do you know what is meant by His statement: 'And Abraham who fulfilled,'" They said:

God and His Messenger know best. He said: **And in his daily deeds, he used to pray four rak'ahs, and he claimed that it was the Duha prayer.** In its chain of transmission is Ja'far ibn Al-Zubayr, and he is weak. Al-Hakim narrated, who authenticated it, and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: The arrows of Islam are thirty arrows, and no one completed them before Abraham, peace be upon him. God said: **And Abraham who fulfilled.** Ibn Jarir narrated on his authority regarding the verse: Abraham who completed obedience in what he did with his son when he saw the vision, and what is in the scrolls of Moses, **No bearer of burdens shall bear the burden of another,** to the end of the verse. Ibn Abi Hatim narrated on the authority of Sahl ibn Muadh ibn Anas, on the authority of his father, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "Shall I not tell you why God called Abraham His faithful friend? He used to say every morning and evening: 'Glory be to God when you go to bed at night and when you come to bed at morning,' to the end of the verse." Ibn Lahi'ah's chain of transmission includes it. Abd ibn Humayd, al-Hakim **who authenticated it,** and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: When **By the star** was revealed, it reached **And Abraham who fulfilled,** and he said: **And no bearer of burdens shall bear the burden of another,** to the words: **of the first vow.** Abu Dawud and al-Nahhas, both of them in al-Nasikh, and Ibn Jarir, Ibn al-Mundhir, and Ibn Mardawayh narrated on his authority that he said: **And that man shall have nothing but what he strives for.** Then God revealed after that: **And those who believe and whose offspring follow them in faith - We will join with them their offspring,** so God admitted the children into Paradise because of the righteousness of the fathers. Ibn Mardawayh also narrated on his authority that he said: "Whenever the Messenger of God (peace and blessings of God be upon him) would recite, 'And that man can have nothing but what he strives for, and that his striving will soon be seen, and then he will be recompensed with the fullest recompense,' he would seek refuge in God and submit." Ad-Daraqutni narrated in Al-Ifrad and Al-Baghawi in his Tafsir on the authority of Ubayy ibn Ka'b, "On the authority of the Prophet (peace and blessings of God be upon him), regarding His statement, 'And that to your Lord is the final destination,' he said, 'There is no thought about the Lord.'"

Tafsir al-Baghawi

42. **And to your Lord is the final destination,** meaning: the ultimate destination of creation and their return to Him, and He will reward them for their deeds. It was said: From Him is the beginning of the blessing and to Him is the final hope.

Abu Saeed Al-Sharafi told us, Abu Ishaq Al-Tha'labi told us, Al-Hasan bin Muhammad Al-Shaibani told me, Muhammad bin Sulayman bin Al-Fath Al-Hanbali told us, Ali bin Muhammad Al-Masry told us, Abu Ishaq bin Mansur Al-Sa'di told us, Al-Abbas bin Zafar told us, on the authority of Abu Ja'far Al-Razi, on the authority of his father, on the authority of Al-Rabi' bin Anas, on the

authority of Abu Al-Aliyah, on the authority of Ubayy bin Ka'b, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **(And to your Lord is the final destination),** he said: **(There is no thought about the Lord),** and this is similar to what was narrated on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **(Ponder over creation, but do not ponder over the Creator),** for thought cannot encompass Him.

Tafsir al-Baidawi

42- **And to your Lord is the final destination** The end of creation and their return. It was read with a kasra as if it were separated from what is in the scriptures, as well as what comes after it.

Surat al-Najm 53:43

And that it is He who makes laugh and weep.

Surat al-Najm 53:43

And that it is He who makes laugh and weep.

Tafsir al-Jalalayn

43 - **And that it is He who makes laugh** whomever He wills, He makes happy **and makes cry** whomever He wills, He makes sad.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And that it is He who makes laugh and cry** God Almighty says: And that your Lord is He who makes laugh the people of Paradise in Paradise by entering it and makes cry the people of Hell in Hell by entering it and makes laugh whomever He wants from the people of this world and makes cry whomever He wants to make cry from them.

Tafsir al-Qurtubi

The Almighty's saying, **And that it is He who makes people laugh and cry**. The intermediaries have disappeared and the truths remain with God Almighty, for there is no doer but Him. In Sahih Muslim, "On the authority of Aisha, may God be pleased with her, she said: No, by God, the Messenger of God, may God bless him and grant him peace, never said that the dead is tormented by the crying of his family, but he said: God increases the torment of the unbeliever by the crying of his family, and God is He who makes people laugh and cry, and no bearer of burdens will bear the burden of another." And on her authority, she said: The Prophet, may God bless him and grant him peace, passed by some of his companions who were laughing, so he said: If you knew what I know, you would laugh little and cry much. Then Gabriel came down to him and said: O Muhammad, God says to you, **And that it is He who makes people laugh and cry**. So he returned to them and said: I had not taken forty steps until Gabriel came to me and said: Go to these people and tell them that God Almighty **is He who makes people laugh and cry**, meaning He decreed the causes of laughter and crying. Ata' ibn Abi Muslim said: He means He makes me happy and sad, because happiness brings about laughter. Sadness brings crying. It was said to Umar: Did the companions of the Messenger of God (peace and blessings be upon him) laugh? He said: Yes, faith is more firmly rooted in their hearts than the firmest mountains. This meaning has been mentioned previously in An-Naml and Bara'ah. Al-Hasan said: God makes the people of Paradise laugh in Paradise. And He makes the people of Hell cry in Hell. It was also said that He makes whomever He wills laugh in this world by making them happy and makes whomever He wills cry by making them sad. Ad-Dahhak: He made the plants on the earth laugh

and the sky cry with rain. It was also said that He made the trees laugh with their flowers and the clouds cry with rain. Dhu An-Nun said: He makes the hearts of the believers and the knowers laugh with the sun of His knowledge and makes the hearts of the disbelievers and the sinners cry with the darkness of His denial and disobedience. Sahl ibn Abdullah said: God makes the obedient laugh with mercy and makes the sinners cry with wrath. Muhammad ibn Ali At-Tirmidhi said: He makes the believer laugh in the Hereafter and makes him cry in this world. Bassam ibn Abdullah said: God makes their teeth laugh and their hearts cry, and he recited:

The teeth laugh and the insides burn, but their laughter is a fabrication and a lie.

Oh God, there is a man crying with eyes that have no tears, and there is a man laughing with teeth that have no breath

It was said: God Almighty has distinguished man from all other animals with laughter and crying, and there is no other animal that laughs and cries except man. It was also said: Only monkeys laugh and do not cry, and only camels cry and do not laugh. Youssef bin Al-Hussein said: Tahir Al-Maqdisi was asked: Do the angels laugh? He said: They did not laugh, nor did anyone below the throne, since Hell was created.

Tafsir Ibn Kathir

God the Almighty says: **And that to your Lord is the final destination**, meaning the return on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Suwaid bin Saeed told us, Muslim bin Khalid told us, on the authority of Abd al-Rahman bin Sabit, on the authority of Amr bin Maymun al-Awdi, who said: Muadh bin Jabal stood up among us and said: O my sons, I am the Messenger of God (peace and blessings of God be upon him) to you. Do you know that the return to God is either to Paradise or to Hell? Al-Baghawi mentioned from the narration of Abu Ja'far al-Razi, on the authority of al-Rabi' bin Anas, on the authority of Abu al-'Aliyah, on the authority of Ubayy bin Ka'b, on the authority of the Prophet (peace and blessings of God be upon him), regarding his statement: **And that to your Lord is the final destination**, he said: There is no thought about the Lord. Al-Baghawi said: This is like what was narrated on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **Think about creation and do not think about the Creator, for He is beyond thought**. He also cited it, but it is not preserved with this wording. Rather, what is in the Sahih is: "Satan comes to one of you and says: Who created such-and-such? Who created such-and-such?" until he says: **Who created your Lord?** When one of you reaches that point, let him seek refuge in God and stop." And in the other hadith in the Sunan: **Think about the creations of God and do not think about the essence of God Almighty, for God created an angel between whose earlobe and shoulder is a journey of three hundred years, or**

something like that. And the words of God Almighty: **And that it is He who makes laugh and weep**, meaning He created laughter and crying in His servants and their cause, and they are different. **And that it is He who causes death and life**, like His words: **Who created death and life**, "And that He created the two mates, the male and female, * From a sperm-drop when it is emitted," like His words: **Does man think that he will be left neglected? * Was he not a sperm-drop of emitted semen? * Then he was a clinging clot, then He created and proportioned**. * Then He made from it two mates, the male and the female. * Is not He able to give life to the dead?

And the saying of God the Most High: {And that upon Him is the other creation} meaning, just as He created the beginning, He is able to restore, which is the other creation on the Day of Resurrection. {And that He is the Most Enriched and the Most Sufficient} meaning, He gave His servants wealth and made it their property, remaining with them, so that they do not need to sell it. This is the completion of His blessing upon them. Many commentators have their opinions based on this, including Abu Salih, Ibn Jarir, and others. Mujahid said: *Enriched* means *master* and *Sufficient* means *served*. Qatadah said the same. Ibn Abbas and Mujahid also said: *Enriched* means *gave* and *Sufficient* means *pleased*. It was said that its meaning is that He enriched Himself and made all creation poorer to Him. This was said by Al-Hadrami bin Lahiq. It was also said: He enriched whomever He wished of His creation, and *Sufficient* means He made whomever He wished of them. Ibn Zayd said: Ibn Jarir narrated both of them, but they are far apart in terms of wording. And His statement: **And that He is the Lord of Sirius**, Ibn Abbas, Mujahid, Qatadah, Ibn Zayd, and others said: It is this blazing star called *Mirzam al-Jiwa'*, which a group of Arabs used to worship. **And that He destroyed the former 'Aad**, who were the people of Hud, and they were called 'Aad bin Iram bin Sam bin Noah, as God Almighty said: **Have you not seen how your Lord dealt with 'Aad, Iram, of the lofty pillars, the like of which had never been created in the land?** They were among the most severe, strongest, and most rebellious of people against God Almighty and His Messenger, so God destroyed them **with a furious, violent wind, which He subjected to them for seven nights and eight days in succession**, meaning consecutively.

God the Almighty said: {And Thamud - and what He left behind} meaning He destroyed them, leaving not a single one of them, {and the people of Noah before them} meaning before these people, {Indeed, they were more unjust and more rebellious} meaning more rebellious than those who came after them, {and the overturned cities - He turned them upside down on them, turning them upside down, and rained down upon them stones of layered baked clay. That is why He said: {and covered them with that which covered them} meaning of the stones that He sent down upon them, {and We rained down upon them a rain - how evil was the rain of those who were warned}. Qatadah said: There were four million people in the cities of Lot, and the valley was engulfed in fire, oil, and pitch, like the mouth of a furnace. Ibn Abi Hatim narrated it on the authority of his father, on the authority of Muhammad ibn Wahb ibn Atiyyah, on the authority of al-Walid ibn Muslim, on the authority of Khalid, on his authority,

with this word. It is very strange, {And which of the favors of your Lord do you dispute?} meaning which of the favors of God upon you, O human, do you doubt? Qatadah said it, and Ibn Jarir said, **Then which of the favors of your Lord do you dispute?** O Muhammad, and the first is more appropriate, and it is the choice of Ibn Jarir.

Fath al-Qadir

His saying: 43- **And that it is He who makes laugh and cry** meaning He is the Creator of that and the Judge because of it. Al-Hasan and Al-Kalbi said: He makes the people of Paradise laugh in Paradise and makes the people of Hell cry in Hell. Ad-Dahhak said: He makes the earth laugh with plants and makes the sky cry with rain. It was also said that He makes whomever He wills laugh in this world by making him happy and makes whomever He wills cry by making him sad. Sahl ibn Abdullah said: He makes the obedient laugh with mercy and makes the disobedient cry with wrath.

Tafsir al-Baghawi

43. **And that it is He who makes people laugh and cry**, this indicates that everything a person does is by His decree and creation, even laughter and crying. Mujahid and Al-Kalbi said: He makes the people of Paradise laugh in Paradise, and He makes the people of Hell cry in Hell. Ad-Dahhak said: He makes the earth laugh with plants, and He makes the sky cry with rain.

Ata bin Abi Muslim said: It means I rejoice and I grieve, because joy brings laughter, and sadness brings crying.

Abdul Wahid bin Ahmad Al-Malhi told us, Abdul Rahman bin Abi Shuraih told us, Abu Al-Qasim Al-Baghawi told us, Ali bin Al-Ja'd told us, Qais - he is Ibn Al-Rabi' Al-Asadi - told us, Samak bin Harb told us: I said to Jabir bin Samurah: Did you sit with the Prophet, peace and blessings be upon him? He said: Yes, and his companions used to sit and recite poetry and mention things from the days of ignorance, and they would laugh and he would smile with them when they laughed - meaning the Prophet, peace and blessings be upon him.

Muammar said on the authority of Qatadah: Ibn Umar was asked, "Did the companions of the Messenger of God, may God bless him and grant him peace, laugh?" He said, **Yes, and the faith in their hearts was greater than a mountain**.

Tafsir al-Baidawi

43- **And it is He who makes laugh and cry**.

Surat al-Najm 53:44

And that it is He who causes death and gives life.

Surat al-Najm 53:44

And that it is He who causes death and gives life.

Tafsir al-Jalalayn

44 - **And that it is He who causes death** in this world **and gives life** for the Resurrection

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says that He is the One who caused death among His creation, and He gives life to those among them who live. What He meant by His saying **gives life** is the breathing of the soul into the dead sperm, making it alive by placing the soul in it.

Tafsir al-Qurtubi

And that it is He who causes death and brings to life meaning He decreed the causes of death and life. It was said that He created death and life as He said: **Or he who was dead and We gave him life** (al-An'am 2:17). And He said: **Only those who listen respond, and God will raise the dead** (al-An'am 2:18) based on what was mentioned above. This is what is referred to by the statement of Ata': He caused death by His justice and brought to life by His grace. And the statement of those who said: He caused death by withholding and miserliness and brought to life by generosity and giving. It was said: He caused death of the sperm and brought life to the soul. It was said: He caused death of the fathers and brought life to the sons. It was said: By life He means fertility and by death, barrenness. It was said: He put me to sleep and awakened. It was said: He caused death in this world and brought life to life for the resurrection.

Tafsir Ibn Kathir

God the Almighty says: **And that to your Lord is the final destination**, meaning the return on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Suwaid bin Saeed told us, Muslim bin Khalid told us, on the authority of Abd al-Rahman bin Sabit, on the authority of Amr bin Maymun al-Awdi, who said: Muadh bin Jabal stood up among us and said: O my sons, I am the Messenger of God (peace and blessings of God be upon him) to you. Do you know that the return to God is either to Paradise or to Hell? Al-Baghawi mentioned from the narration of Abu Ja'far al-Razi, on the authority of al-Rabi' bin Anas, on the authority of Abu al-'Aliyah, on the authority of Ubayy bin Ka'b, on the authority of the Prophet (peace and blessings of God be upon him), regarding his statement: **And that to your Lord is the final destination**,

he said: There is no thought about the Lord.

Al-Baghawi said: This is like what was narrated on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **Think about creation and do not think about the Creator, for He is beyond thought.** He also cited it, but it is not preserved with this wording. Rather, what is in the Sahih is: "Satan comes to one of you and says: Who created such-and-such? Who created such-and-such?" until he says: **Who created your Lord?** When one of you reaches that point, let him seek refuge in God and stop." And in the other hadith in the Sunan: **Think about the creations of God and do not think about the essence of God Almighty, for God created an angel between whose earlobe and shoulder is a journey of three hundred years, or something like that.** And the words of God Almighty: **And that it is He who makes laugh and weep**, meaning He created laughter and crying in His servants and their cause, and they are different. **And that it is He who causes death and life**, like His words: **Who created death and life**, "And that He created the two mates, the male and female, * From a sperm-drop when it is emitted." like His words: **Does man think that he will be left neglected? * Was he not a sperm-drop of emitted semen? * Then he was a clinging clot, then He created and proportioned. * Then He made from it two mates, the male and the female. * Is not He able to give life to the dead?**

And the saying of God the Most High: {And that upon Him is the other creation} meaning, just as He created the beginning, He is able to restore, which is the other creation on the Day of Resurrection. {And that He is the Most Enriched and the Most Sufficient} meaning, He gave His servants wealth and made it their property, remaining with them, so that they do not need to sell it. This is the completion of His blessing upon them. Many commentators have their opinions based on this, including Abu Salih, Ibn Jarir, and others. Mujahid said: *Enriched* means *master* and *Sufficient* means *served*. Qatadah said the same. Ibn Abbas and Mujahid also said: *Enriched* means *gave* and *Sufficient* means *pleased*. It was said that its meaning is that He enriched Himself and made all creation poorer to Him. This was said by Al-Hadrami bin Lahiq. It was also said: He enriched whomever He wished of His creation, and *Sufficient* means He made whomever He wished of them. Ibn Zayd said: Ibn Jarir narrated both of them, but they are far apart in terms of wording. And His statement: **And that He is the Lord of Sirius**, Ibn Abbas, Mujahid, Qatadah, Ibn Zayd, and others said: It is this blazing star called Mirzam al-Jiwa', which a group of Arabs used to worship. **And that He destroyed the former 'Aad**, who were the people of Hud, and they were called 'Aad bin Iram bin Sam bin Noah, as God Almighty said: **Have you not seen how your Lord dealt with 'Aad, Iram, of the lofty pillars, the like of which had never been created in the land?** They were among the most severe, strongest, and most rebellious of people against God Almighty and His Messenger, so God destroyed them **with a furious, violent wind, which He subjected to them for seven nights and eight days in succession**, meaning consecutively.

God the Almighty said: {And Thamud - and what He

left behind} meaning He destroyed them, leaving not a single one of them, {and the people of Noah before them} meaning before these people, {Indeed, they were more unjust and more rebellious} meaning more rebellious than those who came after them, {and the overturned cities - He turned them upside down on them, turning them upside down, and rained down upon them stones of layered baked clay. That is why He said: {and covered them with that which covered them} meaning of the stones that He sent down upon them, {and We rained down upon them a rain - how evil was the rain of those who were warned}. Qatadah said: There were four million people in the cities of Lot, and the valley was engulfed in fire, oil, and pitch, like the mouth of a furnace. Ibn Abi Hatim narrated it on the authority of his father, on the authority of Muhammad ibn Wahb ibn Atiyyah, on the authority of al-Walid ibn Muslim, on the authority of Khalid, on his authority, with this word. It is very strange, {And which of the favors of your Lord do you dispute?} meaning which of the favors of God upon you, O human, do you doubt? Qatada said it, and Ibn Jarir said, **Then which of the favors of your Lord do you dispute?** O Muhammad, and the first is more appropriate, and it is the choice of Ibn Jarir.

Fath al-Qadir

44- **And that it is He who causes death and brings to life** meaning He decreed the causes of death and life, and no one else has the power to do that. It was also said that He created death and life itself, as in His statement, **He created death and life**. It was also said that He caused the fathers to die and gave life to the sons. It was also said that He caused death in this world and gave life for the resurrection. It was also said that what is meant by them is sleep and wakefulness. Ata' said, **He caused death by His justice and gave life by His grace**. It was also said that He caused the disbeliever to die and the believer to give life, as in His statement, **Or he who was dead and We gave him life**.

Tafsir al-Baghawi

44. **And that it is He who causes death and brings to life**, meaning: He causes death in this world and brings to life through resurrection. It has also been said: He causes the fathers to die and the sons to live. It has also been said: He causes the unbeliever to die with the indefinite noun and the believer to live with the definite noun.

Tafsir al-Baidawi

44- **And that it is He who causes death and brings to life**. No one else is able to cause death and bring to life, for the murderer refutes the evidence, and death occurs in his view by the action of God Almighty, as is customary.

Surat al-Najm 53:45

And that He created the two mates, the male and the female.

Surat al-Najm 53:45

And that He created the two mates, the male and the female.

Tafsir al-Jalalayn

45 - **And that He created the two mates** the two kinds **the male and the female**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And that He created the two mates, the male and the female, from a sperm-drop when it is emitted**, God Almighty says: And that He innovated the creation of the two mates, the male and the female, and made them two mates, because the male is the mate of the female and the female has a mate, so they are two mates, each of them being a mate for the other.

Tafsir al-Qurtubi

And that He created the two mates, the male and the female meaning from the children of Adam. He did not mean that Adam and Eve were created from a drop of sperm. A drop of sperm is water, derived from the word *nataaf* when it drips.

Tafsir Ibn Kathir

God the Almighty says: **And that to your Lord is the final destination**, meaning the return on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Suwaid bin Saeed told us, Muslim bin Khalid told us, on the authority of Abd al-Rahman bin Sabit, on the authority of Amr bin Maymun al-Awdi, who said: Muadh bin Jabal stood up among us and said: O my sons, I am the Messenger of God (peace and blessings of God be upon him) to you. Do you know that the return to God is either to Paradise or to Hell? Al-Baghawi mentioned from the narration of Abu Ja'far al-Razi, on the authority of al-Rabi' bin Anas, on the authority of Abu al-'Aliyah, on the authority of Ubayy bin Ka'b, on the authority of the Prophet (peace and blessings of God be upon him), regarding his statement: **And that to your Lord is the final destination**, he said: There is no thought about the Lord. Al-Baghawi said: This is like what was narrated on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **Think about creation and do not think about the Creator, for He is beyond thought**. He also cited it, but it is not preserved with this wording. Rather, what is in the Sahih is: "Satan comes to one of you and says: Who created such-and-such? Who created

such-and-such?" until he says: **Who created your Lord?** When one of you reaches that point, let him seek refuge in God and stop." And in the other hadith in the Sunan: **Think about the creations of God and do not think about the essence of God Almighty, for God created an angel between whose earlobe and shoulder is a journey of three hundred years**, or something like that. And the words of God Almighty: **And that it is He who makes laugh and weep**, meaning He created laughter and crying in His servants and their cause, and they are different. **And that it is He who causes death and life**, like His words: **Who created death and life**, "And that He created the two mates, the male and female," * From a sperm-drop when it is emitted," like His words: **Does man think that he will be left neglected? * Was he not a sperm-drop of emitted semen? * Then he was a clinging clot, then He created and proportioned.** * Then He made from it two mates, the male and the female. * Is not He able to give life to the dead?

And the saying of God the Most High: {And that upon Him is the other creation} meaning, just as He created the beginning, He is able to restore, which is the other creation on the Day of Resurrection. {And that He is the Most Enriched and the Most Sufficient} meaning, He gave His servants wealth and made it their property, remaining with them, so that they do not need to sell it. This is the completion of His blessing upon them. Many commentators have their opinions based on this, including Abu Salih, Ibn Jarir, and others. Mujahid said: *Enriched* means *master* and *Sufficient* means *served*. Qatadah said the same. Ibn Abbas and Mujahid also said: *Enriched* means *gave* and *Sufficient* means *pleased*. It was said that its meaning is that He enriched Himself and made all creation poorer to Him. This was said by Al-Hadrami bin Lahiq. It was also said: He enriched whomever He wished of His creation, and *Sufficient* means He made whomever He wished of them. Ibn Zayd said: Ibn Jarir narrated both of them, but they are far apart in terms of wording. And His statement: **And that He is the Lord of Sirius**, Ibn Abbas, Mujahid, Qatadah, Ibn Zayd, and others said: It is this blazing star called Mirzam al-Jiwa', which a group of Arabs used to worship. **And that He destroyed the former 'Aad, who were the people of Hud, and they were called 'Aad bin Iram bin Sam bin Noah, as God Almighty said: Have you not seen how your Lord dealt with 'Aad, Iram, of the lofty pillars, the like of which had never been created in the land? They were among the most severe, strongest, and most rebellious of people against God Almighty and His Messenger, so God destroyed them with a furious, violent wind, which He subjected to them for seven nights and eight days in succession, meaning consecutively.**

God the Almighty said: {And Thamud - and what He left behind} meaning He destroyed them, leaving not a single one of them, {and the people of Noah before them} meaning before these people, {Indeed, they were more unjust and more rebellious} meaning more rebellious than those who came after them, {and the overturned cities - He turned them upside down on them, turning them upside down, and rained down upon them stones of layered baked clay. That is why He said: {and covered them with that which covered

them} meaning of the stones that He sent down upon them, {and We rained down upon them a rain - how evil was the rain of those who were warned}. Qatadah said: There were four million people in the cities of Lot, and the valley was engulfed in fire, oil, and pitch, like the mouth of a furnace. Ibn Abi Hatim narrated it on the authority of his father, on the authority of Muhammad ibn Wahb ibn Atiyyah, on the authority of al-Walid ibn Muslim, on the authority of Khalid, on his authority, with this word. It is very strange, {And which of the favors of your Lord do you dispute?} meaning which of the favors of God upon you, O human, do you doubt? Qatada said it, and Ibn Jarir said, **Then which of the favors of your Lord do you dispute?** O Muhammad, and the first is more appropriate, and it is the choice of Ibn Jarir.

Fath al-Qadir

45- **And that He created the two mates, the male and the female.**

Tafsir al-Baghawi

45. **And that He created the two mates, the male and the female,** from every animal.

Tafsir al-Baidawi

45- **And that He created the two mates, the male and the female.**

Surat al-Najm 53:46
from a sperm-drop when it is emitted

Surat al-Najm 53:46

from a sperm-drop when it is emitted

Tafsir al-Jalalayn

46 - **from a sperm** of mine **if he desires** that is poured into the womb

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **from a sperm-drop when it is emitted**, and *from* is a connection to creation. God Almighty says: He created that from a sperm-drop when the man and woman ejaculated.

Tafsir al-Qurtubi

Tamaana means pouring into the womb and ejaculating, as said by Al Kalbi, Ad-Dahhak, and Ata' ibn Abi Rabah. It is said that a man ejaculates and he ejaculates from semen, and it was called Mina by this name because of the blood that is ejaculated in it, i.e. shed. It was also said that *Tamaana* means to estimate, as said by Abu Ubaidah. It is said that he ejaculated something if he estimated it, and he ejaculated it for him, as the poet said:

Until you find what you want, German

Whatever the Almighty can do for you

Tafsir Ibn Kathir

God the Almighty says: **And that to your Lord is the final destination**, meaning the return on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Suwaid bin Saeed told us, Muslim bin Khalid told us, on the authority of Abd al-Rahman bin Sabit, on the authority of Amr bin Maymun al-Awdi, who said: Muadh bin Jabal stood up among us and said: O my sons, I am the Messenger of God (peace and blessings of God be upon him) to you. Do you know that the return to God is either to Paradise or to Hell? Al-Baghawi mentioned from the narration of Abu Ja'far al-Razi, on the authority of al-Rabi' bin Anas, on the authority of Abu al-'Aliyah, on the authority of Ubayy bin Ka'b, on the authority of the Prophet (peace and blessings of God be upon him), regarding his statement: **And that to your Lord is the final destination**, he said: There is no thought about the Lord. Al-Baghawi said: This is like what was narrated on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **Think about creation and do not think about the Creator, for He is beyond thought**. He also

cited it, but it is not preserved with this wording. Rather, what is in the Sahih is: "Satan comes to one of you and says: Who created such-and-such? Who created such-and-such?" until he says: **Who created your Lord?** When one of you reaches that point, let him seek refuge in God and stop." And in the other hadith in the Sunan: **Think about the creations of God and do not think about the essence of God Almighty, for God created an angel between whose earlobe and shoulder is a journey of three hundred years**, or something like that. And the words of God Almighty: **And that it is He who makes laugh and weep**, meaning He created laughter and crying in His servants and their cause, and they are different. **And that it is He who causes death and life**, like His words: **Who created death and life**, "And that He created the two mates, the male and female," * From a sperm-drop when it is emitted," like His words: **Does man think that he will be left neglected? * Was he not a sperm-drop of emitted semen? * Then he was a clinging clot, then He created and proportioned.** * Then He made from it two mates, the male and the female. * Is not He able to give life to the dead?

And the saying of God the Most High: {And that upon Him is the other creation} meaning, just as He created the beginning, He is able to restore, which is the other creation on the Day of Resurrection. {And that He is the Most Enriched and the Most Sufficient} meaning, He gave His servants wealth and made it their property, remaining with them, so that they do not need to sell it. This is the completion of His blessing upon them. Many commentators have their opinions based on this, including Abu Salih, Ibn Jarir, and others. Mujahid said: *Enriched* means *master* and *Sufficient* means *served*. Qatadah said the same. Ibn Abbas and Mujahid also said: *Enriched* means *gave* and *Sufficient* means *pleased*. It was said that its meaning is that He enriched Himself and made all creation poorer to Him. This was said by Al-Hadrami bin Lahiq. It was also said: He enriched whomever He wished of His creation, and *Sufficient* means He made whomever He wished of them. Ibn Zayd said: Ibn Jarir narrated both of them, but they are far apart in terms of wording. And His statement: **And that He is the Lord of Sirius**, Ibn Abbas, Mujahid, Qatadah, Ibn Zayd, and others said: It is this blazing star called Mirzam al-Jiwa', which a group of Arabs used to worship. **And that He destroyed the former 'Aad**, who were the people of Hud, and they were called 'Aad bin Iram bin Sam bin Noah, as God Almighty said: **Have you not seen how your Lord dealt with 'Aad, Iram, of the lofty pillars, the like of which had never been created in the land?** They were among the most severe, strongest, and most rebellious of people against God Almighty and His Messenger, so God destroyed them **with a furious, violent wind, which He subjected to them for seven nights and eight days in succession**, meaning consecutively.

God the Almighty said: {And Thamud - and what He left behind} meaning He destroyed them, leaving not a single one of them, {and the people of Noah before them} meaning before these people, {Indeed, they were more unjust and more rebellious} meaning more rebellious than those who came after them, {and the overturned cities - He turned them upside down on

them, turning them upside down, and rained down upon them stones of layered baked clay. That is why He said: {and covered them with that which covered them} meaning of the stones that He sent down upon them, {and We rained down upon them a rain - how evil was the rain of those who were warned}. Qatadah said: There were four million people in the cities of Lot, and the valley was engulfed in fire, oil, and pitch, like the mouth of a furnace. Ibn Abi Hatim narrated it on the authority of his father, on the authority of Muhammad ibn Wahb ibn Atiyyah, on the authority of al-Walid ibn Muslim, on the authority of Khalid, on his authority, with this word. It is very strange, {And which of the favors of your Lord do you dispute?} meaning which of the favors of God upon you, O human, do you doubt? Qatada said it, and Ibn Jarir said, **Then which of the favors of your Lord do you dispute?** O Muhammad, and the first is more appropriate, and it is the choice of Ibn Jarir.

Fath al-Qadir

46- **And that He created the two mates, the male and the female, * From a sperm-drop when it emitted.** What is meant by the two mates is the male and female of every animal, and Adam and Eve are not included in that, for they did not come from a sperm-drop. The sperm-drop is a small amount of water, and the meaning of **when it emitted** is when it is poured into the womb and flows into it, as said by Al-Kalbi, Ad-Dahhak, Ata' ibn Abi Rabah, and others. It is said that a man ejaculated and emanate, meaning he poured semen. Abu Ubaidah said, **when it ejaculated** means that he estimated it: it is said that you estimated something, and he estimated it for him, and from this is the saying of the poet:

Until you find what you want, German

Meaning: He is able to have a child from her.

Tafsir al-Baghawi

46. **From a drop of semen when it is desired**, meaning: it is poured into the womb. It is said: a man ejaculated and he desired. This was said by Ad-Dahhak and Ata' ibn Abi Rabah. Others said: it is estimated. It is said: he desired something if he estimated it.

Tafsir al-Baidawi

46- **From a sperm if it is desired** flows in the womb or is created, or the child is destined from it from semen if it is destined.

Surat al-Najm 53:47

And that upon Him is the other creation.

Surat al-Najm 53:47

And that upon Him is the other creation.

Tafsir al-Jalalayn

47 - **And that upon Him is the creation** with extension and shortening **the other** the other creation for the resurrection after the first creation

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And that upon Him is the other creation**, the Almighty says: And that your Lord, O Muhammad, will create these two pairs after their death and their trial in their graves with the other creation, and that is to bring them back to life as a new creation as they were before their death.

Tafsir al-Qurtubi

The Almighty says: **And that upon Him is the other creation** meaning, He will return the souls to their ghostly forms for the resurrection. Ibn Kathir and Abu Amr read **the creation** with a fat-ha on the sheen and a long vowel, meaning He promised that and His promise was true.

Tafsir Ibn Kathir

God the Almighty says: **And that to your Lord is the final destination**, meaning the return on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Suwaid bin Saeed told us, Muslim bin Khalid told us, on the authority of Abd al-Rahman bin Sabit, on the authority of Amr bin Maymun al-Awdi, who said: Muadh bin Jabal stood up among us and said: O my sons, I am the Messenger of God (peace and blessings of God be upon him) to you. Do you know that the return to God is either to Paradise or to Hell? Al-Baghawi mentioned from the narration of Abu Ja'far al-Razi, on the authority of al-Rabi' bin Anas, on the authority of Abu al-'Aliyah, on the authority of Ubayy bin Ka'b, on the authority of the Prophet (peace and blessings of God be upon him), regarding his statement: **And that to your Lord is the final destination**, he said: There is no thought about the Lord. Al-Baghawi said: This is like what was narrated on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **Think about creation and do not think about the Creator, for He is beyond thought.** He also cited it, but it is not preserved with this wording. Rather, what is in the Sahih is: "Satan comes to one of you and says: Who created such-and-such? Who created such-and-such?" until he says: **Who created your Lord?**

When one of you reaches that point, let him seek refuge in God and stop." And in the other hadith in the Sunan: **Think about the creations of God and do not think about the essence of God Almighty, for God created an angel between whose earlobe and shoulder is a journey of three hundred years**, or something like that. And the words of God Almighty: **And that it is He who makes laugh and weep**, meaning He created laughter and crying in His servants and their cause, and they are different. **And that it is He who causes death and life**, like His words: **Who created death and life**, "And that He created the two mates, the male and female, * From a sperm-drop when it is emitted," like His words: **Does man think that he will be left neglected? * Was he not a sperm-drop of emitted semen? * Then he was a clinging clot, then He created and proportioned.** * Then He made from it two mates, the male and the female. * Is not He able to give life to the dead?

And the saying of God the Most High: {And that upon Him is the other creation} meaning, just as He created the beginning, He is able to restore, which is the other creation on the Day of Resurrection. {And that He is the Most Enriched and the Most Sufficient} meaning, He gave His servants wealth and made it their property, remaining with them, so that they do not need to sell it. This is the completion of His blessing upon them. Many commentators have their opinions based on this, including Abu Salih, Ibn Jarir, and others. Mujahid said: *Enriched* means *master* and *Sufficient* means *served*. Qatadah said the same. Ibn Abbas and Mujahid also said: *Enriched* means *gave* and *Sufficient* means *pleased*. It was said that its meaning is that He enriched Himself and made all creation poorer to Him. This was said by Al-Hadrami bin Lahiqa. It was also said: He enriched whomever He wished of His creation, and *Sufficient* means He made whomever He wished of them. Ibn Zayd said: Ibn Jarir narrated both of them, but they are far apart in terms of wording. And His statement: **And that He is the Lord of Sirius**, Ibn Abbas, Mujahid, Qatadah, Ibn Zayd, and others said: It is this blazing star called Mirzam al-Jiwa', which a group of Arabs used to worship. **And that He destroyed the former 'Aad**, who were the people of Hud, and they were called 'Aad bin Iram bin Sam bin Noah, as God Almighty said: **Have you not seen how your Lord dealt with 'Aad, Iram, of the lofty pillars, the like of which had never been created in the land?** They were among the most severe, strongest, and most rebellious of people against God Almighty and His Messenger, so God destroyed them **with a furious, violent wind, which He subjected to them for seven nights and eight days in succession**, meaning consecutively.

God the Almighty said: {And Thamud - and what He left behind} meaning He destroyed them, leaving not a single one of them, {and the people of Noah before them} meaning before these people, {Indeed, they were more unjust and more rebellious} meaning more rebellious than those who came after them, {and the overturned cities - He turned them upside down on them, turning them upside down, and rained down upon them stones of layered baked clay. That is why He said: {and covered them with that which covered them} meaning of the stones that He sent down upon

them, {and We rained down upon them a rain - how evil was the rain of those who were warned}. Qatadah said: There were four million people in the cities of Lot, and the valley was engulfed in fire, oil, and pitch, like the mouth of a furnace. Ibn Abi Hatim narrated it on the authority of his father, on the authority of Muhammad ibn Wahb ibn Atiyyah, on the authority of al-Walid ibn Muslim, on the authority of Khalid, on his authority, with this word. It is very strange, {And which of the favors of your Lord do you dispute?} meaning which of the favors of God upon you, O human, do you doubt? Qatada said it, and Ibn Jarir said, **Then which of the favors of your Lord do you dispute?** O Muhammad, and the first is more appropriate, and it is the choice of Ibn Jarir.

Fath al-Qadir

47- **And that upon Him is the other creation** meaning the return of souls to bodies upon resurrection in fulfillment of His promise. The majority of scholars read **the creation** with a shortened form, with the weight of a strike, while Ibn Kathir and Abu Amr read it with a long form, with the weight of a guarantee. According to both readings, they are two sources.

Tafsir al-Baghawi

47. **And that upon Him is the other creation**, meaning: the second creation for the resurrection on the Day of Resurrection.

Tafsir al-Baidawi

47- **And that upon Him is the other creation**
Resurrection after death in fulfillment of His promise. Ibn Kathir and Abu Amr read the word **the creation** as a period, and it is also the source of the word *created*.

Surat al-Najm 53:48

And that it is He who is the Enricher and the Sufficient

Surat al-Najm 53:48

And that it is He who is the Enricher and the Sufficient

Tafsir al-Jalalayn

48 - **And that He is the Richest** of people in terms of sufficiency with money **and the Most Generous** He gives the one who takes possession of possessions

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And your Lord is richer than any of His creation in wealth and has provided him with wealth and made for him the means of obtaining wealth.

The interpreters differed in their interpretation of this verse. Some of them said what we said about it.

Who said that?

Muhammad bin Amara Al-Asadi told me: Ubaidullah bin Musa told us, on the authority of Al-Suddi, on the authority of Abu Saleh, regarding his statement, **enriched and satisfied**, he said: enriched with money and satisfied with property.

Others said about me, when he said, **I am rich**, that is, I serve.

Who said that?

Ibn Bashar told us: Abu Asim told us: Sufyan told us, on the authority of Laith, on the authority of Mujahid, regarding his statement, **And that He is the One who enriches and provides**, he said: Enriches is a master and provides: He serves.

Yaqub bin Ibrahim told me: Ibn Ulayyah told us on the authority of Abu Raja' on the authority of Al-Hasan, regarding his statement, **enriched and satisfied**, he said: and served.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **enriched and satisfied**, he said: enriched and served.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **enriched and satisfied**, he said: gave, satisfied, and served.

Others said that he meant that he was richer than money and satisfied.

Who said that?

Muhammad bin Saad told me: My uncle told me: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And that He is the Most Rich and the Most Satisfied**, he said: For He is the Most Rich and the Most Satisfied.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Layth, on the authority of Mujahid: **And that He is the Most Enriching and the Most Satisfying**. He said: The one who enriches and is satisfied means being pleased.

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, *enriched*, he said: made him a master, and *satisfied*, he said: satisfied.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And that He is the One who enriches and satisfies him**, meaning: He gave him and satisfied him.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Layth, on the authority of Mujahid, like the hadith of Ibn Bashar, on the authority of Abd al-Rahman, on the authority of Sufyan.

Others said that he meant that he enriched himself and made his creation poorer to him.

Who said that?

Ibn Abd al-A'la told us: Al-Mu'tamir ibn Sulayman told us on the authority of his father: **And that He is the richest and most content**. He said: A Hadrami claimed that it was mentioned to him that He is the richest of himself and the poorest of creation to Him.

Others said that he meant that he enriched whomever he wanted of his creation and impoverished whomever he wanted.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **And that He is the Most Enriched and the Most Satisfied**, he said: He enriched and increased, and He satisfied and decreased. And he recited, **He expands provision for whom He wills of His servants and restricts it for him** (Saba': 36).

Tafsir al-Qurtubi

And that it is He who enriches and makes sufficient. Ibn Zayd said: He enriches whom He wills and makes poor whom He wills, then he recited: **He expands provision for whom He wills of His servants and restricts it for him**. And he recited: **He contracts and expands**. This was chosen by Al-Tabari. Also from Ibn Zayd, Mujahid, Qatada, and Al-Hasan: *Enriched* means to be in charge, and *Aqna* means to serve. It was said: *Aqna* means to give you possessions that you acquire, and this is also the meaning of *Aqna*. It was said: Its meaning is that He is pleased with what He has given, i.e., He enriched him, then He was pleased with what He gave him, as Ibn Abbas said. Al-Jawhari said: A man was made sufficient, like rich, he is rich, and God made him sufficient, i.e., God gave

him what he acquires of possessions and wealth. God also made him sufficient, meaning He is pleased with him. Al-Qana means contentment, on the authority of Abu Zaid, who said: The Arabs say: Whoever is given one hundred goats has been given qana, and whoever is given one hundred sheep has been given wealth, and whoever is given one hundred camels has been given desire. It is said: God enriched him and made him content, meaning He gave him what he finds comfort in. It was also said: **He enriched himself and made his creation poorer than him**, meaning He enriched himself and made His creation poorer than him. This was said by Sulayman al-Taymi. Sufyan said: He enriched himself with contentment and made him content. Al-Akhfash said: He made him poorer. Ibn Kaysan said: He gave birth. This goes back to what was mentioned above.

Tafsir Ibn Kathir

God the Almighty says: **And that to your Lord is the final destination**, meaning the return on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Suwaid bin Saeed told us, Muslim bin Khalid told us, on the authority of Abd al-Rahman bin Sabit, on the authority of Amr bin Maymun al-Awdi, who said: Muadh bin Jabal stood up among us and said: O my sons, I am the Messenger of God (peace and blessings of God be upon him) to you. Do you know that the return to God is either to Paradise or to Hell? Al-Baghawi mentioned from the narration of Abu Ja'far al-Razi, on the authority of al-Rabi' bin Anas, on the authority of Abu al-'Aliyah, on the authority of Ubayy bin Ka'b, on the authority of the Prophet (peace and blessings of God be upon him), regarding his statement: **And that to your Lord is the final destination**, he said: There is no thought about the Lord. Al-Baghawi said: This is like what was narrated on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **Think about creation and do not think about the Creator, for He is beyond thought**. He also cited it, but it is not preserved with this wording. Rather, what is in the Sahih is: "Satan comes to one of you and says: Who created such-and-such? Who created such-and-such?" until he says: **Who created your Lord?** When one of you reaches that point, let him seek refuge in God and stop." And in the other hadith in the Sunan: **Think about the creations of God and do not think about the essence of God Almighty, for God created an angel between whose earlobe and shoulder is a journey of three hundred years**, or something like that. And the words of God Almighty: **And that it is He who makes laugh and weep**, meaning He created laughter and crying in His servants and their cause, and they are different. **And that it is He who causes death and life**, like His words: **Who created death and life**, "And that He created the two mates, the male and female, * From a sperm-drop when it is emitted," like His words: **Does man think that he will be left neglected? * Was he not a sperm-drop of emitted semen? * Then he was a clinging clot, then He created and proportioned**. * Then He made from it two mates, the male and the female. * Is not He able to give life to the dead?

And the saying of God the Most High: {And that upon Him is the other creation} meaning, just as He created the beginning, He is able to restore, which is the other creation on the Day of Resurrection. {And that He is the Most Enriched and the Most Sufficient} meaning, He gave His servants wealth and made it their property, remaining with them, so that they do not need to sell it. This is the completion of His blessing upon them. Many commentators have their opinions based on this, including Abu Salih, Ibn Jarir, and others. Mujahid said: *Enriched* means *master* and *Sufficient* means *served*. Qatadah said the same. Ibn Abbas and Mujahid also said: *Enriched* means *gave* and *Sufficient* means *pleased*. It was said that its meaning is that He enriched Himself and made all creation poorer to Him. This was said by Al-Hadrami bin Lahiq. It was also said: He enriched whomever He wished of His creation, and *Sufficient* means He made whomever He wished of them. Ibn Zayd said: Ibn Jarir narrated both of them, but they are far apart in terms of wording. And His statement: **And that He is the Lord of Sirius**, Ibn Abbas, Mujahid, Qatadah, Ibn Zayd, and others said: It is this blazing star called Mirzam al-Jiwa', which a group of Arabs used to worship. **And that He destroyed the former 'Aad, who were the people of Hud, and they were called 'Aad bin Iram bin Sam bin Noah**, as God Almighty said: **Have you not seen how your Lord dealt with 'Aad, Iram, of the lofty pillars, the like of which had never been created in the land?** They were among the most severe, strongest, and most rebellious of people against God Almighty and His Messenger, so God destroyed them **with a furious, violent wind, which He subjected to them for seven nights and eight days in succession**, meaning consecutively.

God the Almighty said: {And Thamud - and what He left behind} meaning He destroyed them, leaving not a single one of them, {and the people of Noah before them} meaning before these people, {Indeed, they were more unjust and more rebellious} meaning more rebellious than those who came after them, {and the overturned cities - He turned them upside down on them, turning them upside down, and rained down upon them stones of layered baked clay. That is why He said: {and covered them with that which covered them} meaning of the stones that He sent down upon them, {and We rained down upon them a rain - how evil was the rain of those who were warned}. Qatadah said: There were four million people in the cities of Lot, and the valley was engulfed in fire, oil, and pitch, like the mouth of a furnace. Ibn Abi Hatim narrated it on the authority of his father, on the authority of Muhammad ibn Wahb ibn Atiyyah, on the authority of al-Walid ibn Muslim, on the authority of Khalid, on his authority, with this word. It is very strange, {And which of the favors of your Lord do you dispute?} meaning which of the favors of God upon you, O human, do you doubt? Qatadah said it, and Ibn Jarir said, **Then which of the favors of your Lord do you dispute?** O Muhammad, and the first is more appropriate, and it is the choice of Ibn Jarir.

Fath al-Qadir

48- **And that He is the Most Enriching and the Most Satisfied** meaning He enriches whomever He wills and impoverishes whomever He wills. Similar to this is His

Surat al-Najm 53:48

And that it is He who is the Enricher and the Sufficient

statement: **He expands provision for whom He wills and restricts it** and His statement: **He withholds and expands it** Ibn Zayd said, and Ibn Jarir chose it. Mujahid, Qatadah, and Al-Hasan said: *Aghna* means to provide for, and *aqna* means to serve. It was said that the meaning of *aqna* is to give *qaniya*, which is what is stored up from wealth. It was also said that the meaning of *aqna* is to be pleased with what He gave: that is, He enriched him, then made him satisfied with what He gave him. Al-Jawhari said: *Qana* means to make a man qana, like *ghana* means to give him what he acquires. *Aqna* means to satisfy him, and *aqna* means to be satisfied. Abu Zayd said: The Arabs say, **Whoever is given one hundred cows has given qaniya**, and whoever is given one hundred sheep has given wealth, and whoever is given one hundred camels has given desire.” Al-Akhfash and Ibn Kaysan said: *Aqna* means to impoverish, and this supports the first statement.

Tafsir al-Baghawi

48. **And that He is the Richest and Most Satisfied**, Abu Saleh said: He is the Richest and Most Satisfied of people in terms of money, meaning: He gave the means and the origins of the money and what they save after they are satisfied.

Ad-Dahhak said: He became rich with gold, silver, and various kinds of money, and he was satisfied with camels, cows, and sheep.

Qatada and Al-Hasan said: *Aqna* means to serve.

Ibn Abbas said: **He enriched and satisfied** means he gave and satisfied.

Mujahed and Muqatil said: *Aqna* means to be satisfied with what he was given and content.

Ibn Zayd said: *Aghna* means *more* and *aqna* means *less*. He recited: **He expands provision for whom He wills and restricts it** Al-Isra’ 17:30. Al-Akhfash said: *Aqna* means **become poor**. Ibn Kaysan said: **give birth**.

Tafsir al-Baidawi

48- **And that He is the Most Rich and the Most Compassionate**. And He gave contentment, which is what is derived from money, and it is singled out because it is the most honorable and most satisfying of money, and its realization makes contentment for him contentment.

Surat al-Najm 53:49

And that He is the Lord of Sirius.

Tafsir al-Jalalayn

49 - **And that He is the Lord of Sirius** It is a planet behind Gemini that was worshipped in the pre-Islamic era.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And that He is the Lord of Sirius**, God Almighty says: And that your Lord, O Muhammad, is the Lord of Sirius. He means by Sirius: the star called by this name, which is a star that some of the people of ignorance used to worship instead of God.

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

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me on the authority of his father on the authority of Ibn Abbas, regarding his statement, **And that He is the Lord of Sirius**, he said, **It is the star called Sirius**.

Ali bin Sahl told me: Muammil told us: Sufyan told us, on the authority of Khasif, on the authority of Mujahid, regarding his statement, **And that He is the Lord of Sirius**, he said: The planet behind Gemini, they used to worship it.

Ibn Hamid told us, he said: Mihran told us, on the authority of Sufyan, on the authority of Mansour, on the authority of Mujahid: **And that He is the Lord of Sirius**. He said: It was worshipped in the pre-Islamic era.

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

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And that He is the Lord of Sirius**, there was a tribe of Arabs who worshipped Sirius, this star that you saw. Bishr said: He means the star that follows Gemini.

Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, **Lord of Sirius**, that they used to worship this star called Sirius in the pre-Islamic era.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **And that He is the Lord of Sirius**, it was worshipped in the pre-Islamic period. So he said: Do you worship this and abandon its Lord? Worship its Lord. He said: Sirius is the blazing star that follows Gemini, and it is called

Tafsir al-Qurtubi

And that He is the Lord of Sirius *Sirius* is the bright planet that rises after Gemini, and its rising occurs during intense heat. They are the two Sirius, the transiting Sirius in Gemini, and Sirius the obscure Sirius in the forearm. The Arabs claim that they are the sisters of Canopus. He was mentioned as the Lord of Sirius, even though he was the Lord of someone else, because the Arabs used to worship him. Then God informed them that Sirius was a creature and not a Lord. There was disagreement about who worshipped him. Al-Suddi said: Himyar and Khuza'a used to worship him. Another said: The first to worship him was Abu Kabsha, one of the Prophet's grandfathers on his mother's side. That is why the polytheists of Quraysh used to call the Prophet (peace and blessings of God be upon him) Ibn Abi Kabsha when he called to God and opposed their religions. They said: What we have encountered from Ibn Abi Kabsha! Abu Sufyan said on the day of the conquest, while he was standing in some narrow straits and the armies of the Messenger of God (peace and blessings of God be upon him) were passing by him: The matter of Ibn Abi Kabsha has been decided. Those Arabs who did not worship Sirius used to venerate it and believe in its influence on the world. The poet said:

September has passed, the heat has risen, and the fire of Sirius has subsided.

It was said: The Arabs say in their fables: Suhayl and Sirius were a pair, then Suhayl descended and became Yemeni, then Sirius followed it and crossed the galaxy and was called Al-Obour, and Al-Ghamisaa stayed and cried for the loss of Suhayl until his eyes closed, so it was called Ghamisaa because it was more hidden than the other.

Tafsir Ibn Kathir

God the Almighty says: **And that to your Lord is the final destination**, meaning the return on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Suwaid bin Saeed told us, Muslim bin Khalid told us, on the authority of Abd al-Rahman bin Sabit, on the authority of Amr bin Maymun al-Awdi, who said: Muadh bin Jabal stood up among us and said: O my sons, I am the Messenger of God (peace and blessings of God be upon him) to you. Do you know that the return to God is either to Paradise or to Hell? Al-Baghawi mentioned from the narration of Abu Ja'far al-Razi, on the authority of al-Rabi' bin Anas, on the authority of Abu al-'Aliyah, on the authority of Ubayy bin Ka'b, on the authority of the Prophet (peace and blessings of God be upon him), regarding his statement: **And that to your Lord is the final destination**, he said: There is no thought about the Lord. Al-Baghawi said: This is like what was narrated on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **Think about creation and do not think**

about the Creator, for He is beyond thought. He also cited it, but it is not preserved with this wording. Rather, what is in the Sahih is: "Satan comes to one of you and says: Who created such-and-such? Who created such-and-such?" until he says: **Who created your Lord?** When one of you reaches that point, let him seek refuge in God and stop." And in the other hadith in the Sunan: **Think about the creations of God and do not think about the essence of God Almighty, for God created an angel between whose earlobe and shoulder is a journey of three hundred years, or something like that.** And the words of God Almighty: **And that it is He who makes laugh and weep,** meaning He created laughter and crying in His servants and their cause, and they are different. **And that it is He who causes death and life,** like His words: **Who created death and life,** "And that He created the two mates, the male and female, * From a sperm-drop when it is emitted," like His words: **Does man think that he will be left neglected? * Was he not a sperm-drop of emitted semen? * Then he was a clinging clot, then He created and proportioned.** * Then He made from it two mates, the male and the female. * Is not He able to give life to the dead?

And the saying of God the Most High: {And that upon Him is the other creation} meaning, just as He created the beginning, He is able to restore, which is the other creation on the Day of Resurrection. {And that He is the Most Enriched and the Most Sufficient} meaning, He gave His servants wealth and made it their property, remaining with them, so that they do not need to sell it. This is the completion of His blessing upon them. Many commentators have their opinions based on this, including Abu Salih, Ibn Jarir, and others. Mujahid said: *Enriched* means *master* and *Sufficient* means *served*. Qatadah said the same. Ibn Abbas and Mujahid also said: *Enriched* means *gave* and *Sufficient* means *pleased*. It was said that its meaning is that He enriched Himself and made all creation poorer to Him. This was said by Al-Hadrami bin Lahiq. It was also said: He enriched whomever He wished of His creation, and *Sufficient* means He made whomever He wished of them. Ibn Zayd said: Ibn Jarir narrated both of them, but they are far apart in terms of wording. And His statement: **And that He is the Lord of Sirius,** Ibn Abbas, Mujahid, Qatadah, Ibn Zayd, and others said: It is this blazing star called Mirzam al-Jiwa', which a group of Arabs used to worship. **And that He destroyed the former 'Aad,** who were the people of Hud, and they were called 'Aad bin Iram bin Sam bin Noah, as God Almighty said: **Have you not seen how your Lord dealt with 'Aad, Iram, of the lofty pillars, the like of which had never been created in the land?** They were among the most severe, strongest, and most rebellious of people against God Almighty and His Messenger, so God destroyed them **with a furious, violent wind, which He subjected to them for seven nights and eight days in succession,** meaning consecutively.

God the Almighty said: {And Thamud - and what He left behind} meaning He destroyed them, leaving not a single one of them, {and the people of Noah before them} meaning before these people, {Indeed, they were more unjust and more rebellious} meaning more rebellious than those who came after them, {and the

overturned cities - He turned them upside down on them, turning them upside down, and rained down upon them stones of layered baked clay. That is why He said: {and covered them with that which covered them} meaning of the stones that He sent down upon them, {and We rained down upon them a rain - how evil was the rain of those who were warned}. Qatadah said: There were four million people in the cities of Lot, and the valley was engulfed in fire, oil, and pitch, like the mouth of a furnace. Ibn Abi Hatim narrated it on the authority of his father, on the authority of Muhammad ibn Wahb ibn Atiyyah, on the authority of al-Walid ibn Muslim, on the authority of Khalid, on his authority, with this word. It is very strange, {And which of the favors of your Lord do you dispute?} meaning which of the favors of God upon you, O human, do you doubt? Qatadah said it, and Ibn Jarir said, **Then which of the favors of your Lord do you dispute?** O Muhammad, and the first is more appropriate, and it is the choice of Ibn Jarir.

Fath al-Qadir

49- **And that He is the Lord of Sirius** is a planet behind Gemini that Khuza'ah used to worship. What is meant by it is Sirius which is called Al-Obour, and it is brighter than Sirius which is called Al-Ghumaisa. God Almighty mentioned that He is the Lord of Sirius along with being the Lord of all things in order to refute those who used to worship it. The first to worship it was Abu Kabsha, who was one of the nobles of the Arabs. The Quraysh used to call the Messenger of God, may God bless him and grant him peace, Ibn Abi Kabsha, likening him to him because he opposed their religion as Abu Kabsha opposed them. An example of this is what Abu Sufyan said on the day of the conquest: The matter of Ibn Abi Kabsha has been decreed.

Tafsir al-Baghawi

49. **And that He is the Lord of Sirius,** which is a planet behind Gemini. There are two Sirius stars, one of which is called Al-Abour and the other Al-Ghamisa'a. It was called that because it is more hidden than the other, and the galaxy is between them. Here he meant Sirius Al-Abour, which the Khuza'a tribe used to worship. The first one to establish that for them was a man from their nobles called Abu Kabsha. He worshipped it and said: Because the stars cross the sky in width and Sirius in length, it is different from them. So the Khuza'a tribe worshipped it. When the Messenger of God (blessings and peace of God be upon him) went against the Arabs in religion, they named him Ibn Abi Kabsha because of his difference from them, like the difference between Abu Kabsha and the worship of Sirius.

Tafsir al-Baidawi

49- **And that He is the Lord of Sirius** meaning the crossing, and it is brighter than Al-Ghamisa'. Abu

Kabsha, one of the grandfathers of the Prophet, may God bless him and grant him peace, worshipped it, and he differed from the Quraysh in worshipping idols. That is why they called the Messenger, may God bless him and grant him peace, Ibn Ati Kabsha. Perhaps it was specified to indicate that he, may God bless him and grant him peace, even if he agreed with Abu Kabsha in their differences, also differed from him in worshipping it.

Surat al-Najm 53:50

And that He destroyed the former 'Aad

Surat al-Najm 53:50

And that He destroyed the former 'Aad

Tafsir al-Jalalayn

50 - **And that He destroyed the first 'Aad** and in a reading with the assimilating of the tanween into the lam and its damma without a hamza, they are the people of 'Aad and the other is the people of Salih

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And that He destroyed the former 'Aad**, means that the former 'Aad were 'Aad, son of Iram, son of Aws, son of Sam, son of Noah, and they are the ones whom God destroyed with a furious, violent wind, and He meant them with His statement, **Have you not seen how your Lord dealt with 'Aad, Iram?** (al-Fajr 89:6-7).

The reciters differed in their recitation of this, so the majority of the reciters of Medina and some of the reciters of Basra recited it, leaving the hamza and jazm of the noon until the lam in al-ala became like a heavy lam. The Arabs do that in such a case. It was reported from them that they heard it from them. *Qum* because *'anna* means **Qum now**. They jazm the meem when the lam with the alif in *al-an* was moved. Likewise, you say **Sam lthnayn** meaning **Sam al-lthnayn**. As for the majority of the reciters of Kufa and some of the Meccans, they recited it by making the noon pronounced and kasra and jazm of the first letter, with differences in that from al-A'mash. His companions narrated from him, except for al-Qasim bin Ma'n, that he agreed with the people of his country in that. As for al-Qasim bin Ma'n, it was reported from al-A'mash that he agreed with the recitation of the Medinans in that.

The correct reading in this regard, according to us, is what we mentioned from the Kufians, because that is the eloquent speech of the Arabs, and the reading of those who are people of natural disposition is based on clarity and emphasis, and assimilation in such a letter and leaving clarity is only permitted for those who have that in their nature and disposition from the people of the desert. As for those who are born, their rule is that they should seek out the most eloquent, sweetest, and most reliable readings, even if the other ones are permissible and not rejected.

And it was said that Ad bin Iram was the first Ad because the sons of Luqaym bin Hazal bin Ubail bin Dhadd bin Ad the elder were, at the time when God sent His punishment upon Ad the elder, living in Mecca with their brothers from the Amalekites, the sons of Amalek bin Lawdh bin Sam bin Noah, and they were not with their people from Ad in their land, so the punishment that befell their people did not afflict them, and they are the Ad of the Hereafter, and then they

perished after that.

The destruction of the people of Ad in the Hereafter was due to the aggression of some of them against others, so they were killed in the killing.

Ibn Hamid told us: Salamah told us on the authority of Ibn Ishaq, as we mentioned, that the greater 'Ad, whose descendants God destroyed with the wind, was called the first 'Ad because they were destroyed before the last 'Ad. Ibn Zayd used to say: The first 'Ad was called that because they were the first of the nations to be destroyed.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **He destroyed the first 'Aad**, that it is said: They are among the first nations.

Tafsir al-Qurtubi

And that He destroyed the first 'Aad He called them the first because they were before Thamud. It was also said that Thamud were before 'Aad. Ibn Zayd said: They were called the first 'Aad because they were the first nation to be destroyed after Noah, peace be upon him. Ibn Ishaq said: They are two 'Aad. The first was destroyed by the furious wind, then there was the other which was destroyed by the blast. It was also said that the first 'Aad is 'Aad bin Iram bin Aws bin Sam bin Noah, and the second 'Aad are from the descendants of the first 'Aad, and the meanings are close. It was also said that the latter 'Aad are the tyrants and they are the people of Hud. The general reading is **(the first 'Aad)** with the tanween and hamza. Nafi', Ibn Muhaisin and Abu 'Amr read **(the first 'Aad)** by moving the vowel of the hamza to the lam and assimilating the tanween into it, except that Qalun and Al-Soussi pronounce the silent hamza. The rest changed it to a waw as it is originally, and the Arabs change this change and say: **Stand now from us and add the two together**, meaning: **Stand now and add the two together**.

Tafsir Ibn Kathir

God the Almighty says: **And that to your Lord is the final destination**, meaning the return on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Suwaid bin Saeed told us, Muslim bin Khalid told us, on the authority of Abd al-Rahman bin Sabit, on the authority of Amr bin Maymun al-Awdi, who said: Muadh bin Jabal stood up among us and said: O my sons, I am the Messenger of God (peace and blessings of God be upon him) to you. Do you know that the return to God is either to Paradise or to Hell? Al-Baghawi mentioned from the narration of Abu Ja'far al-Razi, on the authority of al-Rabi' bin Anas, on the authority of Abu al-'Aliyah, on the authority of Ubayy bin Ka'b, on the authority of the Prophet (peace and blessings of God be upon him), regarding his statement: **And that to your Lord is the final destination**, he said: There is no thought about the Lord. Al-Baghawi said: This is like what was narrated on the

authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **Think about creation and do not think about the Creator, for He is beyond thought.** He also cited it, but it is not preserved with this wording. Rather, what is in the Sahih is: "Satan comes to one of you and says: Who created such-and-such? Who created such-and-such?" until he says: **Who created your Lord?** When one of you reaches that point, let him seek refuge in God and stop." And in the other hadith in the Sunan: **Think about the creations of God and do not think about the essence of God Almighty, for God created an angel between whose earlobe and shoulder is a journey of three hundred years,** or something like that. And the words of God Almighty: **And that it is He who makes laugh and weep,** meaning He created laughter and crying in His servants and their cause, and they are different. **And that it is He who causes death and life,** like His words: **Who created death and life,** "And that He created the two mates, the male and female, * From a sperm-drop when it is emitted," like His words: **Does man think that he will be left neglected? * Was he not a sperm-drop of emitted semen? * Then he was a clinging clot, then He created and proportioned.** * Then He made from it two mates, the male and the female. * Is not He able to give life to the dead?

And the saying of God the Most High: {And that upon Him is the other creation} meaning, just as He created the beginning, He is able to restore, which is the other creation on the Day of Resurrection. {And that He is the Most Enriched and the Most Sufficient} meaning, He gave His servants wealth and made it their property, remaining with them, so that they do not need to sell it. This is the completion of His blessing upon them. Many commentators have their opinions based on this, including Abu Salih, Ibn Jarir, and others. Mujahid said: *Enriched* means *master* and *Sufficient* means *served*. Qatadah said the same. Ibn Abbas and Mujahid also said: *Enriched* means *gave* and *Sufficient* means *pleased*. It was said that its meaning is that He enriched Himself and made all creation poorer to Him. This was said by Al-Hadrami bin Lahiq. It was also said: He enriched whomever He wished of His creation, and *Sufficient* means He made whomever He wished of them. Ibn Zayd said: Ibn Jarir narrated both of them, but they are far apart in terms of wording. And His statement: **And that He is the Lord of Sirius,** Ibn Abbas, Mujahid, Qatadah, Ibn Zayd, and others said: It is this blazing star called Mirzam al-Jiwa', which a group of Arabs used to worship. **And that He destroyed the former 'Aad,** who were the people of Hud, and they were called 'Aad bin Iram bin Sam bin Noah, as God Almighty said: **Have you not seen how your Lord dealt with 'Aad, Iram, of the lofty pillars, the like of which had never been created in the land?** They were among the most severe, strongest, and most rebellious of people against God Almighty and His Messenger, so God destroyed them **with a furious, violent wind, which He subjected to them for seven nights and eight days in succession,** meaning consecutively.

God the Almighty said: {And Thamud - and what He left behind} meaning He destroyed them, leaving not a single one of them, {and the people of Noah before them} meaning before these people, {Indeed, they were more unjust and more rebellious} meaning more

rebellious than those who came after them, {and the overturned cities - He turned them upside down on them, turning them upside down, and rained down upon them stones of layered baked clay. That is why He said: {and covered them with that which covered them} meaning of the stones that He sent down upon them, {and We rained down upon them a rain - how evil was the rain of those who were warned}. Qatadah said: There were four million people in the cities of Lot, and the valley was engulfed in fire, oil, and pitch, like the mouth of a furnace. Ibn Abi Hatim narrated it on the authority of his father, on the authority of Muhammad ibn Wahb ibn Atiyyah, on the authority of al-Walid ibn Muslim, on the authority of Khalid, on his authority, with this word. It is very strange, {And which of the favors of your Lord do you dispute?} meaning which of the favors of God upon you, O human, do you doubt? Qatadah said it, and Ibn Jarir said, **Then which of the favors of your Lord do you dispute?** O Muhammad, and the first is more appropriate, and it is the choice of Ibn Jarir.

Fath al-Qadir

50- **And that He destroyed the former 'Aad** He described the 'Aad as the first because they were before Thamud. Ibn Zayd said: They were called the first 'Aad because they were the first nation to be destroyed after Noah. Ibn Ishaq said: They are two 'Aad, the first was destroyed by the Chirping, and the other by the Blast. It was said that the first 'Aad were the people of Hud and the second 'Aad were Iram. The majority read **the first 'Aad** with the tanween and the hamza, while Nafi', Ibn Kathir and Ibn Muhaisin read it by transferring the vowel of the hamza to the lam and assimilating the tanween into it.

Tafsir al-Baghawi

50. **And that He destroyed the former 'Aad,** the people of Medina and Basra read it with a double lam after the dal, and Qaloon hamzas the waw on the authority of Nafi', and the Arabs do that and say: qom lan 'anna, meaning: stand up now, and the pause is at ('*Aad*), and the beginning is (*awla*), with one open hamza followed by a lam with a dammah, [and it is permissible to begin: lawla] by deleting the open hamza.

Others read: **The first 'Aad,** and they were the people of Hud who were destroyed by a furious wind. They had offspring, and they became the second 'Aad.

Tafsir al-Baidawi

50- **And that He destroyed the former 'Aad** the ancients because they were the first nations to be destroyed after the people of Noah, peace be upon him. And it was said that **the former 'Aad** were the people of Hud and the other 'Aad were Iram. And it was read '**Aad lawli** without the hamza and the damma of it was transferred to the lam of the definite article. And Nafi' and Abu Amr read '**Aad lawli** with the damma of the lam and the movement of the hamza and the

Surat al-Najm 53:50

And that He destroyed the former 'Aad

assimilation of the tanween. And Qalun after the
damma of the lam with a silent hamza in place of the
waw.

Surat al-Najm 53:51

And Thamud, but he left nothing.

Tafsir al-Jalalayn

51 - **And Thamud** with inflection is the name of the father and without inflection is the name of the tribe and it is conjoined with 'Ad **so He did not leave** a single one of them

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And Thamud - what did He leave behind?** God Almighty says: God did not leave Thamud behind, leaving them in their transgression and rebellion against their Lord, but He punished them for their disbelief and insolence, so He destroyed them.

The reciters differed in their reading of this. The majority of the reciters of Basra and some of the Kufians read it as **and Thamud, so what did He leave** in accordance with the procedure, following the Qur'an, since the alif was fixed in it. Some of the majority of the Kufians read it without the procedure, and it was mentioned that it is in the Qur'an of Abdullah without the alif.

The correct thing to say about this is that they are two well-known readings, so whichever one the reader recites is correct, because they are both correct in terms of grammar and meaning. We have explained the story of Thamud and the reason for their destruction previously, so there is no need to repeat it.

Tafsir al-Qurtubi

And Thamud - what He left behind. Thamud are the people of Salih who were destroyed according to the Sahih. It was read (*Thamudan*) and (*Thamud*) as mentioned before. It is in the accusative case in apposition to 'Aad.

Tafsir Ibn Kathir

God the Almighty says: **And that to your Lord is the final destination**, meaning the return on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Suwaid bin Sa'ed told us, Muslim bin Khalid told us, on the authority of Abd al-Rahman bin Sabit, on the authority of Amr bin Maymun al-Awdi, who said: Muadh bin Jabal stood up among us and said: O my sons, I am the Messenger of God (peace and blessings of God be upon him) to you. Do you know that the return to God is either to Paradise or to Hell? Al-Baghawi mentioned from the narration of Abu Ja'far al-Razi, on the authority of al-Rabi' bin Anas, on the

authority of Abu al-'Aliyah, on the authority of Ubayy bin Ka'b, on the authority of the Prophet (peace and blessings of God be upon him), regarding his statement: **And that to your Lord is the final destination**, he said: There is no thought about the Lord. Al-Baghawi said: This is like what was narrated on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **Think about creation and do not think about the Creator, for He is beyond thought.** He also cited it, but it is not preserved with this wording. Rather, what is in the Sahih is: "Satan comes to one of you and says: Who created such-and-such? Who created such-and-such?" until he says: **Who created your Lord?** When one of you reaches that point, let him seek refuge in God and stop." And in the other hadith in the Sunan: **Think about the creations of God and do not think about the essence of God Almighty, for God created an angel between whose earlobe and shoulder is a journey of three hundred years, or something like that.** And the words of God Almighty: **And that it is He who makes laugh and weep**, meaning He created laughter and crying in His servants and their cause, and they are different. **And that it is He who causes death and life**, like His words: **Who created death and life**, "And that He created the two mates, the male and female, * From a sperm-drop when it is emitted," like His words: **Does man think that he will be left neglected? * Was he not a sperm-drop of emitted semen? * Then he was a clinging clot, then He created and proportioned.** * Then He made from it two mates, the male and the female. * Is not He able to give life to the dead?

And the saying of God the Most High: {And that upon Him is the other creation} meaning, just as He created the beginning, He is able to restore, which is the other creation on the Day of Resurrection. {And that He is the Most Enriched and the Most Sufficient} meaning, He gave His servants wealth and made it their property, remaining with them, so that they do not need to sell it. This is the completion of His blessing upon them. Many commentators have their opinions based on this, including Abu Salih, Ibn Jarir, and others. Mujahid said: *Enriched* means *master* and *Sufficient* means *served*. Qatadah said the same. Ibn Abbas and Mujahid also said: *Enriched* means *gave* and *Sufficient* means *pleased*. It was said that its meaning is that He enriched Himself and made all creation poorer to Him. This was said by Al-Hadrami bin Lahiq. It was also said: He enriched whomever He wished of His creation, and *Sufficient* means He made whomever He wished of them. Ibn Zayd said: Ibn Jarir narrated both of them, but they are far apart in terms of wording. And His statement: **And that He is the Lord of Sirius**, Ibn Abbas, Mujahid, Qatadah, Ibn Zayd, and others said: It is this blazing star called Mirzam al-Jiwa', which a group of Arabs used to worship. **And that He destroyed the former 'Aad**, who were the people of Hud, and they were called 'Aad bin Iram bin Sam bin Noah, as God Almighty said: **Have you not seen how your Lord dealt with 'Aad, Iram, of the lofty pillars, the like of which had never been created in the land?** They were among the most severe, strongest, and most rebellious of people against God Almighty and His Messenger, so God destroyed them **with a furious, violent wind, which He subjected to them for seven nights and eight days in**

Surat al-Najm 53:51

And Thamud, but he left nothing.

succession, meaning consecutively.

God the Almighty said: {And Thamud - and what He left behind} meaning He destroyed them, leaving not a single one of them, {and the people of Noah before them} meaning before these people, {Indeed, they were more unjust and more rebellious} meaning more rebellious than those who came after them, {and the overturned cities - He turned them upside down on them, turning them upside down, and rained down upon them stones of layered baked clay. That is why He said: {and covered them with that which covered them} meaning of the stones that He sent down upon them, {and We rained down upon them a rain - how evil was the rain of those who were warned}. Qatadah said: There were four million people in the cities of Lot, and the valley was engulfed in fire, oil, and pitch, like the mouth of a furnace. Ibn Abi Hatim narrated it on the authority of his father, on the authority of Muhammad ibn Wahb ibn Atiyyah, on the authority of al-Walid ibn Muslim, on the authority of Khalid, on his authority, with this word. It is very strange, {And which of the favors of your Lord do you dispute?} meaning which of the favors of God upon you, O human, do you doubt? Qatada said it, and Ibn Jarir said, **Then which of the favors of your Lord do you dispute?** O Muhammad, and the first is more appropriate, and it is the choice of Ibn Jarir.

Fath al-Qadir

51- **And Thamud, and He left none of them alive.** That is, He destroyed Thamud just as He destroyed Aad, and He left none alive from either group. Thamud were the people of Noah before the destruction of Aad and Thamud.

Tafsir al-Baghawi

51. **And Thamud**, who were the people of Salih, whom God destroyed with the blast, **and He did not leave** a single one of them.

Tafsir al-Baidawi

51- **And Thamud** is in apposition to *Aad* because what comes after it does not affect it. Asim and Hamza read it without tanween and stop without alif, and the rest read it with tanween and stop with alif. **So what did He leave** is the two groups.

Surat al-Najm 53:52

And the people of Noah before them. Indeed, they were more unjust and more insolent.

Tafsir al-Jalalayn

52 - **And the people of Noah before** meaning before Aad and Thamud, We destroyed them **indeed, they were more unjust and more rebellious** than Aad and Thamud because of the length of time Noah stayed among them. He stayed among them for a thousand years minus fifty years, and despite their lack of belief in him, they harmed him and beat him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And that He destroyed the people of Noah before them, Aad and Thamud. Indeed, they were more unjust to themselves, more disbelieving in their Lord, and more rebellious and disobedient to God than those nations whom He destroyed after them. And their rebellion was what God described them with, and they were thus more rebellious than other nations.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, "And the people of Noah before them. Indeed, they were more unjust and more rebellious." There was no tribe of people more unjust and more rebellious than the people of Noah. The Prophet of God, may God bless him and grant him peace, called them for a thousand years minus fifty years. Whenever a generation perished and a generation arose, the Prophet of God called them until he mentioned to us that a man would take his son by the hand and walk with him, saying, **O my son, my father walked with me to this point, and I am like you, and I will be like you on that day**, following one another in misguidance and denial of the command of God.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada regarding his statement, **Indeed, they were more unjust and more rebellious**, he said, **The Prophet of God called them for a thousand years minus fifty years**.

Tafsir al-Qurtubi

And the people of Noah before meaning, and the people of Noah before him were destroyed, Aad and Thamud **Indeed, they were more unjust and more rebellious** because of the length of time Noah was among them, to the point that a man among them would take his son by the hand and go to Noah, peace be upon him, and say: Beware of this man, for he is a liar. My father walked with me to this man and said to me as I said to you. So the older one would die in disbelief, and the younger one would grow up following

his father's advice. It was said that the metaphor refers to everyone mentioned from Ad, Thamud, and the people of Noah, meaning that they were more disbelieving and more rebellious than the polytheists of the Arabs. So there is consolation and comfort in it for the Prophet, peace and blessings be upon him, as if he was saying to him: Be patient too, for the good outcome is for you.

Tafsir Ibn Kathir

God the Almighty says: **And that to your Lord is the final destination**, meaning the return on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Suwa'id bin Sa'eed told us, Muslim bin Khalid told us, on the authority of Abd al-Rahman bin Sabit, on the authority of Amr bin Maymun al-Awdi, who said: Muadh bin Jabal stood up among us and said: O my sons, I am the Messenger of God (peace and blessings of God be upon him) to you. Do you know that the return to God is either to Paradise or to Hell? Al-Baghawi mentioned from the narration of Abu Ja'far al-Razi, on the authority of al-Rabi' bin Anas, on the authority of Abu al-'Aliyah, on the authority of Ubayy bin Ka'b, on the authority of the Prophet (peace and blessings of God be upon him), regarding his statement: **And that to your Lord is the final destination**, he said: There is no thought about the Lord. Al-Baghawi said: This is like what was narrated on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **Think about creation and do not think about the Creator, for He is beyond thought**. He also cited it, but it is not preserved with this wording. Rather, what is in the Sahih is: "Satan comes to one of you and says: Who created such-and-such? Who created such-and-such?" until he says: **Who created your Lord?** When one of you reaches that point, let him seek refuge in God and stop." And in the other hadith in the Sunan: **Think about the creations of God and do not think about the essence of God Almighty, for God created an angel between whose earlobe and shoulder is a journey of three hundred years**, or something like that. And the words of God Almighty: **And that it is He who makes laugh and weep**, meaning He created laughter and crying in His servants and their cause, and they are different. **And that it is He who causes death and life**, like His words: **Who created death and life**, "And that He created the two mates, the male and female, * From a sperm-drop when it is emitted," like His words: **Does man think that he will be left neglected? * Was he not a sperm-drop of emitted semen? * Then he was a clinging clot, then He created and proportioned.** * Then He made from it two mates, the male and the female. * Is not He able to give life to the dead?

And the saying of God the Most High: {And that upon Him is the other creation} meaning, just as He created the beginning, He is able to restore, which is the other creation on the Day of Resurrection. {And that He is the Most Enriched and the Most Sufficient} meaning, He gave His servants wealth and made it their property, remaining with them, so that they do not need to sell it. This is the completion of His blessing upon them.

Surat al-Najm 53:52

And the people of Noah before them. Indeed, they were more unjust and more insolent.

Many commentators have their opinions based on this, including Abu Salih, Ibn Jarir, and others. Mujahid said: *Enriched* means *master* and *Sufficient* means *served*. Qatadah said the same. Ibn Abbas and Mujahid also said: *Enriched* means *gave* and *Sufficient* means *pleased*. It was said that its meaning is that He enriched Himself and made all creation poorer to Him. This was said by Al-Hadrami bin Lahiq. It was also said: He enriched whomever He wished of His creation, and *Sufficient* means He made whomever He wished of them. Ibn Zayd said: Ibn Jarir narrated both of them, but they are far apart in terms of wording. And His statement: **And that He is the Lord of Sirius**, Ibn Abbas, Mujahid, Qatadah, Ibn Zayd, and others said: It is this blazing star called Mirzam al-Jiwa', which a group of Arabs used to worship. **And that He destroyed the former 'Aad, who were the people of Hud, and they were called 'Aad bin Iram bin Sam bin Noah, as God Almighty said: Have you not seen how your Lord dealt with 'Aad, Iram, of the lofty pillars, the like of which had never been created in the land? They were among the most severe, strongest, and most rebellious of people against God Almighty and His Messenger, so God destroyed them with a furious, violent wind, which He subjected to them for seven nights and eight days in succession, meaning consecutively.**

God the Almighty said: {And Thamud - and what He left behind} meaning He destroyed them, leaving not a single one of them, {and the people of Noah before them} meaning before these people, {Indeed, they were more unjust and more rebellious} meaning more rebellious than those who came after them, {and the overturned cities - He turned them upside down on them, turning them upside down, and rained down upon them stones of layered baked clay. That is why He said: {and covered them with that which covered them} meaning of the stones that He sent down upon them, {and We rained down upon them a rain - how evil was the rain of those who were warned}. Qatadah said: There were four million people in the cities of Lot, and the valley was engulfed in fire, oil, and pitch, like the mouth of a furnace. Ibn Abi Hatim narrated it on the authority of his father, on the authority of Muhammad ibn Wahb ibn Atiyyah, on the authority of al-Walid ibn Muslim, on the authority of Khalid, on his authority, with this word. It is very strange, {And which of the favors of your Lord do you dispute?} meaning which of the favors of God upon you, O human, do you doubt? Qatadah said it, and Ibn Jarir said, **Then which of the favors of your Lord do you dispute?** O Muhammad, and the first is more appropriate, and it is the choice of Ibn Jarir.

Fath al-Qadir

52- **Indeed, they were more unjust and more rebellious.** That is, more unjust and more rebellious than Aad and Thamud, or more unjust and more rebellious than all the disbelieving sects, or more unjust and more rebellious than the polytheists of the Arabs. They were thus because they transgressed against God with their sins despite the long period of Noah's call to them, as in His statement: **So he remained among them a thousand years less fifty years.**

Tafsir al-Baghawi

52. **And the people of Noah before**, meaning: the people of Noah were destroyed before, Aad and Thamud, **indeed, they were more unjust and more rebellious**, because of Noah's long call to them and their rebellion against God through disobedience and denial.

Tafsir al-Baidawi

52- **And the people of Noah** is also connected to it. *Before* before Aad and Thamud. **Indeed, they were more unjust and more rebellious** than the two groups because they used to harm him, alienate him, and beat him until he could not move.

Surat al-Najm 53:53

And the one who has been destroyed, I desire

Tafsir al-Jalalayn

53 - **And the overturned ones** which are the villages of the people of Lot **He brought them down** He brought them down to the ground after they had been raised to the sky, upside down, by the command of Gabriel to do so.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And the overturned city, I have cast it down.** God Almighty says: And the city that was overturned, its top being its bottom, and it is the city of Sodom, the people of Lot, God cast it down, so He commanded Gabriel, peace and blessings be upon him, to lift it from the seventh earth with his wing, then He cast it down upside down.

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

Who said that?

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 the statement of God, **And the one that was overturned, He inclined.** He said: Gabriel inclined it. He said: He raised it to the sky and then made it fall.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ismail, on the authority of Ibn Isa Yahya Ibn Rafi': **And the overturned city I am falling into.** He said: The village of Lot when I fall into it.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And the overturned city I incline towards,** he said: The village of Lot.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **And the overturned ones I desire,** he said: They are the people of Lot.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding his statement, **And the overturned city, I cast down,** that the village of Lot was brought down from the sky, then that rock followed it, uprooted from the earth, then he cast it down into the sky, then it was turned upside down.

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, regarding his statement, **And the overturned ones I incline towards,** he said, **The deniers, may God destroy them.**

Tafsir al-Qurtubi

And the overturned city fell down meaning the cities of the people of Lot, peace be upon him, were overturned with them, i.e. they were turned upside down and their top became their bottom. It is said: *afkatuhu* meaning he turned them upside down and diverted them. *Ahwa* means he swallowed them up after they were raised to the sky. Gabriel raised them up then he threw them down to the earth. Al-Mubarrad said: he made them fall down. It is also said: *hawwa* with the fat-ha, yahwi hawya, meaning it fell, and *ahwa* means he caused them to fall.

Tafsir Ibn Kathir

God the Almighty says: **And that to your Lord is the final destination,** meaning the return on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Suwaid bin Saeed told us, Muslim bin Khalid told us, on the authority of Abd al-Rahman bin Sabit, on the authority of Amr bin Maymun al-Awdi, who said: Muadh bin Jabal stood up among us and said: O my sons, I am the Messenger of God (peace and blessings of God be upon him) to you. Do you know that the return to God is either to Paradise or to Hell? Al-Baghawi mentioned from the narration of Abu Ja'far al-Razi, on the authority of al-Rabi' bin Anas, on the authority of Abu al-'Aliyah, on the authority of Ubayy bin Ka'b, on the authority of the Prophet (peace and blessings of God be upon him), regarding his statement: **And that to your Lord is the final destination,** he said: There is no thought about the Lord. Al-Baghawi said: This is like what was narrated on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **Think about creation and do not think about the Creator, for He is beyond thought.** He also cited it, but it is not preserved with this wording. Rather, what is in the Sahih is: "Satan comes to one of you and says: Who created such-and-such? Who created such-and-such?" until he says: **Who created your Lord?** When one of you reaches that point, let him seek refuge in God and stop." And in the other hadith in the Sunan: **Think about the creations of God and do not think about the essence of God Almighty, for God created an angel between whose earlobe and shoulder is a journey of three hundred years,** or something like that. And the words of God Almighty: **And that it is He who makes laugh and weep,** meaning He created laughter and crying in His servants and their cause, and they are different. **And that it is He who causes death and life,** like His words: **Who created death and life,** "And that He created the two mates, the male and female, * From a sperm-drop when it is emitted," like His words: **Does man think that he will be left neglected? * Was he not a sperm-drop of emitted semen? * Then he was a clinging clot, then He created and proportioned. * Then He made from it two mates, the male and the female. * Is not He able to give life to the dead?**

And the saying of God the Most High: {And that upon Him is the other creation} meaning, just as He created the beginning, He is able to restore, which is the other

Surat al-Najm 53:53

And the one who has been destroyed, I desire

creation on the Day of Resurrection. {And that He is the Most Enriched and the Most Sufficient} meaning, He gave His servants wealth and made it their property, remaining with them, so that they do not need to sell it. This is the completion of His blessing upon them. Many commentators have their opinions based on this, including Abu Salih, Ibn Jarir, and others. Mujahid said: *Enriched* means *master* and *Sufficient* means *served*. Qatadah said the same. Ibn Abbas and Mujahid also said: *Enriched* means *gave* and *Sufficient* means *pleased*. It was said that its meaning is that He enriched Himself and made all creation poorer to Him. This was said by Al-Hadrami bin Lahiq. It was also said: He enriched whomever He wished of His creation, and *Sufficient* means He made whomever He wished of them. Ibn Zayd said: Ibn Jarir narrated both of them, but they are far apart in terms of wording. And His statement: **And that He is the Lord of Sirius**, Ibn Abbas, Mujahid, Qatadah, Ibn Zayd, and others said: It is this blazing star called Mirzam al-Jiwa', which a group of Arabs used to worship. **And that He destroyed the former 'Aad**, who were the people of Hud, and they were called 'Aad bin Iram bin Sam bin Noah, as God Almighty said: **Have you not seen how your Lord dealt with 'Aad, Iram, of the lofty pillars, the like of which had never been created in the land?** They were among the most severe, strongest, and most rebellious of people against God Almighty and His Messenger, so God destroyed them **with a furious, violent wind, which He subjected to them for seven nights and eight days in succession**, meaning consecutively.

God the Almighty said: {And Thamud - and what He left behind} meaning He destroyed them, leaving not a single one of them, {and the people of Noah before them} meaning before these people, {Indeed, they were more unjust and more rebellious} meaning more rebellious than those who came after them, {and the overturned cities - He turned them upside down on them, turning them upside down, and rained down upon them stones of layered baked clay. That is why He said: {and covered them with that which covered them} meaning of the stones that He sent down upon them, {and We rained down upon them a rain - how evil was the rain of those who were warned}. Qatadah said: There were four million people in the cities of Lot, and the valley was engulfed in fire, oil, and pitch, like the mouth of a furnace. Ibn Abi Hatim narrated it on the authority of his father, on the authority of Muhammad ibn Wahb ibn Atiyyah, on the authority of al-Walid ibn Muslim, on the authority of Khalid, on his authority, with this word. It is very strange, {And which of the favors of your Lord do you dispute?} meaning which of the favors of God upon you, O human, do you doubt? Qatadah said it, and Ibn Jarir said, **Then which of the favors of your Lord do you dispute?** O Muhammad, and the first is more appropriate, and it is the choice of Ibn Jarir.

Fath al-Qadir

53- **And the overturned city, I fall** Al-Itifaak means to overturn: Al-Mu'tafikah is the city of the people of Lot, and it was called Al-Mu'tafikah because it was overturned with them and its top became its bottom.

You say afakatuhu if you turn it upside down. The meaning of ahwa is to drop: that is, Gabriel made it fall after he raised it. Al-Mubarrad said: he made it fall.

Tafsir al-Baghawi

53. **And the overturned**, the villages of Lot's people, **he brought down**, he brought them down, that is, Gabriel brought them down after he had raised them to the sky.

Tafsir al-Baidawi

53- **And the overturned** and the villages that were overturned with their people, that is, they were turned upside down, and they are the villages of the people of Lot. **He overturned** after he raised it and turned it upside down.

Surat al-Najm 53:54

Then that which covered her covered her

Tafsir al-Jalalayn

54 - **And covered it** with stones after that **what covered it** was left ambiguous for the sake of emphasis. And in Hud, **So We turned its upper part into its lower part and rained down upon it stones of hard clay.**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And that which covered it covered it**, God Almighty says: So God covered the overturned city with that which covered it, and He rained down upon it of baked clay.

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 what covered it covered it** covered it with layered rocks.

Ibn Abd al-A'la told us: Ibn Thaur told us, on the authority of Muammar, on the authority of Qatada: **What covered her covered her** means: stones.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And that which covered them covered them**, he said: The stones that He threw at them from the sky.

Tafsir al-Qurtubi

And that which covered it covered it meaning that it was covered with what it was covered with of stones. God the Most High said: **And We turned it upside down and rained down upon it stones of baked clay.** It was said that the metaphor refers to all of these nations, meaning that what covered them of punishment covered them, and it was not clear because each of them was destroyed by a blow different from that by which the other was destroyed. It was also said that this is to magnify the matter.

Tafsir Ibn Kathir

God the Almighty says: **And that to your Lord is the final destination**, meaning the return on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Suwaid bin Saeed told us, Muslim bin Khalid told us, on the authority of Abd al-Rahman bin Sabit, on the authority of Amr bin Maymun al-Awdi, who said: Muadh bin Jabal stood up among us and said: O my sons, I am the Messenger of God (peace and

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And the saying of God the Most High: {And that upon Him is the other creation} meaning, just as He created the beginning, He is able to restore, which is the other creation on the Day of Resurrection. {And that He is the Most Enriched and the Most Sufficient} meaning, He gave His servants wealth and made it their property, remaining with them, so that they do not need to sell it. This is the completion of His blessing upon them. Many commentators have their opinions based on this, including Abu Salih, Ibn Jarir, and others. Mujahid said: *Enriched* means *master* and *Sufficient* means *served*. Qatadah said the same. Ibn Abbas and Mujahid also said: *Enriched* means *gave* and *Sufficient* means *pleased*. It was said that its meaning is that He enriched Himself and made all creation poorer to Him. This was said by Al-Hadrami bin Lahiq. It was also said: He enriched whomever He wished of His creation, and *Sufficient* means He made whomever He wished of them. Ibn Zayd said: Ibn Jarir narrated both of them, but they are far apart in terms of wording. And His statement: **And that He is the Lord of Sirius**, Ibn Abbas, Mujahid, Qatadah, Ibn Zayd, and others said: It is this blazing star called Mirzam al-Jiwa', which a group of Arabs used to worship. **And that He destroyed the former 'Aad**, who were the people of Hud, and they were called 'Aad bin Iram bin Sam bin Noah, as God Almighty said: **Have you not seen how your Lord dealt with 'Aad, Iram, of the lofty pillars, the like of which had never been created in the land?** They were among the

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Then that which covered her covered her

most severe, strongest, and most rebellious of people against God Almighty and His Messenger, so God destroyed them **with a furious, violent wind, which He subjected to them for seven nights and eight days in succession**, meaning consecutively.

God the Almighty said: {And Thamud - and what He left behind} meaning He destroyed them, leaving not a single one of them, {and the people of Noah before them} meaning before these people, {Indeed, they were more unjust and more rebellious} meaning more rebellious than those who came after them, {and the overturned cities - He turned them upside down on them, turning them upside down, and rained down upon them stones of layered baked clay. That is why He said: {and covered them with that which covered them} meaning of the stones that He sent down upon them, {and We rained down upon them a rain - how evil was the rain of those who were warned}. Qatadah said: There were four million people in the cities of Lot, and the valley was engulfed in fire, oil, and pitch, like the mouth of a furnace. Ibn Abi Hatim narrated it on the authority of his father, on the authority of Muhammad ibn Wahb ibn Atiyyah, on the authority of al-Walid ibn Muslim, on the authority of Khalid, on his authority, with this word. It is very strange, {And which of the favors of your Lord do you dispute?} meaning which of the favors of God upon you, O human, do you doubt? Qatada said it, and Ibn Jarir said, **Then which of the favors of your Lord do you dispute?** O Muhammad, and the first is more appropriate, and it is the choice of Ibn Jarir.

Fath al-Qadir

54- **So that which covered it covered it** meaning that it was covered with what covered them from the stones that fell upon it, as in His statement: **So We turned it upside down and rained down upon them stones of baked clay**. In this phrase there is an emphasis on the matter that covered it and a glorification of it. It was said that the pronoun refers to all the nations mentioned: meaning that that which covered it covered them from the punishment of different types.

Tafsir al-Baghawi

54. **He covered it**, God clothed it with **what covered it**, meaning: the arranged, marked stones.

Tafsir al-Baidawi

54- **And what befell them befell them** This is an exaggeration and generalization of what befell them.

Surat al-Najm 53:55

Then which of the favors of your Lord do you deny?

Tafsir al-Jalalayn

55 - **Then which of the favors of your Lord** His blessings that indicate His oneness and power **do you dispute** O human being, do you doubt or deny?

Tafsir al-Suyuti

Tafsir al-Tabari

He says, **Then which of the favors of your Lord do you dispute?** God Almighty says: Then which of the favors of your Lord, O son of Adam, which He has bestowed upon you do you doubt, suspect, and argue? The favors are the plural of *to*, and there are three forms for the singular form: *to*, for example, *on*, and *to*, for example, *on*, and *to*, for example, *ala*.

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

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **Then which of the favors of your Lord do you dispute?** He said: Then which of the favors of God do you dispute, O son of Adam?

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: **Then which of the favors of your Lord do you dispute?** He said: Which of the favors of your Lord do you dispute?

Tafsir al-Qurtubi

Then which of the favors of your Lord do you doubt? That is, which of the favors of your Lord do you doubt? The addressee is the disbelieving person. The favors are blessings, the singular of which is *alay*, *ila*, and *ila*. Jacob read it as *tamara* by assimilating one of the two *ta*'s into the other and emphasizing the letter.

Tafsir Ibn Kathir

God the Almighty says: **And that to your Lord is the final destination**, meaning the return on the Day of Resurrection. Ibn Abi Hatim said: My father told us, Suwaid bin Saeed told us, Muslim bin Khalid told us, on the authority of Abd al-Rahman bin Sabit, on the authority of Amr bin Maymun al-Awdi, who said: Muadh bin Jabal stood up among us and said: O my sons, I am the Messenger of God (peace and blessings of God be upon him) to you. Do you know that the return to God is either to Paradise or to Hell? Al-Baghawi mentioned from the narration of Abu Ja'far

al-Razi, on the authority of al-Rabi' bin Anas, on the authority of Abu al-'Aliyah, on the authority of Ubayy bin Ka'b, on the authority of the Prophet (peace and blessings of God be upon him), regarding his statement: **And that to your Lord is the final destination**, he said: There is no thought about the Lord. Al-Baghawi said: This is like what was narrated on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: **Think about creation and do not think about the Creator, for He is beyond thought**. He also cited it, but it is not preserved with this wording. Rather, what is in the Sahih is: "Satan comes to one of you and says: Who created such-and-such? Who created such-and-such?" until he says: **Who created your Lord?** When one of you reaches that point, let him seek refuge in God and stop." And in the other hadith in the Sunan: **Think about the creations of God and do not think about the essence of God Almighty, for God created an angel between whose earlobe and shoulder is a journey of three hundred years**, or something like that. And the words of God Almighty: **And that it is He who makes laugh and weep**, meaning He created laughter and crying in His servants and their cause, and they are different. **And that it is He who causes death and life**, like His words: **Who created death and life**, "And that He created the two mates, the male and female, * From a sperm-drop when it is emitted," like His words: **Does man think that he will be left neglected? * Was he not a sperm-drop of emitted semen? * Then he was a clinging clot, then He created and proportioned.** * Then He made from it two mates, the male and the female. * Is not He able to give life to the dead?

And the saying of God the Most High: {And that upon Him is the other creation} meaning, just as He created the beginning, He is able to restore, which is the other creation on the Day of Resurrection. {And that He is the Most Enriched and the Most Sufficient} meaning, He gave His servants wealth and made it their property, remaining with them, so that they do not need to sell it. This is the completion of His blessing upon them. Many commentators have their opinions based on this, including Abu Salih, Ibn Jarir, and others. Mujahid said: *Enriched* means *master* and *Sufficient* means *served*. Qatadah said the same. Ibn Abbas and Mujahid also said: *Enriched* means *gave* and *Sufficient* means *pleased*. It was said that its meaning is that He enriched Himself and made all creation poorer to Him. This was said by Al-Hadrami bin Lahiq. It was also said: He enriched whomever He wished of His creation, and *Sufficient* means He made whomever He wished of them. Ibn Zayd said: Ibn Jarir narrated both of them, but they are far apart in terms of wording. And His statement: **And that He is the Lord of Sirius**, Ibn Abbas, Mujahid, Qatadah, Ibn Zayd, and others said: It is this blazing star called *Mirzam al-Jiwa'*, which a group of Arabs used to worship. **And that He destroyed the former 'Aad**, who were the people of Hud, and they were called 'Aad bin Iram bin Sam bin Noah, as God Almighty said: **Have you not seen how your Lord dealt with 'Aad, Iram, of the lofty pillars, the like of which had never been created in the land?** They were among the most severe, strongest, and most rebellious of people against God Almighty and His Messenger, so God destroyed them **with a furious, violent wind, which He**

Surat al-Najm 53:55

Then which of the favors of your Lord do you deny?

subjected to them for seven nights and eight days in succession, meaning consecutively.

God the Almighty said: {And Thamud - and what He left behind} meaning He destroyed them, leaving not a single one of them, {and the people of Noah before them} meaning before these people, {Indeed, they were more unjust and more rebellious} meaning more rebellious than those who came after them, {and the overturned cities - He turned them upside down on them, turning them upside down, and rained down upon them stones of layered baked clay. That is why He said: {and covered them with that which covered them} meaning of the stones that He sent down upon them, {and We rained down upon them a rain - how evil was the rain of those who were warned}. Qatadah said: There were four million people in the cities of Lot, and the valley was engulfed in fire, oil, and pitch, like the mouth of a furnace. Ibn Abi Hatim narrated it on the authority of his father, on the authority of Muhammad ibn Wahb ibn Atiyyah, on the authority of al-Walid ibn Muslim, on the authority of Khalid, on his authority, with this word. It is very strange, {And which of the favors of your Lord do you dispute?} meaning which of the favors of God upon you, O human, do you doubt? Qatada said it, and Ibn Jarir said, **Then which of the favors of your Lord do you dispute?** O Muhammad, and the first is more appropriate, and it is the choice of Ibn Jarir.

You doubt, and the address is to the Messenger, may God bless him and grant him peace, or to everyone, and the enumerated things, even if they are blessings and punishments, He called them *favors* because of the lessons and gifts in His punishment for those who take heed, and the vengeance for the prophets, may God bless them and grant them peace, and the believers.

Fath al-Qadir

55- **Then which of the favors of your Lord do you dispute?** This is addressed to the disbelieving human being: that is, which of the favors of your Lord, O disbelieving human being, do you doubt and dispute? It was also said that the address was to the Messenger of God (peace and blessings of God be upon him) as an allusion to someone other than him, and it was also said that it was to everyone who is suitable for it. The action of disputing is attributed to one person considering its multiplicity according to the multiplicity of its object. And these mentioned matters are called favors: that is, blessings, even though some of them are punishments and not blessings, because they contain lessons and admonitions, and because they contain vengeance against the disobedient, and in that is victory for the prophets and the righteous. The majority read *yatamāra* without assimilation, while Ya'qub and Ibn Muhaysin read it by assimilation of one of the two ta's into the other.

Tafsir al-Baghawi

55. **Then which of the favors of your Lord do you dispute?** Yes, your Lord, O man. It was said that Al-Walid bin Al-Mughira meant, **do you dispute?** Doubt and argue. Ibn Abbas said: Lie.

Tafsir al-Baidawi

55- **So which of the favors of your Lord do you dispute?**

Surat al-Najm 53:56

This is one of the first warnings.

Tafsir al-Jalalayn

56 - *This* Muhammad **is a warner from among the first warners** from their kind, that is, a messenger like the messengers before him, sent to you as they were sent to their people.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **This is a warner among the first warners**. The people of interpretation differed regarding the meaning of His saying, may His praise be exalted, to Muhammad, may God bless him and grant him peace, **This is a warner among the first warners**, and His description of him as being among the first warners and the last of them. Some of them said: The meaning of that is that he is a warner to his people, and the warners who came before him were warners to their people, just as one says: This is one of the children of Adam and one of the people.

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, **This is a warner among the first warners**, he said: Muhammad, may God bless him and grant him peace, was warned just as the messengers before him were warned.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **This is a warner among the first warners**, that Muhammad, may God bless him and grant him peace, was sent with what the messengers before him were sent with.

Abu Kurayb told us: Ibn Yaman told us, on the authority of Sharik, on the authority of Jabir, on the authority of Abu Ja'far: This is a warner from the first warners. He said: He is Muhammad, may God bless him and grant him peace.

Others said that the meaning of this is different from all of this and they said: Its meaning is this that I warned you of, O people, from the events that I mentioned to you that I brought about with the nations before you from the warnings that I warned the nations before you in the scriptures of Abraham and Moses.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abu Malik: **This is a warning from the first warnings**. He said: Among the things with which they warned their people in the scriptures of Abraham and Moses.

What I mentioned about Abu Malik is more similar to the interpretation of the verse, and that is that God Almighty mentioned it in the context of the verses that

He informed us about, which are in the scrolls of Abraham and Moses, and a warner from the first warners that came to the nations before you, just as they came to you. So his saying, **This is to be a reference to what preceded it in speech**, is more appropriate and similar to something else.

Tafsir al-Qurtubi

The Almighty says: **This is a warner among the first warnings**. Ibn Jurayj and Muhammad ibn Ka'b said: He means that Muhammad, peace and blessings be upon him, is a warner of the truth with which the prophets before him were warned. If you obey him, you will succeed, otherwise what happened to those who denied the previous messengers will happen to you. Qatadah said: He means the Qur'an, and that he is a warner of what the previous scriptures warned with. It was also said: What He has informed us of of the report of the past nations who perished is to frighten this nation lest what happened to those people of warnings befall them, i.e. like a warning. In the speech of the Arabs, a warning means warning, just as denial means denial, i.e. this is a warning to you. Abu Malik said: What I have warned you of of the events of the past nations is in the scriptures of Abraham and Moses. Al-Suddi said: Abu Saleh told me: These letters that God Almighty mentioned in His saying: **Or has he not been informed of what is in the scriptures of Moses * and Abraham who fulfilled to His saying: This is a warner among the first warners** are all in the scriptures of Abraham and Moses.

Tafsir Ibn Kathir

This is a warner meaning Muhammad, peace and blessings be upon him, **of the first warners** meaning of their kind, sent as they were sent, as God Almighty said: **Say, 'I am not an innovation among the messengers.'** "The approaching event has drawn near meaning the Resurrection has drawn near, and there is none to avert it besides God" meaning no one can repel it besides God, and no one has knowledge of it but Him. The warner is one who is cautious of the evil that he sees and fears will befall those he warns, as He said: "Except as a warner to you before a severe punishment." And in the hadith: "I am the naked warner" meaning the one who was too hastened by the severity of the evil that he saw to cover anything up, but rather he hastened to warn his people before that, so he came to them naked and hastening, and this is appropriate to His saying: "The approaching event has drawn near" meaning the Day of Resurrection has drawn near, meaning the Day of Resurrection. As he said at the beginning of the surah after it: **The Hour has drawn near**. Imam Ahmad said: Anas ibn 'Ayadh told us, Abu Hatim told me - I know only from Sahl ibn Sa'd - who said: The Messenger of God, may God bless him and grant him peace, said: "Beware of minor sins, for the example of minor sins is like that of people who camped in the bottom of a valley. One of them brought a stick and another brought a stick until they cooked their bread. And when the one who commits

Surat al-Najm 53:56

This is one of the first warnings.

minor sins is caught by them, they will destroy him." Abu Hazim said: The Messenger of God, may God bless him and grant him peace, said: Abu Nadrah said: I know only from Sahl ibn Sa'd, who said: **My example and the Hour are like these two**, and he separated his middle finger and the one next to the thumb, then he said: **My example and the Hour are like two racehorses**. Then he said: **My example and the Hour are like a man sent by his people as a vanguard, and when he feared that he would be outpaced, he waved his garment, 'You have come, you have come.'** Then the Messenger of God, may God bless him and grant him peace, said: **I am that**. And there are corroborating reports from other sources from the Sahih and Hasan hadiths. Then the Almighty said, denouncing the polytheists for listening to the Qur'an and turning away from it and being distracted: **You are amazed** that it is true, **and you laugh** at it in mockery and ridicule, **and you do not cry**, that is, as those who believe in it do, as He has informed us about them, **and they fall upon their chins weeping, and it increases them in humble submission**.

And the Almighty said: "And you are steadfast." Sufyan al-Thawri said, on the authority of his father, on the authority of Ibn Abbas, who said: Singing is a Yemeni word, "Sing for us, sing for us." And this is what Ikrimah said. And in a narration on the authority of Ibn Abbas, "Singing **means** turning away." And this is what Mujahid and Ikrimah said. Al-Hasan said, "Heedless." And this is a narration on the authority of the Commander of the Faithful, Ali ibn Abi Talib. And in a narration on the authority of Ibn Abbas, "You are arrogant." And al-Suddi said the same. Then the Almighty said, commanding His servants to prostrate to Him, to worship, to follow the example of His Messenger, may God bless him and grant him peace, and to worship Him alone and to be sincere. "So prostrate to God and worship," meaning, submit to Him, be sincere and unify Him alone. Al-Bukhari said: Abu Muammar narrated to us, Abdul-Warith narrated to us, Ayoub narrated to us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, prostrated at the star, and the Muslims, the polytheists, the jinn, and mankind prostrated with him. It was narrated by him alone, without Muslim. Imam Ahmad said: Ibrahim ibn Khalid told us, Rabah told us, on the authority of Muammar, on the authority of Ibn Tawus, on the authority of Ikrimah ibn Khalid, on the authority of Ja'far ibn al-Muttalib ibn Abi Wada'ah, on the authority of his father, who said: The Messenger of God (blessings and peace of God be upon him) recited Surat al-Najm in Mecca and prostrated, and those who were with him prostrated, so I raised my head but refused to prostrate. Al-Muttalib had not converted to Islam that day, and after that, he would not hear anyone reciting it without prostrating with him. An-Nasa'i narrated it in *As-Salat* on the authority of Abd al-Malik ibn Abd al-Hamid, on the authority of Ahmad ibn Hanbal.

The latest interpretation of Surat An-Najm.

Fath al-Qadir

56- **This is a warner among the first warners**. That is, this Muhammad is a messenger to you from among the messengers who came before him. He has warned you as they warned their people. This is what Ibn Jurayj, Muhammad ibn Ka'b, and others said. Qatada said: He means the Qur'an, and that he has warned with what the previous scriptures warned with. It was also said that what he has informed us about the report of the nations is to frighten this nation lest what happened to those people happen to them. This is what Abu Malik said. Abu Salih said: The reference in his statement: *This* is to what is in the scriptures of Moses and Abraham. But the first is more appropriate.

Tafsir al-Baghawi

56. **This is a warner**, Muhammad, may God bless him and grant him peace, **of the first warners**, meaning: a messenger from among the messengers sent to you as they were sent to their people. Qatada said: He says: Muhammad was warned as the messengers before him were warned.

Tafsir al-Baidawi

56- **This is a warner from among the first warners**. That is, this Qur'an is a warning from among the previous warnings, or this Messenger is a warner from among the first warners.

Surat al-Najm 53:57

The doom has drawn near

Tafsir al-Jalalayn

57 - **The approaching hour has drawn near** The Resurrection has drawn near

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **The approaching event has drawn near**, means: The approaching event has drawn near. What he means is that the Resurrection has drawn near to you, O people. It is said from this that the departure of so-and-so has drawn near, as Nabigha of Banu Dhubyan said:

The departure time has come, but our passengers have not yet left our saddlebags, as if they had

As Kaab bin Zuhair said: Youth has passed and gray hair has come, and I see no successor to the departing youth.

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

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas: **The approaching hour has drawn near**. One of the names of the Day of Resurrection is the greatness of God and His warning to His servants.

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, **The approaching hour has drawn near**, he said, **The Hour has drawn near**.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **The approaching hour has drawn near**, that it is the Hour, **for which there is none to avert but God**.

Tafsir al-Qurtubi

The Almighty said: **The Hour has drawn near** meaning the Hour has drawn near and the Resurrection is near. He called it **the Hour** because it is close to Him, as He said: **They see it far off, but We see it near**. It was also said that He called it **the Hour** because it is close to the people and near them so that they may prepare for it, because everything that is coming is near. He said:

The departure time has come, but our passengers have not yet left our saddlebags, as if they had

In As-Sahah: Azfa At-Tarhul Ya'zuf Azfan means it drew near and came close. From this is the saying of

God the Almighty: **The Day of Resurrection has drawn near**, meaning the Day of Resurrection. A man is *azfa* meaning he is imposing, so he is *azf* on the doer. Al-Mutaazef is the short one who is close. Abu Zaid said: I asked an Arab, **What is Al-Muhannati**? He said, *Al-Mutaka'ki*. I replied, **What is Al-Mutaka'ki**? He said, *Al-Mutaazef*. I said, **What is Al-Mutaazef**? He said, **You are an idiot**, and he left me and passed by.

Tafsir Ibn Kathir

This is a warner meaning Muhammad, peace and blessings be upon him, **of the first warners** meaning of their kind, sent as they were sent, as God Almighty said: **Say, 'I am not an innovation among the messengers.'** "The approaching event has drawn near meaning the Resurrection has drawn near, and there is none to avert it besides God" meaning no one can repel it besides God, and no one has knowledge of it but Him. The warner is one who is cautious of the evil that he sees and fears will befall those he warns, as He said: "Except as a warner to you before a severe punishment." And in the hadith: "I am the naked warner" meaning the one who was too hastened by the severity of the evil that he saw to cover anything up, but rather he hastened to warn his people before that, so he came to them naked and hastening, and this is appropriate to His saying: "The approaching event has drawn near" meaning the Day of Resurrection has drawn near, meaning the Day of Resurrection. As he said at the beginning of the surah after it: **The Hour has drawn near**. Imam Ahmad said: Anas ibn 'Ayadh told us, Abu Hatim told me - I know only from Sahl ibn Sa'd - who said: The Messenger of God, may God bless him and grant him peace, said: "Beware of minor sins, for the example of minor sins is like that of people who camped in the bottom of a valley. One of them brought a stick and another brought a stick until they cooked their bread. And when the one who commits minor sins is caught by them, they will destroy him." Abu Hazim said: The Messenger of God, may God bless him and grant him peace, said: Abu Nadrah said: I know only from Sahl ibn Sa'd, who said: **My example and the Hour are like these two**, and he separated his middle finger and the one next to the thumb, then he said: **My example and the Hour are like two racehorses**. Then he said: **My example and the Hour are like a man sent by his people as a vanguard, and when he feared that he would be outpaced, he waved his garment, 'You have come, you have come.'** Then the Messenger of God, may God bless him and grant him peace, said: **I am that**. And there are corroborating reports from other sources from the Sahih and Hasan hadiths. Then the Almighty said, denouncing the polytheists for listening to the Qur'an and turning away from it and being distracted: **You are amazed** that it is true, **and you laugh** at it in mockery and ridicule, **and you do not cry**, that is, as those who believe in it do, as He has informed us about them, **and they fall upon their chins weeping, and it increases them in humble submission**.

And the Almighty said: "And you are steadfast." Sufyan al-Thawri said, on the authority of his father, on the authority of Ibn Abbas, who said: Singing is a Yemeni

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The doom has drawn near

word, "Sing for us, sing for us." And this is what Ikrimah said. And in a narration on the authority of Ibn Abbas, "Singing **means** turning away." And this is what Mujahid and Ikrimah said. Al-Hasan said, "Heedless." And this is a narration on the authority of the Commander of the Faithful, Ali ibn Abi Talib. And in a narration on the authority of Ibn Abbas, "You are arrogant." And al-Suddi said the same. Then the Almighty said, commanding His servants to prostrate to Him, to worship, to follow the example of His Messenger, may God bless him and grant him peace, and to worship Him alone and to be sincere. "So prostrate to God and worship," meaning, submit to Him, be sincere and unify Him alone. Al-Bukhari said: Abu Muammar narrated to us, Abdul-Warith narrated to us, Ayoub narrated to us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, prostrated at the star, and the Muslims, the polytheists, the jinn, and mankind prostrated with him. It was narrated by him alone, without Muslim. Imam Ahmad said: Ibrahim ibn Khalid told us, Rabah told us, on the authority of Muammar, on the authority of Ibn Tawus, on the authority of Ikrimah ibn Khalid, on the authority of Ja'far ibn al-Muttalib ibn Abi Wada'ah, on the authority of his father, who said: The Messenger of God (blessings and peace of God be upon him) recited Surat al-Najm in Mecca and prostrated, and those who were with him prostrated, so I raised my head but refused to prostrate. Al-Muttalib had not converted to Islam that day, and after that, he would not hear anyone reciting it without prostrating with him. An-Nasa'i narrated it in *As-Salat* on the authority of Abd al-Malik ibn Abd al-Hamid, on the authority of Ahmad ibn Hanbal.

The latest interpretation of Surat An-Najm.

Fath al-Qadir

57- "The Hour has drawn near" means the Hour has drawn near. He called it "Azfah" because it is close to coming, and it was said because it is close to the people. As in his saying: "The Hour has drawn near" He informed them of that so that they would prepare for it. It is said in Al-Sahah: "Azfah Al-Azfah" means the Resurrection. A man hastened, and from this is the saying of the poet:

The departure time has come, but our passengers
have not yet left our saddlebags, as if they had

Tafsir al-Baghawi

57. "The Hour has drawn near, **the Day of Resurrection has drawn near and the Hour is approaching.**

Tafsir al-Baidawi

57- The hour has drawn near." The hour described as being near has drawn near, as in the Almighty's saying: "The Hour has drawn near."

Surat al-Najm 53:58

There is none who can remove it but God.

Tafsir al-Jalalayn

58 - **There is no soul that reveals it except God** meaning that no one reveals it except Him, as He says, **No one reveals it except Him.**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **There is none to avert it besides God.** God the Almighty says: The approaching Hour, which is the Hour that has drawn near, has none to avert it besides God. He says, it will not be revealed and come to pass except by God establishing it and revealing it without anyone else from His creation, because no close angel or sent prophet has seen it. It was said, *Kashfah*, but it was made feminine, and it means uncovering, as was said, **Do you see for them any remainder?** (al-Haqqah 69:8), meaning do you see for them any remainder? And as was said, **The outcome**, and what it has of a deterrent; and as was said, **There is no denial of its occurrence** (al-Waqi'ah 56:2), meaning denial; **And it will not cease to uncover treachery among them.** (al-Ma'idah 5:13), meaning treachery.

Tafsir al-Qurtubi

There is no one to uncover it besides God meaning there is no one besides God who can delay or bring it forward. It was said: *Uncovering* means uncovering, meaning that none can uncover or reveal it except God. So, *Kashifah* is a noun meaning a source and the *ha* in it is like the *ha* in *al-'aqabah* **end result**, *al-'afiyah* **healthy well-being**, *dahiyah* **calamity** and *al-baqiah* **remaining**, like their saying: **So-and-so has no remainder ma bayyih** meaning any permanence. It was also said: It means no one can repel that, meaning that when the Resurrection comes, none of their gods will uncover it and none will save them except God. The Resurrection has been called *al-Ghashiyah* **the Overwhelming**, so if it is *al-Ghashiyah* **the Overwhelming**, then its rejection is *kashf*. So, *al-Kashifah* according to this is a deleted feminine adjective, meaning a uncovering soul, a uncovering group or a uncovering state. It was said that *Kashifah* means *revealer* and the *ha* is for emphasis like *rawiyah* **narrator** and *dahiyah* **catastrophe**.

Tafsir Ibn Kathir

This is a warner meaning Muhammad, peace and blessings be upon him, **of the first warners** meaning of their kind, sent as they were sent, as God Almighty

said: **Say, 'I am not an innovation among the messengers.'** "The approaching event has drawn near meaning the Resurrection has drawn near, and there is none to avert it besides God" meaning no one can repel it besides God, and no one has knowledge of it but Him. The warner is one who is cautious of the evil that he sees and fears will befall those he warns, as He said: "Except as a warner to you before a severe punishment." And in the hadith: "I am the naked warner" meaning the one who was too hastened by the severity of the evil that he saw to cover anything up, but rather he hastened to warn his people before that, so he came to them naked and hastening, and this is appropriate to His saying: "The approaching event has drawn near" meaning the Day of Resurrection. As he said at the beginning of the surah after it: **The Hour has drawn near.** Imam Ahmad said: Anas ibn 'Ayadh told us, Abu Hatim told me - I know only from Sahl ibn Sa'd - who said: The Messenger of God, may God bless him and grant him peace, said: "Beware of minor sins, for the example of minor sins is like that of people who camped in the bottom of a valley. One of them brought a stick and another brought a stick until they cooked their bread. And when the one who commits minor sins is caught by them, they will destroy him." Abu Hazim said: The Messenger of God, may God bless him and grant him peace, said: Abu Nadrah said: I know only from Sahl ibn Sa'd, who said: **My example and the Hour are like these two**, and he separated his middle finger and the one next to the thumb, then he said: **My example and the Hour are like two racehorses.** Then he said: **My example and the Hour are like a man sent by his people as a vanguard, and when he feared that he would be outpaced, he waved his garment, 'You have come, you have come.'** Then the Messenger of God, may God bless him and grant him peace, said: **I am that.** And there are corroborating reports from other sources from the Sahih and Hasan hadiths. Then the Almighty said, denouncing the polytheists for listening to the Qur'an and turning away from it and being distracted: **You are amazed** that it is true, **and you laugh** at it in mockery and ridicule, **and you do not cry**, that is, as those who believe in it do, as He has informed us about them, **and they fall upon their chins weeping, and it increases them in humble submission.**

And the Almighty said: "And you are steadfast." Sufyan al-Thawri said, on the authority of his father, on the authority of Ibn Abbas, who said: Singing is a Yemeni word, "Sing for us, sing for us." And this is what Ikrimah said. And in a narration on the authority of Ibn Abbas, "Singing **means** turning away." And this is what Mujahid and Ikrimah said. Al-Hasan said, "Heedless." And this is a narration on the authority of the Commander of the Faithful, Ali ibn Abi Talib. And in a narration on the authority of Ibn Abbas, "You are arrogant." And al-Suddi said the same. Then the Almighty said, commanding His servants to prostrate to Him, to worship, to follow the example of His Messenger, may God bless him and grant him peace, and to worship Him alone and to be sincere. "So prostrate to God and worship," meaning, submit to Him, be sincere and unify Him alone. Al-Bukhari said: Abu Mu'ammir narrated to us, Abdul-Warith narrated to us, Ayoub narrated to us, on the authority of Ikrimah, on

Surat al-Najm 53:58

There is none who can remove it but God.

the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, prostrated at the star, and the Muslims, the polytheists, the jinn, and mankind prostrated with him. It was narrated by him alone, without Muslim. Imam Ahmad said: Ibrahim ibn Khalid told us, Rabah told us, on the authority of Muammar, on the authority of Ibn Tawus, on the authority of Ikrimah ibn Khalid, on the authority of Ja'far ibn al-Muttalib ibn Abi Wada'ah, on the authority of his father, who said: The Messenger of God (blessings and peace of God be upon him) recited Surat al-Najm in Mecca and prostrated, and those who were with him prostrated, so I raised my head but refused to prostrate. Al-Muttalib had not converted to Islam that day, and after that, he would not hear anyone reciting it without prostrating with him. An-Nasa'i narrated it in *As-Salat* on the authority of Abd al-Malik ibn Abd al-Hamid, on the authority of Ahmad ibn Hanbal.

The latest interpretation of Surat An-Najm.

one to uncover it except God, as it is a source like well-being.

Fath al-Qadir

58- **There is none who can uncover it besides God** meaning that there is no soul capable of uncovering it when it befalls except God, the Most High. It was said that *Kashifah* means *uncovering*, and the *ha* in it is like the *ha* in *al-'aqibah* and *al-dahiyah*. It was also said that *Kashifah* means *revealer*, and the *ha* is for emphasis, as in the narration, but the first is more appropriate. *Kashifah* is an adjective for a deleted noun, as we mentioned, and the meaning is that no one is able to uncover it when it overwhelms creation with its hardships and horrors except God. This is what Ata', al-Dahhak, Qatadah, and others said.

Tafsir al-Baghawi

58. **There is none to uncover it besides God**, meaning: one who makes it manifest and establishes it, as God the Almighty says: **None can reveal it at its time except Him** (al-A'raf 7:187). The *ha* in it is for emphasis or to assume: a uncovering soul. It is possible that *kashifa* is a verbal noun like *khafiyya* and *al-afiya*, and the meaning is: there is none to uncover it besides God, meaning none can uncover it or make it manifest except Him.

It was said: Its meaning is: There is no repeller for it, meaning: If its horrors and hardships overwhelm creation, no one can remove them or repel them from them. This is the saying of Ata', Qatada, and Ad-Dahhak.

Tafsir al-Baidawi

58- "There is no one to uncover it except God." There is no soul capable of uncovering it if it occurs except God, but no one uncovers it, or delays it except God, or there is no one to uncover its time except God, since no one knows about it except Him, or there is no

Surat al-Najm 53:59

Do you then wonder at this statement?

Tafsir al-Jalalayn

59 - **Are you then amazed at this statement** of the Qur'an, denying it?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to the polytheists of Quraysh 106: "O people, is it this Qur'an that you are amazed at, that it was sent down to Muhammad, may God bless him and grant him peace, and that you laugh at it in mockery of it and do not cry because of what it contains of threats to those who disobey God, while you are among those who disobey Him?" **And you are heedless** means leave us alone with your amusement. It is said from it *samd* "samud" meaning, to be heedless.

And in a similar manner to what we have said about this, the people of interpretation said, although their expressions differed regarding it. Some of them said, *Heedless*, some of them said, *Enriched*, and some of them said, *Distracted*.

Who said that?

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement, *samidun*, he said: It is singing. When they heard the Qur'an, they would sing and play, and it is the language of the people of Yemen. The Yemeni said: Asmad.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, *Samidon*, meaning: heedless.

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, regarding his statement, **And you are heedless**, meaning: distracted.

Ibn Bashar told us: Abd al-Rahman ibn Mahdi told us: Sufyan told us, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: She is a Yemeni woman, Asmad, singing for us.

Abu Kuraib told us: Al-Ashja'i told us, on the authority of Sufyan, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: It is singing, and it is Yemeni. They say, **Sing for us, and we will sing for you.**

He said: Ubaidullah Al-Ashja'i narrated to us on the authority of Sufyan on the authority of Hakim bin Al-Daylam on the authority of Al-Dahhak on the authority of Ibn Abbas, **And you are standing tall.** He said: They would pass by the Prophet, may God bless

him and grant him peace, standing tall. Have you not seen the stallion among the camels, standing tall and proud?

Ibn Bashar told us: Ibn Abi Uday told us, on the authority of Saeed, on the authority of Qatada, on the authority of Al-Hasan, regarding His statement, **And you are heedless**, he said: Heedless.

Abu Kurayb told us: Ibn Uyaynah told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And you are steadfast.** He said: They would pass by the Prophet, may God bless him and grant him peace, angry and gloating. Ikrimah said: It is singing in the Himyarite dialect.

He said: Al-Ashja'i and Waki' narrated to us on the authority of Sufyan on the authority of Ibn Abi Nujayh on the authority of Mujahid who said: It is the bartama.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And you are steadfast**, he said: The Bartama.

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 Abu Nujayh, on the authority of Mujahid, regarding his statement, **And you are steadfast**, he said: The Bartama.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Samidun are the singers in the Himyarite dialect.

Al-Harith told me: Al-Hasan told us: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: Ikrimah used to say: The Samidun sing in the Himyarite dialect, and Ibn Abbas is not in it.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, *Samidun* meaning heedless.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding His statement, *Samidun*, he said: Heedless.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say: Regarding His statement, **and you are idling**, idling means amusement and play.

Humaid bin Masada told us: Yazid bin Zari' told us: Sufyan bin Saeed told us, on the authority of Fitr, on the authority of Abu Khalid al-Walabi, on the authority of Ali, may God be pleased with him, who said: He saw them standing, waiting for the Imam, so he said: What is wrong with you, why are you standing?

Ibn Sinan Al-Qazzaz told me: Abu Asim told us, on the authority of Imran bin Zaida bin Nasheet, on the authority of his father, on the authority of Abu Khalid, who said: Ali, may God be pleased with him, came out to us while we were standing and said: Why do I see you standing?

He said: Abu Asim told us: Sufyan told us, on the authority of Fitr, on the authority of Zaida, on the

Surat al-Najm 53:59

Do you then wonder at this statement?

authority of Abu Khalid, something similar.

Ibn Bashar told us: Ibn Abi Uday told us, on the authority of Saeed, on the authority of Abu Ma'shar, on the authority of Ibrahim, regarding his statement, **And you are staying up**, he said, standing at night before the imam comes.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Mansur, on the authority of Imran al-Khayyat, on the authority of Ibrahim, regarding the people waiting for the prayer while standing. He said: It was said that was the Samud.

Ibn Hamid told us: Mihran told us, on the authority of Abu Ja'far, on the authority of Layth and Al-Azrami, on the authority of Mujahid: **And you are steadfast**. He said: The burtum.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas: **And you are steadfast**. He said: Singing in Yemeni means **sing for us**.

Yunus told us: Ibn Wahb told us: Ibn Zayd said about His statement, **And you are heedless**. He said, *Heedless* means heedless.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Ibrahim, who said: They used to hate to stand when the muezzin called for prayer and the imam was not with them, and they used to hate to wait for him to stand, and it was said: That is the samud or from the samud.

Tafsir al-Qurtubi

The Almighty says, **Do you then marvel at this statement?** meaning the Qur'an. This is a question of rebuke. **Do you then marvel at it?** is a denial of it. **And you laugh** in mockery and **do not cry** in aversion and fear of the threat. "It was narrated that the Prophet, may God bless him and grant him peace, was never seen laughing after the revelation of this verse except with a smile." "Abu Hurairah said: When the verse "Is it at this statement that you marvel?" was revealed, the people of the Suffa said: "Indeed we belong to God and indeed to Him we shall return." Then they wept until their tears ran down their cheeks. When the Prophet, may God bless him and grant him peace, heard their weeping, he wept with them, and we wept because of his weeping. The Prophet, may God bless him and grant him peace, said: "He who weeps out of fear of God will not enter Hellfire, and he who persists in disobeying God will not enter Paradise. And if you did not sin, God would replace you with people who would sin, and He would forgive them and have mercy on them. Indeed, He is the Forgiving, the Merciful. Abu Hazim said: Gabriel descended upon the Prophet, may God bless him and grant him peace, and a man was with him who was weeping. He said to him: Who is this? He said: This is so-and-so. Gabriel said: We weigh all the deeds of the children of Adam except weeping, for God Almighty extinguishes seas of Hellfire with a

single tear.

Tafsir Ibn Kathir

This is a warner" meaning Muhammad, peace and blessings be upon him, "of the first warners" meaning of their kind, sent as they were sent, as God Almighty said: "Say, 'I am not an innovation among the messengers.' The approaching event has drawn near **meaning the Resurrection has drawn near**, and there is none to avert it besides God" meaning no one can repel it besides God, and no one has knowledge of it but Him. The warner is one who is cautious of the evil that he sees and fears will befall those he warns, as He said: "Except as a warner to you before a severe punishment." And in the hadith: "I am the naked warner" meaning the one who was too hastened by the severity of the evil that he saw to cover anything up, but rather he hastened to warn his people before that, so he came to them naked and hastening, and this is appropriate to His saying: "The approaching event has drawn near" meaning the Day of Resurrection has drawn near, meaning the Day of Resurrection. As he said at the beginning of the surah after it: **The Hour has drawn near**. Imam Ahmad said: Anas ibn 'Ayadh told us, Abu Hatim told me - I know only from Sahl ibn Sa'd - who said: The Messenger of God, may God bless him and grant him peace, said: "Beware of minor sins, for the example of minor sins is like that of people who camped in the bottom of a valley. One of them brought a stick and another brought a stick until they cooked their bread. And when the one who commits minor sins is caught by them, they will destroy him." Abu Hazim said: The Messenger of God, may God bless him and grant him peace, said: Abu Nadrah said: I know only from Sahl ibn Sa'd, who said: **My example and the Hour are like these two**, and he separated his middle finger and the one next to the thumb, then he said: **My example and the Hour are like two racehorses**. Then he said: **My example and the Hour are like a man sent by his people as a vanguard, and when he feared that he would be outpaced, he waved his garment, 'You have come, you have come.'** Then the Messenger of God, may God bless him and grant him peace, said: **I am that**. And there are corroborating reports from other sources from the Sahih and Hasan hadiths. Then the Almighty said, denouncing the polytheists for listening to the Qur'an and turning away from it and being distracted: **You are amazed** that it is true, **and you laugh** at it in mockery and ridicule, **and you do not cry**, that is, as those who believe in it do, as He has informed us about them, **and they fall upon their chins weeping, and it increases them in humble submission**.

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narration on the authority of Ibn Abbas, "You are arrogant." And al-Suddi said the same. Then the Almighty said, commanding His servants to prostrate to Him, to worship, to follow the example of His Messenger, may God bless him and grant him peace, and to worship Him alone and to be sincere. "So prostrate to God and worship," meaning, submit to Him, be sincere and unify Him alone. Al-Bukhari said: Abu Muammar narrated to us, Abdul-Warith narrated to us, Ayoub narrated to us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, prostrated at the star, and the Muslims, the polytheists, the jinn, and mankind prostrated with him. It was narrated by him alone, without Muslim. Imam Ahmad said: Ibrahim ibn Khalid told us, Rabah told us, on the authority of Muammar, on the authority of Ibn Tawus, on the authority of Ikrimah ibn Khalid, on the authority of Ja'far ibn al-Muttalib ibn Abi Wada'ah, on the authority of his father, who said: The Messenger of God (blessings and peace of God be upon him) recited Surat al-Najm in Mecca and prostrated, and those who were with him prostrated, so I raised my head but refused to prostrate. Al-Muttalib had not converted to Islam that day, and after that, he would not hear anyone reciting it without prostrating with him. An-Nasa'i narrated it in *As-Salat* on the authority of Abd al-Malik ibn Abd al-Hamid, on the authority of Ahmad ibn Hanbal.

The latest interpretation of Surat An-Najm.

Fath al-Qadir

Then God Almighty rebuked them and said: 59- **Do you then marvel at this narration?** What is meant by the narration is the Qur'an: that is, how do you marvel at it in denial?

Tafsir al-Baghawi

59. **Do you wonder at this statement**, meaning the Qur'an, ?

Tafsir al-Baidawi

59- **"Do you then marvel at this statement** meaning the Qur'an **in denial?**

Surat al-Najm 53:60
And you laugh and do not cry

Surat al-Najm 53:60

And you laugh and do not cry

Tafsir al-Jalalayn

60 - **And you laugh** in mockery **and do not cry** upon hearing His promise and threat

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And you laugh and do not cry.**

Tafsir al-Qurtubi

God Almighty said: **And you laugh and do not cry.**

Tafsir Ibn Kathir

This is a warner meaning Muhammad, peace and blessings be upon him, **of the first warners** meaning of their kind, sent as they were sent, as God Almighty said: **Say, 'I am not an innovation among the messengers.'** "The approaching event has drawn near **meaning the Resurrection has drawn near**, and there is none to avert it besides God" meaning no one can repel it besides God, and no one has knowledge of it but Him. The warner is one who is cautious of the evil that he sees and fears will befall those he warns, as He said: "Except as a warner to you before a severe punishment." And in the hadith: "I am the naked warner" meaning the one who was too hastened by the severity of the evil that he saw to cover anything up, but rather he hastened to warn his people before that, so he came to them naked and hastening, and this is appropriate to His saying: "The approaching event has drawn near" meaning the Day of Resurrection has drawn near, meaning the Day of Resurrection. As he said at the beginning of the surah after it: **The Hour has drawn near.** Imam Ahmad said: Anas ibn 'Ayadh told us, Abu Hatim told me - I know only from Sahl ibn Sa'd - who said: The Messenger of God, may God bless him and grant him peace, said: "Beware of minor sins, for the example of minor sins is like that of people who camped in the bottom of a valley. One of them brought a stick and another brought a stick until they cooked their bread. And when the one who commits minor sins is caught by them, they will destroy him." Abu Hazim said: The Messenger of God, may God bless him and grant him peace, said: Abu Nadrah said: I know only from Sahl ibn Sa'd, who said: **My example and the Hour are like these two**, and he separated his middle finger and the one next to the thumb, then he said: **My example and the Hour are like two racehorses.** Then he said: **My example and the Hour are like a man sent by his people as a vanguard, and when he feared that he would be outpaced, he waved**

his garment, 'You have come, you have come.' Then the Messenger of God, may God bless him and grant him peace, said: **I am that.** And there are corroborating reports from other sources from the Sahih and Hasan hadiths. Then the Almighty said, denouncing the polytheists for listening to the Qur'an and turning away from it and being distracted: **You are amazed** that it is true, **and you laugh** at it in mockery and ridicule, **and you do not cry**, that is, as those who believe in it do, as He has informed us about them, **and they fall upon their chins weeping, and it increases them in humble submission.**

And the Almighty said: "And you are steadfast." Sufyan al-Thawri said, on the authority of his father, on the authority of Ibn Abbas, who said: Singing is a Yemeni word, "Sing for us, sing for us." And this is what Ikrimah said. And in a narration on the authority of Ibn Abbas, "Singing **means** turning away." And this is what Mujahid and Ikrimah said. Al-Hasan said, "Heedless." And this is a narration on the authority of the Commander of the Faithful, Ali ibn Abi Talib. And in a narration on the authority of Ibn Abbas, "You are arrogant." And al-Suddi said the same. Then the Almighty said, commanding His servants to prostrate to Him, to worship, to follow the example of His Messenger, may God bless him and grant him peace, and to worship Him alone and to be sincere. "So prostrate to God and worship," meaning, submit to Him, be sincere and unify Him alone. Al-Bukhari said: Abu Muammar narrated to us, Abdul-Warith narrated to us, Ayoub narrated to us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, prostrated at the star, and the Muslims, the polytheists, the jinn, and mankind prostrated with him. It was narrated by him alone, without Muslim. Imam Ahmad said: Ibrahim ibn Khalid told us, Rabah told us, on the authority of Muammar, on the authority of Ibn Tawus, on the authority of Ikrimah ibn Khalid, on the authority of Ja'far ibn al-Muttalib ibn Abi Wada'ah, on the authority of his father, who said: The Messenger of God (blessings and peace of God be upon him) recited Surat al-Najm in Mecca and prostrated, and those who were with him prostrated, so I raised my head but refused to prostrate. Al-Muttalib had not converted to Islam that day, and after that, he would not hear anyone reciting it without prostrating with him. An-Nasa'i narrated it in *As-Salat* on the authority of Abd al-Malik ibn Abd al-Hamid, on the authority of Ahmad ibn Hanbal.

The latest interpretation of Surat An-Najm.

Fath al-Qadiri

60- **And you laugh** at it in mockery, even though it is not a place for denial or mockery, **and you do not cry** in fear and aversion because of the severe threat it contains.

Tafsir al-Baghawi

60. **And you laugh**, meaning: mockingly, **and you do**

not cry, because of the threat it contains.

Tafsir al-Baidawi

60- "And you laugh" in mockery. "And you do not cry" in grief over what you have neglected.

Surat al-Najm 53:61
And you are steadfast

Surat al-Najm 53:61

And you are steadfast

Tafsir al-Jalalayn

61 - **And you are heedless** heedless and unaware of what is required of you

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: They used to pass by the Messenger of God, may God bless him and grant him peace, while he was praying, standing tall. Then the verse was revealed: And you are standing tall.

Tafsir al-Tabari

And God Almighty said, **And you are steadfast.**

Tafsir al-Qurtubi

The Almighty said, **And you are heedless** meaning distracted and turning away. On the authority of Ibn Abbas, it was narrated by Al-Walibi and Al-Awfi from him. Ikrimah said on his authority: It is singing in the language of Himyar. It is said, **Samad lana** meaning **to talk to us**. So when they heard the Quran being recited, they would sing and play so that they would not hear. Ad-Dahhak said, *Samidon* meaning, **high and proud**. In As-Sahah: **Samad, samud** and **raised his head** in arrogance. Every one who raises his head is samd. He said:

The stillness of the night is light and the clouds are blue

He says: There is no fodder in their stomachs. Ibn al-A'rabi said: Samada Samood is high. And camels samada in their gait are hurried. Samud is amusement and Samid is the playful. It is said for a female singer: Asmadina, meaning they distracted us with singing. And fertilizing the earth is to put manure in it, which is saddlery and ashes. And fertilizing the head is to remove its hair, a language for tasbeed. And the man is Asmaad with the Hamza is Asma'idad meaning he swelled with anger. It was narrated on the authority of Ali, may God be pleased with him, that the meaning of Samidun is to sit, not praying or waiting for the prayer. Al-Hasan said: They stand for prayer before the Imam stands. From this is what was narrated on the authority of the Prophet, may God bless him and grant him peace, that he went out and the people were waiting for him, so he said: Why do I see you standing? Al-Mawardi narrated it and Al-Mahdawi mentioned it: On the authority of Ali, that he went out to prayer and saw the people standing waiting for him, so he said: Why are you standing? Al-Mahdawi said it. What is known in the language is Samad, Yasmeed, Samoud, if he is busy and turns away. Al-Mubarrad said: Samidun, Khamidun. The poet said:

The two events brought the women of Al Harb the

power to support him.

Saleh Abu Al-Khalil said: When the Prophet, may God bless him and grant him peace, recited, "Is it at this statement that you marvel? And laugh and do not cry, while you are heedless. So prostrate to God and worship Him," he was never seen laughing except smiling until he died, may God bless him and grant him peace. Al-Nahhas mentioned this.

Tafsir Ibn Kathir

This is a warner meaning Muhammad, peace and blessings be upon him, **of the first warners** meaning of their kind, sent as they were sent, as God Almighty said: **Say, 'I am not an innovation among the messengers.'** "The approaching event has drawn near **meaning the Resurrection has drawn near**, and there is none to avert it besides God" meaning no one can repel it besides God, and no one has knowledge of it but Him. The warner is one who is cautious of the evil that he sees and fears will befall those he warns, as He said: "Except as a warner to you before a severe punishment." And in the hadith: "I am the naked warner" meaning the one who was too hastened by the severity of the evil that he saw to cover anything up, but rather he hastened to warn his people before that, so he came to them naked and hastening, and this is appropriate to His saying: "The approaching event has drawn near" meaning the Day of Resurrection has drawn near, meaning the Day of Resurrection. As he said at the beginning of the surah after it: **The Hour has drawn near**. Imam Ahmad said: Anas ibn 'Ayadh told us, Abu Hatim told me - I know only from Sahl ibn Sa'd - who said: The Messenger of God, may God bless him and grant him peace, said: "Beware of minor sins, for the example of minor sins is like that of people who camped in the bottom of a valley. One of them brought a stick and another brought a stick until they cooked their bread. And when the one who commits minor sins is caught by them, they will destroy him." Abu Hazim said: The Messenger of God, may God bless him and grant him peace, said: Abu Nadrah said: I know only from Sahl ibn Sa'd, who said: **My example and the Hour are like these two**, and he separated his middle finger and the one next to the thumb, then he said: **My example and the Hour are like two racehorses**. Then he said: **My example and the Hour are like a man sent by his people as a vanguard, and when he feared that he would be outpaced, he waved his garment, 'You have come, you have come.'** Then the Messenger of God, may God bless him and grant him peace, said: **I am that**. And there are corroborating reports from other sources from the Sahih and Hasan hadiths. Then the Almighty said, denouncing the polytheists for listening to the Qur'an and turning away from it and being distracted: **You are amazed** that it is true, **and you laugh** at it in mockery and ridicule, **and you do not cry**, that is, as those who believe in it do, as He has informed us about them, **and they fall upon their chins weeping, and it increases them in humble submission**.

And the Almighty said: "And you are steadfast." Sufyan

al-Thawri said, on the authority of his father, on the authority of Ibn Abbas, who said: Singing is a Yemeni word, "Sing for us, sing for us." And this is what Ikrimah said. And in a narration on the authority of Ibn Abbas, "Singing means turning away." And this is what Mujahid and Ikrimah said. Al-Hasan said, "Heedless." And this is a narration on the authority of the Commander of the Faithful, Ali ibn Abi Talib. And in a narration on the authority of Ibn Abbas, "You are arrogant." And al-Suddi said the same. Then the Almighty said, commanding His servants to prostrate to Him, to worship, to follow the example of His Messenger, may God bless him and grant him peace, and to worship Him alone and to be sincere. "So prostrate to God and worship," meaning, submit to Him, be sincere and unify Him alone. Al-Bukhari said: Abu Muammar narrated to us, Abdul-Warith narrated to us, Ayoub narrated to us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, prostrated at the star, and the Muslims, the polytheists, the jinn, and mankind prostrated with him. It was narrated by him alone, without Muslim. Imam Ahmad said: Ibrahim ibn Khalid told us, Rabah told us, on the authority of Muammar, on the authority of Ibn Tawus, on the authority of Ikrimah ibn Khalid, on the authority of Ja'far ibn al-Muttalib ibn Abi Wada'ah, on the authority of his father, who said: The Messenger of God (blessings and peace of God be upon him) recited Surat al-Najm in Mecca and prostrated, and those who were with him prostrated, so I raised my head but refused to prostrate. Al-Muttalib had not converted to Islam that day, and after that, he would not hear anyone reciting it without prostrating with him. An-Nasa'i narrated it in *As-Salat* on the authority of Abd al-Malik ibn Abd al-Hamid, on the authority of Ahmad ibn Hanbal.

The latest interpretation of Surat An-Najm.

Fath al-Qadir

And sentence 61 - "And you are samudun" is in the accusative case as a state, and it is possible that it is a new sentence to confirm what is in it, and samud: is heedlessness and forgetfulness of something. And it is said in Al-Sahah: samud samud means raising his head in arrogance, so he is samud. The poet said:

The stillness of the night is light

Ibn al-A'rabî said: As-samud is amusement, and as-samid is the playful one. It is said of a female singer: Asmadinâ, meaning, he distracted us with singing. Al-Mubarrad said: Samidun, Khamidun. The poet said:

The two events threw the women of the Al Amr family with a measure of gratitude to him.

He turned their black hair white and turned their white faces black

Tafsir al-Baghawi

61. "And you are heedless," heedless and negligent. "Sammud" means heedlessness of something and amusement. It is said: Leave your Samud, meaning

your amusement. This is the narration of Al-Walabi and Al-Awfi on the authority of Ibn Abbas. Ikrimah said on his authority: It is singing in the language of the people of Yemen. When they heard the Qur'an, they would sing and play. Ad-Dahhak said: Ashroon is praising. Mujahid said: Angry and ignorant. So he was asked: What is Bartama? He said: Turning away.

Tafsir al-Baidawi

61- "And you are steadfast" not being humiliated or arrogant from the camel's stumbling in its path when it raises its head, or singing to distract people from listening to it from the Thamud which is singing.

Surat al-Najm 53:62

So prostrate to God and worship

Surat al-Najm 53:62

So prostrate to God and worship

Tafsir al-Jalalayn

62 - **So prostrate to God** who created you **and worship** and do not prostrate to idols or worship them.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **So prostrate to God and worship Him**, God Almighty says: So prostrate to God, O people, in your prayers, without any other gods or rivals besides Him, and worship Him alone, for worship should not be for anyone but Him, so devote your worship and prostration to Him and do not make any partner for Him in your worship of Him.

Tafsir al-Qurtubi

The Almighty's saying, **So prostrate to God and worship Him**. It was said that what is meant by it is the prostration of reciting the Quran, and this is the opinion of Ibn Mas'ud. Abu Hanifa and Ash-Shafi'i also said the same. The beginning of the Surah was mentioned earlier from the hadith of Ibn Abbas, that the Prophet, may God bless him and grant him peace, prostrated in it and the polytheists prostrated with him. It was said that the polytheists prostrated with him because they heard the voices of the devils during the recitation of the Messenger of God, may God bless him and grant him peace, when he said, **Have you considered Al-Lat and Al-'Uzza? And Manat, the third, the other? And that he said, Those are the exalted cranes, and their intercession is hoped for.** This is how it is narrated by Sa'id ibn Jubayr, **It is hoped for.** And in the narration of Abu Al-'Aliyah, **And their intercession is accepted, and the likes of them are not forgotten.** So the polytheists rejoiced and thought that it was from the words of Muhammad, may God bless him and grant him peace, as was explained above in the Hajj. When the report reached Abyssinia, the companions of the Prophet (peace and blessings of God be upon him) who were there, they returned, thinking that the people of Mecca had believed. The people of Mecca were harsher on them and began to torture them until God relieved them. It was said that what is meant is the obligatory prostration in prayer, and this is the opinion of Ibn Umar, who did not consider it one of the obligatory prostrations. Malik also said the same. Ubayy ibn Ka'b **may God be pleased with him** narrated: The last action of the Prophet (peace and blessings of God be upon him) was to omit prostration in the Mufasssal. The first is more correct, and the statement about it has been explained at the end of Al-A'raf. Praise be to God, Lord of the Worlds. The interpretation of Surat An-Najm has been completed.

Tafsir Ibn Kathir

This is a warner meaning Muhammad, peace and blessings be upon him, **of the first warners** meaning of their kind, sent as they were sent, as God Almighty said: **Say, 'I am not an innovation among the messengers.'** "The approaching event has drawn near **meaning the Resurrection has drawn near**, and there is none to avert it besides God" meaning no one can repel it besides God, and no one has knowledge of it but Him. The warner is one who is cautious of the evil that he sees and fears will befall those he warns, as He said: "Except as a warner to you before a severe punishment." And in the hadith: "I am the naked warner" meaning the one who was too hastened by the severity of the evil that he saw to cover anything up, but rather he hastened to warn his people before that, so he came to them naked and hastening, and this is appropriate to His saying: "The approaching event has drawn near" meaning the Day of Resurrection has drawn near, meaning the Day of Resurrection. As he said at the beginning of the surah after it: **The Hour has drawn near.** Imam Ahmad said: Anas ibn 'Ayadh told us, Abu Hatim told me - I know only from Sahl ibn Sa'd - who said: The Messenger of God, may God bless him and grant him peace, said: "Beware of minor sins, for the example of minor sins is like that of people who camped in the bottom of a valley. One of them brought a stick and another brought a stick until they cooked their bread. And when the one who commits minor sins is caught by them, they will destroy him." Abu Hazim said: The Messenger of God, may God bless him and grant him peace, said: Abu Nadrah said: I know only from Sahl ibn Sa'd, who said: **My example and the Hour are like these two**, and he separated his middle finger and the one next to the thumb, then he said: **My example and the Hour are like two racehorses.** Then he said: **My example and the Hour are like a man sent by his people as a vanguard, and when he feared that he would be outpaced, he waved his garment, 'You have come, you have come.'** Then the Messenger of God, may God bless him and grant him peace, said: **I am that.** And there are corroborating reports from other sources from the Sahih and Hasan hadiths. Then the Almighty said, denouncing the polytheists for listening to the Qur'an and turning away from it and being distracted: **You are amazed** that it is true, **and you laugh** at it in mockery and ridicule, **and you do not cry**, that is, as those who believe in it do, as He has informed us about them, **and they fall upon their chins weeping, and it increases them in humble submission.**

And the Almighty said: "And you are steadfast." Sufyan al-Thawri said, on the authority of his father, on the authority of Ibn Abbas, who said: Singing is a Yemeni word, "Sing for us, sing for us." And this is what Ikrimah said. And in a narration on the authority of Ibn Abbas, "Singing **means** turning away." And this is what Mujahid and Ikrimah said. Al-Hasan said, "Heedless." And this is a narration on the authority of the Commander of the Faithful, Ali ibn Abi Talib. And in a narration on the authority of Ibn Abbas, "You are

arrogant." And al-Suddi said the same. Then the Almighty said, commanding His servants to prostrate to Him, to worship, to follow the example of His Messenger, may God bless him and grant him peace, and to worship Him alone and to be sincere. "So prostrate to God and worship," meaning, submit to Him, be sincere and unify Him alone. Al-Bukhari said: Abu Muammar narrated to us, Abdul-Warith narrated to us, Ayoub narrated to us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, prostrated at the star, and the Muslims, the polytheists, the jinn, and mankind prostrated with him. It was narrated by him alone, without Muslim. Imam Ahmad said: Ibrahim ibn Khalid told us, Rabah told us, on the authority of Muammar, on the authority of Ibn Tawus, on the authority of Ikrimah ibn Khalid, on the authority of Ja'far ibn al-Muttalib ibn Abi Wada'ah, on the authority of his father, who said: The Messenger of God (blessings and peace of God be upon him) recited Surat al-Najm in Mecca and prostrated, and those who were with him prostrated, so I raised my head but refused to prostrate. Al-Muttalib had not converted to Islam that day, and after that, he would not hear anyone reciting it without prostrating with him. An-Nasa'i narrated it in *As-Salat* on the authority of Abd al-Malik ibn Abd al-Hamid, on the authority of Ahmad ibn Hanbal.

The latest interpretation of Surat An-Najm.

Fath al-Qadir

62- So prostrate to God and worship Him. When God, the Almighty, rebuked the polytheists for mocking the Qur'an, laughing at it, ridiculing it, and not benefiting from its admonitions and warnings, He ordered His believing servants to prostrate to God and worship Him. The *fa* is the answer to an omitted condition: that is, if the command from the disbelievers is like this, then prostrate to God and worship Him, for He is the One who deserves that from you. It was mentioned in the opening of the surah that the Prophet, may God's prayers and peace be upon him, prostrated when reciting this verse, and the disbelievers prostrated with him, so what is meant by it is the prostration of recitation, and it was said that it is the prostration of obligation.

Ibn Jarir and Ibn Abi Hatim narrated from Ibn Abbas, regarding his statement, **And that He is the Most Enriched and the Most Satisfied**, that he said: He gave and satisfied. Ibn Jarir narrated from him, **And that He is the Lord of Sirius**, that he said: It is the star called Sirius. Al-Fakihi also narrated from him, that he said: This verse was revealed about Khuza'ah, and they used to worship Sirius, which is the star that follows Gemini. Ibn Mardawayh also narrated from him, regarding his statement, **This is a warner among the first warners**, that he said: Muhammad, may God bless him and grant him peace. Ibn Jarir also narrated from him, that he said: The approaching one is one of the names of the Day of Resurrection. Ibn Abi Shaybah, Ahmad in Az-Zuhd, Hannad, Abd ibn Humayd, Ibn Al-Mundhir and Ibn Abi Hatim narrated from Salih Abu Al-Khalil, that he said: When this verse was revealed, **Is it at this statement that you marvel * And laugh and**

do not weep? The Prophet, may God bless him and grant him peace, never laughed after that except by smiling. The wording of Abd ibn Humayd is: The Prophet, may God bless him and grant him peace, was never seen laughing or smiling until he departed from this world. Abdul Razzaq, Al-Faryabi, Abdul bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani and Ibn Mardawayh narrated from Ibn Abbas regarding the statement of God, *samidoon*, that he said: They are distracted and turning away from it. Al-Faryabi, Abu Ubaid in his Fadhail, Abdul bin Hamid, Ibn Abi Al-Dunya in Dhamm Al-Malahi, Al-Bazzar, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi in his Sunan narrated from him: **And you are samidoon**, that he said: Singing is in Yemeni; when they heard the Quran, they would sing and play. Al-Faryabi, Abu Ya'la, Ibn Jarir, Ibn Abi Hatim and Ibn Mardawayh also narrated from him regarding the statement of God, *samidoon*, that he said: They used to pass by the Prophet, peace and blessings be upon him, high-stepping their feet. Haven't you seen how a camel struts high? Abdul Razzaq, Abdul bin Hamid and Ibn Jarir narrated from Abu Khalid Al-Walibi who said: Ali bin Abi Talib came out to us after the call to prayer had been made and we were standing waiting for him to come forward. He said: Why are you samidoon? You are neither praying nor sitting waiting.

Tafsir al-Baghawi

62. So prostrate to God and worship Him, meaning: worship Him.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Musaddad told us, Abdul Warith told us, Ayoub told us, on the authority of Ikrimah, on the authority of Ibn Abbas, that the Prophet, may God bless him and grant him peace, prostrated at the star, and the Muslims, the polytheists, the jinn, and mankind prostrated 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, Nasr bin Ali told us, Abu Ahmad told me, Israel told us, on the authority of Abu Ishaq, on the authority of Al-Aswad bin Yazid, on the authority of Abdullah, who said: The first Surah in which a prostration was revealed was Al-Najm. He said: So the Messenger of God, may God bless him and grant him peace, prostrated, and those behind him prostrated, except for a man whom I saw take a handful of dirt and prostrate on it. I saw him after that killed as an unbeliever, and he was Umayya bin Khalaf.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Adam bin Abi Iyas told us, Ibn Abi Dhi'b told us, Yazid bin Abdullah bin Qusayt told us on the authority of Ata bin Yasar on the authority of Zaid bin Thabit, who said: I recited to the Prophet, may God bless him and grant him peace, **By the star**, and he did not prostrate in it.

I said: This is evidence that prostration of recitation is

Surat al-Najm 53:62

So prostrate to God and worship

not obligatory. Umar ibn al-Khattab **may God be pleased with him** said: God did not prescribe it for us unless we wished. This is the opinion of al-Shafi'i and Ahmad.

Some people said that prostration of recitation is obligatory for both the reader and the listener, which is the opinion of Sufyan al-Thawri and the people of opinion.

Tafsir al-Baidawi

62- "So prostrate to God and worship" meaning, worship Him without any other gods.

On the authority of the Prophet, may God bless him and grant him peace: "Whoever recites Surat An-Najm, God will give him ten good deeds for the number of those who believed in Muhammad, may God bless him and grant him peace, and denied him in Mecca."

Surat al-Qamar 54:1

The Hour has drawn near, and the moon has split.

Tafsir al-Jalalayn

1 - **The Hour has drawn near** The Resurrection has drawn near **and the moon has split** It split into two halves over Abu Qubays and Qaiqan, a sign for him, may God bless him and grant him peace, and he was asked about it and he said, **Bear witness**. Narrated by Al-Bukhari and Muslim.

Tafsir al-Suyuti

Al-Bukhari and Muslim and Al-Hakim narrated, and the wording is his, on the authority of Ibn Masoud, who said: I saw the moon split into two halves in Mecca before the Prophet, may God bless him and grant him peace, left. They said: The moon was bewitched, so it descended and the Hour drew near, and the moon split.

Al-Tirmidhi narrated on the authority of Anas that he said: The people of Mecca asked the Prophet, may God bless him and grant him peace, about a sign, and the moon split in Mecca twice, so it was revealed: The Hour has drawn near, and the moon has split, until His saying: Continuous magic.

Tafsir al-Tabari

God Almighty means by His saying, **The Hour has drawn near**, that the Hour in which the Resurrection will take place has drawn near. His saying, **has drawn near**, is derived from the verb **to be near**. This is from God Almighty as a warning to His servants of the approach of the Resurrection and the nearness of the end of this world. He commanded them to prepare for the horrors of the Resurrection before it attacks them while they are heedless and unmindful of it.

And His statement, **And the moon split**, God Almighty says: And the moon split, and that was mentioned during the time of the Messenger of God, may God bless him and grant him peace, while he was in Mecca before the migration to Medina. That was because the unbelievers of the people of Mecca asked him for a sign, so he, may God bless him and grant him peace, showed them the splitting of the moon as a sign and proof of the truth of his words and the reality of his prophethood. But when he showed them, they turned away and denied it and said: This is continuous magic. Muhammad has bewitched us. So God Almighty said: **And if they see a sign, they turn away and say, 'Continuous magic.'**

The narrations came in a manner similar to what we said about that, and the people of interpretation said the same.

Mentioning the narrations that were narrated about this and the report of those who said it from the people of interpretation:

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada that Anas bin Malik told them that

the people of Mecca asked the Messenger of God, may God bless him and grant him peace, to show them a sign, so he showed them the moon splitting into two parts.

Ibn Al-Muthanna told us: Muhammad bin Jaafar told us: Shu'bah told us: I heard Qatada narrating on the authority of Anas, who said: The moon split into two parts.

Ibn Al-Muthanna and Al-Hasan bin Abi Yahya Al-Maqdisi told us: Abu Dawud told us: Shu'bah told us on the authority of Qatada: I heard Anas say: The moon split during the time of the Messenger of God, may God bless him and grant him peace.

Yaqub Al-Duraqi told me: Abu Dawud told us: Saeed told us on the authority of Qatada: I heard Anas say, and he mentioned something similar.

Ali bin Sahl told us: Hajjaj bin Muhammad told us, on the authority of Shu'bah, on the authority of Qatada, on the authority of Anas, who said: "The moon split twice during the time of the Messenger of God, may God bless him and grant him peace."

Muhammad bin Abdullah bin Buzaie told me: Bishr bin Al-Mufaddal told us: Saeed bin Abi Aruba told us, on the authority of Qatada, on the authority of Anas bin Malik (that the people of Mecca asked the Messenger of God, may God bless him and grant him peace, to show them a sign, so he showed them the moon in two halves until they saw Hira between them).

Abu Al-Sa'ib told me: Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abu Mu'ammara, on the authority of Abdullah, who said: "The moon split while we were with the Messenger of God, may God bless him and grant him peace, in Mina, until a portion of it went behind the mountain. Then the Messenger of God, may God bless him and grant him peace, said: Bear witness."

Ishaq bin Abi Isra'il told me: Al-Nadr bin Shumayl Al-Mazini told us: Shu'bah told us, on the authority of Sulayman, who said: I heard Ibrahim, on the authority of Abu Muammara, on the authority of Abdullah, who said: The moon split into two parts during the time of the Messenger of God, may God bless him and grant him peace. One part was on the mountain and the other part was behind it. The Messenger of God, may God bless him and grant him peace, said: O God, bear witness.

Ishaq bin Abi Israel told us: Al-Nadr told us: Shu'bah told us, on the authority of Sulayman, on the authority of Mujahid, on the authority of Ibn Umar, like the hadith of Ibrahim about the moon.

Isa bin Othman Al-Ramli told me: My uncle Yahya bin Isa told me, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of a man, on the authority of Abdullah, who said: We were with the Messenger of God, may God bless him and grant him peace, in Mina when the moon split and a group took refuge behind the mountain. The Messenger of God, may God bless him and grant him peace, said: Bear witness.

Muhammad bin Amara told me: Amr bin Hammad told us: Asbat told us, on the authority of Samak, on the authority of Ibrahim, on the authority of Al-Aswad, on the authority of Abdullah, who said: I saw the mountain from the opening of the moon when it split.

Al-Hasan bin Yahya Al-Maqdisi told us: Yahya bin Hammad told us: Abu Awana told us, on the authority of Al-Mughirah, on the authority of Abu Al-Dhaha, on the authority of Masruq, on the authority of Abdullah, who said: The moon split during the time of the Messenger of God, may God bless him and grant him peace. The Quraysh said: This is the magic of Ibn Abi Kabshah, who has bewitched you. So they asked the travelers, and they asked them, and they said: Yes, we have seen it. Then God, the Blessed and Exalted, revealed: **The Hour has drawn near, and the moon has split.**

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Ibrahim, on the authority of Abdullah, who said: The splitting of the moon has occurred.

Abu Al-Sa'ib told me: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Masruq, who said: Abdullah had five things that had passed: Smoke, Al-Luzum, Al-Batsha, Al-Qamar, and Al-Rum.

Yaqub bin Ibrahim told me: Ibn Ulayyah told us: Ayoub told us on the authority of Muhammad: I was told that Ibn Masoud used to say: The moon has split.

He said: Ibn Ulayyah told us: Ata' bin Al-Sa'ib told us on the authority of Abu Abd Al-Rahman Al-Sulami who said: We stopped in Al-Mada'in and were a farsakh away from it. Then Friday came and my father was with him. Hudhayfah delivered a sermon and said: God says: **The Hour has drawn near and the moon has split.** Indeed, the Hour has drawn near. Indeed, the moon has split. Indeed, the world has announced its parting. Indeed, today is the racetrack and tomorrow is the race. So I said to my father: Will you outpace the people tomorrow? He said: O my son, you are ignorant. Racing is only in deeds. Then another Friday came and we were present and Hudhayfah delivered a sermon and said: Indeed, God the Blessed and Exalted says: **The Hour has drawn near and the moon has split.** Indeed, the Hour has drawn near. Indeed, the moon has split. Indeed, the world has announced its parting. Indeed, today is the racetrack and tomorrow is the race. Indeed, the destination is the Fire, and the one who races is he who races to Paradise.

Ibn Al-Muthanna told us: Muhammad bin Ja'far told us: Shu'bah told us, on the authority of 'Ata' bin Al-Sa'ib, on the authority of Abu Abd Al-Rahman, who said: I was with my father in Al-Mada'in. He said: Their leader delivered a sermon - and 'Ata' used to narrate that he was Hudhayfah - and he said regarding this verse: **The Hour has drawn near and the moon has split.** The Hour has drawn near and the moon has split. The Hour has drawn near and the moon has split. Today is the racecourse, tomorrow is the race, and the one who races will go to Paradise, and the destination will be

Hell. I said to my father: Tomorrow is the race. He said: Then tell him.

Abu Kurayb told us: Ibn Fadil told us, on the authority of Hisin, on the authority of Muhammad ibn Jubayr ibn Mut'im, on the authority of his father, who said: **And the moon split** while we were with the Messenger of God, may God bless him and grant him peace, in Mecca.

Ibn Hamid told us: Mihran told us, on the authority of Kharijah, on the authority of Al-Hussain bin Abd Al-Rahman, on the authority of Ibn Jubayr, on the authority of his father: **And the moon split.** He said: It split while we were in Mecca.

Muhammad bin Askar told us: Uthman bin Salih and Abdullah bin Abdul Hakam told us: Bakr bin Mudar told us, on the authority of Jaafar bin Rabi'ah, on the authority of Arak, on the authority of Ubaidullah bin Utbah, on the authority of Ibn Abbas, who said: The moon split during the time of the Messenger of God, may God bless him and grant him peace.

Nasr bin Ali told us: Abdul Ala told us: Dawud bin Abi Hind told us, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, who said: The moon split before the migration, or he said that had already happened.

Ishaq bin Shaheen told us: Khalid bin Abdullah told us, on the authority of Dawud, on the authority of Ali, on the authority of Ibn Abbas, something similar.

Ibn Al-Muthanna told us: Abd Al-A'la told us: Dawud told us, on the authority of Ali, on the authority of Ibn Abbas, that he said regarding this verse, **The Hour has drawn near, and the moon has split.** He said: That had happened before the emigration, and it split until they saw its two halves.

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, regarding his statement, **The Hour has drawn near, and the moon has split...** to His statement, **continuous magic.** He said: It has already happened. The moon had split during the time of the Messenger of God, may God bless him and grant him peace, in Mecca, and the polytheists turned away and said, **Continuous magic.**

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, **The Hour has drawn near, and the moon has split,** he said: They saw it split.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur and Laith, on the authority of Mujahid: **The Hour has drawn near, and the moon has split.** He said: The moon split into two parts, one part remained, and the other part disappeared from the top of the mountain. Then the Prophet, may God bless him and grant him peace, said: **Bear witness.**

Ibn Hamid told us: Mihran told us, on the authority of

Abu Sinan, on the authority of Laith, on the authority of Mujahid: "The moon split during the time of the Messenger of God, may God bless him and grant him peace, and it became two parts. Then the Prophet, may God bless him and grant him peace, said to Abu Bakr: 'Bear witness, O Abu Bakr.' The polytheists said: 'The moon was bewitched until it split.'"

Ibn Hamid told us, on the authority of Mihran, on the authority of Abu Sinan, who said: A man came to Madain, stood up and said: God Almighty says: **The Hour has drawn near, and the moon has split.** The moon has split, and the world has announced its separation. Today is the racetrack, and tomorrow is the race. The one who races will be the first to reach Paradise, and the destination will be Hell.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **The Hour has drawn near and the moon has split.** God will do whatever He wills to His creation.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, on the authority of Anas, who said: The people of Mecca asked the Prophet, may God bless him and grant him peace, for a sign, and the moon split in Mecca twice. He said, **The Hour has drawn near, and the moon has split.**

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us: I heard Ad-Dahhak say regarding His statement, **And the moon split**, that the split had already occurred during the time of the Messenger of God, may God bless him and grant him peace, in Mecca, and the polytheists turned away from it and said: It is ongoing magic.

Ibn Hamid told us: Salamah told us, on the authority of Amr, on the authority of Mughirah, on the authority of Ibrahim, who said: The splitting of the moon took place in Mecca.

Tafsir al-Qurtubi

All of it was revealed in Mecca according to the majority of scholars. Muqatil said: Except for three verses from the words of God Almighty: **Or do they say, 'We are all victorious?'** to the words: **And the Hour is more grievous and bitter.** This is not correct based on what follows. They are fifty-five verses.

God the Almighty said: **The Hour has drawn near, and the moon has split.** "Draw near" means it has drawn near, just as **the approaching hour has drawn near** as we have explained. So, in relation to what has passed, it is near, because most of the world has passed, as Qatada narrated on the authority of Anas, who said: The Messenger of God (blessings and peace of God be upon him) delivered a sermon when the sun was about to set, and he said: **Nothing remains of your world in comparison to what has passed except what remains of this day in comparison to what has passed.** And we do not see of the sun except a little. Ka'b and Wahb said: The world is six thousand years. Wahb said: Five thousand six hundred years have passed. An-Nahas mentioned this.

Then the Almighty said: **And the moon has split** meaning, the moon has split. Hudhayfah also recited it: **(The Hour has drawn near and the moon has split)** with the addition of (*already*). The majority of scholars agreed with this, and it was proven in Sahih al-Bukhari and others from the hadith of Ibn Mas'ud, Ibn 'Umar, Anas, Jubair ibn Mut'im, and Ibn 'Abbas **may God be pleased with them.** Anas said: The people of Makkah asked the Prophet (peace and blessings of God be upon him) for a sign, and the moon split in Makkah twice, so the verse: **(The Hour has drawn near and the moon has split)** was revealed until His saying: **Continuing magic Dhahabi says.** Abu 'Eisa al-Tirmidhi said: This is a good and authentic hadith. Al-Bukhari's wording on the authority of Anas said: The moon split into two parts. Some people said: The splitting of the moon has not yet occurred and it is awaited, meaning that the Hour has drawn near and the moon has split, and that when the Hour comes, the sky will split with everything in it of the moon and other things. Al-Qushayri said the same. Al-Marudi mentioned that this is the view of the majority, and he said: Because when it splits, no one will remain who will not see it, because it is a sign and people are equal with regard to signs. Al-Hasan said: The Hour has drawn near, and when it comes, the moon will split after the second blast. It was also said: **And the moon will split** meaning the matter will become clear and apparent, and the Arabs use the moon as an example of what is clear. He said:

Stand up, O my mother's sons, on the breasts of your mounts, for I am inclined towards a tribe other than yours.

She protected the needs and the night was full of moons, and she tightened the folds of the mounts and saddles.

It was said: The splitting of the moon is the splitting of the darkness from it by its rising during it, just as the dawn is called a *breaking* because of the splitting of the darkness from it. Its splitting may be expressed by its splitting, as Al-Nabigha said:

When they turned back, and they had a great noise, a caller called us at the break of dawn.

I said: It has been proven by the transmission of trustworthy individuals that the moon split in Mecca, and this is the apparent meaning of the revelation. It is not necessary that people be equal in that, because it was a night sign, and that it was by the Prophet's (peace and blessings of God be upon him) supplication to God Almighty in response to a challenge. It is narrated that when Hamzah ibn Abdul Muttalib converted to Islam out of anger at Abu Jahl's insulting of the Prophet (peace and blessings of God be upon him), he asked God to show him a sign that would increase his certainty in his faith. It was previously mentioned in the Sahih that the people of Mecca were the ones who asked and requested God to show them a sign, so he showed them the moon splitting into two halves, as in the hadith of Ibn Mas'ud and others. It was also narrated from Hudhayfah that he delivered a sermon in Mada'in and then said: "Behold, the Hour has drawn near, and the moon split during the time of your Prophet (peace and blessings of God be upon him)." It was also said that this is a

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case of advancing and delaying, and its meaning is that the moon split and the Hour drew near, as Ibn Kaysan said. Al-Farra' mentioned that if two verbs are close in meaning, then you may advance or delay them when God Almighty says: **Then He drew near and descended.**

Tafsir Ibn Kathir

Interpretation of Surat Al-Qamar

In the name of God, the Most Gracious, the Most Merciful

God the Almighty informs us about the approach of the Hour and the emptiness and passing of this world, as He the Almighty says: **The command of God has come, so do not hasten it.** And He also says: **The reckoning of the people has drawn near, while they are in heedlessness turning away.** Hadiths have been narrated to that effect. Al-Hafiz Abu Bakr al-Bazzar said: Muhammad ibn al-Muthanna and Amr ibn Ali told us: Khalaf ibn Musa told us, my father told me, on the authority of Qatada, on the authority of Anas, that the Messenger of God (blessings and peace of God be upon him) addressed his companions one day, and the sun was about to set, and only a small amount remained of it. He said: "By the One in Whose hand is my soul, nothing remains of this world compared to what has passed of it, except what remains of this day of yours compared to what has passed of it. We do not see of the sun except a little." I say: This hadith is narrated by Khalaf ibn Musa ibn Khalaf al-Ami, on the authority of his father. Ibn Hibban mentioned him among the trustworthy ones, and he said: Perhaps he made a mistake.

Another hadith that supports and explains the previous one Imam Ahmad said: Al-Fadl ibn Dukayn told us, Sharik told us, Salamah ibn Kuhayl told us, on the authority of Mujahid, on the authority of Ibn Umar, who said: We were sitting with the Prophet, may God bless him and grant him peace, while the sun was at a high altitude after the afternoon prayer, and he said: **Your lives are not compared to the lives of those who have passed except as what remains of the day in what has passed.** Imam Ahmad said: Husayn told us, Muhammad ibn Mutraf told us, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **I and the Hour were sent like this,** and he pointed with his index and middle fingers. They both included it from the hadith of Abu Hazim, Salamah ibn Dinar.

Imam Ahmad said: Muhammad ibn Ubayd told us, Al-A'mash told us, on the authority of Abu Khalid, on the authority of Wahb Al-Suwai'i, who said: The Messenger of God (peace and blessings be upon him) said: **I and the Hour were sent like this to this, it almost overtook it.** Al-A'mash brought his index and middle fingers together. Imam Ahmad said: Abu Al-Mughira told us, Al-Awza'i told us, Ismail ibn Ubaydullah told me: Anas ibn Malik came to Al-Walid ibn Abdul-Malik

and asked him: What did you hear the Messenger of God (peace and blessings be upon him) mention of the Hour? He said: I heard the Messenger of God (peace and blessings be upon him) say: **You and the Hour are like these two.** This was narrated only by Ahmad **may God have mercy on him.** This is also supported in the Sahih in the names of the Messenger of God (peace and blessings be upon him), that he is the Gatherer who will gather the people on his feet. Imam Ahmad said: Buhaiz bin Asad told us, Sulayman bin Al-Mughira told us, Hamid bin Hilal told us, on the authority of Khalid bin Umair, who said: Utbah bin Ghazwan delivered a sermon. Buhaiz said: He said before this time: The Messenger of God, may God bless him and grant him peace, delivered a sermon to us. He praised God and thanked Him, then said: "As for what follows, the world has given notice of its end and has turned away, and nothing remains of it except a little bit of it, like the pouring of a vessel that its owner pours out. You will move from it to a home that will never end, so move from it with the best of what is in your presence, for it has been mentioned to us that a stone is thrown from the edge of Hell and falls into it for seventy years without reaching its bottom. By God, you will fill it. Are you amazed? By God, it has been mentioned to us that the distance between the gates of Paradise is a journey of forty years, and a day will come upon it when it will be full of people." And he mentioned the rest of the hadith, which was narrated only by Muslim.

Abu Ja'far ibn Jarir said: Ya'qub narrated to us, Ibn 'Ulayyah narrated to me, 'Ata' ibn al-Sa'ib narrated to us, on the authority of Abu 'Abd al-Rahman al-Sulami, who said: We stopped in al-Mada'in and were a farsakh away from it. Then Friday came, and my father was present and I was present with him, and Hudhayfah delivered a sermon, saying: Verily, God says: **The Hour has drawn near, and the moon has split.** Verily, the Hour has drawn near, and the moon has split. Verily, the world has heralded a parting. Verily, today is the racetrack and tomorrow is the race. So I said to my father: Will people race tomorrow? He said: O my son, you are ignorant. Racing is only in deeds. Then another Friday came, and we were present, and Hudhayfah delivered a sermon, saying: Verily, God the Almighty says: **The Hour has drawn near, and the moon has split.** Verily, the world has heralded a parting. Verily, today is the racetrack and tomorrow is the race. Verily, the destination is the Fire, and the one who races to Paradise is he who races first." God the Almighty said: **And the moon was split** This happened during the time of the Messenger of God (peace and blessings be upon him), as mentioned in the numerous hadiths with authentic chains of transmission. It is proven in Sahih Al-Bukhari on the authority of Ibn Mas'ud that he said: "Five have passed away: the Romans, the Smoke, the Lizam, the Batshah, and the moon." This is a matter agreed upon by scholars, that the splitting of the moon occurred during the time of the Prophet (peace and blessings be upon him) and that it was one of the dazzling miracles.

Mentioning the hadiths mentioned in this regard

Narrated by Anas bin Malik: Imam Ahmad said: Abd

al-Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of Anas bin Malik, who said: The people of Mecca asked the Prophet, peace and blessings be upon him, for a sign, so the moon split in Mecca twice, and he said: **The Hour has drawn near, and the moon has split.** Muslim narrated it on the authority of Muhammad bin Rafi' on the authority of Abd al-Razzaq. Al-Bukhari said: Abdullah bin Abd al-Wahhab told me, Bishr bin al-Mufaddal told us, Saeed bin Abi Aruba told us, on the authority of Qatada, on the authority of Anas bin Malik, that the people of Mecca asked the Messenger of God, peace and blessings be upon him, to show them a sign, so he showed them the moon split into two halves until they saw Hira' between them. And they both narrated it on the authority of Yunus bin Muhammad al-Mu'addib, on the authority of Shaiban, on the authority of Qatada. Muslim also narrated it on the authority of Abu Dawud al-Tayalisi, Yahya al-Qattan, and others, on the authority of Shu'bah, on the authority of Qatada, with this chain of transmission.

Narrated by Jubair bin Mut'im (may God be pleased with him) Imam Ahmad said: Muhammad bin Kathir narrated to us, Sulayman bin Kathir narrated to us, on the authority of Hisayn bin Abd al-Rahman, on the authority of Muhammad bin Jubair bin Mut'im, on the authority of his father, who said: The moon split during the time of the Messenger of God (peace and blessings of God be upon him) and became two parts: one part on this mountain and one part on this mountain. They said: Muhammad has bewitched us. They said: If he has bewitched us, then he cannot bewitch all of the people. Imam Ahmad is the only one who narrated it from this source, and al-Bayhaqi narrated it in al-Dala'il on the authority of Muhammad bin Kathir, on the authority of his brother Sulayman bin Kathir, on the authority of Hisayn bin Abd al-Rahman.

Thus, Ibn Jarir narrated it from the hadith of Muhammad bin Fadil and others on the authority of Hisayn, and Al-Bayhaqi also narrated it on the authority of Ibrahim bin Tahman and Hisham, both of them on the authority of Hisayn on the authority of Jubayr bin Muhammad bin Jubayr bin Mut'im on the authority of his father on the authority of his grandfather, and he mentioned it.

Narrated by Abdullah bin Abbas, may God be pleased with them both Al-Bukhari said: Yahya bin Bakir told us, Bakr told us, on the authority of Ja'far, on the authority of Arak bin Malik, on the authority of Ubaidullah bin Abdullah bin Utbah, on the authority of Ibn Abbas, who said: The moon split during the time of the Prophet, may God bless him and grant him peace. Al-Bukhari and Muslim also narrated it on the authority of Bakr bin Mudar, on the authority of Ja'far bin Rabi'ah, on the authority of Arak, with a similar chain of narration. Ibn Jarir said: Ibn Muthanna told us, Abd al-A'la told us, Dawud ibn Abi Hind told us, on the authority of Ali ibn Abi Talha, on the authority of Ibn Abbas, regarding the words of God Almighty: "The Hour has drawn near, and the moon has split. And if they see a sign, they turn away and say, 'Persistent magic.'" He said: That has already happened. It was before the Hijra, when the moon split until they saw its two halves. Al-Awfi narrated something similar to this on the authority of Ibn Abbas. Al-Tabarani said: Ahmad ibn Amr al-Bazzar

told us, Muhammad ibn Yahya al-Qat'i told us, Muhammad ibn Bakr told us, Ibn Jurayj told us, on the authority of Amr ibn Dinar, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The moon was eclipsed during the time of the Messenger of God, may God bless him and grant him peace, and they said, 'The moon is magic.' So the verse: "The Hour has drawn near, and the moon has split. And if they see a sign, they turn away and say, 'Persistent magic.'"

Narrated by Abdullah bin Omar Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah Al-Hafiz and Abu Bakr Ahmad bin Al-Hasan Al-Qadi told us: Abu Al-Abbas Al-Asamm told us, Al-Abbas bin Muhammad Al-Duri told us: Wahb bin Jarir told us, on the authority of Shu'bah, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Abdullah bin Omar, regarding the words of God Almighty: **The Hour has drawn near, and the moon has split.** He said: That happened during the time of the Messenger of God, may God bless him and grant him peace. It split into two halves, one from the side of the mountain and one from behind the mountain. The Prophet, may God bless him and grant him peace, said: **O God, bear witness.** Muslim and Al-Tirmidhi narrated it in this way, through various chains of transmission, on the authority of Shu'bah, on the authority of Al-A'mash, on the authority of Mujahid, on his authority. Muslim said: It is similar to the narration of Mujahid, on the authority of Abu Mu'ammara, on the authority of Ibn Mas'ud. Al-Tirmidhi said: It is hasan saheeh.

Narrated by Abdullah bin Masoud Imam Ahmad said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Abu Muammar, on the authority of Ibn Masoud, who said: The moon split into two halves during the time of the Messenger of God, may God bless him and grant him peace, so that they could look at it. The Messenger of God, may God bless him and grant him peace, said: **Bear witness.** And this is how Al-Bukhari and Muslim narrated it from the hadith of Sufyan bin Uyaynah with it. They also included it from the hadith of Al-A'mash, on the authority of Ibrahim, on the authority of Abu Muammar Abdullah bin Sakharah, on the authority of Ibn Masoud with it. Ibn Jarir said: Isa bin Uthman bin Isa al-Ramli told us, my uncle Yahya bin Isa told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of a man, on the authority of Abdullah, who said: We were with the Messenger of God, may God bless him and grant him peace, in Mina, and the moon split. A group took shelter behind the mountain, so the Messenger of God, may God bless him and grant him peace, said: **Bear witness, bear witness.** Al-Bukhari said: Abu al-Dhaha said, on the authority of Masruq, on the authority of Abdullah in Mecca. Abu Dawud al-Tayalisi said: Abu Uwanah told us, on the authority of al-Mughirah, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah bin Masoud, who said: The moon split during the time of the Messenger of God, may God bless him and grant him peace, and the Quraysh said: This is the magic of Ibn Abi Kabsha. He said: They said: Look at what the travelers bring you, for Muhammad cannot bewitch all of the people. He said: So the travelers came and said that.

Al-Bayhaqi said: Abu Abdullah al-Hafiz informed us,

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Abu al-Abbas Muhammad ibn Ya'qub informed us, al-Abbas ibn Muhammad al-Duri informed us, Sa'id ibn Sulayman informed us, Hisham informed us, Mughira informed us, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah, who said: The moon split in Mecca until it was in two parts. The infidels of Quraysh said to the people of Mecca: This is magic with which Ibn Abi Kabshah has bewitched you. Look at the travelers. If they saw what you saw, then he has spoken the truth, but if they did not see anything like what you saw, then it is magic with which he bewitched you. He said: The travelers were asked, and they came from every direction and said: We saw it. Ibn Jarir narrated it from the hadith of al-Mughira with it, and he added: Then God, the Almighty, revealed: **The Hour has drawn near, and the moon has split.** Then Ibn Jarir said: Ya'qub ibn Ibrahim informed me, Ibn Ulayyah informed us, Ayyub informed us, on the authority of Muhammad, who is Ibn Sirin, who said: I was told that Ibn Mas'ud, may God be pleased with him, used to say: The moon has split.

Ibn Jarir also said: Muhammad bin Amara told me, Amr bin Hammad told us, Asbat told us, on the authority of Samak, on the authority of Ibrahim, on the authority of Al-Aswad, on the authority of Abdullah, who said: I saw the mountain from the opening of the moon when it split. Imam Ahmad narrated it on the authority of Muammil, on the authority of Isra'il, on the authority of Samak, on the authority of Ibrahim, on the authority of Al-Aswad, on the authority of Abdullah, who said: The moon split during the time of the Messenger of God, may God bless him and grant him peace, until I saw the mountain from between the two openings of the moon. Layth said, on the authority of Mujahid: The moon split during the time of the Messenger of God, may God bless him and grant him peace, and it became two parts, so the Prophet, may God bless him and grant him peace, said to Abu Bakr: **Bear witness, O Abu Bakr.** The polytheists said: The moon was bewitched until it split. And the Almighty said, **And if they see a sign,** meaning a proof, argument, or evidence, **they turn away,** meaning they do not submit to it, but rather they turn away from it and leave it behind them. **And they say, 'Persistent magic,'** meaning they say, **This is magic that has bewitched us.** The meaning of *persistent* is **going away,** as Mujahid, Qatadah, and others said: **It is false and disappearing and has no permanence.** "And they denied and followed their desires," meaning they denied the truth when it came to them, and they followed what their opinions and desires commanded them to do due to their ignorance and foolishness of mind.

His statement, **And every matter is settled.** Qatada said: Its meaning is that good will happen to the people of good, and evil will happen to the people of evil. Ibn Jurayj said: It is settled with its people. Mujahid said: **And every matter is settled,** meaning on the Day of Resurrection. Al-Suddi said: It is settled, meaning it will happen. God the Almighty says: **And there has certainly come to them from the report,** meaning from the report of the nations who denied the messengers and the punishment, humiliation, and torment that

befell them, as is recited to them in the Quran. **In which there is a deterrent,** meaning in which there is an admonition to them against polytheism and persisting in their denial. God the Almighty says: **A perfect wisdom,** meaning in His guidance of whomever He guides and His misguidance of whomever He misguides. **So of what use are warnings?** Meaning, what use are warnings for someone for whom God has decreed misery and sealed his heart? Who can guide him after God? This verse is similar to His statement, "Say, 'To God belongs the perfect argument. If He had willed, He could have guided you all.'" And His statement, **And neither signs nor warners avail a people who do not believe.**

Fath al-Qadir

It is called Surat Al-Aqrabat, and it has fifty-five verses.

It is all Meccan according to the majority of scholars. Muqatil said: It is Meccan except for three verses from the verse, **Or do they say, "We are all victorious?"** to the verse, **And the Hour is more grievous and bitter.** Al-Qurtubi said: It is not authentic. Ibn Ad-Durais, Ibn Mardawayh, An-Nahhas, and Al-Bayhaqi in Ad-Dala'il narrated on the authority of Ibn Abbas that it was revealed in Mecca. Ibn Mardawayh narrated a similar verse on the authority of Ibn Az-Zubayr. Al-Bayhaqi narrated in Ash-Shu'ab on the authority of Ibn Abbas who said: It has drawn near and is called in the Torah *Al-Mubiyadah* **the whitening one.** It will whiten the face of its companion on the day when faces will be whitened. Al-Bayhaqi said: It is unknown. Ibn Ad-Durais narrated on the authority of Ishaq ibn Abdullah ibn Abi Farwah that he said: **Whoever recites 'The Hour has drawn near' every two nights, God will raise him on the Day of Resurrection with a face like the moon on the night when it is full.** Ibn Ad-Durais narrated a similar verse on the authority of Layth ibn Ma'n, on the authority of a sheikh from Hamdan that he said: **It has drawn near.** It was previously mentioned that the Prophet (peace and blessings of God be upon him) used to recite Qaf and **The Hour has drawn near** on the two Eids of Sacrifice and Fitr.

His saying: 1- **The Hour has drawn near, and the moon has split.** That is, it has drawn near. There is no doubt that it has become close, considering the relation of what remains after the establishment of the Prophethood of Muhammad to what has passed of this world. It can be said that since it was bound to occur, it was close, for everything that is coming is close. **And the moon has split.** That is, the moon has split. Hudhayfah read it this way with the addition of *qad*. What is meant is the splitting that occurred during the days of the Prophethood, a miracle of the Messenger of God (peace and blessings of God be upon him). This is the view of the majority of the early and later scholars. Al-Wahidi said: "The majority of the commentators are of the same opinion, except for what Uthman ibn Ata' narrated from his father, who said: The meaning is that the moon will split. All scholars disagree with him." He said: "The approach of the Hour was mentioned along with the splitting of the moon, because its splitting is one of the signs of the

Prophethood of Muhammad (peace and blessings of God be upon him), and his prophethood and his time are portents of the approaching Hour.” Ibn Kaysan said: “There is an inversion in the speech: that is, the moon split, and the Hour is drawing near.” Al-Qurtubi narrated from Al-Hasan something similar to what Ata’ said, referring to the splitting that will occur on the Day of Resurrection. It was also said that the meaning of **and the moon split** is that the matter became clear and apparent, and the Arabs use the moon as an example of what becomes clear. It was also said that the splitting of the moon is the splitting of darkness from it and its rising during it, just as dawn is called after the splitting of darkness from it. Ibn Kathir said: The splitting occurred during the time of the Messenger of God (peace and blessings of God be upon him), as proven in the numerous hadiths with authentic chains of transmission. He said: This is a matter agreed upon among scholars, that the splitting of the moon occurred during the time of the Prophet (peace and blessings of God be upon him), and that it was one of the dazzling miracles. Al-Zajaj said: Some people, who deviated from the correct viewpoint and what the scholars agree upon, claimed that its interpretation is that the moon will split on the Day of Resurrection.

Tafsir al-Baghawi

1. Meccan, **The Hour has drawn near**, “The Day of Resurrection has drawn near,” **and the moon has split**.

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, Bishr bin Al-Mufaddal told us, Saeed bin Abi Aruba told us, on the authority of Qatada, on the authority of Anas bin Malik, “The people of Mecca asked the Messenger of God, may God bless him and grant him peace, to show them a sign, so he showed them the moon in two halves until they saw Hira between them.”

Shaiban said on the authority of Qatada: He showed them the splitting of the moon twice.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Musaddad told us, Yahya told us, on the authority of Shu’bah and Sufyan, on the authority of Al-A’mash, on the authority of Ibrahim, on the authority of Abu Muammar, on the authority of Ibn Mas’ud, who said: “The moon split into two parts during the time of the Messenger of God, may God bless him and grant him peace, one part above the mountain and one part below it. Then the Messenger of God, may God bless him and grant him peace, said: ‘Bear witness.’”

Abu Al-Dhaha said on the authority of Masruq on the authority of Abdullah who said: The moon split in Mecca. Muqatil said: The moon split and then reconstituted after that.

Abu Al-Dhaha narrated on the authority of Masruq on the authority of Abdullah who said: [The moon split during the time of the Messenger of God, may God bless him and grant him peace], and the Quraysh said:

Ibn Abi Kabsha has bewitched you, so ask Al-Safa’u. So they asked them, and they said: Yes, we have seen it. Then God Almighty revealed: **The Hour has drawn near, and the moon has split**.

Tafsir al-Baidawi

1- **The Hour has drawn near and the moon has split**. It was narrated that the infidels asked the Messenger of God, may God bless him and grant him peace, for a sign, and the moon split. It was also said that its meaning is that it will split on the Day of Resurrection, and the first is supported by the fact that it was read, **And the moon has split**, meaning that the Hour has drawn near, and among the signs of its approach has occurred the splitting of the moon. And His saying:

Surat al-Qamar 54:2

And if they see a sign, they turn away and say, "Persistent magic."

Surat al-Qamar 54:2

And if they see a sign, they turn away and say,
Persistent magic.

Tafsir al-Jalalayn

2 - **And if they see** the infidels of Quraysh **a sign** of his, may God bless him and grant him peace, **they turn away and say** This is **perpetual magic** strong or permanent.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And if they see a sign, they turn away.** God Almighty says: And if the polytheists see a sign that guides them to the truth of the prophethood of Muhammad, may God bless him and grant him peace, and evidence that guides them to his truthfulness in what he brought them from their Lord, they turn away from it and turn away, denying it and denying that it is certainly true. And they say, denying it and denial that it is true: This is magic with which Muhammad bewitched us when it seemed to us that we see the moon split in two by his magic. And it is an ongoing magic. He says: An ongoing magic that will go away, from their saying, **This magic has passed away**, if it goes away.

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

Who said that?

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, **Continuing magic**, he said: Going away.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And if they see a sign, they turn away and say, 'Persistent magic.'** He said: If the people of misguidance see a sign of God's signs, they say, **This is only the work of magic.** It is likely that this will continue and then go away.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada, **And they say, 'Persistent magic.'** He said: Going away.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **And they say, 'Persistent magic,'** as the polytheists say when the moon is eclipsed: This is the work of magicians.

Ibn Hamid told us: Mihran told us on the authority of Sufyan, regarding his statement, **Continuous magic.** He said: When the moon split into two halves, one half came from behind the mountain and the other

halves went away, the polytheists said when they saw that: Continuous magic.

Some of the people of Basra who were knowledgeable in the Arabic language interpreted his saying *continuous* as meaning that it is a mustaf'il from the verb *imrar* from their saying: **Qad marra al-jabal** meaning it became hard, strong, and intense, and **amrartuhu ana** meaning I twisted it violently. He said: The meaning of his saying **And they say continuous magic** is intense magic.

Tafsir al-Qurtubi

The Almighty said: **And if they see a sign, they turn away.** This indicates that they saw the splitting of the moon. Ibn Abbas said: A group of people gathered around the Messenger of God (peace and blessings of God be upon him) and said: If you are truthful, then split the moon for us into two parts, one half over Abu Qubays and the other half over Quaiqaan. The Messenger of God (peace and blessings of God be upon him) said to them: **If you do that, will you believe?** They said: *Yes?* And it was the night of Badr, so the Messenger of God (peace and blessings of God be upon him) asked his Lord to grant him what they had said, so the moon split into two parts, and the Messenger of God (peace and blessings of God be upon him) was calling out to the polytheists: **O so-and-so, O so-and-so, bear witness.** In the hadith of Ibn Mas'ud: The moon split during the time of the Messenger of God (peace and blessings of God be upon him). The Quraysh said: This is from the magic of Ibn Abi Kabshah. He has bewitched you, so ask the travelers. So they asked them and they said: We have seen the moon split. Then this verse was revealed: "The Hour has drawn near, and the moon has split. And if they see a sign, they turn away." That is, if they see a sign that proves the truthfulness of Muhammad (peace and blessings of God be upon him), they turn away from faith. **And they say, 'Persistent magic,'** meaning, it is going away, from their saying: **The thing passed and continued** if it went away. This was said by An, Qatadah, Mujahid, Al-Farra', Al-Kisa'i, and Abu Ubaidah, and Al-Nahhas chose it. Abu Al-'Aliyah and Al-Dahhak said: It is a firm, strong, and intense verse, and it is from *mara*, which means strength, as Laqit said:

Until she continued on her bitterness, the bitterness of determination, neither by force nor by force

Al-Akhfash said: It is taken from passing the rope and weakening the strength of its twisting. It was said: Its meaning is bitterness. It is said: The matter of the thing became bitter, and likewise the thing passed, it passes with the fat-ha, bitterness, so it is bitter, and his matter changed it and passed it. Al-Rabi' said: Continuous and effective. Yaman: past. Abu Ubaidah: void. It was said: permanent. He said:

And there is nothing that is straight and continuous

That is, permanent. It was said: Some of it resembles others, meaning that Muhammad's actions continued

in this manner, so he did not produce anything that had a reality, but rather all of it was imagination. It was said: Its meaning is that he passed from the earth to the heavens.

Tafsir Ibn Kathir

God the Almighty informs us about the approach of the Hour and the emptiness and passing of this world, as He the Almighty said: **The command of God has come, so do not hasten it. And He said: The reckoning of the people has drawn near, while they are in heedlessness turning away.** Hadiths have been narrated to that effect. Al-Hafiz Abu Bakr al-Bazzar said: Muhammad ibn al-Muthanna and Amr ibn Ali told us: Khalaf ibn Musa told us, my father told me, on the authority of Qatada, on the authority of Anas, that the Messenger of God (peace and blessings of God be upon him) addressed his companions one day, and the sun was about to set, and only a small amount remained of it. He said: "By the One in Whose hand is my soul, nothing remains of this world compared to what has passed of it except what remains of this day of yours compared to what has passed of it. We do not see of the sun except a little." I say: This hadith is narrated by Khalaf ibn Musa ibn Khalaf al-Ami, on the authority of his father. Ibn Hibban mentioned him among the trustworthy ones, and he said: Perhaps he made a mistake.

Another hadith that supports and explains the previous one Imam Ahmad said: Al-Fadl ibn Dukayn told us, Sharik told us, Salamah ibn Kuhayl told us, on the authority of Mujahid, on the authority of Ibn Umar, who said: We were sitting with the Prophet, may God bless him and grant him peace, while the sun was at a high altitude after the afternoon prayer, and he said: **Your lives are not compared to the lives of those who have passed except as what remains of the day in what has passed.** Imam Ahmad said: Husayn told us, Muhammad ibn Mutraf told us, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **I and the Hour were sent like this,** and he pointed with his index and middle fingers. They both included it from the hadith of Abu Hazim, Salamah ibn Dinar.

Imam Ahmad said: Muhammad ibn Ubayd told us, Al-A'mash told us, on the authority of Abu Khalid, on the authority of Wahb Al-Suwai'i, who said: The Messenger of God (peace and blessings be upon him) said: **I and the Hour were sent like this to this, it almost overtook it.** Al-A'mash brought his index and middle fingers together. Imam Ahmad said: Abu Al-Mughira told us, Al-Awza'i told us, Ismail ibn Ubaydullah told me: Anas ibn Malik came to Al-Walid ibn Abdul-Malik and asked him: What did you hear the Messenger of God (peace and blessings be upon him) mention of the Hour? He said: I heard the Messenger of God (peace and blessings be upon him) say: **You and the Hour are like these two.** This was narrated only by Ahmad **may God have mercy on him.** This is also supported in the Sahih in the names of the Messenger of God (peace and blessings be upon him), that he is the Gatherer who will gather the people on his feet. Imam Ahmad

said: Buhaiz bin Asad told us, Sulayman bin Al-Mughira told us, Hamid bin Hilal told us, on the authority of Khalid bin Umair, who said: Utbah bin Ghazwan delivered a sermon. Buhaiz said: He said before this time: The Messenger of God, may God bless him and grant him peace, delivered a sermon to us. He praised God and thanked Him, then said: "As for what follows, the world has given notice of its end and has turned away, and nothing remains of it except a little bit of it, like the pouring of a vessel that its owner pours out. You will move from it to a home that will never end, so move from it with the best of what is in your presence, for it has been mentioned to us that a stone is thrown from the edge of Hell and falls into it for seventy years without reaching its bottom. By God, you will fill it. Are you amazed? By God, it has been mentioned to us that the distance between the gates of Paradise is a journey of forty years, and a day will come upon it when it will be full of people." And he mentioned the rest of the hadith, which was narrated only by Muslim.

Abu Ja'far ibn Jarir said: Ya'qub narrated to us, Ibn 'Ulayyah narrated to me, 'Ata' ibn al-Sa'ib narrated to us, on the authority of Abu 'Abd al-Rahman al-Sulami, who said: We stopped in al-Mada'in and were a farsakh away from it. Then Friday came, and my father was present and I was present with him, and Hudhayfah delivered a sermon, saying: Verily, God says: **The Hour has drawn near, and the moon has split.** Verily, the Hour has drawn near, and the moon has split. Verily, the world has heralded a parting. Verily, today is the racetrack and tomorrow is the race. So I said to my father: Will people race tomorrow? He said: O my son, you are ignorant. Racing is only in deeds. Then another Friday came, and we were present, and Hudhayfah delivered a sermon, saying: Verily, God the Almighty says: **The Hour has drawn near, and the moon has split.** Verily, the world has heralded a parting. Verily, today is the racetrack and tomorrow is the race. Verily, the destination is the Fire, and the one who races to Paradise is he who races first." God the Almighty said: **And the moon was split** This happened during the time of the Messenger of God (peace and blessings be upon him), as mentioned in the numerous hadiths with authentic chains of transmission. It is proven in Sahih Al-Bukhari on the authority of Ibn Mas'ud that he said: "Five have passed away: the Romans, the Smoke, the Lizam, the Batshah, and the moon." This is a matter agreed upon by scholars, that the splitting of the moon occurred during the time of the Prophet (peace and blessings be upon him) and that it was one of the dazzling miracles.

Mentioning the hadiths mentioned in this regard

Narrated by Anas bin Malik: Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of Anas bin Malik, who said: The people of Mecca asked the Prophet, peace and blessings be upon him, for a sign, so the moon split in Mecca twice, and he said: **The Hour has drawn near, and the moon has split.** Muslim narrated it on the authority of Muhammad bin Rafi' on the authority of Abd al-Razzaq. Al-Bukhari said: Abdullah bin Abd al-Wahhab told me, Bishr bin al-Mufaddal told us, Saeed bin Abi Aruba told us, on the authority of Qatada, on the authority of Anas bin Malik, that the

And if they see a sign, they turn away and say, "Persistent magic."

people of Mecca asked the Messenger of God, peace and blessings be upon him, to show them a sign, so he showed them the moon split into two halves until they saw Hira' between them. And they both narrated it on the authority of Yunus bin Muhammad al-Mu'addib, on the authority of Shaiban, on the authority of Qatada. Muslim also narrated it on the authority of Abu Dawud al-Tayalisi, Yahya al-Qattan, and others, on the authority of Shu'bah, on the authority of Qatada, with this chain of transmission.

Narrated by Jubair bin Mut'im (may God be pleased with him) Imam Ahmad said: Muhammad bin Kathir narrated to us, Sulayman bin Kathir narrated to us, on the authority of Hisayn bin Abd al-Rahman, on the authority of Muhammad bin Jubair bin Mut'im, on the authority of his father, who said: The moon split during the time of the Messenger of God (peace and blessings of God be upon him) and became two parts: one part on this mountain and one part on this mountain. They said: Muhammad has bewitched us. They said: If he has bewitched us, then he cannot bewitch all of the people. Imam Ahmad is the only one who narrated it from this source, and al-Bayhaqi narrated it in al-Dala'il on the authority of Muhammad bin Kathir, on the authority of his brother Sulayman bin Kathir, on the authority of Hisayn bin Abd al-Rahman.

Thus, Ibn Jarir narrated it from the hadith of Muhammad ibn Fadil and others on the authority of Hisayn, and Al-Bayhaqi also narrated it on the authority of Ibrahim ibn Tahman and Hisham, both of them on the authority of Hisayn on the authority of Jubayr ibn Muhammad ibn Jubayr ibn Mut'im on the authority of his father on the authority of his grandfather, and he mentioned it.

Narrated by Abdullah bin Abbas, may God be pleased with them both Al-Bukhari said: Yahya bin Bakir told us, Bakr told us, on the authority of Ja'far, on the authority of Arak bin Malik, on the authority of Ubaidullah bin Abdullah bin Utbah, on the authority of Ibn Abbas, who said: The moon split during the time of the Prophet, may God bless him and grant him peace. Al-Bukhari and Muslim also narrated it on the authority of Bakr bin Mudar, on the authority of Ja'far bin Rabi'ah, on the authority of Arak, with a similar chain of narration. Ibn Jarir said: Ibn Muthanna told us, Abd al-A'la told us, Dawud ibn Abi Hind told us, on the authority of Ali ibn Abi Talha, on the authority of Ibn Abbas, regarding the words of God Almighty: "The Hour has drawn near, and the moon has split. And if they see a sign, they turn away and say, 'Persistent magic.'" He said: That has already happened. It was before the Hijra, when the moon split until they saw its two halves. Al-Awfi narrated something similar to this on the authority of Ibn Abbas. Al-Tabarani said: Ahmad ibn Amr al-Bazzar told us, Muhammad ibn Yahya al-Qat'i told us, Muhammad ibn Bakr told us, Ibn Jurayj told us, on the authority of Amr ibn Dinar, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The moon was eclipsed during the time of the Messenger of God, may God bless him and grant him peace, and they said, 'The moon is magic.' So the verse: "The Hour has drawn near, and the moon has split. And if they see a sign, they turn away and say, 'Persistent magic.'"

Narrated by Abdullah bin Omar Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah Al-Hafiz and Abu Bakr Ahmad bin Al-Hasan Al-Qadi told us: Abu Al-Abbas Al-Asamm told us, Al-Abbas bin Muhammad Al-Duri told us: Wahb bin Jarir told us, on the authority of Shu'bah, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Abdullah bin Omar, regarding the words of God Almighty: **The Hour has drawn near, and the moon has split.** He said: That happened during the time of the Messenger of God, may God bless him and grant him peace. It split into two halves, one from the side of the mountain and one from behind the mountain. The Prophet, may God bless him and grant him peace, said: **O God, bear witness.** Muslim and Al-Tirmidhi narrated it in this way, through various chains of transmission, on the authority of Shu'bah, on the authority of Al-A'mash, on the authority of Mujahid, on his authority. Muslim said: It is similar to the narration of Mujahid, on the authority of Abu Mu'ammir, on the authority of Ibn Mas'ud. Al-Tirmidhi said: It is hasan saheeh.

Narrated by Abdullah bin Masoud Imam Ahmad said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Abu Mu'ammir, on the authority of Ibn Masoud, who said: The moon split into two halves during the time of the Messenger of God, may God bless him and grant him peace, so that they could look at it. The Messenger of God, may God bless him and grant him peace, said: **Bear witness.** And this is how Al-Bukhari and Muslim narrated it from the hadith of Sufyan bin Uyaynah with it. They also included it from the hadith of Al-A'mash, on the authority of Ibrahim, on the authority of Abu Mu'ammir Abdullah bin Sakhbarah, on the authority of Ibn Masoud with it. Ibn Jarir said: Isa bin Uthman bin Isa al-Ramli told us, my uncle Yahya bin Isa told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of a man, on the authority of Abdullah, who said: We were with the Messenger of God, may God bless him and grant him peace, in Mina, and the moon split. A group took shelter behind the mountain, so the Messenger of God, may God bless him and grant him peace, said: **Bear witness, bear witness.** Al-Bukhari said: Abu al-Dhaha said, on the authority of Masruq, on the authority of Abdullah in Mecca. Abu Dawud al-Tayalisi said: Abu Uwanah told us, on the authority of al-Mughirah, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah bin Masoud, who said: The moon split during the time of the Messenger of God, may God bless him and grant him peace, and the Quraysh said: This is the magic of Ibn Abi Kabsha. He said: They said: Look at what the travelers bring you, for Muhammad cannot bewitch all of the people. He said: So the travelers came and said that.

Al-Bayhaqi said: Abu Abdullah al-Hafiz informed us, Abu al-Abbas Muhammad ibn Ya'qub informed us, al-Abbas ibn Muhammad al-Duri informed us, Sa'id ibn Sulayman informed us, Hisham informed us, Mughira informed us, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah, who said: The moon split in Mecca until it was in two parts. The infidels of Quraysh said to the people of Mecca: This is magic with which Ibn Abi Kabshah has

bewitched you. Look at the travelers. If they saw what you saw, then he has spoken the truth, but if they did not see anything like what you saw, then it is magic with which he bewitched you. He said: The travelers were asked, and they came from every direction and said: We saw it. Ibn Jarir narrated it from the hadith of al-Mughira with it, and he added: Then God, the Almighty, revealed: **The Hour has drawn near, and the moon has split.** Then Ibn Jarir said: Ya'qub ibn Ibrahim informed me, Ibn Ulayyah informed us, Ayyub informed us, on the authority of Muhammad, who is Ibn Sirin, who said: I was told that Ibn Mas'ud, may God be pleased with him, used to say: The moon has split.

Ibn Jarir also said: Muhammad bin Amara told me, Amr bin Hammad told us, Asbat told us, on the authority of Samak, on the authority of Ibrahim, on the authority of Al-Aswad, on the authority of Abdullah, who said: I saw the mountain from the opening of the moon when it split. Imam Ahmad narrated it on the authority of Muammil, on the authority of Isra'il, on the authority of Samak, on the authority of Ibrahim, on the authority of Al-Aswad, on the authority of Abdullah, who said: The moon split during the time of the Messenger of God, may God bless him and grant him peace, until I saw the mountain from between the two openings of the moon. Layth said, on the authority of Mujahid: The moon split during the time of the Messenger of God, may God bless him and grant him peace, and it became two parts, so the Prophet, may God bless him and grant him peace, said to Abu Bakr: **Bear witness, O Abu Bakr.** The polytheists said: The moon was bewitched until it split. And the Almighty said, **And if they see a sign,** meaning a proof, argument, or evidence, **they turn away,** meaning they do not submit to it, but rather they turn away from it and leave it behind them. **And they say, 'Persistent magic,'** meaning they say, **This is magic that has bewitched us.** The meaning of *persistent* is **going away,** as Mujahid, Qatadah, and others said: **It is false and disappearing and has no permanence.** "And they denied and followed their desires," meaning they denied the truth when it came to them, and they followed what their opinions and desires commanded them to do due to their ignorance and foolishness of mind.

His statement, **And every matter is settled.** Qatada said: Its meaning is that good will happen to the people of good, and evil will happen to the people of evil. Ibn Jurayj said: It is settled with its people. Mujahid said: **And every matter is settled,** meaning on the Day of Resurrection. Al-Suddi said: It is settled, meaning it will happen. God the Almighty says: **And there has certainly come to them from the report,** meaning from the report of the nations who denied the messengers and the punishment, humiliation, and torment that befell them, as is recited to them in the Quran. **In which there is a deterrent,** meaning in which there is an admonition to them against polytheism and persisting in their denial. God the Almighty says: **A perfect wisdom,** meaning in His guidance of whomever He guides and His misguidance of whomever He misguides. **So of what use are warnings?** Meaning, what use are warnings for someone for whom God has decreed misery and sealed his heart? Who can guide him after God? This verse is similar to His statement,

"Say, 'To God belongs the perfect argument. If He had willed, He could have guided you all.'" And His statement, **And neither signs nor warners avail a people who do not believe.**

Fath al-Qadir

The matter is clear in the ambiguity and the consensus of the scholars, because His statement: 2- **And if they see a sign, they turn away and say, 'Persistent magic'** indicates that this was in this world, not on the Day of Resurrection. And no one came who disagreed with the majority and said that the split will occur on the Day of Resurrection except by mere exclusion, saying: Because if the split had occurred during the time of the Prophethood, no one would have remained who did not see it because it is a sign, and people are equal with regard to signs. The response to that is that it is not necessary for everyone to see it, neither rationally, nor religiously, nor customarily. Despite this, it has been transmitted to us by way of continuous narration, and this in and of itself eliminates the exclusion and strikes the one who says it in the face.

In conclusion, if we look at the Book of God, it has informed us that it split, but it has not informed us that it will split. If we look at the Sunnah of the Messenger of God, may God bless him and grant him peace, it has been proven in the Sahih and other mutawatir chains that this happened during the days of the Prophet. If we look at the statements of the people of knowledge, they have agreed on this, and no attention should be paid to the anomaly of those who anomaly and the exclusion of those who exclude. We will mention some of what was reported on this, God willing. **And if they see a sign, they turn away and say, 'Persistent magic.'** Al-Wahidi said: The commentators said: When the moon split, the polytheists said, **Muhammad has bewitched us.** So God said, **And if they see a sign,** meaning the splitting of the moon, they turn away from believing in it and saying, **Strong, intense magic that surpasses all magic.** This is from the saying, **Something continues** if it becomes strong and solid. A group of people of knowledge have said that the meaning of *persistent* is **strong, intense.** Al-Akhfash said: It is taken from **passing a rope,** which means twisting it tightly. Abu Al-Aaliyah and Al-Dahhak said the same, and An-Nahhas chose it. From this is the saying of Laqit:

Until he continued with evil that is not outweighed by the sincerity of his resolve, neither by pity nor by supplication

Al-Farra', Al-Kisa'i and Abu Ubaidah said: **Mashar mursul** means **going away,** from their saying **marā something passed by and continued** if it went away. Qatada, Mujahid and others said the same, and Al-Nahhas chose it. It was also said that the meaning of *mursul* is **permanent and constant,** and from this is the saying of the poet:

The world is nothing but nights and ages, and nothing eternal is permanent.

That is, permanent and everlasting. It was also said that it is continuous and false. This was also narrated from Abu Ubaidah. It was also said that some parts

Surat al-Qamar 54:2

And if they see a sign, they turn away and say, "Persistent magic."

resemble each other. It was also said that it passed from the earth to the sky. It was also said that it is from bitterness: it is said that something has become bitter, meaning that it is abhorrent to them. And in this verse is the greatest evidence that the split occurred as we have stated previously.

Tafsir al-Baghawi

2. **And if they see a sign, they turn away and say, 'Persistent magic,'** meaning: it is going and will go away and be nullified, from their saying: **The thing passed** or *continued* if it went away, like their saying: **It fled and settled**. This is the saying of Mujahid and Qatadah. Abu Al-Aaliyah [and Al-Dahhak] said: *Continuous* means: strong and intense, it overcomes all magic, from their saying: **The rope passed** if it became stiff and strong, and **I made it pass** if you twisted it tightly, and **The thing continued** if it became strong and firm.

Tafsir al-Baidawi

2- **And if they see a sign, they turn away** from contemplating it and believing in it. **And they say, 'Persistent magic'** is continuous and indicates that they saw other signs before it in succession and successive miracles until they said that, or it is a well-established word from the time, it is said I made it bitter so it continued if I made it perfect so it became strong, or it is ugly from the thing continued if its bitterness became intense or it is gone and does not remain.

Surat al-Qamar 54:3

And they denied and followed their desires, and every matter is settled.

Tafsir al-Jalalayn

3 - **And they denied** the Prophet, may God bless him and grant him peace, **and followed their desires** in falsehood **and every matter** of good and evil **is settled** for its people in Paradise or Hell.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And these polytheists from Quraysh denied the signs of God after their truth had come to them and they had witnessed the proof of their correctness by seeing the moon split into two halves. **And they followed their desires.** He says: And they preferred to follow what their desires called them to of denying that over believing in what they had become certain of the truth of the prophethood of Muhammad, may God bless him and grant him peace, and the truth of what he had brought them from their Lord.

And His statement, **And every matter is settled**, God Almighty says: Every matter, good or evil, has a settled ending, a settled conclusion, and a settled end. So goodness is settled for its people in Paradise, and evil is settled for its people in Hell.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And every matter is settled**, meaning that good is for the people of good and evil is for the people of evil.

Tafsir al-Qurtubi

And they denied our Prophet **and followed their desires** meaning their misguidance and choices.

And every matter is settled meaning that it is settled for every worker whose work he does. So goodness is settled for its people in Paradise, and evil is settled for its people in Paradise.

With his family in hell.

Shaiba read it with a fat-ha on the qaf, meaning that everything has a time when it occurs, without precedence.

It was delayed and it was narrated on the authority of Abu Jaafar bin Al-Qaqa'a: **Every matter is settled** with the kasra of the qaf and the ra'.

He made it an adjective for a matter, and on this basis it is permissible for it to be raised by the subject and the predicate is omitted, as if he said:

Every matter established in the Mother of the Book will

come to pass. It is permissible for it to be raised by being connected to the Hour.

Meaning: The Hour has drawn near and every matter is settled, meaning that matters are settling near on the Day of Resurrection.

And whoever raises it makes it report for everything.

Tafsir Ibn Kathir

God the Almighty informs us about the approach of the Hour and the emptiness and passing of this world, as He the Almighty said: **The command of God has come, so do not hasten it.** And He said: **The reckoning of the people has drawn near, while they are in heedlessness turning away.** Hadiths have been narrated to that effect. Al-Hafiz Abu Bakr al-Bazzar said: Muhammad ibn al-Muthanna and Amr ibn Ali told us: Khalaf ibn Musa told us, my father told me, on the authority of Qatada, on the authority of Anas, that the Messenger of God (peace and blessings of God be upon him) addressed his companions one day, and the sun was about to set, and only a small amount remained of it. He said: "By the One in Whose hand is my soul, nothing remains of this world compared to what has passed of it except what remains of this day of yours compared to what has passed of it. We do not see of the sun except a little." I say: This hadith is narrated by Khalaf ibn Musa ibn Khalaf al-Ami, on the authority of his father. Ibn Hibban mentioned him among the trustworthy ones, and he said: Perhaps he made a mistake.

Another hadith that supports and explains the previous one Imam Ahmad said: Al-Fadl ibn Dukayn told us, Sharik told us, Salamah ibn Kuhayl told us, on the authority of Mujahid, on the authority of Ibn Umar, who said: We were sitting with the Prophet, may God bless him and grant him peace, while the sun was at a high altitude after the afternoon prayer, and he said: **Your lives are not compared to the lives of those who have passed except as what remains of the day in what has passed.** Imam Ahmad said: Husayn told us, Muhammad ibn Mutraf told us, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **I and the Hour were sent like this**, and he pointed with his index and middle fingers. They both included it from the hadith of Abu Hazim, Salamah ibn Dinar.

Imam Ahmad said: Muhammad ibn Ubayd told us, Al-A'mash told us, on the authority of Abu Khalid, on the authority of Wahb Al-Suwai'i, who said: The Messenger of God (peace and blessings be upon him) said: **I and the Hour were sent like this to this, it almost overtook it.** Al-A'mash brought his index and middle fingers together. Imam Ahmad said: Abu Al-Mughira told us, Al-Awza'i told us, Ismail ibn Ubaydullah told me: Anas ibn Malik came to Al-Walid ibn Abdul-Malik and asked him: What did you hear the Messenger of God (peace and blessings be upon him) mention of the Hour? He said: I heard the Messenger of God (peace and blessings be upon him) say: **You and the Hour are like these two.** This was narrated only by Ahmad **may**

And they denied and followed their desires, and every matter is settled.

God have mercy on him. This is also supported in the Sahih in the names of the Messenger of God (peace and blessings be upon him), that he is the Gatherer who will gather the people on his feet. Imam Ahmad said: Buhaiz bin Asad told us, Sulayman bin Al-Mughira told us, Hamid bin Hilal told us, on the authority of Khalid bin Umair, who said: Utbah bin Ghazwan delivered a sermon. Buhaiz said: He said before this time: The Messenger of God, may God bless him and grant him peace, delivered a sermon to us. He praised God and thanked Him, then said: "As for what follows, the world has given notice of its end and has turned away, and nothing remains of it except a little bit of it, like the pouring of a vessel that its owner pours out. You will move from it to a home that will never end, so move from it with the best of what is in your presence, for it has been mentioned to us that a stone is thrown from the edge of Hell and falls into it for seventy years without reaching its bottom. By God, you will fill it. Are you amazed? By God, it has been mentioned to us that the distance between the gates of Paradise is a journey of forty years, and a day will come upon it when it will be full of people." And he mentioned the rest of the hadith, which was narrated only by Muslim.

Abu Ja'far ibn Jarir said: Ya'qub narrated to us, Ibn 'Ulayyah narrated to me, 'Ata' ibn al-Sa'ib narrated to us, on the authority of Abu 'Abd al-Rahman al-Sulami, who said: We stopped in al-Mada'in and were a farsakh away from it. Then Friday came, and my father was present and I was present with him, and Hudhayfah delivered a sermon, saying: Verily, God says: **The Hour has drawn near, and the moon has split.** Verily, the Hour has drawn near, and the moon has split. Verily, the world has heralded a parting. Verily, today is the racetrack and tomorrow is the race. So I said to my father: Will people race tomorrow? He said: O my son, you are ignorant. Racing is only in deeds. Then another Friday came, and we were present, and Hudhayfah delivered a sermon, saying: Verily, God the Almighty says: **The Hour has drawn near, and the moon has split.** Verily, the world has heralded a parting. Verily, today is the racetrack and tomorrow is the race. Verily, the destination is the Fire, and the one who races to Paradise is he who races first." God the Almighty said: **And the moon was split** This happened during the time of the Messenger of God (peace and blessings be upon him), as mentioned in the numerous hadiths with authentic chains of transmission. It is proven in Sahih Al-Bukhari on the authority of Ibn Mas'ud that he said: "Five have passed away: the Romans, the Smoke, the Lizam, the Batshah, and the moon." This is a matter agreed upon by scholars, that the splitting of the moon occurred during the time of the Prophet (peace and blessings be upon him) and that it was one of the dazzling miracles.

Mentioning the hadiths mentioned in this regard

Narrated by Anas bin Malik: Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of Anas bin Malik, who said: The people of Mecca asked the Prophet, peace and blessings be upon him, for a sign, so the moon split in Mecca twice, and he said: **The Hour has drawn near,**

and the moon has split. Muslim narrated it on the authority of Muhammad bin Rafi' on the authority of Abd al-Razzaq. Al-Bukhari said: Abdullah bin Abd al-Wahhab told me, Bishr bin al-Mufaddal told us, Saeed bin Abi Aruba told us, on the authority of Qatada, on the authority of Anas bin Malik, that the people of Mecca asked the Messenger of God, peace and blessings be upon him, to show them a sign, so he showed them the moon split into two halves until they saw Hira' between them. And they both narrated it on the authority of Yunus bin Muhammad al-Mu'addib, on the authority of Shaiban, on the authority of Qatada. Muslim also narrated it on the authority of Abu Dawud al-Tayalisi, Yahya al-Qattan, and others, on the authority of Shu'bah, on the authority of Qatada, with this chain of transmission.

Narrated by Jubair bin Mut'im (may God be pleased with him) Imam Ahmad said: Muhammad bin Kathir narrated to us, Sulayman bin Kathir narrated to us, on the authority of Hisayn bin Abd al-Rahman, on the authority of Muhammad bin Jubair bin Mut'im, on the authority of his father, who said: The moon split during the time of the Messenger of God (peace and blessings of God be upon him) and became two parts: one part on this mountain and one part on this mountain. They said: Muhammad has bewitched us. They said: If he has bewitched us, then he cannot bewitch all of the people. Imam Ahmad is the only one who narrated it from this source, and al-Bayhaqi narrated it in al-Dala'il on the authority of Muhammad bin Kathir, on the authority of his brother Sulayman bin Kathir, on the authority of Hisayn bin Abd al-Rahman.

Thus, Ibn Jarir narrated it from the hadith of Muhammad ibn Fadil and others on the authority of Hisayn, and Al-Bayhaqi also narrated it on the authority of Ibrahim ibn Tahman and Hisham, both of them on the authority of Hisayn on the authority of Jubayr ibn Muhammad ibn Jubayr ibn Mut'im on the authority of his father on the authority of his grandfather, and he mentioned it.

Narrated by Abdullah bin Abbas, may God be pleased with them both Al-Bukhari said: Yahya bin Bakir told us, Bakr told us, on the authority of Ja'far, on the authority of Arak bin Malik, on the authority of Ubaidullah bin Abdullah bin Utbah, on the authority of Ibn Abbas, who said: The moon split during the time of the Prophet, may God bless him and grant him peace. Al-Bukhari and Muslim also narrated it on the authority of Bakr bin Mudar, on the authority of Ja'far bin Rabi'ah, on the authority of Arak, with a similar chain of narration. Ibn Jarir said: Ibn Muthanna told us, Abd al-A'la told us, Dawud ibn Abi Hind told us, on the authority of Ali ibn Abi Talha, on the authority of Ibn Abbas, regarding the words of God Almighty: "The Hour has drawn near, and the moon has split. And if they see a sign, they turn away and say, 'Persistent magic.'" He said: That has already happened. It was before the Hijra, when the moon split until they saw its two halves. Al-Awfi narrated something similar to this on the authority of Ibn Abbas. Al-Tabarani said: Ahmad ibn Amr al-Bazzar told us, Muhammad ibn Yahya al-Qat'i told us, Muhammad ibn Bakr told us, Ibn Jurayj told us, on the authority of Amr ibn Dinar, on the authority of Ikrimah,

on the authority of Ibn Abbas, who said: The moon was eclipsed during the time of the Messenger of God, may God bless him and grant him peace, and they said, 'The moon is magic.' So the verse: "The Hour has drawn near, and the moon has split. And if they see a sign, they turn away and say, 'Persistent magic.'"

Narrated by Abdullah bin Omar Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah Al-Hafiz and Abu Bakr Ahmad bin Al-Hasan Al-Qadi told us: Abu Al-Abbas Al-Asamm told us, Al-Abbas bin Muhammad Al-Duri told us: Wahb bin Jarir told us, on the authority of Shu'bah, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Abdullah bin Omar, regarding the words of God Almighty: **The Hour has drawn near, and the moon has split.** He said: That happened during the time of the Messenger of God, may God bless him and grant him peace. It split into two halves, one from the side of the mountain and one from behind the mountain. The Prophet, may God bless him and grant him peace, said: **O God, bear witness.** Muslim and Al-Tirmidhi narrated it in this way, through various chains of transmission, on the authority of Shu'bah, on the authority of Al-A'mash, on the authority of Mujahid, on his authority. Muslim said: It is similar to the narration of Mujahid, on the authority of Abu Mu'ammarr, on the authority of Ibn Mas'ud. Al-Tirmidhi said: It is hasan saheeh.

Narrated by Abdullah bin Masoud Imam Ahmad said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Abu Muammarr, on the authority of Ibn Masoud, who said: The moon split into two halves during the time of the Messenger of God, may God bless him and grant him peace, so that they could look at it. The Messenger of God, may God bless him and grant him peace, said: **Bear witness.** And this is how Al-Bukhari and Muslim narrated it from the hadith of Sufyan bin Uyaynah with it. They also included it from the hadith of Al-A'mash, on the authority of Ibrahim, on the authority of Abu Muammarr Abdullah bin Sakhbarah, on the authority of Ibn Masoud with it. Ibn Jarir said: Isa bin Uthman bin Isa al-Ramli told us, my uncle Yahya bin Isa told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of a man, on the authority of Abdullah, who said: We were with the Messenger of God, may God bless him and grant him peace, in Mina, and the moon split. A group took shelter behind the mountain, so the Messenger of God, may God bless him and grant him peace, said: **Bear witness, bear witness.** Al-Bukhari said: Abu al-Dhaha said, on the authority of Masruq, on the authority of Abdullah in Mecca. Abu Dawud al-Tayalisi said: Abu Uwanah told us, on the authority of al-Mughirah, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah bin Masoud, who said: The moon split during the time of the Messenger of God, may God bless him and grant him peace, and the Quraysh said: This is the magic of Ibn Abi Kabsha. He said: They said: Look at what the travelers bring you, for Muhammad cannot bewitch all of the people. He said: So the travelers came and said that.

Al-Bayhaqi said: Abu Abdullah al-Hafiz informed us, Abu al-Abbas Muhammad ibn Ya'qub informed us, al-Abbas ibn Muhammad al-Duri informed us, Sa'id ibn Sulayman informed us, Hisham informed us, Mughira

informed us, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah, who said: The moon split in Mecca until it was in two parts. The infidels of Quraysh said to the people of Mecca: This is magic with which Ibn Abi Kabsha has bewitched you. Look at the travelers. If they saw what you saw, then he has spoken the truth, but if they did not see anything like what you saw, then it is magic with which he bewitched you. He said: The travelers were asked, and they came from every direction and said: We saw it. Ibn Jarir narrated it from the hadith of al-Mughira with it, and he added: Then God, the Almighty, revealed: **The Hour has drawn near, and the moon has split.** Then Ibn Jarir said: Ya'qub ibn Ibrahim informed me, Ibn Ulayyah informed us, Ayyub informed us, on the authority of Muhammad, who is Ibn Sirin, who said: I was told that Ibn Mas'ud, may God be pleased with him, used to say: The moon has split.

Ibn Jarir also said: Muhammad bin Amara told me, Amr bin Hammad told us, Asbat told us, on the authority of Samak, on the authority of Ibrahim, on the authority of Al-Aswad, on the authority of Abdullah, who said: I saw the mountain from the opening of the moon when it split. Imam Ahmad narrated it on the authority of Muammil, on the authority of Isra'il, on the authority of Samak, on the authority of Ibrahim, on the authority of Al-Aswad, on the authority of Abdullah, who said: The moon split during the time of the Messenger of God, may God bless him and grant him peace, until I saw the mountain from between the two openings of the moon. Layth said, on the authority of Mujahid: The moon split during the time of the Messenger of God, may God bless him and grant him peace, and it became two parts, so the Prophet, may God bless him and grant him peace, said to Abu Bakr: **Bear witness, O Abu Bakr.** The polytheists said: The moon was bewitched until it split. And the Almighty said, **And if they see a sign,** meaning a proof, argument, or evidence, **they turn away,** meaning they do not submit to it, but rather they turn away from it and leave it behind them. **And they say, 'Persistent magic,'** meaning they say, **This is magic that has bewitched us.** The meaning of *persistent* is **going away,** as Mujahid, Qatadah, and others said: **It is false and disappearing and has no permanence.** "And they denied and followed their desires," meaning they denied the truth when it came to them, and they followed what their opinions and desires commanded them to do due to their ignorance and foolishness of mind.

His statement, **And every matter is settled.** Qatada said: Its meaning is that good will happen to the people of good, and evil will happen to the people of evil. Ibn Jurayj said: It is settled with its people. Mujahid said: **And every matter is settled,** meaning on the Day of Resurrection. Al-Suddi said: It is settled, meaning it will happen. God the Almighty says: **And there has certainly come to them from the report,** meaning from the report of the nations who denied the messengers and the punishment, humiliation, and torment that befell them, as is recited to them in the Quran. **In which there is a deterrent,** meaning in which there is an admonition to them against polytheism and persisting in their denial. God the Almighty says: **A perfect wisdom,** meaning in His guidance of whomever He

Surat al-Qamar 54:3

And they denied and followed their desires, and every matter is settled.

guides and His misguidance of whomever He misguides. **So of what use are warnings?** Meaning, what use are warnings for someone for whom God has decreed misery and sealed his heart? Who can guide him after God? This verse is similar to His statement, "Say, 'To God belongs the perfect argument. If He had willed, He could have guided you all.'" And His statement, **And neither signs nor warners avail a people who do not believe.**

Fath al-Qadir

Then the Almighty mentioned their denial, saying: 3- **And they denied and followed their desires** meaning, they denied the Messenger of God, and what they witnessed of God's power, and they followed their desires and what the accursed Satan made attractive to them. The phrase **and every matter is settled** is a new sentence to confirm the invalidity of what they said about denial and following desires: meaning, every matter has an end, so good is settled with the good people, and evil is settled with the evil people. Al-Farra' said: He says, the decision of their denial and the decision of the believers will be settled until they know its reality through reward and punishment. Al-Kalbi said: The meaning is that every matter has a reality, what was of it in this world will be made clear, and what was of it in the Hereafter will be known. The majority read *steadfast* with a kasra on the qaf, and it is raised as the predicate of the subject, which is *all*. Abu Ja'far and Zayd ibn Ali read it with a genitive, *steadfast* as an attribute of a matter. Shaybah read it with a fatha on the qaf, and this reading was narrated from Nafi'. Abu Hatim said: It has no basis, and it was said that it has a basis in the omitted noun *taddir*: meaning, every matter that has stability, or a time of stability, or a place of stability, as a source, or a time adverb, or a place adverb.

Tafsir al-Baghawi

3. **And they denied and followed their desires**, meaning: they denied the Prophet, peace and blessings be upon him, and what they witnessed of God's power, and they followed the falsehood that Satan made attractive to them. **And every matter is settled**, Al-Kalbi said: Every matter has a reality. Whatever of it is in this world will be made apparent, and whatever of it is in the Hereafter will be known. Qatada said: Every matter is settled, so good is settled with the people of good, [and evil is settled with the people of evil].

It was said: Every matter, good or evil, has a fixed destination. Goodness is settled with its people in Paradise, and evil is settled with its people in Hell.

It was said: The statement of the believers and the disbelievers will be settled until they know its truth through reward. Muqatil said: Every hadith has an end. It was also said: Everything that is destined will inevitably happen.

Abu Jaafar read *mustaqar* with a kasra on the ra', but

there is no basis for this.

Tafsir al-Baidawi

3- **And they denied and followed their desires** which is what Satan made attractive to them of rejecting the truth after it had appeared. He mentioned them in the past tense to indicate that they were from their old habit. **And every matter is settled** ends at a goal of failure or victory in this world and misery, or happiness in the hereafter. For when something reaches its goal, it is established and settled. It was read with the fatha, meaning settled, meaning stable, and with the kasra and jar as an attribute of a matter. And *every* is conjoined with **the hour**.

Surat al-Qamar 54:4

And there has certainly come to them of the report that in which there is a deterrent.

Tafsir al-Jalalayn

4 - **And there has certainly come to them of the report** report of the destruction of the nations that rejected their messengers **that which was a deterrent** for them, a verbal noun or a place name, and the dal is a substitute for the taa' of the causative verb, and I adjured him and I adjured him, I forbade him harshly, and ma is a relative pronoun or a description.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And there has certainly come to them of the report that which is a deterrent.** God Almighty says: And there has certainly come to these polytheists of Quraysh who denied the signs of God and followed their whims of report from the previous nations who denied the messengers of God as they are doing, and God brought down upon them of His punishments what is related in this Qur'an that is a deterrent for them. Meaning: And what deters them and restrains them from what they are continuing to do of denying the signs of God, and it is an active participle from the verb to restrain.

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

Who said that?

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

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And there has certainly come to them of the report that which is a deterrent**, meaning this is a Qur'an.

Ibn Hamid told us: Mihran told us on the authority of Sufyan: **And there has certainly come to them of the report that which is a deterrent.** He said: Deterrent means the end.

Tafsir al-Qurtubi

His Almighty saying, **And there has certainly come to them from the report** meaning some of the report, so the Almighty mentioned from that what He knew they needed and that there was healing for them in it, and there were matters more than that, but He only related to us what He knew we needed and was silent about what was beyond that, and that is His Almighty saying, **And there has certainly come to them from the report**

meaning these unbelievers have come from the report of the past nations **that in which is a deterrent** meaning that which would deter them from unbelief if they had accepted it. Its original form is muztajar, but the ta' was changed to a dal because the ta' is a voiceless letter and the zay is a voiced letter, so the ta' was replaced with a dal, agreeing with them in the place of articulation and agreeing with the zay in the voiced pronunciation. Muztajar is from zajr, which means to stop. It is said zajarhu wa izdajarhu fanazjara wa izdajar, and zajartu ana fanazjara, meaning I restrained him, so he restrained, as He said:

So what the prostitute asks for is a refusal to accept his desires.

It was read as *muzjar* by replacing the *ta'* of the word *ifti'al* with a *zay* and assimilating the *zay* into it, as narrated by Al-Zamakhshari.

Tafsir Ibn Kathir

God the Almighty informs us about the approach of the Hour and the emptiness and passing of this world, as He the Almighty said: **The command of God has come, so do not hasten it.** And He said: **The reckoning of the people has drawn near, while they are in heedlessness turning away.** Hadiths have been narrated to that effect. Al-Hafiz Abu Bakr al-Bazzar said: Muhammad ibn al-Muthanna and Amr ibn Ali told us: Khalaf ibn Musa told us, my father told me, on the authority of Qatada, on the authority of Anas, that the Messenger of God (peace and blessings of God be upon him) addressed his companions one day, and the sun was about to set, and only a small amount remained of it. He said: 'By the One in Whose hand is my soul, nothing remains of this world compared to what has passed of it except what remains of this day of yours compared to what has passed of it. We do not see of the sun except a little.' I say: This hadith is narrated by Khalaf ibn Musa ibn Khalaf al-Ami, on the authority of his father. Ibn Hibban mentioned him among the trustworthy ones, and he said: Perhaps he made a mistake.

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Messenger of God (peace and blessings be upon him) said: **I and the Hour were sent like this to this, it almost overtook it.** Al-A'mash brought his index and middle fingers together. Imam Ahmad said: Abu Al-Mughira told us, Al-Awza'i told us, Ismail ibn Ubaydullah told me: Anas ibn Malik came to Al-Walid ibn Abdul-Malik and asked him: What did you hear the Messenger of God (peace and blessings be upon him) mention of the Hour? He said: I heard the Messenger of God (peace and blessings be upon him) say: **You and the Hour are like these two.** This was narrated only by Ahmad **may God have mercy on him.** This is also supported in the Sahih in the names of the Messenger of God (peace and blessings be upon him), that he is the Gatherer who will gather the people on his feet. Imam Ahmad said: Buhaiz bin Asad told us, Sulayman bin Al-Mughira told us, Hamid bin Hilal told us, on the authority of Khalid bin Umair, who said: Utbah bin Ghazwan delivered a sermon. Buhaiz said: He said before this time: The Messenger of God, may God bless him and grant him peace, delivered a sermon to us. He praised God and thanked Him, then said: "As for what follows, the world has given notice of its end and has turned away, and nothing remains of it except a little bit of it, like the pouring of a vessel that its owner pours out. You will move from it to a home that will never end, so move from it with the best of what is in your presence, for it has been mentioned to us that a stone is thrown from the edge of Hell and falls into it for seventy years without reaching its bottom. By God, you will fill it. Are you amazed? By God, it has been mentioned to us that the distance between the gates of Paradise is a journey of forty years, and a day will come upon it when it will be full of people." And he mentioned the rest of the hadith, which was narrated only by Muslim.

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Narrated by Anas bin Malik: Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of Anas bin Malik, who said: The people of Mecca asked the Prophet, peace and blessings be upon him, for a sign, so the moon split in Mecca twice, and he said: **The Hour has drawn near, and the moon has split.** Muslim narrated it on the authority of Muhammad bin Rafi' on the authority of Abd al-Razzaq. Al-Bukhari said: Abdullah bin Abd al-Wahhab told me, Bishr bin al-Mufaddal told us, Saeed bin Abi Aruba told us, on the authority of Qatada, on the authority of Anas bin Malik, that the people of Mecca asked the Messenger of God, peace and blessings be upon him, to show them a sign, so he showed them the moon split into two halves until they saw Hira' between them. And they both narrated it on the authority of Yunus bin Muhammad al-Mu'addib, on the authority of Shaiban, on the authority of Qatada. Muslim also narrated it on the authority of Abu Dawud al-Tayalisi, Yahya al-Qattan, and others, on the authority of Shu'bah, on the authority of Qatada, with this chain of transmission.

Narrated by Jubair bin Mut'im (may God be pleased with him) Imam Ahmad said: Muhammad bin Kathir narrated to us, Sulayman bin Kathir narrated to us, on the authority of Hisayn bin Abd al-Rahman, on the authority of Muhammad bin Jubair bin Mut'im, on the authority of his father, who said: The moon split during the time of the Messenger of God (peace and blessings of God be upon him) and became two parts: one part on this mountain and one part on this mountain. They said: Muhammad has bewitched us. They said: If he has bewitched us, then he cannot bewitch all of the people. Imam Ahmad is the only one who narrated it from this source, and al-Bayhaqi narrated it in al-Dala'il on the authority of Muhammad bin Kathir, on the authority of his brother Sulayman bin Kathir, on the authority of Hisayn bin Abd al-Rahman.

Thus, Ibn Jarir narrated it from the hadith of Muhammad ibn Fadil and others on the authority of Hisayn, and Al-Bayhaqi also narrated it on the authority of Ibrahim ibn Tahman and Hisham, both of them on the authority of Hisayn on the authority of Jubayr ibn Muhammad ibn Jubayr ibn Mut'im on the authority of his father on the authority of his grandfather, and he mentioned it.

Narrated by Abdullah bin Abbas, may God be pleased with them both Al-Bukhari said: Yahya bin Bakir told us, Bakr told us, on the authority of Ja'far, on the authority of Arak bin Malik, on the authority of Ubaidullah bin Abdullah bin Utbah, on the authority of Ibn Abbas, who said: The moon split during the time of the Prophet, may God bless him and grant him peace. Al-Bukhari and Muslim also narrated it on the authority of Bakr bin Mudar, on the authority of Ja'far bin Rabi'ah, on the authority of Arak, with a similar chain of narration. Ibn Jarir said: Ibn Muthanna told us, Abd al-A'la told us, Dawud ibn Abi Hind told us, on the authority of Ali ibn

Abi Talha, on the authority of Ibn Abbas, regarding the words of God Almighty: "The Hour has drawn near, and the moon has split. And if they see a sign, they turn away and say, 'Persistent magic.'" He said: That has already happened. It was before the Hijra, when the moon split until they saw its two halves. Al-Awfi narrated something similar to this on the authority of Ibn Abbas. Al-Tabarani said: Ahmad ibn Amr al-Bazzar told us, Muhammad ibn Yahya al-Qat'i told us, Muhammad ibn Bakr told us, Ibn Jurayj told us, on the authority of Amr ibn Dinar, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The moon was eclipsed during the time of the Messenger of God, may God bless him and grant him peace, and they said, 'The moon is magic.' So the verse: "The Hour has drawn near, and the moon has split. And if they see a sign, they turn away and say, 'Persistent magic.'"

Narrated by Abdullah bin Omar Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah al-Hafiz and Abu Bakr Ahmad bin Al-Hasan Al-Qadi told us: Abu Al-Abbas Al-Asamm told us, Al-Abbas bin Muhammad Al-Duri told us: Wahb bin Jarir told us, on the authority of Shu'bah, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Abdullah bin Omar, regarding the words of God Almighty: **The Hour has drawn near, and the moon has split.** He said: That happened during the time of the Messenger of God, may God bless him and grant him peace. It split into two halves, one from the side of the mountain and one from behind the mountain. The Prophet, may God bless him and grant him peace, said: **O God, bear witness.** Muslim and Al-Tirmidhi narrated it in this way, through various chains of transmission, on the authority of Shu'bah, on the authority of Al-A'mash, on the authority of Mujahid, on his authority. Muslim said: It is similar to the narration of Mujahid, on the authority of Abu Mu'ammir, on the authority of Ibn Mas'ud. Al-Tirmidhi said: It is hasan saheeh.

Narrated by Abdullah bin Masoud Imam Ahmad said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Abu Mu'ammir, on the authority of Ibn Masoud, who said: The moon split into two halves during the time of the Messenger of God, may God bless him and grant him peace, so that they could look at it. The Messenger of God, may God bless him and grant him peace, said: **Bear witness.** And this is how Al-Bukhari and Muslim narrated it from the hadith of Sufyan bin Uyaynah with it. They also included it from the hadith of Al-A'mash, on the authority of Ibrahim, on the authority of Abu Mu'ammir Abdullah bin Sakhbarah, on the authority of Ibn Masoud with it. Ibn Jarir said: Isa bin Uthman bin Isa al-Ramli told us, my uncle Yahya bin Isa told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of a man, on the authority of Abdullah, who said: We were with the Messenger of God, may God bless him and grant him peace, in Mina, and the moon split. A group took shelter behind the mountain, so the Messenger of God, may God bless him and grant him peace, said: **Bear witness, bear witness.** Al-Bukhari said: Abu al-Dhaha said, on the authority of Masruq, on the authority of Abdullah in Mecca. Abu Dawud al-Tayalisi said: Abu Uwanah told us, on the authority of al-Mughirah, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah bin Masoud, who said: The moon split

during the time of the Messenger of God, may God bless him and grant him peace, and the Quraysh said: This is the magic of Ibn Abi Kabsha. He said: They said: Look at what the travelers bring you, for Muhammad cannot bewitch all of the people. He said: So the travelers came and said that.

Al-Bayhaqi said: Abu Abdullah al-Hafiz informed us, Abu al-Abbas Muhammad ibn Ya'qub informed us, al-Abbas ibn Muhammad al-Duri informed us, Sa'id ibn Sulayman informed us, Hisham informed us, Mughira informed us, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah, who said: The moon split in Mecca until it was in two parts. The infidels of Quraysh said to the people of Mecca: This is magic with which Ibn Abi Kabsha has bewitched you. Look at the travelers. If they saw what you saw, then he has spoken the truth, but if they did not see anything like what you saw, then it is magic with which he bewitched you. He said: The travelers were asked, and they came from every direction and said: We saw it. Ibn Jarir narrated it from the hadith of al-Mughira with it, and he added: Then God, the Almighty, revealed: **The Hour has drawn near, and the moon has split.** Then Ibn Jarir said: Ya'qub ibn Ibrahim informed me, Ibn Ulayyah informed us, Ayyub informed us, on the authority of Muhammad, who is Ibn Sirin, who said: I was told that Ibn Mas'ud, may God be pleased with him, used to say: The moon has split.

Ibn Jarir also said: Muhammad bin Amara told me, Amr bin Hammad told us, Asbat told us, on the authority of Samak, on the authority of Ibrahim, on the authority of Al-Aswad, on the authority of Abdullah, who said: I saw the mountain from the opening of the moon when it split. Imam Ahmad narrated it on the authority of Mu'amil, on the authority of Isra'il, on the authority of Samak, on the authority of Ibrahim, on the authority of Al-Aswad, on the authority of Abdullah, who said: The moon split during the time of the Messenger of God, may God bless him and grant him peace, until I saw the mountain from between the two openings of the moon. Layth said, on the authority of Mujahid: The moon split during the time of the Messenger of God, may God bless him and grant him peace, and it became two parts, so the Prophet, may God bless him and grant him peace, said to Abu Bakr: **Bear witness, O Abu Bakr.** The polytheists said: The moon was bewitched until it split. And the Almighty said, **And if they see a sign,** meaning a proof, argument, or evidence, **they turn away,** meaning they do not submit to it, but rather they turn away from it and leave it behind them. **And they say, 'Persistent magic,'** meaning they say, **This is magic that has bewitched us.** The meaning of *persistent* is **going away,** as Mujahid, Qatadah, and others said: **It is false and disappearing and has no permanence.** "And they denied and followed their desires," meaning they denied the truth when it came to them, and they followed what their opinions and desires commanded them to do due to their ignorance and foolishness of mind.

His statement, **And every matter is settled.** Qatadah said: Its meaning is that good will happen to the people of good, and evil will happen to the people of evil. Ibn Jurayj said: It is settled with its people. Mujahid said:

Surat al-Qamar 54:4

And there has certainly come to them of the news that in which there is a deterrent.

And every matter is settled, meaning on the Day of Resurrection. Al-Suddi said: It is settled, meaning it will happen. God the Almighty says: **And there has certainly come to them from the report**, meaning from the report of the nations who denied the messengers and the punishment, humiliation, and torment that befell them, as is recited to them in the Quran. **In which there is a deterrent**, meaning in which there is an admonition to them against polytheism and persisting in their denial. God the Almighty says: **A perfect wisdom**, meaning in His guidance of whomever He guides and His misguidance of whomever He misguides. **So of what use are warnings?** Meaning, what use are warnings for someone for whom God has decreed misery and sealed his heart? Who can guide him after God? This verse is similar to His statement, "Say, 'To God belongs the perfect argument. If He had willed, He could have guided you all.'" And His statement, **And neither signs nor warners avail a people who do not believe.**

to a zay and assimilating it.

Fath al-Qadir

4- **And there has certainly come to them of the report that which is a deterrent** meaning, there has certainly come to the unbelievers of Mecca, or the unbelievers in general, of report, which is the report of the lying nations narrated to us in the Qur'an, **that which is a deterrent** meaning a deterrent, as it is a verbal noun with a mim, it is said: I warned him: if you forbade him from evil and admonished him, and it is possible that it is a place name, and the meaning is: there has come to them that which is a place for a deterrent: meaning that it is in itself a place for that, and its origin is muztajar, and the taa' of the ifti'al is changed to a dal with the zay, the dal, and the dhal as is established in its place, and Zayd ibn Ali read muzjajar by changing the taa' of the ifti'al to a zay and adding the zay to the zay, and the min in his saying: **of the report** is for partiality and it is what it entered into in the place of the accusative case as a state.

Tafsir al-Baghawi

4. **And there has certainly come to them**, meaning: the people of Mecca, **of report**, of the report of the nations who denied the Qur'an, **that in which there was a deterrent**, [mutanahij], a verbal noun meaning deterrence, i.e., a prohibition and a sermon. It is said: I deterred him and I admonished him if you forbade him from evil, and its root is: muztajar, the ta' was changed to a dal.

Tafsir al-Baidawi

4- **And there has certainly come to them** in the Qur'an **of report** report of past centuries or report of the Hereafter **that in which there is a deterrent** Deterrent of torture or threat and the taa of the ifti'al is changed to a dal with the dhal, the dal and the zay for the sake of consistency, and it was read as *muzajir* by changing it

Surat al-Qamar 54:5

A profound wisdom, but vows are of no use.

Tafsir al-Jalalayn

5 - *Wisdom* is the predicate of a deleted subject or a substitute for what or a deterrent *intense* is complete **so what benefit** is of no use to them *warners* is the plural of *warn* meaning since, i.e. the matters that warn them and what is for negation or for rhetorical questioning and it is on the second it is an advanced object

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **Conclusive wisdom**, means by comprehensive wisdom: this Qur'an. And wisdom was raised in response to *what* in his saying, **And there has certainly come to them of the report that in it is a deterrent**.

The interpretation of the statement: And there has certainly come to them from the report the report of which there is a deterrent of profound wisdom. If the word *wisdom* had been raised as a resumption, it would have been permissible, and the meaning of the statement would then be: And there has certainly come to them from the report of which there is a deterrent of profound wisdom, or it is profound wisdom, so the wisdom would be like an interpretation of it.

His saying, **So what use are vows?** There are two interpretations of **so what use are vows**: One of them is that it means denial, so if it is directed to that, the meaning of the speech is: So the vows do not use them, nor do they benefit from them, because they turn away from them and deny them. The other is that it means: How, so the meaning of the speech, if it is directed to that, is: So what use are vows for them? And vow is the plural of vow, like new is the plural of new, and hasr is the plural of mat.

Tafsir al-Qurtubi

Profound wisdom means the Qur'an and it is a substitute for *what* from His saying **what is not a deterrent** and it is possible that it is the predicate of a deleted subject, meaning it is his ruling **So what are the warnings of no avail** if they lied and disobeyed as God Almighty said **And what are the signs and warnings of a people who do not believe** So what is a negation, meaning the warnings are of no avail to them. It is possible that it is an interrogative in the sense of rebuke, meaning what are the warnings of anything to them when they turn away from them? The warning may mean a warning, and it may be the plural of *warn*.

Tafsir Ibn Kathir

God the Almighty informs us about the approach of the Hour and the emptiness and passing of this world, as He the Almighty said: **The command of God has come, so do not hasten it.** And He said: **The reckoning of the people has drawn near, while they are in heedlessness turning away.** Hadiths have been narrated to that effect. Al-Hafiz Abu Bakr al-Bazzar said: Muhammad ibn al-Muthanna and Amr ibn Ali told us: Khalaf ibn Musa told us, my father told me, on the authority of Qatada, on the authority of Anas, that the Messenger of God (peace and blessings of God be upon him) addressed his companions one day, and the sun was about to set, and only a small amount remained of it. He said: "By the One in Whose hand is my soul, nothing remains of this world compared to what has passed of it except what remains of this day of yours compared to what has passed of it. We do not see of the sun except a little." I say: This hadith is narrated by Khalaf ibn Musa ibn Khalaf al-Ami, on the authority of his father. Ibn Hibban mentioned him among the trustworthy ones, and he said: Perhaps he made a mistake.

Another hadith that supports and explains the previous one Imam Ahmad said: Al-Fadl ibn Dukayn told us, Sharik told us, Salamah ibn Kuhayl told us, on the authority of Mujahid, on the authority of Ibn Umar, who said: We were sitting with the Prophet, may God bless him and grant him peace, while the sun was at a high altitude after the afternoon prayer, and he said: **Your lives are not compared to the lives of those who have passed except as what remains of the day in what has passed.** Imam Ahmad said: Husayn told us, Muhammad ibn Mutraf told us, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **I and the Hour were sent like this**, and he pointed with his index and middle fingers. They both included it from the hadith of Abu Hazim, Salamah ibn Dinar.

Imam Ahmad said: Muhammad ibn Ubayd told us, Al-A'mash told us, on the authority of Abu Khalid, on the authority of Wahb Al-Suwai'i, who said: The Messenger of God (peace and blessings be upon him) said: **I and the Hour were sent like this to this, it almost overtook it.** Al-A'mash brought his index and middle fingers together. Imam Ahmad said: Abu Al-Mughira told us, Al-Awza'i told us, Ismail ibn Ubaydullah told me: Anas ibn Malik came to Al-Walid ibn Abdul-Malik and asked him: What did you hear the Messenger of God (peace and blessings be upon him) mention of the Hour? He said: I heard the Messenger of God (peace and blessings be upon him) say: **You and the Hour are like these two.** This was narrated only by Ahmad **may God have mercy on him.** This is also supported in the Sahih in the names of the Messenger of God (peace and blessings be upon him), that he is the Gatherer who will gather the people on his feet. Imam Ahmad said: Buhaiz bin Asad told us, Sulayman bin Al-Mughira told us, Hamid bin Hilal told us, on the authority of Khalid bin Umair, who said: Utbah bin Ghazwan delivered a sermon. Buhaiz said: He said before this time: The Messenger of God, may God bless him and grant him peace, delivered a sermon to us. He praised God and thanked Him, then said: "As

for what follows, the world has given notice of its end and has turned away, and nothing remains of it except a little bit of it, like the pouring of a vessel that its owner pours out. You will move from it to a home that will never end, so move from it with the best of what is in your presence, for it has been mentioned to us that a stone is thrown from the edge of Hell and falls into it for seventy years without reaching its bottom. By God, you will fill it. Are you amazed? By God, it has been mentioned to us that the distance between the gates of Paradise is a journey of forty years, and a day will come upon it when it will be full of people.” And he mentioned the rest of the hadith, which was narrated only by Muslim.

Abu Ja'far ibn Jarir said: Ya'qub narrated to us, Ibn 'Ulayyah narrated to me, 'Ata' ibn al-Sa'ib narrated to us, on the authority of Abu 'Abd al-Rahman al-Sulami, who said: We stopped in al-Mada'in and were a farsakh away from it. Then Friday came, and my father was present and I was present with him, and Hudhayfah delivered a sermon, saying: Verily, God says: **The Hour has drawn near, and the moon has split.** Verily, the Hour has drawn near, and the moon has split. Verily, the world has heralded a parting. Verily, today is the racetrack and tomorrow is the race. So I said to my father: Will people race tomorrow? He said: O my son, you are ignorant. Racing is only in deeds. Then another Friday came, and we were present, and Hudhayfah delivered a sermon, saying: Verily, God the Almighty says: **The Hour has drawn near, and the moon has split.** Verily, the world has heralded a parting. Verily, today is the racetrack and tomorrow is the race. Verily, the destination is the Fire, and the one who races to Paradise is he who races first.” God the Almighty said: **And the moon was split** This happened during the time of the Messenger of God (peace and blessings be upon him), as mentioned in the numerous hadiths with authentic chains of transmission. It is proven in Sahih Al-Bukhari on the authority of Ibn Mas'ud that he said: "Five have passed away: the Romans, the Smoke, the Lizam, the Batshah, and the moon." This is a matter agreed upon by scholars, that the splitting of the moon occurred during the time of the Prophet (peace and blessings be upon him) and that it was one of the dazzling miracles.

Mentioning the hadiths mentioned in this regard

Narrated by Anas bin Malik: Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of Anas bin Malik, who said: The people of Mecca asked the Prophet, peace and blessings be upon him, for a sign, so the moon split in Mecca twice, and he said: **The Hour has drawn near, and the moon has split.** Muslim narrated it on the authority of Muhammad bin Rafi' on the authority of Abd al-Razzaq. Al-Bukhari said: Abdullah bin Abd al-Wahhab told me, Bishr bin al-Mufaddal told us, Saeed bin Abi Aruba told us, on the authority of Qatada, on the authority of Anas bin Malik, that the people of Mecca asked the Messenger of God, peace and blessings be upon him, to show them a sign, so he showed them the moon split into two halves until they saw Hira' between them. And they both narrated it on the authority of Yunus bin Muhammad al-Mu'addib, on

the authority of Shaiban, on the authority of Qatada. Muslim also narrated it on the authority of Abu Dawud al-Tayalisi, Yahya al-Qattan, and others, on the authority of Shu'bah, on the authority of Qatada, with this chain of transmission.

Narrated by Jubair bin Mut'im (may God be pleased with him) Imam Ahmad said: Muhammad bin Kathir narrated to us, Sulayman bin Kathir narrated to us, on the authority of Hisayn bin Abd al-Rahman, on the authority of Muhammad bin Jubair bin Mut'im, on the authority of his father, who said: The moon split during the time of the Messenger of God (peace and blessings of God be upon him) and became two parts: one part on this mountain and one part on this mountain. They said: Muhammad has bewitched us. They said: If he has bewitched us, then he cannot bewitch all of the people. Imam Ahmad is the only one who narrated it from this source, and al-Bayhaqi narrated it in al-Dala'il on the authority of Muhammad bin Kathir, on the authority of his brother Sulayman bin Kathir, on the authority of Hisayn bin Abd al-Rahman.

Thus, Ibn Jarir narrated it from the hadith of Muhammad ibn Fadil and others on the authority of Hisayn, and Al-Bayhaqi also narrated it on the authority of Ibrahim ibn Tahman and Hisham, both of them on the authority of Hisayn on the authority of Jubayr ibn Muhammad ibn Jubayr ibn Mut'im on the authority of his father on the authority of his grandfather, and he mentioned it.

Narrated by Abdullah bin Abbas, may God be pleased with them both Al-Bukhari said: Yahya bin Bakir told us, Bakr told us, on the authority of Ja'far, on the authority of Arak bin Malik, on the authority of Ubaidullah bin Abdullah bin Utbah, on the authority of Ibn Abbas, who said: The moon split during the time of the Prophet, may God bless him and grant him peace. Al-Bukhari and Muslim also narrated it on the authority of Bakr bin Mudar, on the authority of Ja'far bin Rabi'ah, on the authority of Arak, with a similar chain of narration. Ibn Jarir said: Ibn Muthanna told us, Abd al-A'la told us, Dawud ibn Abi Hind told us, on the authority of Ali ibn Abi Talha, on the authority of Ibn Abbas, regarding the words of God Almighty: "The Hour has drawn near, and the moon has split. And if they see a sign, they turn away and say, 'Persistent magic.'" He said: That has already happened. It was before the Hijra, when the moon split until they saw its two halves. Al-Awfi narrated something similar to this on the authority of Ibn Abbas. Al-Tabarani said: Ahmad ibn Amr al-Bazzar told us, Muhammad ibn Yahya al-Qat'i told us, Muhammad ibn Bakr told us, Ibn Jurayj told us, on the authority of Amr ibn Dinar, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The moon was eclipsed during the time of the Messenger of God, may God bless him and grant him peace, and they said, 'The moon is magic.' So the verse: "The Hour has drawn near, and the moon has split. And if they see a sign, they turn away and say, 'Persistent magic.'"

Narrated by Abdullah bin Omar Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah Al-Hafiz and Abu Bakr Ahmad bin Al-Hasan Al-Qadi told us: Abu Al-Abbas Al-Asamm told us, Al-Abbas bin Muhammad Al-Duri

told us: Wahb bin Jarir told us, on the authority of Shu'bah, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Abdullah bin Omar, regarding the words of God Almighty: **The Hour has drawn near, and the moon has split.** He said: That happened during the time of the Messenger of God, may God bless him and grant him peace. It split into two halves, one from the side of the mountain and one from behind the mountain. The Prophet, may God bless him and grant him peace, said: **O God, bear witness.** Muslim and Al-Tirmidhi narrated it in this way, through various chains of transmission, on the authority of Shu'bah, on the authority of Al-A'mash, on the authority of Mujahid, on his authority. Muslim said: It is similar to the narration of Mujahid, on the authority of Abu Mu'ammarr, on the authority of Ibn Mas'ud. Al-Tirmidhi said: It is hasan saheeh.

Narrated by Abdullah bin Masoud Imam Ahmad said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, on the authority of Abu Muammarr, on the authority of Ibn Masoud, who said: The moon split into two halves during the time of the Messenger of God, may God bless him and grant him peace, so that they could look at it. The Messenger of God, may God bless him and grant him peace, said: **Bear witness.** And this is how Al-Bukhari and Muslim narrated it from the hadith of Sufyan bin Uyaynah with it. They also included it from the hadith of Al-A'mash, on the authority of Ibrahim, on the authority of Abu Muammarr Abdullah bin Sakhbarah, on the authority of Ibn Masoud with it. Ibn Jarir said: Isa bin Uthman bin Isa al-Ramli told us, my uncle Yahya bin Isa told us, on the authority of al-A'mash, on the authority of Ibrahim, on the authority of a man, on the authority of Abdullah, who said: We were with the Messenger of God, may God bless him and grant him peace, in Mina, and the moon split. A group took shelter behind the mountain, so the Messenger of God, may God bless him and grant him peace, said: **Bear witness, bear witness.** Al-Bukhari said: Abu al-Dhaha said, on the authority of Masruq, on the authority of Abdullah in Mecca. Abu Dawud al-Tayalisi said: Abu Uwanah told us, on the authority of al-Mughirah, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah bin Masoud, who said: The moon split during the time of the Messenger of God, may God bless him and grant him peace, and the Quraysh said: This is the magic of Ibn Abi Kabsha. He said: They said: Look at what the travelers bring you, for Muhammad cannot bewitch all of the people. He said: So the travelers came and said that.

Al-Bayhaqi said: Abu Abdullah al-Hafiz informed us, Abu al-Abbas Muhammad ibn Ya'qub informed us, al-Abbas ibn Muhammad al-Duri informed us, Sa'id ibn Sulayman informed us, Hisham informed us, Mughira informed us, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah, who said: The moon split in Mecca until it was in two parts. The infidels of Quraysh said to the people of Mecca: This is magic with which Ibn Abi Kabsha has bewitched you. Look at the travelers. If they saw what you saw, then he has spoken the truth, but if they did not see anything like what you saw, then it is magic with which he bewitched you. He said: The travelers were asked, and they came from every direction and said: We saw it. Ibn Jarir narrated it from the hadith of

al-Mughira with it, and he added: Then God, the Almighty, revealed: **The Hour has drawn near, and the moon has split.** Then Ibn Jarir said: Ya'qub ibn Ibrahim informed me, Ibn Ulayyah informed us, Ayyub informed us, on the authority of Muhammad, who is Ibn Sirin, who said: I was told that Ibn Mas'ud, may God be pleased with him, used to say: The moon has split.

Ibn Jarir also said: Muhammad bin Amara told me, Amr bin Hammad told us, Asbat told us, on the authority of Samak, on the authority of Ibrahim, on the authority of Al-Aswad, on the authority of Abdullah, who said: I saw the mountain from the opening of the moon when it split. Imam Ahmad narrated it on the authority of Muammil, on the authority of Isra'il, on the authority of Samak, on the authority of Ibrahim, on the authority of Al-Aswad, on the authority of Abdullah, who said: The moon split during the time of the Messenger of God, may God bless him and grant him peace, until I saw the mountain from between the two openings of the moon. Layth said, on the authority of Mujahid: The moon split during the time of the Messenger of God, may God bless him and grant him peace, and it became two parts, so the Prophet, may God bless him and grant him peace, said to Abu Bakr: **Bear witness, O Abu Bakr.** The polytheists said: The moon was bewitched until it split. And the Almighty said, **And if they see a sign,** meaning a proof, argument, or evidence, **they turn away,** meaning they do not submit to it, but rather they turn away from it and leave it behind them. **And they say, 'Persistent magic,'** meaning they say, **This is magic that has bewitched us.** The meaning of *persistent* is **going away**, as Mujahid, Qatadah, and others said: **It is false and disappearing and has no permanence.** "And they denied and followed their desires," meaning they denied the truth when it came to them, and they followed what their opinions and desires commanded them to do due to their ignorance and foolishness of mind.

His statement, **And every matter is settled.** Qatada said: Its meaning is that good will happen to the people of good, and evil will happen to the people of evil. Ibn Jurayj said: It is settled with its people. Mujahid said: **And every matter is settled,** meaning on the Day of Resurrection. Al-Suddi said: It is settled, meaning it will happen. God the Almighty says: **And there has certainly come to them from the report,** meaning from the report of the nations who denied the messengers and the punishment, humiliation, and torment that befell them, as is recited to them in the Quran. **In which there is a deterrent,** meaning in which there is an admonition to them against polytheism and persisting in their denial. God the Almighty says: **A perfect wisdom,** meaning in His guidance of whomever He guides and His misguidance of whomever He misguides. **So of what use are warnings?** Meaning, what use are warnings for someone for whom God has decreed misery and sealed his heart? Who can guide him after God? This verse is similar to His statement, "Say, 'To God belongs the perfect argument. If He had willed, He could have guided you all.'" And His statement, **And neither signs nor warners avail a people who do not believe.**

Surat al-Qamar 54:5

A profound wisdom, but vows are of no use.

Fath al-Qadir

And the elevation of 5- **a profound wisdom** as a predicate of a deleted subject or a substitute for what each substituted for each, or a substitute of inclusion, and the meaning: that the Qur'an is wisdom that has reached the goal, in which there is no deficiency or defect, and it was read in the accusative as a state of what: that is, the state of what is in it being a deterrent of profound wisdom **so what good are vows** what may be interrogative and negative: that is, what good are vows or what good are vows at all, and the *fa* is to arrange the absence of the vessel on the coming of the profound wisdom, and the vow is the plural of a warner meaning the warner, or meaning the warning as a source.

Tafsir al-Baghawi

5. **A perfect wisdom**, meaning: The Qur'an is a perfect wisdom that has reached its ultimate goal. **So what use are warnings?** It is possible that *what* is a negation, meaning: **So warnings are of no use**, or it is possible that it is a question, meaning: **So what use are warnings if they disobey them and deny them?** Like His statement: **And what use are signs and warners for a people who do not believe?** (Yunus 10:101). **And the warnings** is the plural of *warnar*.

Tafsir al-Baidawi

5- **A profound wisdom**, its purpose is clear and it is a substitute for *what* or a predicate for something omitted. It was read in the accusative case as a state of *what*, for it is a relative pronoun or specific to the adjective, the state of which is in the accusative case. **So what use can vows make?** Negation or a question of denial, meaning what use can vows make? It is the plural of *nadhīr* meaning *warnar* or *warnar* from it, or a source meaning *warning*.

Surat al-Qamar 54:6

So turn away from them on the Day when the caller will call to a terrible thing.

Tafsir al-Jalalayn

6 - **Turn away from them** is the benefit of what came before it and the speech is completed with it **On the Day the Caller will call** is Israfil and Nasib on the Day they will come out after **to something reprehensible** with the kaf with a damma or sukoon, meaning reprehensible that the souls will reject, which is the reckoning.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying, **Then turn away from them**: So turn away, O Muhammad, from these polytheists from your people who, if they see a sign, turn away and say, **Continued magic**. For on the Day when God's caller will call to the place of Resurrection, that is the most abhorrent thing.

Tafsir al-Qurtubi

The Almighty's saying, **Then turn away from them**, meaning, turn away from them. It was said that this was abrogated by the verse of the sword, and it was also said that it is the rest of the statement. Then He said, **The Day the Caller calls**, the agent in **the Day they will emerge from the graves**, or in **humility**, or an implied verb, meaning, **Then turn away from them, for they will have a Day when the Caller will call**. It was also said, **Turn away from them, O Muhammad, for you have established the proof and will see them on the Day when the Caller will call**. It was also said, meaning, turn away from them on the Day of Resurrection and do not ask about them and their conditions, for they will be called **to something terrible**, and a severe punishment will befall them. It is like saying, **Do not ask about what happened to so-and-so if you inform him of a great matter**. It was also said, **That is, every matter will be settled on the Day when the Caller will call**. Ibn Kathir read it with a sukoon on the kaf, while the others read it with a damma. They are two dialects like 'asr and 'asr, and shaghal and shaghal. Its meaning is the terrible and great matter, which is the Day of Resurrection, and the caller is Israfil, peace be upon him. It was narrated on the authority of Mujahid and Qatadah that they read it with a kasra on the kaf and a fatha on the ra', indicating a passive verb.

Tafsir Ibn Kathir

God the Almighty says: So turn away, O Muhammad, from those who, when they see a sign, turn away and

say, **This is continuous magic**. Turn away from them and await them. **The Day the Caller will call to a terrible thing**, meaning to something terrible and terrible, which is the place of reckoning and what it contains of calamities, even earthquakes and terrors. **Their eyes will be humbled**, meaning their eyes will be submissive. **They will emerge from the graves**, meaning the graves, **as if they were locusts spreading out**, meaning as if they were locusts spreading out in the horizons in their spreading out and speeding to the place of reckoning in response to the caller. That is why He said, *Rushing*, meaning quickly, **to the Caller**, not disobeying or delaying. **The disbelievers will say, 'This is a difficult day,'** meaning a day of intense terror, frowning and gloomy. **So that, on that Day, will be a difficult Day * for the disbelievers, not easy.**

Fath al-Qadir

Then He, the Most High, commanded him to turn away from them, saying: 6- **Then turn away from them**, meaning turn away from them since the warning did not affect them. This abrogated the verse of the sword, **The Day the caller will call to a thing reprehensible**. The circumstance was made accusative either by an implied verb: i.e., remember, or they will expel the mentioned after it, or by His saying: **Then it will not benefit you**, and His saying: **Then turn away from them** is an interjection, or by His saying: **The disbelievers will say**.

Tafsir al-Baghawi

6. **Turn away from them**, turn away from them, abrogated by the verse on fighting. It was said: Here is a complete stop. And it was said: **Turn away from them on the Day the Caller calls**, meaning: until the Day of the Caller. Muqatil said: He is Israfil blowing while standing on the rock of the Holy House, **to something monstrous**, [monstrous] terrible, they had never seen the like of it, so they would reject it out of awe. Ibn Kathir read: (*nakar*) with a sukoon on the kaf, and the others with a damma on it.

Tafsir al-Baidawi

6- **Turn away from them** because you know that warning will not avail them **On the Day the Caller will call** Israfil, and it is possible that the call in it is like the command in His saying **Be and it is** and the omission of the yaa is sufficient with the kasra for the sake of alleviation and the accusative of **On the Day with they go out** or with the implication of remember **to something monstrous** terrible that souls will reject because they have not known the like of it and it is the horror of the Day of Resurrection, and Ibn Kathir read it with alleviation, and it was read monstrous meaning to reject.

Surat al-Qamar 54:7

Their eyes humbled, they emerge from the graves as if they were locusts spread out.

Surat al-Qamar 54:7

Their eyes humbled, they emerge from the graves as if they were locusts spread out.

Tafsir al-Jalalayn

7 - *Humbled* meaning submissive. In a reading with a damma on the kha and a fatha on the shin, doubled. **Their eyes** is a state of the subject. **They emerge** meaning the people **from the graves** the tombs. **As if they were locusts spread out** they do not know where they are going from fear and confusion. The sentence is a state of the subject of they emerge. And so is his saying.

Tafsir al-Suyuti

Tafsir al-Tabari

With their eyes humbled He says: Their eyes humbled, without harm from them. **They emerge from the graves** which is the plural of grave, which is the graves. The Most High described the eyes with humbleness, not the rest of their bodies. What is meant by this is all of their bodies, because the effect of the humiliation of every humble person and the glory of every honorable person is evident in his eyes, not the rest of his body. Therefore, He singled out the eyes with the description of humbleness.

And similar to what we said about the meaning of His statement, **with their eyes humbled**, the people of interpretation said.

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **with their eyes humbled**, meaning their eyes submissive.

The reciters differed in his saying **with their sights downcast**. The majority of the reciters of Medina, some of the Meccans and the Kufians read it as *khasha'an* with a damma on the kha' and a shaddah on the sheen, meaning humble. The majority of the reciters of Kufa and some of the Basrans read it as **khasha'an absarhum** with an alif on the singular, taking into account the recitation of Abdullah. This is because in the recitation of Abdullah it is **khasha'an absarhum** and they added it, and it is the word of the noun in the singular, since it was an adjective by the rule of a verb, and it does in the singular if it precedes the nouns, as the poet said:

And the handsome young men of Ayad bin Nizar bin Ma'ad

So, he united the good and it is an attribute of the faces and it is plural and as the other said:

The riders throw it into the open spaces, intercepting the necks of its prey and letting it slacken its grip.

So it is singular and objecting, and it is a description of necks, and the plural and feminine are permissible in it, as we have explained.

And His statement, **As if they were locusts spreading out**, God Almighty says: They will emerge from their graves as if, in their spreading out and striving to the place of reckoning, they were locusts spreading out.

Tafsir al-Qurtubi

With their eyes humbled Humility in the eyes means submission and humiliation. Humility was added to the eyes because the effect of glory and humiliation is clear in the person's viewer. God the Most High said, **Their eyes humbled** and He the Most High said, **Humbled from humiliation, looking from the corner of one's eye**. It is said that someone was humbled or submissive if he was humiliated. And he lowered his gaze, meaning he lowered it. Hamzah, Al-Kisa'i, and Abu Omar read it with an alif. It is permissible in active participles if they precede the plural, such as **khashi'an absarhum**, and feminine, such as **khashi'an absarhum**. It is permissible to pluralize, such as **khashi'an absarhum**. He said:

And young men of good face from Iyad bin Nizar bin Ma'ad

And humbly, the plural of **khashi'**, and the accusative in it is in the state of the ha' and the mim in 'anhum', so it is ugly to stop on this estimation on 'anhum'. And it is permissible for it to be in the state of the pronoun in 'yakhrujun', so it is stopped on 'anhum'. And it was read **khasha' absarhum** as the subject and the predicate, and the location of the sentence is the accusative in the state like his saying:

I found him very generous and kind

They will emerge from the graves meaning the tombs, the singular of which is *jadh* "as if they were locusts scattered, rushing to the caller." And in another place he said: **On the Day when people will be like scattered moths**. So these are two descriptions at two different times. One of them is when they emerge from the graves, they will emerge terrified, not knowing where to go, so some of them will enter into others. Then they will be like scattered moths, one into the other, with no direction for the other to head towards. Then when they hear the caller, they will head towards him, and they will become like scattered locusts, because locusts have a direction to head towards. And *rushing* means *hurrying*, as Abu Ubaidah said. And from this is the saying of the poet:

Their home is in the Tigris. I saw them rushing to listen to the Tigris.

Ad-Dahhak: Approaching deliberately. Ibn Abbas: Looking. Ikrimah: Opening their ears to the sound. The meaning is close. It is said that a man *hataa directly* looks at something and does not stop looking at it. And *ahta'a directly* means stretching his neck and raising his head. The poet said:

Nimr ibn Saad worships me, and I see Nimr ibn Saad obedient and devoted to me.

A camel with a straight neck, meaning it is fast in its running. **The disbelievers will say, 'This is a difficult day,'** meaning the Day of Resurrection, because of the hardship that will befall them on it.

Tafsir Ibn Kathir

God the Almighty says: So turn away, O Muhammad, from those who, when they see a sign, turn away and say, **This is continuous magic.** Turn away from them and await them. **The Day the Caller will call to a terrible thing,** meaning to something terrible and terrible, which is the place of reckoning and what it contains of calamities, even earthquakes and terrors. **Their eyes will be humbled,** meaning their eyes will be submissive. **They will emerge from the graves,** meaning the graves, **as if they were locusts spreading out,** meaning as if they were locusts spreading out in the horizons in their spreading out and speeding to the place of reckoning in response to the caller. That is why He said, *Rushing*, meaning quickly, **to the Caller,** not disobeying or delaying. **The disbelievers will say, 'This is a difficult day,'** meaning a day of intense terror, frowning and gloomy. **So that, on that Day, will be a difficult Day * for the disbelievers, not easy.**

Fath al-Qadir

Or by saying: 7- *Khashai'an* and the waw was dropped from yad'u to follow the pronunciation, and it was written like this in the script and the ya' was deleted from da'i to make it easier and the kasra was sufficient, and the da'i is Israfil, and the thing that is unknown: the terrible thing that they deny because they do not know anything like it before. The majority read it with a damma on the kaf. Ibn Kathir read it with a sukoon to make it easier. Mujahid and Qatadah read it with a kasra on the kaf and a fatha on the ra' in the passive form **khashai'an absarhim**. The majority read *khashai'an* as the plural of *khashi'an*. Hamzah, al-Kisa'i and Abu Amr read *khashai'an* in the singular, and from it the saying of the poet:

And young men of good face from Iyad bin Nizar bin Ma'ad

Ibn Masoud read it as *Khashi'a*. Al-Farra' said: When an adjective precedes a group, it is permissible to be masculine, feminine, or plural: meaning the broken plural, not the sound plural, because it comes from combining two subjects. An example of the reading of the majority is the saying of Imru' al-Qais:

My companions stood there on their mounts and said,
Do not perish in sorrow and be patient.

The word *khashu'an* is in the accusative case as a state of the agent of **they come out** or of the pronoun in **about them**. In sight, *khushu'* means submission and humiliation. He added submission and humiliation, and he added *khushu'* to sight because honor and humiliation are evident in them. **They come out of the graves as if they were locusts spread out** meaning they come out of the graves, and the singular of *ajdath*

is *jadth* which is the grave, as if they were, due to their large number and the intermingling of some with others, locusts spread out: meaning scattered in the regions, mixed with each other.

Tafsir al-Baghawi

7. **Khashan absarhim**, Abu Amr, Yaqub, Hamza, and Al-Kisa'i read: (*Khashan*) in the singular form, while the others read: (*Khashan*) - with a damma on the kha and a shaddah on the sheen - in the plural form. It is permissible for active participles to be singular or plural, masculine or feminine if they precede the plural. You say: I passed by men with handsome faces, handsome faces, and handsome faces. The poet said:

And the men of good character are from Iyad bin Nizar bin Ma'ad

In Abdullah's reading: **Their eyes will be humbled,** meaning: submissive and submissive when they see the torment.

They emerge from the graves, from the tombs, as if they were locusts scattered, scattered and confused. He mentioned the scattered in the word *locusts*, similar to it, **as scattered moths, Al-Qari'ah 4.** He meant that they emerge terrified, with no direction for any of them to go to, like locusts that have no direction, mixed together.

Tafsir al-Baidawi

7- **They will emerge from the graves with humbled eyes** meaning they will emerge from their graves with humbled eyes from the terror. It is singular and masculine because its subject is apparent and not truly feminine. It was read *Khashi'a* according to the original form. Ibn Kathir, Nafi', Ibn Amir and Asim read *Khashi'a*, but that is good and not good. I passed by men standing, their boys, because it is not in a form that resembles a verb. It was read **Khashi'a absarhim** as a subject and predicate, so the sentence is a state. **As if they were locusts spreading** in numbers, waves and spread in places.

Surat al-Qamar 54:8

Rushing to the caller, the disbelievers say, "This is a difficult day."

Surat al-Qamar 54:8

Rushing to the caller, the disbelievers say, **This is a difficult day.**

Tafsir al-Jalalayn

8 - *Rushing* hurrying, stretching out their necks **to the caller, the disbelievers say** among them **This is a difficult day** difficult for the disbelievers as in Al-Muddaththir, a difficult day for the disbelievers

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **Rushing to the caller**, means: Hastening with their gaze before their caller to that situation. We have explained the meaning of rushing with evidence that makes it unnecessary to repeat it, and we will mention some of what we did not mention in the previous narration.

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Uthman bin Yasar, on the authority of Tamim bin Hudlam, regarding his statement, **Rushing to the caller**, he said: It means rushing.

Ibn Hamid told us: Sufyan told us, on the authority of Sufyan, on the authority of his father, on the authority of Abu Al-Dhaha, **Rushing to the caller**, he said: rushing.

He said: Mahran told us on the authority of Sufyan, **Rushing towards the caller**. He said: This is how their eyes are fixed on the sky.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement, **Rushing to the Caller**, meaning intending to go to the Caller.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **rushing forward**, meaning: looking.

And His statement, **The disbelievers will say, 'This is a difficult day.'** God Almighty says: And the disbelievers in God will say on the Day when the caller will call to something reprehensible: This is a difficult day. They only described it as difficult because of the severity of its terrors and its confusion.

Tafsir al-Qurtubi

God Almighty says: **Rushing toward the caller, the disbelievers say, 'This is a difficult day.'**

Tafsir Ibn Kathir

God the Almighty says: So turn away, O Muhammad, from those who, when they see a sign, turn away and say, **This is continuous magic**. Turn away from them and await them. **The Day the Caller will call to a terrible thing**, meaning to something terrible and terrible, which is the place of reckoning and what it contains of calamities, even earthquakes and terrors. **Their eyes will be humbled**, meaning their eyes will be submissive. **They will emerge from the graves**, meaning the graves, **as if they were locusts spreading out**, meaning as if they were locusts spreading out in the horizons in their spreading out and speeding to the place of reckoning in response to the caller. That is why He said, *Rushing*, meaning quickly, **to the Caller**, not disobeying or delaying. **The disbelievers will say, 'This is a difficult day,'** meaning a day of intense terror, frowning and gloomy. **So that, on that Day, will be a difficult Day * for the disbelievers, not easy.**

Fath al-Qadir

8- **Rushing to the caller** Ihta'a means to hasten, meaning he said that they were rushing to the caller, who is Israfil, and from this the poet said:

Their home is in the Tigris. I saw them rushing to listen to the Tigris.

That is, hastening towards it. Ad-Dahhak said: **Coming towards it**. Qatadah said: *Intending*. Ikrimah said: **Opening their ears to the sound**. The first is more appropriate, and Abu Ubaidah and others said the same. The phrase **The disbelievers say, 'This is a hard day'** is in the accusative case as a state of the pronoun **rushing towards it**. The conjunction is understood or it is a new sentence in response to an understood question, as if it was said, **So what will it be then?** Hardship means something very difficult. Attributing this statement to the disbelievers is evidence that today is not difficult for the believers.

Tafsir al-Baghawi

8. *Rushing*, hurrying towards, **to the caller**, to the voice of Israfil, **the disbelievers will say, 'This is a difficult day'**, a very difficult day.

Tafsir al-Baidawi

8- **Rushing to the caller** Hurrying their necks towards him, or looking at him. **The disbelievers say, 'This is a difficult day.'**

Surat al-Qamar 54:9

The people of Noah denied before them, so they denied Our servant and said, **He is mad**, and he was deterred.

Tafsir al-Jalalayn

9 - **The people of Noah denied before them** before the Quraysh. The verb is feminine for the meaning of people. **They denied Our servant** Noah. **And they said, He is crazy. And he was warned.** They rebuked him with insults and other things.

Tafsir al-Suyuti

Tafsir al-Tabari

This is a threat from God Almighty and a warning to the polytheists of Mecca and all those to whom He sent His Messenger Muhammad, may God bless him and grant him peace, for their denial of him. He has warned them that if they do not repent from their denial of him, he will bring upon them what he brought upon the nations whose stories he related in this surah of destruction and torment. He will save his Prophet Muhammad and the believers in him just as he saved the messengers before him and bought them from the punishment he brought upon their nations. So He, may He be glorified and exalted, said to his Prophet Muhammad, may God bless him and grant him peace: You have lied, O Muhammad, before those who denied you from your people who, when they see a sign, turn away and say, **Continuous magic**, the people of Noah. They denied Our servant Noah when we sent him to them just as the Quraysh denied you when you brought them the truth from us and they said, **He is mad**. And he was warned, which is an active participle from *zajarat*. And this is what the Arabs do with the letter if it begins with a zay. They make the ta' of the active participle a dal. From that they say: **He was warned from...** I rebuked and he declined from Zalfat and I increased from Zadat.

The interpreters differed about the meaning of what they rebuked him for. Some of them said: Their rebuke of him was that they said: He has gone mad.

Who said that?

Ibn Bashir told us: Yahya told us, on the authority of Sufyan, on the authority of Mansour, on the authority of Mujahid: **And they said, 'He is mad,' and he was warned.** He said: He became crazy.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, with a similar chain of transmission.

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, **and he was deterred**, he said: he was driven mad.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Al-Hakam, on the authority of Mujahid, regarding this verse, **And they said, 'He is mad,' and he was deterred**, he said: He became very mad.

Musa bin Abdul Rahman Al-Masruqi told me: Zaid bin Al-Habbab told us: Shu'bah bin Al-Hajjaj told me, on the authority of Al-Hakam, on the authority of Mujahid, something similar.

Others said: Rather, their reprimanding him and threatening him with cursing and stoning was with ugly words.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And they said, 'He is mad,' and he was warned**, he said: They accused him, warned him, and threatened him that if he did not do so, he would be among those stoned. And he recited, **If you do not desist, O Noah, you will surely be among those stoned Ash-Shu'ara' 116.**

Tafsir al-Qurtubi

The Almighty says, **The people of Noah denied before them**, He mentioned a number of incidents from past nations to comfort and console the Prophet (peace and blessings of God be upon him). **Before them**, meaning before your people. **So they denied Our servant**, meaning Noah. Az-Zamakhshari: If you ask, what is the meaning of his statement, **So they denied** after his statement, **You have denied**, I say that it means they lied, so they denied Our servant, meaning they lied to him, one lie after another, every time a generation of deniers passed among them, another generation of deniers followed, or the people of Noah denied the messengers, so they denied Our servant, meaning when they were denying the messengers and rejecting prophethood completely, they denied Noah because he was one of the messengers. **And they said, 'He is mad,'** meaning he is mad. **And he was deterred**, meaning he was deterred from denying prophethood by cursing and threatening to kill him. It was said that He said, **And he was deterred** in the form of an unspecified agent because it is the beginning of a verse.

Tafsir Ibn Kathir

God the Almighty says: **Your people denied** before you, O Muhammad. **The people of Noah denied Our servant** meaning they openly denied him and accused him of madness. **And they said, 'He is mad,' but he was warned.** Mujahid said: **And he was warned.** That is, he became insane. It was also said: **And he was warned** means they rebuked him, admonished him, and threatened him, **If you do not desist, O Noah, you will be among those who are stoned.** Ibn Zayd said this, and this is a good interpretation. **So he called upon his Lord, 'Indeed, I am overcome, so aid'** meaning I am weak against these people and against resisting them, so aid your religion. God the Almighty said: **Then We**

Surat al-Qamar 54:9

The people of Noah denied before them, so they denied Our servant and said, "He is mad," and he was deterred.

opened the gates of heaven with pouring water.

Al-Suddi said: This is a lot. **And We caused springs to gush forth from the earth** meaning all parts of the earth gushed forth, even the ovens, which are the places of fire, gushed forth springs. **And the waters met** meaning from the sky and the earth **by a matter already decreed.** That is, a matter already decreed.

Ibn Jurayj said on the authority of Ibn Abbas, **So We opened the gates of heaven with pouring water.** Plenty of rain had not come from the sky before or after that day except from clouds. The gates of heaven were opened with water that day without clouds, so the two waters met according to a predestined matter. Ibn Abi Hatim narrated that Ibn al-Kawwa' asked Ali about the sky and he said: It is the opening of the sky, and from it the sky was opened with pouring water. **And We carried him on planks and nails.** Ibn Abbas, Sa'id ibn Jubayr, al-Qurazi, Qatadah and Ibn Zayd said: They are nails, and Ibn Jarir chose this. He said: Its singular is dasar. It is also said dasir, just as it is said habayk and habak, and the plural is habak. Mujahid said: Dasar is the ribs of the ship. Ikrimah and al-Hasan said: It is its front with which the waves strike. Ad-Dahhak said: Its two ends and its base. Al-Awfi said on the authority of Ibn Abbas: It is its kallak, meaning its front. His saying: **It runs under Our eyes** means by Our command, in Our sight, and under Our protection and care. **A recompense for those who disbelieved** meaning a recompense for them for their disbelief in God and a victory for Noah, peace be upon him.

And the Almighty's saying: **And We left it as a sign.** Qatada said: God kept Noah's ship until the first of this nation saw it. It appears that what is meant by that is the type of ships, like His saying: **And a sign for them is that We carried their descendants in the laden ship *** **And created for them from the like thereof that on which they ride.** And the Almighty said: **Indeed, when the water rose, We carried you in the moving ship *** **That We might make it for you a reminder and for a hearing ear to retain it.** That is why He said here: **So is there anyone who will remember?** That is, is there anyone who will remember and take heed? Imam Ahmad said: Hajjaj told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Al-Aswad, on the authority of Ibn Mas'ud, who said: The Messenger of God (peace and blessings of God be upon him) recited to me, **Is there any who will remember?** This is how Al-Bukhari narrated it. Yahya told us, Waki' told us, on the authority of Isra'il, on the authority of Abu Ishaq, on the authority of Al-Aswad ibn Yazid, on the authority of Abdullah, who said: I recited to the Prophet (peace and blessings of God be upon him), **Is there any who will remember?** And the Prophet (peace and blessings of God be upon him) said, **Is there any who will remember?** Al-Bukhari also narrated from the hadith of Shu'bah, on the authority of Abu Ishaq, on the authority of Al-Aswad, on the authority of Abdullah, who said: The Messenger of God (peace and blessings of God be upon him) used to recite, **Is there any who will remember?** And he said: Abu Nu'aym told us, Zuhair told us, on the authority of Abu Ishaq, that he heard a man ask Al-Aswad, **Is there**

any who will remember or remember? He said: I heard Abdullah reciting, **Is there any who will remember?** He said: I heard the Messenger of God (peace and blessings of God be upon him) reciting it, **Is there any who will remember?** with a dal. Muslim and the scholars of Sunan, except Ibn Majah, narrated this hadith from the hadith of Abu Ishaq.

And the Almighty said: **How was My punishment and my warnings?** That is, how was My punishment for those who disbelieved in Me and denied My messengers, and did not take heed of what My warnings brought, and how I triumphed over them and took revenge for them? **And We have certainly made the Qur'an easy to remember.** That is, We made its pronunciation easy and its meaning easy for whoever wants it so that people may remember, as He said: **A blessed Book which We have revealed to you, [O Muhammad], that they may reflect upon its verses and that those of understanding may be reminded.** And the Almighty said: **We have only made it easy in your language that you may give good tidings thereby to the righteous and warn thereby a quarrelsome people.** Mujahid said: **And We have certainly made the Qur'an easy to remember.** That is, We made its recitation easy. Al-Suddi said: We made its recitation easy on the tongues. Ad-Dahhak said on the authority of Ibn Abbas: If God had not made it easy on the tongues of humans, no one among creation would have been able to speak the words of God Almighty. I said: And among His Almighty's making the recitation of the Qur'an easy for people is what was mentioned previously from the Prophet, may God bless him and grant him peace, that he said: **This Qur'an was revealed in seven letters.** We have cited the hadith with its chains of transmission and wordings in a way that suffices. It is repeated here, praise and thanks be to God. His statement: **Is there then any who will remember?** means is there anyone who will remember this Qur'an, which God has made easy to memorize and understand? Muhammad ibn Ka'b al-Qurazi said: Is there anyone who will be deterred from sins?

Ibn Abi Hatim said: My father told us, Al-Hasan bin Rafi' told us, Damrah told us, on the authority of Ibn Shawdhab, on the authority of Matar, who is Al-Warraaq, in the words of God Almighty: **Is there any who will remember?** Is there any who seek knowledge who will be helped in it? And thus Al-Bukhari connected it with the affirmative form on the authority of Matar Al-Warraaq, and Ibn Jarir narrated it, and something similar was narrated on the authority of Qatada.

Fath al-Qadir

Then the Almighty mentioned the details of some of the general report that preceded it, saying: 9- **The people of Noah denied before them,** meaning they denied their prophet, and in this there is consolation for the Messenger of God, may God bless him and grant him peace. His saying: **So they denied Our servant,** is an explanation of what came before it of the ambiguous denial, and in it is further confirmation and emphasis: meaning they denied Our servant Noah. It

was said that the meaning is: The people of Noah denied the messengers, so they denied Our servant Noah by their denial of the messengers, for he is one of them. Then, the Almighty made it clear that they did not limit themselves to mere denial, saying: **And they said, 'He is mad.'** That is, they accused Noah of madness. His statement, **and he was rebuked**, is connected to **they said**, meaning he was rebuked against claiming prophethood and conveying what he was sent with through various forms of rebuke. The letter *dal* ... first is more correct. Mujahid said: It is from the words of God, the Almighty, in which He informed us that he was rebuked and rebuked with insults and various forms of harm. Al-Razi said: This is more correct, because the purpose was to strengthen the heart of the Prophet, may God bless him and grant him peace, by mentioning those who came before him.

Tafsir al-Baghawi

9. The Almighty said: **Before them, the people of Noah denied**, meaning before the people of Mecca, **and they denied Our servant**, Noah, **and they said, 'He is mad,' and he was warned**, meaning they warned him against his call and his statement with insults and threats, and they said: **If you do not desist, O Noah, you will surely be among those stoned Ash-Shu'ara'** 116. Mujahid said that the meaning of **he was warned** is: he was driven mad.

Tafsir al-Baidawi

9- **The people of Noah denied before them** before your people **so they denied Our servant** Noah, peace be upon him. This is a detail after a summary. It was said that its meaning is that they denied him, a denial after a denial, every time a generation of denier passed away, another generation of denier followed, or they denied him after they denied the messengers. **And they said, 'He is mad.'** He is mad. **And he was deterred.** He was deterred from conveying the message with various types of harm. It was said that it is part of what they said, meaning he is mad, and the jinn deterred him and confused him.

Surat al-Qamar 54:10

Then he called upon his Lord, "Indeed, I am overcome, so help."

Surat al-Qamar 54:10

Then he called upon his Lord, **Indeed, I am overcome, so help.**

Tafsir al-Jalalayn

10 - **So he called upon his Lord, Indeed, I am defeated, so grant me victory**

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **So he called upon his Lord, 'Indeed, I am overcome, so aid.'** God Almighty says: So Noah called upon his Lord, 'Indeed, my people have overcome me through rebellion and transgression, and I have no power over them. So aid me through a punishment from You for their disbelief in You.'"

Tafsir al-Qurtubi

So he called upon his Lord, meaning Noah called upon them at that time and said: **My Lord, I am overcome**, meaning they overcame me with their rebellion. **So grant me victory**, meaning grant me victory. It was said that the prophets would not call upon their people to perish except with God Almighty's permission for them to do so.

Tafsir Ibn Kathir

God the Almighty says: **Your people denied** before you, O Muhammad. **The people of Noah denied Our servant** meaning they openly denied him and accused him of madness. **And they said, 'He is mad,' but he was warned.** Mujahid said: **And he was warned.** That is, he became insane. It was also said: **And he was warned** means they rebuked him, admonished him, and threatened him, **If you do not desist, O Noah, you will be among those who are stoned.** Ibn Zayd said this, and this is a good interpretation. **So he called upon his Lord, 'Indeed, I am overcome, so aid'** meaning I am weak against these people and against resisting them, so aid your religion. God the Almighty said: **Then We opened the gates of heaven with pouring water.** Al-Suddi said: This is a lot. **And We caused springs to gush forth from the earth** meaning all parts of the earth gushed forth, even the ovens, which are the places of fire, gushed forth springs. **And the waters met** meaning from the sky and the earth **by a matter already decreed.** That is, a matter already decreed.

Ibn Jurayj said on the authority of Ibn Abbas, **So We opened the gates of heaven with pouring water.** Plenty of rain had not come from the sky before or after that day except from clouds. The gates of heaven were

opened with water that day without clouds, so the two waters met according to a predestined matter. Ibn Abi Hatim narrated that Ibn al-Kawwa' asked Ali about the sky and he said: It is the opening of the sky, and from it the sky was opened with pouring water. **And We carried him on planks and nails.** Ibn Abbas, Sa'id ibn Jubayr, al-Qurazi, Qatadah and Ibn Zayd said: They are nails, and Ibn Jarir chose this. He said: Its singular is dasar. It is also said dasir, just as it is said habayk and habak, and the plural is habak. Mujahid said: Dasar is the ribs of the ship. Ikrimah and al-Hasan said: It is its front with which the waves strike. Ad-Dahhak said: Its two ends and its base. Al-Awfi said on the authority of Ibn Abbas: It is its kallak, meaning its front. His saying: **It runs under Our eyes** means by Our command, in Our sight, and under Our protection and care. **A recompense for those who disbelieved** meaning a recompense for them for their disbelief in God and a victory for Noah, peace be upon him.

And the Almighty's saying: **And We left it as a sign.** Qatada said: God kept Noah's ship until the first of this nation saw it. It appears that what is meant by that is the type of ships, like His saying: **And a sign for them is that We carried their descendants in the laden ship * And created for them from the like thereof that on which they ride.** And the Almighty said: **Indeed, when the water rose, We carried you in the moving ship * That We might make it for you a reminder and for a hearing ear to retain it.** That is why He said here: **So is there anyone who will remember?** That is, is there anyone who will remember and take heed? Imam Ahmad said: Hajjaj told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Al-Aswad, on the authority of Ibn Mas'ud, who said: The Messenger of God (peace and blessings of God be upon him) recited to me, **Is there any who will remember?** This is how Al-Bukhari narrated it. Yahya told us, Waki' told us, on the authority of Isra'il, on the authority of Abu Ishaq, on the authority of Al-Aswad ibn Yazid, on the authority of Abdullah, who said: I recited to the Prophet (peace and blessings of God be upon him), **Is there any who will remember?** And the Prophet (peace and blessings of God be upon him) said, **Is there any who will remember?** Al-Bukhari also narrated from the hadith of Shu'bah, on the authority of Abu Ishaq, on the authority of Al-Aswad, on the authority of Abdullah, who said: The Messenger of God (peace and blessings of God be upon him) used to recite, **Is there any who will remember?** And he said: Abu Nu'aym told us, Zuhair told us, on the authority of Abu Ishaq, that he heard a man ask Al-Aswad, **Is there any who will remember or remember?** He said: I heard Abdullah reciting, **Is there any who will remember?** He said: I heard the Messenger of God (peace and blessings of God be upon him) reciting it, **Is there any who will remember?** with a dal. Muslim and the scholars of Sunan, except Ibn Majah, narrated this hadith from the hadith of Abu Ishaq.

And the Almighty said: **How was My punishment and my warnings?** That is, how was My punishment for those who disbelieved in Me and denied My messengers, and did not take heed of what My warnings brought, and how I triumphed over them and took revenge for them? **And We have certainly made**

the Qur'an easy to remember. That is, We made its pronunciation easy and its meaning easy for whoever wants it so that people may remember, as He said: **A blessed Book which We have revealed to you, [O Muhammad], that they may reflect upon its verses and that those of understanding may be reminded.** And the Almighty said: **We have only made it easy in your language that you may give good tidings thereby to the righteous and warn thereby a quarrelsome people.** Mujahid said: **And We have certainly made the Qur'an easy to remember.** That is, We made its recitation easy. Al-Suddi said: We made its recitation easy on the tongues. Ad-Dahhak said on the authority of Ibn Abbas: If God had not made it easy on the tongues of humans, no one among creation would have been able to speak the words of God Almighty. I said: And among His Almighty's making the recitation of the Qur'an easy for people is what was mentioned previously from the Prophet, may God bless him and grant him peace, that he said: **This Qur'an was revealed in seven letters.** We have cited the hadith with its chains of transmission and wordings in a way that suffices. It is repeated here, praise and thanks be to God. His statement: **Is there then any who will remember?** means is there anyone who will remember this Qur'an, which God has made easy to memorize and understand? Muhammad ibn Ka'b al-Qurazi said: Is there anyone who will be deterred from sins?

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Fath al-Qadir

10- **So he called upon his Lord, 'Indeed, I have been overcome, so help me.'** That is, he called upon his Lord against his people, saying, **I have been overcome by my people because of their rebellion against obedience and their forbidding me from conveying the message, so help me.** That is, take revenge on them for me. He asked his Lord, the Exalted, for victory over them when he despaired of their response and knew of their rebellion, arrogance, and insistence on their misguidance. The majority of scholars read *ani* with a fat-ha over the hamza, meaning that / Ibn Abi Ishaq and Al-A'mash read it with a kasra over the hamza. This reading was narrated from Asim, assuming that the statement was omitted: that is, he said.

Tafsir al-Baghawi

10. "So Noah called upon his Lord and said, 'I am overcome,' 'subdued,' 'so help,' and take revenge on them for me.

Tafsir al-Baidawi

10- **So he called upon his Lord, 'I am defeated.'** It was read with a kasra, meaning to say. **So grant me victory.** "So take revenge for me from them," after he had despaired of them. It was narrated that one of them would meet him and he would strangle him until he fell unconscious, then he would come to and say, "O God, forgive my people, for they do not know."

Surat al-Qamar 54:11

Then We opened the gates of heaven with pouring water.

Surat al-Qamar 54:11

Then We opened the gates of heaven with pouring water.

Tafsir al-Jalalayn

11 - **So We opened** with emphasis and stress **the gates of heaven with pouring water** pouring down heavily

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **So We opened** when Noah called upon Us, seeking help from Us against his people, **the gates of heaven with pouring water**, which is gushing forth, as Imru' al-Qais said in describing rain:

The morning passed by, then a torrential downpour of rain descended upon it.

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

Who said that?

Ibn Hamid told us: Mihran told us on the authority of Sufyan: **with pouring water**. He said: It is poured out.

Tafsir al-Qurtubi

So We opened the gates of heaven meaning We answered his prayer and ordered him to build the ship and We opened the gates of heaven **with pouring water** meaning abundant. This was said by Al-Suddi. The poet said:

My eyes are filled with tears of joy for the sake of the good of those who came before and after them.

It was said that it is the flowing position, and from it is the saying of Imru' al-Qais describing a downpour:

The morning passed by, then a torrential downpour of rain descended upon it.

Al-Hamar is pouring. The water and tears pour down. He also pours out a lot of water and is quick. He pours water from his money to him, meaning he gave it to him. Ibn Abbas said: So We opened the sky with pouring water without clouds that did not stop for forty days. Ibn Amir and Jacob read: **So We opened** with a shaddah for emphasis. The rest read: **So We opened** with a light **So We opened** with a light **So We opened** with a shaddah for emphasis. Then it was said: It is the opening of its curtains and the breadth of its paths. It was also said that it is the galaxy, which is the extension of the sky, and from it it was opened with pouring water. Ali, may God be pleased with him, said this.

Tafsir Ibn Kathir

God the Almighty says: **Your people denied** before you, O Muhammad. **The people of Noah denied Our servant** meaning they openly denied him and accused him of madness. **And they said, 'He is mad,' but he was warned.** Mujahid said: **And he was warned.** That is, he became insane. It was also said: **And he was warned** means they rebuked him, admonished him, and threatened him, **If you do not desist, O Noah, you will be among those who are stoned.** Ibn Zayd said this, and this is a good interpretation. **So he called upon his Lord, 'Indeed, I am overcome, so aid'** meaning I am weak against these people and against resisting them, so aid your religion. God the Almighty said: **Then We opened the gates of heaven with pouring water.** Al-Suddi said: This is a lot. **And We caused springs to gush forth from the earth** meaning all parts of the earth gushed forth, even the ovens, which are the places of fire, gushed forth springs. **And the waters met** meaning from the sky and the earth **by a matter already decreed.** That is, a matter already decreed.

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Fath al-Qadir

Then the Almighty mentioned what He punished them with, saying: 11- **So We opened the gates of heaven with pouring water,** meaning pouring down heavily. Pouring down means pouring abundantly. It is said: the water poured down and the tears flowed abundantly, and from this the poet said:

My eyes are filled with tears of joy for the sake of the good of those who came before and after them.

And from it is the saying of Imru' al-Qais describing an eye:

The morning will pass by it, then it will turn towards it with a pouring southern wind.

The majority read *fathana* with a light *fathaana*, while Ibn Amir and Ya'qub read it with a shaddah.

Tafsir al-Baghawi

11. **Then We opened the gates of heaven with pouring water,** pouring down in a heavy flow that did not stop for forty days. Yaman said: It filled the space between heaven and earth.

Tafsir al-Baidawi

11- **So We opened the gates of heaven with pouring water** is an accusative, and it is an exaggeration and a metaphor for the abundance of rain and the intensity of its pouring. Ibn Amir and Yaqub read **So We opened** with emphasis due to the abundance of gates.

Surat al-Qamar 54:12

And We caused springs to gush forth from the earth, and the waters met by a decree already decreed.

Surat al-Qamar 54:12

And We caused springs to gush forth from the earth, and the waters met by a decree already decreed.

Tafsir al-Jalalayn

12 - **And We caused springs to gush forth from the earth** gushing forth **and the waters met** the water of the sky and the earth **by a command** that had already been decreed) that was decided in eternity, which was their destruction by drowning.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And We caused springs of water to gush forth from the earth**, God Almighty says: And We caused springs of water to gush forth from the earth.

Ibn Hamid told us: Mihran told us on the authority of Sufyan regarding his statement, **And We caused springs to gush forth from the earth**, he said: We caused water to gush forth from the earth and it came from the sky. **And the waters met for a matter already decreed**, he said, mentioning it: So the water from the sky and the water from the earth met for a matter already decreed and ordained by God.

Ibn Hamid told us: Mihran told us on the authority of Sufyan, **Then the waters met for a matter that had been predestined**. He said: The water of the sky and the water of the earth. It was only said: The waters met for a matter that had been predestined. The meeting does not happen from one person, but rather from two or more, because the water can be a group or one. What is meant by it in this place is: The waters of the sky and the waters of the earth, so the wording of the one was used, but its meaning is a group. It was said: The waters met for a matter that had been predestined, because that was a matter that God had decreed in the Preserved Tablet.

Ibn Bashar told us: Muammil told us: Sufyan told us on the authority of Musa bin Ubaidah on the authority of Muhammad bin Ka'b, who said: Food was before bodies and destiny was before calamity. He recited: **Then the waters met for a matter already decreed**.

Tafsir al-Qurtubi

Then the water met meaning the water from the sky and the water from the earth **according to a matter already decreed** meaning according to an amount such that one did not exceed the other, as related by Ibn Qutaybah, meaning the water from the sky and the earth were equal. It was also said that *measured* means *predestined* for them. Qatadah said that it was

decreed for them if they disbelieved that they would drown. Muhammad ibn Ka'b said: Sustenance came before bodies and decree came before calamity. He recited this verse and said: **The water met**. The meeting only occurs between two or more because water can be plural or singular. It was also said that when they meet they become one water. Al-Jahdary recited **The two waters met** and Al-Hasan recited **The two springs met**. These are contrary to the decree. Al-Qushayri says in some copies of the Qur'an: **The two springs met** which is the language of Tayy. It was also said: The water from the sky was cold like snow and the water from the earth was hot like scalding water.

Tafsir Ibn Kathir

God the Almighty says: **Your people denied** before you, O Muhammad. **The people of Noah denied Our servant** meaning they openly denied him and accused him of madness. **And they said, 'He is mad,' but he was warned**. Mujahid said: **And he was warned**. That is, he became insane. It was also said: **And he was warned** means they rebuked him, admonished him, and threatened him, **If you do not desist, O Noah, you will be among those who are stoned**. Ibn Zayd said this, and this is a good interpretation. **So he called upon his Lord, 'Indeed, I am overcome, so aid'** meaning I am weak against these people and against resisting them, so aid your religion. God the Almighty said: **Then We opened the gates of heaven with pouring water**. Al-Suddi said: This is a lot. **And We caused springs to gush forth from the earth** meaning all parts of the earth gushed forth, even the ovens, which are the places of fire, gushed forth springs. **And the waters met** meaning from the sky and the earth **by a matter already decreed**. That is, a matter already decreed.

Ibn Jurayj said on the authority of Ibn Abbas, **So We opened the gates of heaven with pouring water**. Plenty of rain had not come from the sky before or after that day except from clouds. The gates of heaven were opened with water that day without clouds, so the two waters met according to a predestined matter. Ibn Abi Hatim narrated that Ibn al-Kawwa' asked Ali about the sky and he said: It is the opening of the sky, and from it the sky was opened with pouring water. **And We carried him on planks and nails**. Ibn Abbas, Sa'id ibn Jubayr, al-Qurazi, Qatadah and Ibn Zayd said: They are nails, and Ibn Jarir chose this. He said: Its singular is dasar. It is also said dasir, just as it is said habayk and habak, and the plural is habak. Mujahid said: Dasar is the ribs of the ship. Ikrimah and al-Hasan said: It is its front with which the waves strike. Ad-Dahhak said: Its two ends and its base. Al-Awfi said on the authority of Ibn Abbas: It is its kallak, meaning its front. His saying: **It runs under Our eyes** means by Our command, in Our sight, and under Our protection and care. **A recompense for those who disbelieved** meaning a recompense for them for their disbelief in God and a victory for Noah, peace be upon him.

And the Almighty's saying: **And We left it as a sign.** Qatada said: God kept Noah's ship until the first of this nation saw it. It appears that what is meant by that is the type of ships, like His saying: **And a sign for them is that We carried their descendants in the laden ship * And created for them from the like thereof that on which they ride.** And the Almighty said: **Indeed, when the water rose, We carried you in the moving ship * That We might make it for you a reminder and for a hearing ear to retain it.** That is why He said here: **So is there anyone who will remember?** That is, is there anyone who will remember and take heed? Imam Ahmad said: Hajjaj told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Al-Aswad, on the authority of Ibn Mas'ud, who said: The Messenger of God (peace and blessings of God be upon him) recited to me, **Is there any who will remember?** This is how Al-Bukhari narrated it. Yahya told us, Waki' told us, on the authority of Isra'il, on the authority of Abu Ishaq, on the authority of Al-Aswad ibn Yazid, on the authority of Abdullah, who said: I recited to the Prophet (peace and blessings of God be upon him), **Is there any who will remember?** And the Prophet (peace and blessings of God be upon him) said, **Is there any who will remember?** Al-Bukhari also narrated from the hadith of Shu'bah, on the authority of Abu Ishaq, on the authority of Al-Aswad, on the authority of Abdullah, who said: The Messenger of God (peace and blessings of God be upon him) used to recite, **Is there any who will remember?** And he said: Abu Nu'aym told us, Zuhair told us, on the authority of Abu Ishaq, that he heard a man ask Al-Aswad, **Is there any who will remember or remember?** He said: I heard Abdullah reciting, **Is there any who will remember?** He said: I heard the Messenger of God (peace and blessings of God be upon him) reciting it, **Is there any who will remember?** with a dal. Muslim and the scholars of Sunan, except Ibn Majah, narrated this hadith from the hadith of Abu Ishaq.

And the Almighty said: **How was My punishment and my warnings?** That is, how was My punishment for those who disbelieved in Me and denied My messengers, and did not take heed of what My warnings brought, and how I triumphed over them and took revenge for them? **And We have certainly made the Qur'an easy to remember.** That is, We made its pronunciation easy and its meaning easy for whoever wants it so that people may remember, as He said: **A blessed Book which We have revealed to you, [O Muhammad], that they may reflect upon its verses and that those of understanding may be reminded.** And the Almighty said: **We have only made it easy in your language that you may give good tidings thereby to the righteous and warn thereby a quarrelsome people.** Mujahid said: **And We have certainly made the Qur'an easy to remember.** That is, We made its recitation easy. Al-Suddi said: We made its recitation easy on the tongues. Ad-Dahhak said on the authority of Ibn Abbas: If God had not made it easy on the tongues of humans, no one among creation would have been able to speak the words of God Almighty. I said: And among His Almighty's making the recitation of the Qur'an easy for people is what was mentioned previously from the Prophet, may God bless him and grant him peace, that he said: **This Qur'an was revealed in seven letters.** We have cited the hadith

with its chains of transmission and wordings in a way that suffices. It is repeated here, praise and thanks be to God. His statement: **Is there then any who will remember?** means is there anyone who will remember this Qur'an, which God has made easy to memorize and understand? Muhammad ibn Ka'b al-Qurazi said: Is there anyone who will be deterred from sins?

Ibn Abi Hatim said: My father told us, Al-Hasan bin Rafi' told us, Damrah told us, on the authority of Ibn Shawdhab, on the authority of Matar, who is Al-Warraq, in the words of God Almighty: **Is there any who will remember?** Is there any who seek knowledge who will be helped in it? And thus Al-Bukhari connected it with the affirmative form on the authority of Matar Al-Warraq, and Ibn Jarir narrated it, and something similar was narrated on the authority of Qatada.

Fath al-Qadir

12- **And We made springs gush forth from the earth** meaning We made the entire earth full of gushing springs. The original is **We caused the springs of the earth to gush forth.** The majority of scholars read *fajrna* with a shaddah. Ibn Mas'ud, Abu Haywah, and Asim, in one narration from him, read it with a tahfidah. Ubayd ibn Umair said: God inspired the earth to release its water, so springs gushed forth. **Then the waters met according to a decree already decreed** meaning the water from the sky and the water from the earth met according to a decree that had been decreed for them: that is, in a state that God had decreed and predestined. Ibn Qutaybah related that the meaning is according to a measure, one did not precede the other, rather the water from the sky and the water from the earth were equal. Qatada said: It was decreed for them, when they disbelieved, that they would be drowned. Al-Jahdary read **Then the two waters met** and Al-Hasan read **Then the two waters met.** This reading was narrated from Ali ibn Abi Talib and Muhammad ibn Ka'b.

Tafsir al-Baghawi

12. **And We caused springs to gush forth from the earth, and the waters met,** meaning the water of the sky and the water of the earth. Rather, He said: **(and the waters met)**, and meeting does not occur from one person, but rather between two or more, because water can be plural and singular. Asim Al-Jahdary read: **and the two full ones met.** "according to a matter already decreed," meaning: it was decreed for them in the matter of the Book. Muqatil said: God decreed that the two full ones would be equal, so they were as He decreed.

Tafsir al-Baidawi

12- **And We caused springs to gush forth from the earth.** And We made the whole earth as if it were gushing springs. The original form is **And We caused springs to gush forth from the earth**, but it was changed for emphasis. **Then the waters met.** The water of the sky and the water of the earth. The two

Surat al-Qamar 54:12

And We caused springs to gush forth from the earth, and the waters met by a decree already decreed.

waters were read because of the difference between the two types, and the two springs were read with the hamza changed to a waw. **On a matter that had been predestined.** On a state that God Almighty had predestined from eternity without any difference, or on a state that was predestined and made equal, which is that the amount that was sent down was the amount that was brought out, or on the amount that God Almighty had predestined, which was the destruction of the people of Noah in the flood.

Surat al-Qamar 54:13

And We carried him on planks and nails.

Tafsir al-Jalalayn

13 - **And We carried him** Noah *on* a ship **with planks and nails** which is what the planks are fastened with from nails and other things, the singular of which is dasar like a book.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We carried Noah when the water met, on a command that had been predestined, in a ship of planks and nails. And nails is the plural of dasar. And it is sometimes said for its singular: dasir, just as it is said: habbak and habbak. And dasar is the nail with which the ship is fastened. It is said from it: dasarat al-sailin if you tighten it with nails or something else.

The interpreters differed on this, and some of them said something similar to what we have said.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd told us: Ibn Lahi'ah told me on the authority of Abu Sakhr on the authority of Al-Qurazi, who was asked about this verse: **And We carried him on planks and nails.** He said: The nails are the nails.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **And We carried him on planks and nails.** He told us that its nails are the nails with which it was fastened.

Ibn Abd al-A'la told us: Ibn Thaur told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **of planks**, he said: the planks of the ship. He said: and nailed: he said: and nailed with nails.

Yunus told us: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And nails**, that nails are the nails that were hammered into the ship and made it firm.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **and nails**, meaning: nails.

Others said: Rather, the stern is the front of the ship. They said: It was described thus because it pushes and pushes the water.

Who said that?

Yaqub bin Ibrahim told me: Ibn Ulayyah told us on the authority of Abu Raja' on the authority of Al-Hasan regarding his statement, **And We carried him on planks and nails**, he said: The water rolled down its eyes, or he said: its beak.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: Al-Hasan used to say regarding His statement, **and a root**: its root is used to root out the water.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of al-Hasan that he said: The water flows through her chest.

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me on the authority of Ibn Abbas, regarding his statement, **and the hull**. He said: The hull is the whole of the ship.

Others said: The Dasar is the ship's beam.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-Hussain, on the authority of Mujahid: **Of planks and nails**. He said: The planks of the ship and the nails are its beams.

Others said: The panels are its two sides and the two ends are its two ends.

Who said that?

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **Of planks and nails**, that the planks are the two sides of the ship, and the nails are its two ends and its two ends.

Others said: Rather, the ribs are the ship's ribs.

Who said that?

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, **and the ribs**, he said: the ribs of the ship.

Tafsir al-Qurtubi

And We carried him on planks meaning on a ship with planks. **And nails** Qatada said that it means the nails with which the ship was nailed, i.e., made firm. Al-Qurazi, Ibn Zayd, and Ibn Jubayr said the same. Al-Walibi narrated it on the authority of Ibn Abbas. Al-Hasan, Shahr ibn Hawshab, and Ikrimah said that it is the prow of the ship that strikes the waves. It was called that because it pushes the water, i.e., it repels it. And nails mean pushing and shoving. Al-Awfi narrated it on the authority of Ibn Abbas. He said that nails mean the whole of the ship.

Al-Layth said: **Dasar is a thread made of palm fiber used to tie down the planks of a ship.** In As-Sahah, *Dasar* is the singular of *Dasr*, which are threads used to tie down the planks of a ship. It is also said: They are nails. God Almighty said: **On planks and nails.** *Dasar* is also like *Usar* and *Usar*, and *Dasr* means pushing. Ibn Abbas said about ambergris: It is something that he pushes into the sea, *Dasran*, meaning he pushes it. He pushed it with a spear. A man is *Mudasser*.

And We carried him on planks and nails.

Tafsir Ibn Kathir

God the Almighty says: **Your people denied** before you, O Muhammad. **The people of Noah denied Our servant** meaning they openly denied him and accused him of madness. **And they said, 'He is mad,' but he was warned.** Mujahid said: **And he was warned.** That is, he became insane. It was also said: **And he was warned** means they rebuked him, admonished him, and threatened him, **If you do not desist, O Noah, you will be among those who are stoned.** Ibn Zayd said this, and this is a good interpretation. **So he called upon his Lord, 'Indeed, I am overcome, so aid'** meaning I am weak against these people and against resisting them, so aid your religion. God the Almighty said: **Then We opened the gates of heaven with pouring water.** Al-Suddi said: This is a lot. **And We caused springs to gush forth from the earth** meaning all parts of the earth gushed forth, even the ovens, which are the places of fire, gushed forth springs. **And the waters met** meaning from the sky and the earth **by a matter already decreed.** That is, a matter already decreed.

Ibn Jurayj said on the authority of Ibn Abbas, **So We opened the gates of heaven with pouring water.** Plenty of rain had not come from the sky before or after that day except from clouds. The gates of heaven were opened with water that day without clouds, so the two waters met according to a predestined matter. Ibn Abi Hatim narrated that Ibn al-Kawwa' asked Ali about the sky and he said: It is the opening of the sky, and from it the sky was opened with pouring water. **And We carried him on planks and nails.** Ibn Abbas, Sa'id ibn Jubayr, al-Qurazi, Qatadah and Ibn Zayd said: They are nails, and Ibn Jarir chose this. He said: Its singular is dasar. It is also said dasir, just as it is said habayk and habak, and the plural is habak. Mujahid said: Dasar is the ribs of the ship. Ikrimah and al-Hasan said: It is its front with which the waves strike. Ad-Dahhak said: Its two ends and its base. Al-Awfi said on the authority of Ibn Abbas: It is its kallak, meaning its front. His saying: **It runs under Our eyes** means by Our command, in Our sight, and under Our protection and care. **A recompense for those who disbelieved** meaning a recompense for them for their disbelief in God and a victory for Noah, peace be upon him.

And the Almighty's saying: **And We left it as a sign.** Qatada said: God kept Noah's ship until the first of this nation saw it. It appears that what is meant by that is the type of ships, like His saying: **And a sign for them is that We carried their descendants in the laden ship * And created for them from the like thereof that on which they ride.** And the Almighty said: **Indeed, when the water rose, We carried you in the moving ship * That We might make it for you a reminder and for a hearing ear to retain it.** That is why He said here: **So is there anyone who will remember?** That is, is there anyone who will remember and take heed? Imam Ahmad said: Hajjaj told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Al-Aswad, on the authority of Ibn Mas'ud, who said: The Messenger of God (peace and blessings of God be upon him) recited to me, **Is there any who will remember?** This is how Al-Bukhari narrated it. Yahya told us, Waki' told us, on the authority of Isra'il, on the

authority of Abu Ishaq, on the authority of Al-Aswad ibn Yazid, on the authority of Abdullah, who said: I recited to the Prophet (peace and blessings of God be upon him), **Is there any who will remember?** And the Prophet (peace and blessings of God be upon him) said, **Is there any who will remember?** Al-Bukhari also narrated from the hadith of Shu'bah, on the authority of Abu Ishaq, on the authority of Al-Aswad, on the authority of Abdullah, who said: The Messenger of God (peace and blessings of God be upon him) used to recite, **Is there any who will remember?** And he said: Abu Nu'aym told us, Zuhair told us, on the authority of Abu Ishaq, that he heard a man ask Al-Aswad, **Is there any who will remember or remember?** He said: I heard Abdullah reciting, **Is there any who will remember?** He said: I heard the Messenger of God (peace and blessings of God be upon him) reciting it, **Is there any who will remember?** with a dal. Muslim and the scholars of Sunan, except Ibn Majah, narrated this hadith from the hadith of Abu Ishaq.

And the Almighty said: **How was My punishment and my warnings?** That is, how was My punishment for those who disbelieved in Me and denied My messengers, and did not take heed of what My warnings brought, and how I triumphed over them and took revenge for them? **And We have certainly made the Qur'an easy to remember.** That is, We made its pronunciation easy and its meaning easy for whoever wants it so that people may remember, as He said: **A blessed Book which We have revealed to you, [O Muhammad], that they may reflect upon its verses and that those of understanding may be reminded.** And the Almighty said: **We have only made it easy in your language that you may give good tidings thereby to the righteous and warn thereby a quarrelsome people.** Mujahid said: **And We have certainly made the Qur'an easy to remember.** That is, We made its recitation easy. Al-Suddi said: We made its recitation easy on the tongues. Ad-Dahhak said on the authority of Ibn Abbas: If God had not made it easy on the tongues of humans, no one among creation would have been able to speak the words of God Almighty. I said: And among His Almighty's making the recitation of the Qur'an easy for people is what was mentioned previously from the Prophet, may God bless him and grant him peace, that he said: **This Qur'an was revealed in seven letters.** We have cited the hadith with its chains of transmission and wordings in a way that suffices. It is repeated here, praise and thanks be to God. His statement: **Is there then any who will remember?** means is there anyone who will remember this Qur'an, which God has made easy to memorize and understand? Muhammad ibn Ka'b al-Qurazi said: Is there anyone who will be deterred from sins?

Ibn Abi Hatim said: My father told us, Al-Hasan bin Rafi' told us, Damrah told us, on the authority of Ibn Shawdhab, on the authority of Matar, who is Al-Warraq, in the words of God Almighty: **Is there any who will remember?** Is there any who seek knowledge who will be helped in it? And thus Al-Bukhari connected it with the affirmative form on the authority of Matar Al-Warraq, and Ibn Jarir narrated it, and something similar was narrated on the authority of Qatada.

Fath al-Qadir

13- **And We carried him on planks and nails.** That is, We carried Noah on a ship with planks, which are wide pieces of wood. **And nails** Az-Zajaj said: They are the nails that hold the planks together, the singular of which is dasar. Anything that is inserted into something to hold it together is a dasr. Qatada, Muhammad ibn Ka'b, Ibn Zayd, Sa'id ibn Jubayr, and others said the same. Al-Hasan, Shahr ibn Hawshab, and Ikrimah said: The dasr is the back of the ship that is hit by waves. It was named thus because it pushes back the water, meaning it repels it. Al-Layth said: The dasar is a thread that holds the planks together. It is said in As-Sahah: The dasar is the singular of dasr, which are threads that hold the planks together, and they are also said to be nails.

Tafsir al-Baghawi

13. **And We carried him**, meaning Noah, **on planks and nails**, meaning a ship with planks. He mentioned the adjective and left out the noun. He meant by planks the wide wood of the ship. **And nails**, meaning the nails that fasten the planks. The singular is dasar and dasir. It is said: you fastened the ship with nails. Al-Hasan said: The dasar is the front of the ship, so named because it pushes water with its bow, meaning it pushes. Mujahid said: They are the beams of the ship. It was also said: Its ribs. Ad-Dahhak said: The planks are its sides, and the dasar is its base and its two ends.

Tafsir al-Baidawi

13- **And We carried him on planks** of wide wood **and nails** and plural of *dasar* from *dasr*, which is a strong push. And in a description of the ship, it was established in that it is like an explanation for it, carrying out its purpose.

Surat al-Qamar 54:14

It runs under Our eyes as a reward for whoever disbelieved.

Surat al-Qamar 54:14

It runs under Our eyes as a reward for whoever disbelieved.

Tafsir al-Jalalayn

14 - **It flows before Our eyes** in our sight, meaning preserved **a reward** in the accusative case with an implied verb, meaning they drowned in victory **for he who disbelieved**, which is Noah, peace be upon him. It was read as disbelieved in the active form, meaning they drowned as a punishment for them.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **It runs before Our eyes**, God Almighty says: The ship in which We made Noah sail runs before Our sight and view.

It was mentioned on the authority of Sufyan in the interpretation of that:

Ibn Hamid told us: Mihran told us on the authority of Sufyan regarding his statement, **It flows under Our eyes**, meaning: by Our command, **a reward for whoever disbelieved**.

The people of interpretation differed in its interpretation. Some of them said: Its interpretation is **We cursed that as a reward for whoever disbelieved in it**, meaning: disbelieved in God in it.

Who said that?

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: **A recompense for he who disbelieves**. He said: Disbelieves in God.

Al-Harith told me: Al-Harith told us: Al-Hasan told us: Warqa' told us on the authority of Ibn Abi Nujayh on the authority of Mujahid: **A recompense for whoever disbelieved**. He said: For whoever disbelieved in it.

Others have interpreted the meaning of *min* to mean *ma* in this context and said: The meaning of the statement is: a recompense for the disbelief in God's favors and blessings from those among the people of Noah whom He destroyed and drowned.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **A recompense for he who disbelieved**, that he said: For he who disbelieved in God's blessings and disbelieved in His favors, blessings, messengers, and books, then that is a recompense for him.

The correct statement regarding this, in my opinion, is what Mujahid said, which is that its meaning is: So We

opened the gates of heaven with pouring water and caused springs to gush forth from the earth, so We drowned the people of Noah. His divinity and His oneness, the people of Noah. Some of them said to one another: **Do not abandon your gods, and do not abandon Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr. Noah 23.** Whoever goes to this interpretation, it was from God, as if it was said: They were punished for God and for their disbelief in Him. If someone directed it to mean Noah and the believers in him, it would be a correct view, and the meaning of the statement then would be: We did that as a punishment for Noah and those who were with him in the ark, as if it was said: We drowned them for Noah and for what they did to Noah, what they did of their disbelief in him.

Tafsir al-Qurtubi

It runs under Our eyes meaning under Our sight. It was also said that it was by Our command, or it was said that it was by Our protection and guardianship, as was mentioned in Hud. And from this is the saying of people to someone who is entrusted with a deposit, **The eye of God is upon you**, meaning that He protected and protected it. And it was also said that it was by Our revelation, or it was said that it means by the eyes springing from the earth. And it was also said that it was by the eyes of Our guardians from the angels who are entrusted with guarding it, and everything that God created can be attributed to it. And it was also said that it means it runs under Our guardians, as in the report, **A disease of one of Our eyes did not occur to him**. "A recompense for him who disbelieved" meaning that We made that a reward and recompense for Noah for his patience in the face of the harm of his people, and he was the one who was disbelieved in. So the lam in "for him" is the lam of the object. And it was said that "disbelieved **means** denied. **So** from" is a metaphor for Noah, and it was also said that it is a metaphor for God, and the recompense means punishment, meaning a punishment for their disbelief in God Almighty. Yazid bin Ruman, Qatada, Mujahid and Hamid read **reward for he who disbelieved** with the opening of the kaf and the fa, meaning: the drowning was a reward and punishment for he who disbelieved in God. No one was saved from drowning except Awj bin Anq, as the water reached his throat. The reason for his salvation was that Noah needed teak wood to build the ship, but he could not carry it, so Awj carried that wood to him from Syria, and God thanked him for that and saved him from drowning.

Tafsir Ibn Kathir

God the Almighty says: "Your people denied" before you, O Muhammad. "The people of Noah denied Our servant" meaning they openly denied him and accused him of madness. "And they said, 'He is mad,' but he was warned." Mujahid said: "And he was warned." That is, he became insane. It was also said: "And he

was warned **means they rebuked him, admonished him, and threatened him**, If you do not desist, O Noah, you will be among those who are stoned." Ibn Zayd said this, and this is a good interpretation. "So he called upon his Lord, 'Indeed, I am overcome, so aid'" meaning I am weak against these people and against resisting them, so aid your religion. God the Almighty said: "Then We opened the gates of heaven with pouring water." Al-Suddi said: This is a lot. "And We caused springs to gush forth from the earth" meaning all parts of the earth gushed forth, even the ovens, which are the places of fire, gushed forth springs. "And the waters met **meaning from the sky and the earth** by a matter already decreed. **That is, a matter already decreed.**

Ibn Jurayj said on the authority of Ibn Abbas, So We opened the gates of heaven with pouring water." Plenty of rain had not come from the sky before or after that day except from clouds. The gates of heaven were opened with water that day without clouds, so the two waters met according to a predestined matter. Ibn Abi Hatim narrated that Ibn al-Kawwa' asked Ali about the sky and he said: It is the opening of the sky, and from it the sky was opened with pouring water. "And We carried him on planks and nails." Ibn Abbas, Sa'id ibn Jubayr, al-Qurazi, Qatadah and Ibn Zayd said: They are nails, and Ibn Jarir chose this. He said: Its singular is dasar. It is also said dasar, just as it is said habayk and habak, and the plural is habak. Mujahid said: Dasar is the ribs of the ship. Ikrimah and al-Hasan said: It is its front with which the waves strike. Ad-Dahhak said: Its two ends and its base. Al-Awfi said on the authority of Ibn Abbas: It is its kallak, meaning its front. His saying: **It runs under Our eyes** means by Our command, in Our sight, and under Our protection and care. **A recompense for those who disbelieved** meaning a recompense for them for their disbelief in God and a victory for Noah, peace be upon him.

And the Almighty's saying: **And We left it as a sign**. Qatada said: God kept Noah's ship until the first of this nation saw it. It appears that what is meant by that is the type of ships, like His saying: **And a sign for them is that We carried their descendants in the laden ship * And created for them from the like thereof that on which they ride**. And the Almighty said: **Indeed, when the water rose, We carried you in the moving ship * That We might make it for you a reminder and for a hearing ear to retain it**. That is why He said here: **So is there anyone who will remember?** That is, is there anyone who will remember and take heed? Imam Ahmad said: Hajjaj told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Al-Aswad, on the authority of Ibn Mas'ud, who said: The Messenger of God (peace and blessings of God be upon him) recited to me, "Is there any who will remember?" This is how Al-Bukhari narrated it. Yahya told us, Waki' told us, on the authority of Isra'il, on the authority of Abu Ishaq, on the authority of Al-Aswad ibn Yazid, on the authority of Abdullah, who said: I recited to the Prophet (peace and blessings of God be upon him), "Is there any who will remember?" And the Prophet (peace and blessings of God be upon him) said, "Is there any who will remember?" Al-Bukhari also narrated from the hadith of Shu'bah, on the authority of Abu Ishaq, on the authority of Al-Aswad,

on the authority of Abdullah, who said: The Messenger of God (peace and blessings of God be upon him) used to recite, "Is there any who will remember?" And he said: Abu Nu'aym told us, Zuhair told us, on the authority of Abu Ishaq, that he heard a man ask Al-Aswad, "Is there any who will remember or remember?" He said: I heard Abdullah reciting, "Is there any who will remember?" He said: I heard the Messenger of God (peace and blessings of God be upon him) reciting it, "Is there any who will remember?" with a dal. Muslim and the scholars of Sunan, except Ibn Majah, narrated this hadith from the hadith of Abu Ishaq.

And the Almighty said: **How was My punishment and my warnings?** That is, how was My punishment for those who disbelieved in Me and denied My messengers, and did not take heed of what My warnings brought, and how I triumphed over them and took revenge for them? **And We have certainly made the Qur'an easy to remember**. That is, We made its pronunciation easy and its meaning easy for whoever wants it so that people may remember, as He said: **A blessed Book which We have revealed to you, [O Muhammad], that they may reflect upon its verses and that those of understanding may be reminded**. And the Almighty said: **We have only made it easy in your language that you may give good tidings thereby to the righteous and warn thereby a quarrelsome people**. Mujahid said: **And We have certainly made the Qur'an easy to remember**. That is, We made its recitation easy. Al-Suddi said: We made its recitation easy on the tongues. Ad-Dahhak said on the authority of Ibn Abbas: If God had not made it easy on the tongues of humans, no one among creation would have been able to speak the words of God Almighty. I said: And among His Almighty's making the recitation of the Qur'an easy for people is what was mentioned previously from the Prophet, may God bless him and grant him peace, that he said: **This Qur'an was revealed in seven letters**. We have cited the hadith with its chains of transmission and wordings in a way that suffices. It is repeated here, praise and thanks be to God. His statement: **Is there then any who will remember?** means is there anyone who will remember this Qur'an, which God has made easy to memorize and understand? Muhammad ibn Ka'b al-Qurazi said: Is there anyone who will be deterred from sins?

Ibn Abi Hatim said: My father told us, Al-Hasan bin Rafi' told us, Damrah told us, on the authority of Ibn Shawdhab, on the authority of Matar, who is Al-Warraaq, in the words of God Almighty: **Is there any who will remember?** Is there any who seek knowledge who will be helped in it? And thus Al-Bukhari connected it with the affirmative form on the authority of Matar Al-Warraaq, and Ibn Jarir narrated it, and something similar was narrated on the authority of Qatada.

Fath al-Qadir

14- "It runs under Our eyes" meaning under Our sight and vision and protection, as in His statement: "And construct the ark under Our eyes" and it was said by Our command, and it was said by Our revelation, and it was said by the springs springing from the earth, and it was said by the eyes of Our guardian angels

Surat al-Qamar 54:14

It runs under Our eyes as a reward for whoever disbelieved.

charged with guarding it. "A reward for he who disbelieved" Al-Farra' said: We did to him and them what We did of saving him and drowning them as a reward for he who disbelieved in him and rejected his command, and he is Noah, peace be upon him, for he had a blessing that they were ungrateful for, so the word "reward" is in the accusative case as a cause, and it was said as a source with an implied verb: meaning We rewarded them with a reward. The majority of scholars read "disbelieved" in the passive form, and what is meant by it is Noah. It was also said that it refers to God, the Most High, for they disbelieved in him and rejected his blessing. Yazidi bin Ruman, Qatadah, Mujahid, Hamid, and Isa read "disbelieved" with a fat-ha on the kaf and the fa, in the active form: meaning a reward and punishment for he who disbelieved in God.

Tafsir al-Baghawi

14. "It runs under Our eyes," meaning: in Our sight. Muqatil ibn Hayyan said: "Under Our protection," and from this is their saying to someone bidding farewell: "The eye of God is upon you." Sufyan said: "By Our command. A recompense for he who disbelieved," [Muqatil ibn Hayyan said] meaning: We did to him and them by saving Noah and drowning his people as a reward for he who disbelieved in him and rejected his command, and he is Noah, peace be upon him. It was said: "From **means** what," meaning: a recompense for his disbelief from the favors and blessings of God upon those whom He drowned, or a recompense for what he did to Noah and his companions. Mujahid read: "A recompense for he who disbelieved, **with the kaf and the fa' open, meaning the drowning was a recompense for he who disbelieved in God and denied His Messenger.**"

Tafsir al-Baidawi

14- It runs under Our eyes **in our sight, meaning preserved by our preservation,** as a reward for whoever disbelieved" meaning we did that as a reward for Noah because it was a blessing for which they were ungrateful, for every prophet is a blessing from God Almighty and a mercy to his nation. It is permissible for it to be with the deletion of the preposition and the verb being connected to the pronoun, and it was read "for whoever disbelieved" meaning for the disbelievers.

Surat al-Qamar 54:15

And We have certainly left it as a sign, so is there any who will remember?

Tafsir al-Jalalayn

15 - **And We have left it** We have left this action **as a sign** for whoever considers it, that is, its report has spread and continued **So is there anyone who will remember** who will consider and take heed of it? Its original form is *Mudhtakar* and the *ta* was replaced with a silent *dal* and so was the voiced *dal* and it was assimilated into it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We left the ship in which We carried Noah and those who were with him as a sign, meaning a lesson and an admonition for the nations who came after the people of Noah, so that they would consider and learn a lesson and refrain from following their path of disbelief in God and denying His messengers, lest they be afflicted with the same punishment that afflicted them.

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 We have certainly left it as a sign, so is there any who will remember?** He said: God left it in Baqirdi on the land of the peninsula as a lesson and a sign until the first of this nation looked at it with a look, and how many ships after it have turned to ashes.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **And We have certainly left it as a sign**, he said: God placed Noah's ship on Mount Judi until the first of this nation reached it.

He said: Ibn Thaur told us on the authority of Muammar on the authority of Mujahid that when God drowned the earth, He made the mountains rise, but Mount Judi humbled himself, so God raised it above the mountains and made it the resting place of the ship.

And his saying, **Is there any who will remember?** He says: Is there anyone who remembers and remembers what we have done to this nation that disbelieved in their Lord and disobeyed His Messenger Noah and denied him in what he brought them from their Lord of advice, so that he may take heed from them and beware lest the punishment of God befall him because of his disbelief in his Lord and his denial of His Messenger Muhammad, may God bless him and grant him peace, like what befall them, so that he may turn to repentance and return to obedience. The root of

mudkaris mufta'il from *dhikra* remembering. The fa' of the verb, which is a dhal and a ta', which is after the dhal, came together, so they became a doubled dal. The Arabs do the same with what begins with a dhal followed by a ta' of *ifti'al*, they make them all a doubled dal, so they say: **Idkartu idkar Idkartu idkar** but it is actually **idhkaru idhtikaran Idhkaru idhtikaran**. Is there anyone who remembers? But it was said: *Idkartu* and *mudkar* because of what has been described. It has been mentioned from some of Banu Asad that they say *mudkar* in that case, so they change the dal and consider the dal and the ta' to be doubled dhal. It has been mentioned from Al-Aswad bin Yazid that he said: I said to Abdullah bin Mas'ud Is there a male or female who is reminded? He said: The Messenger of God, may God bless him and grant him peace, taught me. *Madhkur* means with a stressed dhal.

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

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **Is there anyone who will remember?** He said: The one who remembers is the one who remembers. In the speech of the Arabs: The one who remembers is the one who remembers.

Ibn Hamid told us: Mihran told us on the authority of Sufyan: **Is there anyone who will remind?** He said: **Who will remind?**

Tafsir al-Qurtubi

And We have certainly left it as a sign meaning this action is a lesson. It was also said that he meant that the ship was left as a sign for those after the people of Noah to take heed from it and not deny the messengers. Qatada said that God left it in Baqardi on the land of the peninsula as a lesson and a sign until the first of this nation looked at it. How many ships came after it that turned to ashes. **Is there anyone who will remember?** One who will be admonished and fearful. Its root is *muzdakkar* derived from *dhikr* remembrance, but it became difficult for the tongues, so the *ta* was changed to a *dal* to agree with the *dhal* in sound, and the *dhal* was assimilated into it.

Tafsir Ibn Kathir

God the Almighty says: **Your people denied** before you, O Muhammad. **The people of Noah denied Our servant** meaning they openly denied him and accused him of madness. **And they said, 'He is mad,' but he was warned.** Mujahid said: **And he was warned.** That is, he became insane. It was also said: **And he was warned** means they rebuked him, admonished him, and threatened him, **If you do not desist, O Noah, you will be among those who are stoned.** Ibn Zayd said this, and this is a good interpretation. **So he called upon his Lord, 'Indeed, I am overcome, so aid'** meaning I am weak against these people and against resisting them, so aid your religion. God the Almighty said: **Then We opened the gates of heaven with pouring water.**

And We have certainly left it as a sign, so is there any who will remember?

Al-Suddi said: This is a lot. **And We caused springs to gush forth from the earth** meaning all parts of the earth gushed forth, even the ovens, which are the places of fire, gushed forth springs. **And the waters met** meaning from the sky and the earth **by a matter already decreed**. That is, a matter already decreed.

Ibn Jurayj said on the authority of Ibn Abbas, **So We opened the gates of heaven with pouring water**. Plenty of rain had not come from the sky before or after that day except from clouds. The gates of heaven were opened with water that day without clouds, so the two waters met according to a predestined matter. Ibn Abi Hatim narrated that Ibn al-Kawwa' asked Ali about the sky and he said: It is the opening of the sky, and from it the sky was opened with pouring water. **And We carried him on planks and nails**. Ibn Abbas, Sa'id ibn Jubayr, al-Qurazi, Qatadah and Ibn Zayd said: They are nails, and Ibn Jarir chose this. He said: Its singular is dasar. It is also said dasir, just as it is said habayk and habak, and the plural is habak. Mujahid said: Dasar is the ribs of the ship. Ikrimah and al-Hasan said: It is its front with which the waves strike. Ad-Dahhak said: Its two ends and its base. Al-Awfi said on the authority of Ibn Abbas: It is its kallak, meaning its front. His saying: **It runs under Our eyes** means by Our command, in Our sight, and under Our protection and care. **A recompense for those who disbelieved** meaning a recompense for them for their disbelief in God and a victory for Noah, peace be upon him.

And the Almighty's saying: **And We left it as a sign**. Qatada said: God kept Noah's ship until the first of this nation saw it. It appears that what is meant by that is the type of ships, like His saying: **And a sign for them is that We carried their descendants in the laden ship * And created for them from the like thereof that on which they ride**. And the Almighty said: **Indeed, when the water rose, We carried you in the moving ship * That We might make it for you a reminder and for a hearing ear to retain it**. That is why He said here: **So is there anyone who will remember?** That is, is there anyone who will remember and take heed? Imam Ahmad said: Hajjaj told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Al-Aswad, on the authority of Ibn Mas'ud, who said: The Messenger of God (peace and blessings of God be upon him) recited to me, **Is there any who will remember?** This is how Al-Bukhari narrated it. Yahya told us, Waki' told us, on the authority of Isra'il, on the authority of Abu Ishaq, on the authority of Al-Aswad ibn Yazid, on the authority of Abdullah, who said: I recited to the Prophet (peace and blessings of God be upon him), **Is there any who will remember?** And the Prophet (peace and blessings of God be upon him) said, **Is there any who will remember?** Al-Bukhari also narrated from the hadith of Shu'bah, on the authority of Abu Ishaq, on the authority of Al-Aswad, on the authority of Abdullah, who said: The Messenger of God (peace and blessings of God be upon him) used to recite, **Is there any who will remember?** And he said: Abu Nu'aym told us, Zuhair told us, on the authority of Abu Ishaq, that he heard a man ask Al-Aswad, **Is there any who will remember or remember?** He said: I heard Abdullah reciting, **Is there any who will remember?** He said: I heard the Messenger of God (peace and

blessings of God be upon him) reciting it, **Is there any who will remember?** with a dal. Muslim and the scholars of Sunan, except Ibn Majah, narrated this hadith from the hadith of Abu Ishaq.

And the Almighty said: **How was My punishment and my warnings?** That is, how was My punishment for those who disbelieved in Me and denied My messengers, and did not take heed of what My warnings brought, and how I triumphed over them and took revenge for them? **And We have certainly made the Qur'an easy to remember**. That is, We made its pronunciation easy and its meaning easy for whoever wants it so that people may remember, as He said: **A blessed Book which We have revealed to you, [O Muhammad], that they may reflect upon its verses and that those of understanding may be reminded**. And the Almighty said: **We have only made it easy in your language that you may give good tidings thereby to the righteous and warn thereby a quarrelsome people**. Mujahid said: **And We have certainly made the Qur'an easy to remember**. That is, We made its recitation easy. Al-Suddi said: We made its recitation easy on the tongues. Ad-Dahhak said on the authority of Ibn Abbas: If God had not made it easy on the tongues of humans, no one among creation would have been able to speak the words of God Almighty. I said: And among His Almighty's making the recitation of the Qur'an easy for people is what was mentioned previously from the Prophet, may God bless him and grant him peace, that he said: **This Qur'an was revealed in seven letters**. We have cited the hadith with its chains of transmission and wordings in a way that suffices. It is repeated here, praise and thanks be to God. His statement: **Is there then any who will remember?** means is there anyone who will remember this Qur'an, which God has made easy to memorize and understand? Muhammad ibn Ka'b al-Qurazi said: Is there anyone who will be deterred from sins?

Ibn Abi Hatim said: My father told us, Al-Hasan bin Rafi' told us, Damrah told us, on the authority of Ibn Shawdhab, on the authority of Matar, who is Al-Warraaq, in the words of God Almighty: **Is there any who will remember?** Is there any who seek knowledge who will be helped in it? And thus Al-Bukhari connected it with the affirmative form on the authority of Matar Al-Warraaq, and Ibn Jarir narrated it, and something similar was narrated on the authority of Qatada.

Fath al-Qadir

15- **And We have certainly left it as a sign** meaning that God left the ship as a lesson for those who reflect. It was said that the meaning is: And We have certainly left this action that We did to them as a lesson and admonition. **So is there anyone who will remember?** Its original form is *Mudhtakar*, so the ta' was replaced with a dhal, then the voiced letter was replaced with a dhal because they are close together, and the dhal was assimilated into the dhal. The meaning is: Is there anyone who will take heed and reflect, who will be admonished by this verse and learn from it.

Tafsir al-Baghawi

15. **And We have left it**, meaning: [the deed that] We did, **as a sign**, to be considered. It was also said: He meant the ship. Qatada said: God kept it [in Baqir Di] from the land of the Arabian Peninsula. As a lesson and a sign until the first of this nation looked to it. **So is there any who will remember?** meaning: someone who will remember, admonish, consider, and fear the punishment like theirs.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Naim told us, Zuhair told us on the authority of Abu Ishaq that he heard a man ask Al-Aswad about His statement: **(Is there anyone who will remember?)** or a reminder? He said: I heard Abdullah recite it **(Is there anyone who will remember?)**, and he said: I heard the Prophet, may God bless him and grant him peace, recite it **(Is there anyone who will remember?)** with a dal.

Tafsir al-Baidawi

15- **And We have certainly left it** meaning the ship or the action. **a sign** to be considered, as its report has become widespread and well-known. **Is there anyone who will remember?** Consideration has been given to it. *Muzdakkar* was read according to the original *nun* and *muzdakkar* by changing the *ta* to a *dhal* and assimilation into it.

Surat al-Qamar 54:16

So how was My punishment and My warnings?

Surat al-Qamar 54:16

So how was My punishment and My warnings?

Tafsir al-Jalalayn

16 - **So how was My punishment and My warnings** meaning My warning is a question of confirmation and how is the predicate of was and it is for asking about the state and the meaning is to compel those addressed to acknowledge the occurrence of His punishment upon those who denied Noah's position.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **How was My punishment and My warnings?** God Almighty says: How was My punishment for those who disbelieved in their Lord from the people of Noah and denied His Messenger Noah, and they persisted in their transgression and misguidance? And how was My warning of what I did to them of the punishment that I brought upon them for their disbelief in their Lord and their denial of His Messenger Noah, may the peace and blessings of God be upon him? And it is a warning to those of his people from Quraysh who disbelieved and a warning from Him to them that what befell the people of Noah of punishment will befall them for their persistence in their transgression.

His saying **and a vow** means: and my warning, and it is a source.

Tafsir al-Qurtubi

How was My punishment and My warning? That is, My warning. Al-Farra' said that warning and warning are two sources. It was said that warning is the plural of warner and warner means warning, while nakir means denial.

Tafsir Ibn Kathir

God the Almighty says: **Your people denied** before you, O Muhammad. **The people of Noah denied Our servant** meaning they openly denied him and accused him of madness. **And they said, 'He is mad,' but he was warned.** Mujahid said: **And he was warned.** That is, he became insane. It was also said: **And he was warned** means they rebuked him, admonished him, and threatened him, **If you do not desist, O Noah, you will be among those who are stoned.** Ibn Zayd said this, and this is a good interpretation. **So he called upon his Lord, 'Indeed, I am overcome, so aid'** meaning I am weak against these people and against resisting them, so aid your religion. God the Almighty said: **Then We**

opened the gates of heaven with pouring water.

Al-Suddi said: This is a lot. **And We caused springs to gush forth from the earth** meaning all parts of the earth gushed forth, even the ovens, which are the places of fire, gushed forth springs. **And the waters met** meaning from the sky and the earth **by a matter already decreed.** That is, a matter already decreed.

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And the Almighty's saying: **And We left it as a sign.** Qatadah said: God kept Noah's ship until the first of this nation saw it. It appears that what is meant by that is the type of ships, like His saying: **And a sign for them is that We carried their descendants in the laden ship * And created for them from the like thereof that on which they ride.** And the Almighty said: **Indeed, when the water rose, We carried you in the moving ship * That We might make it for you a reminder and for a hearing ear to retain it.** That is why He said here: **So is there anyone who will remember?** That is, is there anyone who will remember and take heed? Imam Ahmad said: Hajjaj told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Al-Aswad, on the authority of Ibn Mas'ud, who said: The Messenger of God (peace and blessings of God be upon him) recited to me, **Is there any who will remember?** This is how Al-Bukhari narrated it. Yahya told us, Waki' told us, on the authority of Isra'il, on the authority of Abu Ishaq, on the authority of Al-Aswad ibn Yazid, on the authority of Abdullah, who said: I recited to the Prophet (peace and blessings of God be upon him), **Is there any who will remember?** And the Prophet (peace and blessings of God be upon him) said, **Is there any who will remember?** Al-Bukhari also narrated from the hadith of Shu'bah, on the authority of Abu Ishaq, on the authority of Al-Aswad, on the authority of Abdullah, who said: The Messenger of God (peace and blessings of God be upon him) used to recite, **Is there any who will remember?** And he said: Abu Nu'aym told us, Zuhair told us, on the authority of Abu Ishaq, that he heard a man ask Al-Aswad, **Is there any who will remember or remember?** He said: I heard Abdullah reciting, **Is there any who will remember?** He

said: I heard the Messenger of God (peace and blessings of God be upon him) reciting it, **Is there any who will remember?** with a dal. Muslim and the scholars of Sunan, except Ibn Majah, narrated this hadith from the hadith of Abu Ishaq.

And the Almighty said: **How was My punishment and my warnings?** That is, how was My punishment for those who disbelieved in Me and denied My messengers, and did not take heed of what My warnings brought, and how I triumphed over them and took revenge for them? **And We have certainly made the Qur'an easy to remember.** That is, We made its pronunciation easy and its meaning easy for whoever wants it so that people may remember, as He said: **A blessed Book which We have revealed to you, [O Muhammad], that they may reflect upon its verses and that those of understanding may be reminded.** And the Almighty said: **We have only made it easy in your language that you may give good tidings thereby to the righteous and warn thereby a quarrelsome people.** Mujahid said: **And We have certainly made the Qur'an easy to remember.** That is, We made its recitation easy. Al-Suddi said: We made its recitation easy on the tongues. Ad-Dahhak said on the authority of Ibn Abbas: If God had not made it easy on the tongues of humans, no one among creation would have been able to speak the words of God Almighty. I said: And among His Almighty's making the recitation of the Qur'an easy for people is what was mentioned previously from the Prophet, may God bless him and grant him peace, that he said: **This Qur'an was revealed in seven letters.** We have cited the hadith with its chains of transmission and wordings in a way that suffices. It is repeated here, praise and thanks be to God. His statement: **Is there then any who will remember?** means is there anyone who will remember this Qur'an, which God has made easy to memorize and understand? Muhammad ibn Ka'b al-Qurazi said: Is there anyone who will be deterred from sins?

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Fath al-Qadir

16- **So how was My punishment and My warning?** That is, My warning. Al-Farra' said: Warning and warning are two sources, and the question is for intimidation and amazement: that is, they were in a terrible and wondrous manner that cannot be described. It was said that warning is the plural of warner, and warner means warning like denial means denial.

Tafsir al-Baghawi

16. **How was my punishment and my warning?** That is, my warning. Al-Farra' said: Warning and warning are two sources. The Arabs say: I warned with warning

and vow, like their saying: I spent spending and spending, and I was certain of certainty and certainty. The noun was used in place of the source.

Tafsir al-Baidawi

16- **How was My punishment and My warnings?** A question of glorification and threat, and the warning can be a source or a plural.

Surat al-Qamar 54:17

And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

Surat al-Qamar 54:17

And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

Tafsir al-Jalalayn

17 - **And We have certainly made the Qur'an easy to remember** We have made it easy to memorize and prepared it for remembrance **so is there any who will remember** who will be admonished by it and memorize it? The question has the meaning of a command, that is, memorize it and be admonished by it. None of the Books of God can be memorized by heart except it.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And We have certainly made the Qur'an easy for remembrance**, God Almighty says: And We have certainly made the Qur'an easy, made it clear and detailed it for remembrance for whoever wants to remember, consider, and take heed. And We have made it easy.

Muhammad bin Amr told us: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **We have made the Qur'an easy for remembrance**, he said: We made it easy.

Yunus told me: Ibn Hab told us: Ibn Zayd said regarding His statement, **And We have certainly made the Qur'an easy for remembrance**, he said: We made it easy: We made it clear.

His saying, **Is there anyone who will remember?** means: Is there anyone who will take heed and learn from what it contains of lessons and reminders?

Some of them said in interpretation of this: Is there anyone seeking knowledge or goodness who can be helped in it? This is close in meaning to what we said, but we chose the expression that we used in interpretation of it because that is the most common of its meanings according to its apparent meaning.

Who said that?

Bishr told us: Yazid told us, Saeed told us, on the authority of Qatada: **And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?** He says: Is there anyone who seeks good to be helped in it?

Al-Hussein bin Ali Al-Sada'i told us: Ya'qub told us: Al-Harith bin Ubaid Al-Ayyadi told us: I heard Qatada say about the statement of God, **Is there any who will remember?** He said: Is there anyone who seeks good and is helped to do it?

Ali bin Sahl told us: Damrah bin Rabi'ah or Ayoub bin

Suwaid or both of them told us on the authority of Ibn Shu'dhab on the authority of Matar regarding his statement, **And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?** He said: Is there anyone who seeks knowledge so that he can be helped with it?

Tafsir al-Qurtubi

And We have certainly made the Qur'an easy to remember meaning, We have made it easy to memorize and have helped whoever wants to memorize it. Is there anyone who seeks to memorize it who can be helped to do so? It is possible that the meaning is, **And We have certainly prepared it for remembrance**, taken from the verb *yasar* to saddle his camel for travel, if he saddled it, and *yasar* to saddle his horse for war, if he saddled and bridled it. He said:

And I went to him with the bridle, and he said to me, **There I will be rewarded for what I did.**

Saeed bin Jubair said: There is no book from God's books that is read in its entirety outwardly except the Qur'an. Someone else said: This was not for the Children of Israel, and they did not read the Torah except by looking at it, except for Moses, Aaron, Joshua bin Nun, and Ezra, peace be upon them. Because of that, they were tempted by Ezra when he wrote the Torah for them from memory when it was burned, as was explained earlier in Surat Bara'ah. So God, the Most High, made it easy for this nation to memorize His book so that they would remember what is in it, i.e., they would make up the remembrance. Making up means that it would be effective in them until it becomes like a self or a composition for them. **Is there anyone who will remember?** A reader who will read it. Abu Bakr Al-Warraq and Ibn Shawdhab said: Is there anyone who seeks good and knowledge who will be helped in it? It was repeated in this Surah for the purpose of alerting and understanding. It was said that God, the Most High, related to this nation in this Surah the report of the nations and the stories of the messengers, and how the nations dealt with them, and what was the outcome of their affairs and the affairs of the messengers. So in every story and report, there is a reminder for the listener that if he remembered. This verse was repeated when mentioning each story by saying, **Is there anyone who will remember?** because *hal* is an interrogative word that requires them to understand what is in their hearts and to make it an argument against them. The *lam* in *hal* is for display and the *ha* is for extraction.

Tafsir Ibn Kathir

God the Almighty says: **Your people denied** before you, O Muhammad. **The people of Noah denied Our servant** meaning they openly denied him and accused him of madness. **And they said, 'He is mad,' but he was warned.** Mujahid said: **And he was warned.** That is, he became insane. It was also said: **And he was**

warned means they rebuked him, admonished him, and threatened him, **If you do not desist, O Noah, you will be among those who are stoned.** Ibn Zayd said this, and this is a good interpretation. **So he called upon his Lord, 'Indeed, I am overcome, so aid'** meaning I am weak against these people and against resisting them, so aid your religion. God the Almighty said: **Then We opened the gates of heaven with pouring water.**

Al-Suddi said: This is a lot. **And We caused springs to gush forth from the earth** meaning all parts of the earth gushed forth, even the ovens, which are the places of fire, gushed forth springs. **And the waters met** meaning from the sky and the earth **by a matter already decreed.** That is, a matter already decreed.

Ibn Jurayj said on the authority of Ibn Abbas, **So We opened the gates of heaven with pouring water.** Plenty of rain had not come from the sky before or after that day except from clouds. The gates of heaven were opened with water that day without clouds, so the two waters met according to a predestined matter. Ibn Abi Hatim narrated that Ibn al-Kawwa' asked Ali about the sky and he said: It is the opening of the sky, and from it the sky was opened with pouring water. **And We carried him on planks and nails.** Ibn Abbas, Sa'id ibn Jubayr, al-Qurazi, Qatadah and Ibn Zayd said: They are nails, and Ibn Jarir chose this. He said: Its singular is dasar. It is also said dasir, just as it is said habayk and habak, and the plural is habak. Mujahid said: Dasir is the ribs of the ship. Ikrimah and al-Hasan said: It is its front with which the waves strike. Ad-Dahhak said: Its two ends and its base. Al-Awfi said on the authority of Ibn Abbas: It is its kallak, meaning its front. His saying: **It runs under Our eyes** means by Our command, in Our sight, and under Our protection and care. **A recompense for those who disbelieved** meaning a recompense for them for their disbelief in God and a victory for Noah, peace be upon him.

And the Almighty's saying: **And We left it as a sign.** Qatada said: God kept Noah's ship until the first of this nation saw it. It appears that what is meant by that is the type of ships, like His saying: **And a sign for them is that We carried their descendants in the laden ship * And created for them from the like thereof that on which they ride.** And the Almighty said: **Indeed, when the water rose, We carried you in the moving ship * That We might make it for you a reminder and for a hearing ear to retain it.** That is why He said here: **So is there anyone who will remember?** That is, is there anyone who will remember and take heed? Imam Ahmad said: Hajjaj told us, Isra'il told us, on the authority of Abu Ishaq, on the authority of Al-Aswad, on the authority of Ibn Mas'ud, who said: The Messenger of God (peace and blessings of God be upon him) recited to me, **Is there any who will remember?** This is how Al-Bukhari narrated it. Yahya told us, Waki' told us, on the authority of Isra'il, on the authority of Abu Ishaq, on the authority of Al-Aswad ibn Yazid, on the authority of Abdullah, who said: I recited to the Prophet (peace and blessings of God be upon him), **Is there any who will remember?** And the Prophet (peace and blessings of God be upon him) said, **Is there any who will remember?** Al-Bukhari also narrated from the hadith of Shu'bah, on the authority of Abu Ishaq, on the authority of Al-Aswad, on the authority of Abdullah, who said: The Messenger of God (peace and blessings of God be upon him) used

to recite, **Is there any who will remember?** And he said: Abu Nu'aym told us, Zuhair told us, on the authority of Abu Ishaq, that he heard a man ask Al-Aswad, **Is there any who will remember or remember?** He said: I heard Abdullah reciting, **Is there any who will remember?** He said: I heard the Messenger of God (peace and blessings of God be upon him) reciting it, **Is there any who will remember?** with a dal. Muslim and the scholars of Sunan, except Ibn Majah, narrated this hadith from the hadith of Abu Ishaq.

And the Almighty said: **How was My punishment and my warnings?** That is, how was My punishment for those who disbelieved in Me and denied My messengers, and did not take heed of what My warnings brought, and how I triumphed over them and took revenge for them? **And We have certainly made the Qur'an easy to remember.** That is, We made its pronunciation easy and its meaning easy for whoever wants it so that people may remember, as He said: **A blessed Book which We have revealed to you, [O Muhammad], that they may reflect upon its verses and that those of understanding may be reminded.** And the Almighty said: **We have only made it easy in your language that you may give good tidings thereby to the righteous and warn thereby a quarrelsome people.** Mujahid said: **And We have certainly made the Qur'an easy to remember.** That is, We made its recitation easy. Al-Suddi said: We made its recitation easy on the tongues. Ad-Dahhak said on the authority of Ibn Abbas: If God had not made it easy on the tongues of humans, no one among creation would have been able to speak the words of God Almighty. I said: And among His Almighty's making the recitation of the Qur'an easy for people is what was mentioned previously from the Prophet, may God bless him and grant him peace, that he said: **This Qur'an was revealed in seven letters.** We have cited the hadith with its chains of transmission and wordings in a way that suffices. It is repeated here, praise and thanks be to God. His statement: **Is there then any who will remember?** means is there anyone who will remember this Qur'an, which God has made easy to memorize and understand? Muhammad ibn Ka'b al-Qurazi said: Is there anyone who will be deterred from sins?

Ibn Abi Hatim said: My father told us, Al-Hasan bin Rafi' told us, Damrah told us, on the authority of Ibn Shawdhab, on the authority of Matar, who is Al-Warraq, in the words of God Almighty: **Is there any who will remember?** Is there any who seek knowledge who will be helped in it? And thus Al-Bukhari connected it with the affirmative form on the authority of Matar Al-Warraq, and Ibn Jarir narrated it, and something similar was narrated on the authority of Qatada.

Fath al-Qadir

17- And We have certainly made the Qur'an easy to remember meaning, We have made it easy to memorize, and We have helped whoever wants to memorize it. It was also said that We prepared it for remembrance and admonition. **So is there any who will remember?** meaning, one who will take heed from its admonitions and reflect on its lessons. This verse encourages studying the Qur'an, reciting it frequently, and hastening to learn it. The root of *muddkar* is

And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

muddakar as mentioned earlier.

Al-Bukhari, Muslim and others narrated on the authority of Anas that "the people of Mecca asked the Messenger of God (peace and blessings be upon him) to show them a sign, and he showed them the moon in two halves until they saw Hira' between them." It was narrated from him through another chain of transmission by Muslim, al-Tirmidhi and others that he said: **Then the verse, 'The Hour has drawn near and the moon has split' was revealed.** Al-Bukhari, Muslim and others narrated on the authority of Ibn Mas'ud that he said: "The moon split during the time of the Messenger of God (peace and blessings be upon him) into two parts: one part above the mountain and one part below it. The Messenger of God (peace and blessings be upon him) said: 'Bear witness.'" 'Abd ibn Humayd, al-Hakim **who authenticated it**, Ibn Mardawayh and al-Bayhaqi in al-Dala'il narrated on his authority that he said: "I saw the moon split into two halves twice: once in Mecca, before the Prophet (peace and blessings be upon him) left: one part over Abu Qubays and one over as-Suwayda'." He stated that this was the reason for the revelation of the verse. Ahmad, 'Abd ibn Humayd, Ibn Jarir, al-Hakim **who authenticated it**, Ibn Mardawayh and Abu Nu'aym also narrated on his authority that he said: "I saw the moon split. And I saw the mountain between the two halves of the moon." There are other chains of transmission from him. Al-Bukhari, Muslim and others narrated on the authority of Ibn Abbas who said: **The Hour has drawn near and the moon has split.** He said: That was during the time of the Messenger of God (peace and blessings of God be upon him). It split into two parts: one part in front of the mountain and the other part behind it. Then the Prophet (peace and blessings of God be upon him) said: **O God, bear witness.** Ahmad, Abd ibn Humayd, al-Tirmidhi, Ibn Jarir, al-Hakim **who authenticated it**, Ibn Mardawayh, Abu Nu'aym and al-Bayhaqi narrated on the authority of Jubayr ibn Mut'im, on the authority of Abu, regarding the words: **And the moon has split.** He said: The moon split while we were in Makkah during the time of the Messenger of God (peace and blessings of God be upon him) until one part was on this mountain and one part on that mountain. Then the people said: **Muhammad has bewitched us.** A man said: **If he has bewitched you, then he cannot bewitch all of the people.** Ibn Abi Shaybah, Abd ibn Humayd, Abdullah ibn Ahmad in Zawa'id az-Zuhd, Ibn Jarir, Ibn Mardawayh, and Abu Nu'aym narrated on the authority of Abd ar-Rahman as-Sulami who said: "Hudhayfah ibn al-Yaman delivered a sermon to us in al-Mada'in, and he praised and glorified God, then he said: 'The Hour has drawn near, and the moon has split.' Beware, the Hour has drawn near, and beware, the moon split during the time of the Messenger of God (blessings and peace of God be upon him). Beware, the world has given notice of parting. Today is the racecourse, and tomorrow is the race." Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding the verse: **rushing forward**, he said: *watching*. Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority: **Then We opened the gates of heaven with pouring water.** Kathir said: The sky did not rain before or after

that day except from clouds, and the gates of heaven were opened with water from other than clouds that day, and the two waters met. Abd ibn Humayd and Ibn al-Mundhir also narrated on his authority: **on planks and nails.** He said: The planks are the planks of the ship, and the nails are its supports with which the ship is tied down. Ibn Jarir and Ibn al-Mundhir also narrated on his authority regarding his statement: **and nails**, he said: nails. Ibn Jarir and Ibn Abi Hatim also narrated on his authority: nails are like the top of a ship. Ibn Abi Hatim, Ibn Mardawayh, and al-Bayhaqi also narrated on his authority regarding his statement: **And We have certainly made the Qur'an easy for remembrance**, he said: If God had not made it easy for the tongue of humans, no one among creation would have been able to speak the words of God. Al-Daylami narrated on the authority of Anas, with a similar chain of transmission traceable to the Prophet, may God bless him and grant him peace, a similar hadith. Abd bin Hamid and Ibn al-Mundhir narrated on the authority of Ibn Abbas: **Is there anyone who will remember?** He said: Is there anyone who will remember?

Tafsir al-Baghawi

17. **And We have certainly made easy**, made easy, **the Qur'an for remembrance**, so that one may remember and consider it. Sa'id ibn Jubayr said: We made it easy for memorization and recitation, and none of the Books of God can be read in their entirety outwardly except the Qur'an. **So is there any who will remember?** taking heed from its admonitions.

Tafsir al-Baidawi

17- **And We have certainly made the Qur'an easy** We made it easy or prepared it for someone who mounts his camel for travel when he saddles it. **For remembrance** For remembrance and admonition by providing in it various kinds of admonitions and morals, or for memorization by brevity and sweetness of expression. **Is there any who will remember?**

Surat al-Qamar 54:18

The 'Ad tribe denied, so how was My punishment and My warnings?

Tafsir al-Jalalayn

18 - **Aad denied** their prophet Hud, so they tortured him. **How then was My punishment and My warnings?** My warning to them of the punishment before it descended, that is, it took place. He explained this by saying:

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The people of Aad also denied their prophet Hud, peace be upon him, regarding what he brought them from God, just as the people of Noah denied, and just as you, the Quraysh, denied your prophet Muhammad, peace be upon him and all his messengers. **How was My punishment and My warnings?** He says: So look, O people of the Quraysh who disbelieved in God, how was My punishment and My chastisement of them for their disbelief in God and their denial of His Messenger Hud, and My warning of My doing to them what I did in following their ways, and they were as they were in persistence in error and misguidance.

Tafsir al-Qurtubi

The Almighty said, **'Aad denied** they are the people of Hud **so how was My punishment and My warnings** "Nadhr occurred in this surah in six places with the ya' omitted in all copies of the Qur'an. Ya'qub read it as confirmed in both instances and Warsh in the connected version only and the rest omitted it and there is no disagreement about the omission of the ya' from his saying: **Then the warnings do not avail** and the waw from his saying *yadhu* as for the ya' of the first *da'i*, Ibn Muhays, Ya'qub, and Hamid Fatabzi confirmed it in both instances and Warsh and Abu 'Amr confirmed it in the connected version and the rest omitted it. As for the second *da'i*, Ya'qub, Ibn Muhays, and Ibn Kathir confirmed it in both instances and Abu 'Amr and Nafi' confirmed it in the connected version and the rest omitted it.

Tafsir Ibn Kathir

God the Almighty says, informing us about the people of Hud, that they also denied their Messenger, just as the people of Noah did, and that He sent upon them a **furious wind**, which is a very cold wind, **on an ill-omened day**, meaning upon them. This was said by Ad-Dahhak, Qatadah, and As-Suddi. *Continuous*, its ill-omened nature and destruction upon them because it is a day on which their worldly punishment will be

connected to the Hereafter. God the Almighty says: **It will pull people up as if they were trunks of uprooted palm trees**, that is, the wind would come to one of them and lift him until he was out of sight, then it would turn him upside down on the top of his head, so he would fall to the ground, crushing his head and remaining a headless corpse. For this reason He said: "As if they were trunks of uprooted palm trees. So how was My punishment and My warnings? And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?"

Fath al-Qadir

His saying: 18- **Aad denied** they are the people of Aad **so how was My punishment and My warnings** meaning listen to how was My punishment and My warnings to them, and *warn* is a source meaning warning as was explained previously, and the question is for intimidation and glorification.

Tafsir al-Baghawi

18. **The people of 'Aad denied, so how was My punishment and My warnings?**

Tafsir al-Baidawi

18- **Aad denied, so how was My punishment and My warnings?** And My warning came to them with the punishment before it came down, or to those who came after them in their punishment.

Surat al-Qamar 54:19

Indeed, We sent upon them a furious wind on a day of continuous misfortune.

Surat al-Qamar 54:19

Indeed, We sent upon them a furious wind on a day of continuous misfortune.

Tafsir al-Jalalayn

19 - **Indeed, We sent upon them a furious wind** very loud **on an ill-omened** ominous *continuous* day of constant or strong ill-omening, and it was Wednesday, the last day of the month.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, We sent upon them a furious wind**, God Almighty says: Indeed, We sent upon the 'Ad, when they persisted in their transgression and disbelief in God, a furious wind, which is a very strong, violent wind with a squeaking sound. It is taken from the intensity of the sound of its blowing when heard in it, like the way a speaker says: *Squeak*, and it was said from it: *Squeak*, just as it was said: **So they were thrown down into it** from **So they were thrown down**, and **It squeaked** from *Nahanhat*.

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

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me on the authority of his father on the authority of Ibn Abbas, regarding his statement, **a violent wind**, he said: a cold wind.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **Indeed, We sent upon them a furious wind**. Furious means cold.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: **As-Sarar is the cold**.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **a furious wind**, that it is cold.

Ibn Hamid told us: Mihran told us on the authority of Sufyan, **A violent wind**. He said: Strong. *Cold* means *cold*.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **a furious wind**, that furious means intense.

His saying, **On a day of continuous misfortune**, means: On a day of evil and misfortune for them.

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

Who said that?

Ibn Abd al-A'la told us: Ibn Thaur told us, on the authority of Muammar, on the authority of Qatada, who said: Bad luck means misfortune.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about his statement, **On an unlucky day**, he said: Unlucky means evil. **On an unlucky day** means on an evil day.

Others have interpreted it with a strong meaning. Whoever interprets it with that makes it an attribute of the day. Whoever makes it an attribute of the day should read it with the tanween of the day and the kasra of the ha' from the word naha, so it would be **in an unlucky day**, as the Most High said, **in unlucky days** (Fussilat 41:16). I do not know of anyone who read it like that in this place, except that the narration that was mentioned in the interpretation of that from whom I mentioned it, as we described, indicates that that was a reading.

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me on the authority of his father on the authority of Ibn Abbas, regarding his statement, **On an ill-omened day**, he said: Difficult days.

Muhammad narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **On an unlucky day**, that it means a difficult day.

His saying, *continuous*, means: On a day of evil and misfortune, the affliction and torment continued upon them until they reached Hell.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **On a day of continuous misfortune** that will continue with them to the fire of Hell.

Tafsir al-Qurtubi

The Almighty said, **Indeed, We sent upon them a furious wind** meaning very cold. This was said by Qatada and Ad-Dahhak. It was also said that it was very loud. It has already been mentioned in Ha Mim As-Sajdah. **On a continuous ill-omened day** meaning on a day that was unlucky for them. Ibn Abbas said: It was a day that they considered unlucky. Az-Zajaj said: It was on a Wednesday. Ibn Abbas said: It was the last Wednesday of the month. It destroyed their young and old. Harun Al-A'war read it as *Nahas* with a kasra on the ha. It has already been mentioned in Ha Mim As-Sajdah. **On days of ill-omened days** meaning that it was always unlucky. It continued with its bad luck upon them and the torment continued with them until they perished. It was also said that it continued with them to the fire of Hell. Ad-Dahhak said: It was bitter to them. Al-Kisa'i also narrated that some people said that it is from bitterness. It is said that something is bitter and a matter, meaning it is like a bitter thing that people hate.

He also said: **So taste it.** What is tasted may be bitter. It has also been said that it is from *marra* meaning strength, meaning on a day of continuous bad luck, with a strong omen like something tightly twisted that cannot be undone. If it is said: If Wednesday is a day of continuous bad luck, how will supplications be answered on it? It has been reported that the supplication of the Prophet, may God bless him and grant him peace, was answered between noon and afternoon. The hadith of Jabir regarding that has been mentioned in Al-Baqarah, then the answer, and God knows best, is what is reported in a report narrated by Masruq: "On the authority of the Prophet, may God bless him and grant him peace, that he said: Gabriel came to me and said: God commands you to judge by oath with a witness. He said: Wednesday is a day of continuous bad luck." It is known that he did not mean by that that it is bad luck for the righteous, but rather he meant that it is bad luck for the wicked and corrupt, just as the bad luck days mentioned in the Qur'an were bad luck for the disbelievers of the people of 'Ad, not for their Prophet and the believers in him among them. If that is the case, it is not far-fetched that the oppressor would be given respite from the first of Wednesday until..." That the sun sets, and when the day has passed and there is no return, the supplication of the oppressed person against him is answered, so the day is unlucky for the oppressor. The supplication of the Prophet, may God bless him and grant him peace, was only against the infidels. Jabir's statement in his hadith, **No serious matter has befallen me**, is an indication of this, and God knows best.

Tafsir Ibn Kathir

God the Almighty says, informing us about the people of Hud, that they also denied their Messenger, just as the people of Noah did, and that He sent upon them a **furious wind**, which is a very cold wind, **on an ill-omened day**, meaning upon them. This was said by Ad-Dahhak, Qatadah, and As-Suddi. *Continuous*, its ill-omened nature and destruction upon them because it is a day on which their worldly punishment will be connected to the Hereafter. God the Almighty says: **It will pull people up as if they were trunks of uprooted palm trees**, that is, the wind would come to one of them and lift him until he was out of sight, then it would turn him upside down on the top of his head, so he would fall to the ground, crushing his head and remaining a headless corpse. For this reason He said: "As if they were trunks of uprooted palm trees. So how was My punishment and My warnings? And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?"

Fath al-Qadir

19- **Indeed, We sent upon them a furious wind.** This sentence explains what was summarized previously about the torment. The furious wind is intense cold: that is, an extremely cold wind. It was also said that the furious wind is an intense sound. This was previously explained in Surah Ha Mim As-Sajdah. **On a continuous ill-omened day.** That is, a day of constant bad luck that continued upon them with its bad luck.

They used to consider that day a bad omen. Al-Zajjaj said: It was said that it was on a Wednesday at the end of the month. The majority of scholars read **On an ill-omened day** by adding *day* to *unlucky* with a sukoon on the *ha*, which is from adding the described to the attribute, or on the assumption of an added word, that is, on a day of ill-omened torment. Al-Hasan read it with the tanween of *day* so that *unlucky* is an attribute of it. Harun read it with a kasra on the *ha*. Ad-Dahhak said: That day was bitter for them. Likewise, Al-Kisa'i narrated on the authority of some people that they said: It is from bitterness, and it was said that it is from *marra* meaning strength: that is, on a day of strong, steadfast misfortune like something tightly twisted that cannot be broken. And it appears that it is from continuity, not from bitterness nor from *marra*: that is, the torment continued upon them until it destroyed them, and its destruction included their great and small.

Tafsir al-Baghawi

19. **Indeed, We sent upon them a furious wind**, a violent blow, **on a day of continuous misfortune**, a severe and permanent omen, which continued upon them for about a year, and did not leave a single one of them without destroying him.

It was said: It was on Wednesday at the end of the month.

Tafsir al-Baidawi

19- **Indeed, We sent upon them a furious wind** cold or very loud. **On an ill-omened day** "Ominous." *Continuous* meaning its bad luck continued, or continued upon them until it destroyed them, or upon all of them, great and small, so that not one of them remained, or its bitterness became intense. And it was Wednesday, the last day of the month.

Surat al-Qamar 54:20

It will pull people out as if they were trunks of palm trees, uprooted.

Surat al-Qamar 54:20

It will pull people out as if they were trunks of palm trees, uprooted.

Tafsir al-Jalalayn

20 - **It pulls people out** It uproots them from the holes in the earth in which they are buried and it strikes them down on their heads, breaking their necks and separating the head from the body **as if they** and their condition is what was mentioned **the trunks of hollowed-out palm trees** cut off and fallen to the ground and they were likened to palm trees because of their height and here it was mentioned and in the Haqqah it was mentioned as empty palm trees, taking into account the breaks in the two places

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **It will uproot people as if they were uprooted palm trunks**, means: It will uproot people and then throw them on their heads, breaking their necks and revealing their bodies.

Ibn Hamid told us: Salma told us on the authority of Ibn Ishaq who said: When the wind blew, seven men from Ad went north, six of them from the strongest and most powerful of Ad, including Amr ibn al-Hilli, al-Harith ibn Shaddad, al-Hilqam, the two sons of Tayqan, and Khaljan ibn As'ad. They led their families into a valley between two mountains at night, then they lined up at the entrance of the valley to repel the wind from the families in the valley. The wind began to blow them away, man by man. Then a woman from Ad said:

Time has taken Amr ibn Hali and the joys

Then with Al-Harith and Al-Hilqam, the ascent of the two folds

And He who blocked the wind from us during the days of calamities

Al-Abbas bin Al-Walid Al-Bayrouti told us: My father told me: Ismail bin Ayyash told me on the authority of Muhammad bin Ishaq who said: When the wind blew, seven of the people of Ad stood up and said: **Let us turn back the wind**. So they went to the mouth of the pass from which the wind comes and stood over it. The wind began to blow and enter under one of them, uprooting him from the ground and throwing him on his head, breaking his neck. It did that to six of them and left them as God said: **trunks of hollowed-out palm trees**. And the bays remained. So Hud came and said: **O Hud, what is this that I see in the clouds like the form of a camel?** He said: **Those are the angels of my Lord**. He said: **What will I have if I submit?** He said: **You submit**. He said: **Will your Lord chain me if I submit?** He said: **Woe to you! Have you ever seen an angel chain his soldiers?** He said: **By His glory, if he did, I**

would not be pleased. He then leaned over to the side of the mountain and took hold of a corner of it and shook it, and it shook in his hand. Then he began to say:

Only the bays themselves remain. What a day yesterday!

I have a firm footstep, and if he doesn't come to me, I will come to him and feel him.

He said: Then the wind blew and caught up with him and his companions.

Muhammad ibn Ibrahim told me: Muslim ibn Ibrahim told us: Noah ibn Qays told us: Muhammad ibn Sayf told us on the authority of al-Hasan: When the wind blew, the people of Ad rose up to it and took hold of each other's hands as the Persians do and they thrust their feet into the ground and said: O Hud, who will remove our feet from the ground if you are truthful? So God sent the wind upon them and it made them like uprooted palm trunks.

Muhammad ibn Ibrahim told me: Muslim told us: Noah ibn Qays told us: Ash'ath ibn Jabir told us, on the authority of Shahr ibn Hawshab, on the authority of Abu Hurayrah, who said: If a man from the people of 'Ad were to make two doors of stone, if five hundred of this nation were to gather together to do so, they would not be able to carry them. And if a man from them were to stick his foot into the ground, it would sink into the ground. He said: They are like trunks of palm trees. The meaning of the statement is: He will leave them as if they were trunks of palm trees that have been hollowed out. He omitted the mention of **He will leave them** because the statement indicates that it is sufficient. And it was said: He only likened them to trunks of palm trees that have been hollowed out because their heads were protruding from their bodies, so their necks would disappear and their bodies would remain.

Who said that?

Al-Hasan bin Arafa told us: Khalaf bin Khalifa told us, on the authority of Hilal bin Khabab, on the authority of Mujahid, regarding his statement, **As if they were trunks of palm trees uprooted**, he said: Their heads fell off like tents and their necks were spread out or separated. Abu Jaafar said: I am not sure, so he likened them to trunks of palm trees uprooted.

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, regarding his statement, **People will be pulled out as if they were trunks of uprooted palm trees**. He said: They are the people of Ad when the wind tore them apart and they were as if they were split palm branches uprooted.

Tafsir al-Qurtubi

The Almighty's saying **It uproots people** is in the position of an attribute of the wind, meaning it uproots them from their places. It was said that it uprooted

them from under their feet as a palm tree is uprooted from its roots. Mujahid said that it would uproot them from the ground and throw them on their heads, breaking their necks and separating their heads from their bodies. It was also said that it uprooted people from their homes. Muhammad ibn Ka'b said on the authority of his father that the Prophet (peace and blessings of God be upon him) said: **The wind uprooted people from their graves.** It was also said that they dug holes and entered them, and the wind would uproot them from them and break them, and those holes would remain as if they were the roots of palm trees whose contents had perished, so their places would remain hollowed out. It is narrated that seven of them dug holes and stood in them to repel the wind. Ibn Ishaq said: When the wind blew, seven men from Aad stood up. He named six of them for us, the strongest and most powerful of Aad, including Amr ibn al-Hilli, al-Harith ibn Shaddad, al-Hilqam, the two sons of Taqan, and Khaljan ibn Saad. They forced their families into a gorge between two mountains, then they lined up at the entrance of the gorge to repel the wind from the families in the gorge. The wind started to blow them away, man by man. Then a woman from Aad said:

Time has taken Amr ibn Hali and the congratulations

Then, with plowing and tillage, the tops of the hills rise.

And he who blocked the wind during the days of calamities

Al-Tabari has deleted the word in Al-Kalam, and the meaning is: You will pull people out and leave them as if they were hollowed-out palm trunks. So the Kaf is in the accusative case because of the deleted word. Al-Zajjaj: The Kaf is in the accusative case as a state, and the meaning is: You will pull people out, likened to the trunks of palm trees. The simile is said to be for the holes they were in, and the Aajaz is the plural of Ajaz, which is the back of something. The Aad people were described as being tall, so they were likened to palm trees that have fallen on their faces. He said: **The trunks of hollowed-out palm trees** because of the word palm tree, which is a plural that can be masculine or feminine. The hollowed-out is the one that has been uprooted from its root. You hollowed out the tree, you pulled it out from its root, so it became hollow. Al-Kisa'i: You hollowed out the well, meaning you descended until you reached its bottom. Similarly, the vessel, if you drink what is in it until you reach its bottom, and you hollowed out the well, you make it have a bottom. Abu Bakr bin Al-Anbari said: Al-Mubarrad was asked in the presence of Ismail Al-Qadi about a thousand issues, this being one of them. He was asked: What is the difference between the words of God Almighty: **And to Solomon We subjected a violent wind and A violent wind came upon it** and His words: **As if they were hollow trunks of palm trees** and **Trunks of palm trees hollowed out**? He said: Whenever you are presented with something from this chapter, if you wish, you can return it to the wording as masculine or to the meaning as feminine. It was said that palm trees and date palms have the meaning of masculine and feminine, as we mentioned.

Tafsir Ibn Kathir

God the Almighty says, informing us about the people of Hud, that they also denied their Messenger, just as the people of Noah did, and that He sent upon them a **furious wind**, which is a very cold wind, **on an ill-omened day**, meaning upon them. This was said by Ad-Dahhak, Qatadah, and As-Suddi. *Continuous*, its ill-omened nature and destruction upon them because it is a day on which their worldly punishment will be connected to the Hereafter. God the Almighty says: **It will pull people up as if they were trunks of uprooted palm trees**, that is, the wind would come to one of them and lift him until he was out of sight, then it would turn him upside down on the top of his head, so he would fall to the ground, crushing his head and remaining a headless corpse. For this reason He said: "As if they were trunks of uprooted palm trees. So how was My punishment and My warnings? And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?"

Fath al-Qadir

And sentence 20 - **It uproots people** is in the accusative case as an attribute of the wind or a state of it. It may be a new sentence: that is, it uproots them from the ground from under their feet as a palm tree is uprooted from its roots. Mujahid said: It would uproot them from the ground and throw them on their heads, breaking their necks and separating their heads from their bodies. It was also said that it would pull people from their houses, and it was also said that it would pull people from their graves because they dug holes and entered them. **As if they were hollowed-out trunks of palm trees.** "A'jaz" is the plural of *ajz*, which is the back of something. *Munqar* means that which is cut off and uprooted from its root. It is said that you uprooted the palm tree: if you uprooted it from its root until it falls. He likened their height when the wind tossed them and threw them on their faces to palm trees that have fallen to the ground without heads. This is because the wind first uprooted their heads and then wrote them on their faces. *Munqar* is masculine, although it is an attribute of *A'jaz* of palm trees, and it is feminine based on the wording. It is permissible to feminize it based on the meaning, as he said, **Empty palm tree trunks.** Al-Mubarrad said: Everything that comes to you from this chapter, if you wish, you can return it to the wording as masculine or to the meaning as feminine. It has been said that the date palm and the palm trees are mentioned in this chapter, if you wish, you can return it to the masculine form of the word or to the feminine form of the word. It has also been said that the date palm and the palm trees are both masculine and feminine.

Tafsir al-Baghawi

20. **It pulls people out**, it uproots them and then throws them on their heads, breaking their necks. It was narrated that it pulled people out of their graves, **as if they were palm trunks.** Ibn Abbas said: its roots. Ad-Dahhak said: palm trunks.

Surat al-Qamar 54:20

It will pull people out as if they were trunks of palm trees, uprooted.

Hollowed out, [cut off] from its place, fallen to the ground. The singular of *ajaz* is *ajaz*, like *udhud* and *adhdad*. Rather, he said: **ajaz nukhil** which are the roots whose branches were cut off, because the wind separated their heads from their bodies, so their bodies were left without heads.

Tafsir al-Baidawi

20- **It uproots people** It uproots them. It was narrated that they entered the valleys and pits and held on to each other, then the wind tore them out of them and threw them down dead. **As if they were trunks of hollowed-out palm trees** The roots of palm trees that had been uprooted from their plantations and fallen to the ground. It was said that they were likened to trunks because the wind blew their heads away and threw their bodies away. *Faqar* is masculine to carry the word, and the feminine in His statement **trunks of hollowed-out palm trees** is for the meaning.

Surat al-Qamar 54:21

So how was My punishment and My warnings?

Tafsir al-Jalalayn

21 - How then was my punishment and my warnings?

Tafsir al-Suyuti

Tafsir al-Tabari

So how was My punishment and My warnings? God Almighty says: So look, O group of disbelievers of Quraysh, how was My punishment of the people of Aad when they disbelieved in their Lord and denied His Messenger. That is God's way with their likes. And how was My warning to those whom I warned.

Tafsir al-Qurtubi

God Almighty said: **How then was My punishment and My warnings?**

Tafsir Ibn Kathir

God the Almighty says, informing us about the people of Hud, that they also denied their Messenger, just as the people of Noah did, and that He sent upon them a **furious wind**, which is a very cold wind, **on an ill-omened day**, meaning upon them. This was said by Ad-Dahhak, Qatadah, and As-Suddi. *Continuous*, its ill-omened nature and destruction upon them because it is a day on which their worldly punishment will be connected to the Hereafter. God the Almighty says: **It will pull people up as if they were trunks of uprooted palm trees**, that is, the wind would come to one of them and lift him until he was out of sight, then it would turn him upside down on the top of his head, so he would fall to the ground, crushing his head and remaining a headless corpse. For this reason He said: "As if they were trunks of uprooted palm trees. So how was My punishment and My warnings? And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?"

Fath al-Qadir

21- **How was My punishment and My warnings?** Its interpretation was presented shortly.

Tafsir al-Baghawi

21. **How then was my punishment and my warnings?**

Tafsir al-Baidawi

21- **How will be My punishment and My warnings?** He repeated it for emphasis. It was said that the first was for what befell them in this world, and the second was for what will befall them in the Hereafter, as He also said in their story: **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.**

Surat al-Qamar 54:22

And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

Surat al-Qamar 54:22

And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

Tafsir al-Jalalayn

22 - And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We have certainly made the Qur'an easy and simple for whoever wants to remember and take heed from it. **Is there any who will remember?** He says: Is there any who will take heed and be warned by its verses?

Tafsir al-Qurtubi

God Almighty said: **And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?**

Tafsir Ibn Kathir

God the Almighty says, informing us about the people of Hud, that they also denied their Messenger, just as the people of Noah did, and that He sent upon them a **furious wind**, which is a very cold wind, **on an ill-omened day**, meaning upon them. This was said by Ad-Dahhak, Qatadah, and As-Suddi. *Continuous*, its ill-omened nature and destruction upon them because it is a day on which their worldly punishment will be connected to the Hereafter. God the Almighty says: **It will pull people up as if they were trunks of uprooted palm trees**, that is, the wind would come to one of them and lift him until he was out of sight, then it would turn him upside down on the top of his head, so he would fall to the ground, crushing his head and remaining a headless corpse. For this reason He said: "As if they were trunks of uprooted palm trees. So how was My punishment and My warnings? And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?"

Fath al-Qadir

And likewise His saying: 22- **And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?**

Tafsir al-Baghawi

22. **And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?**

Tafsir al-Baidawi

22- **And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?**

Surat al-Qamar 54:23

Thamud denied the warnings.

Tafsir al-Jalalayn

23 - **Thamud denied the warnings** The plural of nadhir means warner, that is, the matters that their prophet Salih warned them of if they did not believe in him and follow him.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Thamud denied the warning**, God Almighty says: Thamud, the people of Salih, denied the warning of God that came to them from him. So they said, in denial of Salih, the Messenger of God, their Lord: Is he a human being from among us whom we, the large group, should follow, while he is only one?

Tafsir al-Qurtubi

God Almighty says, **Thamud denied the warnings**. They are the people of Salih who denied the messengers and their prophet, or they denied the signs that were warnings.

Tafsir Ibn Kathir

This is a report about Thamud that they denied their messenger Salih, **And they said, 'Shall we follow only one human being from among us? Then we would be in error and madness.'** They said: **We would have failed and lost if we all handed over our leadership to just one of us.** Then they were amazed that the revelation was given to him specifically and not to them. Then they accused him of lying and said: **Rather, he is a most evil liar**, meaning he exceeded the limit of lying. God the Most High said: **They will know tomorrow who is the most evil liar.** This is a severe threat to them and a definite warning. Then God the Almighty said: **Indeed, We will send the she-camel as a trial for them**, meaning as a test for them. God brought forth for them a great, ten-year-old she-camel from a solid rock, as they had asked, so that it would be God's proof against them in confirming what Salih, peace be upon him, had brought to them. Then God the Almighty said, commanding His servant and messenger Salih: **So watch them and be patient**, meaning wait for what will happen to them, and be patient with them, for the outcome is yours, and victory in this world and the hereafter. **And inform them that the water is to be divided between them**, meaning one day for them and one day for the she-camel, as He said: **He said, 'This is a she-camel for her to drink, and you will have to drink on a known day.'**

And the Almighty said: **Every drink is in reserve.**

Mujahid said: If it sets, they bring water. And if it comes, they bring milk. Then the Almighty said: **So they called their companion, and he seized her and hamstrung her.**

The commentators said: He is the one who hamstrung the she-camel, and his name is Qadar ibn Salaf, and he was the most miserable of his people. As He said: **When the most wretched of them arose** "and took" meaning he lost "and hamstrung his children. * How then was My punishment and warnings" meaning I punished them, so how was My punishment for their disbelief in Me and their denial of My Messenger?

Indeed, We sent upon them a single blast, and they were like dry stubble meaning they were annihilated to the last one, not a remnant of them remained, and they were extinguished and petered out as crops and plants peter out and dry up. This was said by more than one of the commentators. Al-Suddi said that al-muhtazar is pasture in the desert when it dries up and burns and the wind blows it away. Ibn Zayd said: The Arabs used to make pens for camels and livestock from dry thorns, so this is what is meant by His statement: **like dry stubble**. Saeed bin Jubayr said: The dry stubble of al-muhtazar is the dust scattered from a wall, and this is a strange statement, but the first is stronger, and God knows best.

Fath al-Qadir

Then when He, the Most High, mentioned the denial of Aad, He followed it with the denial of Thamud, saying: 23- **Thamud denied the warnings**. It is possible that it is the plural of nadhir, meaning they denied the messengers sent to them. It is possible that it is a source meaning warning, meaning they denied the warning with which they were warned. Their denial of their messenger, who was righteous, was a denial of the messengers, because whoever denies one of the prophets with whom they were warned, their denial of their messenger, who was righteous, was a denial of the messengers, because whoever denies one of the prophets has denied all of them, because they agreed in calling to the generalities of the laws.

Tafsir al-Baghawi

23. **Thamud denied the warning**, the warning that Salih brought them.

Tafsir al-Baidawi

23- **Thamud denied the warnings** the warnings and sermons, or the messengers.

Surat al-Qamar 54:24

Then they said, "Should we follow a human being from among us? Indeed, we would be in error and madness."

Surat al-Qamar 54:24

Then they said, **Should we follow a human being from among us? Indeed, we would be in error and madness.**

Tafsir al-Jalalayn

24 - (And they said: Is it a good report from among us, one of us?) In the accusative case, as a preoccupation **two of us** Two attributes of the bad report **that we should follow him** Explanatory of the verb that makes it accusative, and the question is in the sense of negation, meaning: How can we follow him when we are a large group, and he is one of us and not an angel? That is, we should not follow him **if we follow him we are in error** going astray from the right path **and madness**

Tafsir al-Suyuti

Tafsir al-Tabari

And his statement, **Then we would be in error and a Blaze**, meaning: They said: Then we would be in error and a Blaze if we followed a righteous man, even though he is a human being like us. They mean going astray from the right path, deviating from the right path, and taking something other than the right path. And a Blaze: they mean by the Blaze: the plural of Blaze.

Qatada used to say: What he meant by price is: the effort.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **Then we would be in error and madness**, in hardship and torment.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **Indeed, then we would be in error and madness**, he said: Error and hardship.

Tafsir al-Qurtubi

The Almighty said, **And they said, 'Shall we follow a single human being from among us?' And we leave a group? Abu al-Ashab, Ibn al-Sameeq, and Abu al-Samal al-Adawi read Absher in the nominative case**, one." Likewise, it is nominative as the subject and predicate. We follow him. The rest read it in the accusative case, meaning, shall we follow a single human being from among us? We follow him. Abu al-Samal read "Absher **in the nominative case**, one from among us, **in the accusative case**, raising Absher" with an implied verb indicating it. "Shall I cast **as if he said**, Shall we inform a human being from among us? **His saying one may be a state of the**

implied in from among us and the circumstance that raises it, and the interpretation is Shall we inform a human being from among us, alone? **It may be a state of the pronoun in** We follow him" alone, with no supporter for him. "Indeed, then we are in error" meaning, going astray from the right path. "And madness" meaning, madness, from their saying, a rabid she-camel, meaning, as if she is mad from the intensity of her activity. Ibn Abbas mentioned it. The poet said, describing his she-camel:

You think it is a price if the journey shakes it and the rhythm of walking is tiring

Al-Dhamil is a type of camel's gait. Abu Ubaid said: If the gait rises a little above the neck, then it is the tazdid. If it rises above that, then it is the dhamil. Then it is said dhamal yadhamlu and dhamil dhameel. Al-Asma'i said: A camel does not gait for a day and a night except that it is my dowry. J said: Ibn Abbas also said: Al-Sa'r is the torment. Al-Farra' Mujahid said: After the truth, Al-Suddi said in Ithiraq, he said:

Did you wake up today or did a cat miss you and you are madly in love?

Any burning and blazing. Abu Ubaidah is the plural of Sa'ir, which is the flame of fire. The mad camel goes so-and-so because of the intensity with which it is blazing. The meaning of the verse is that we are then in misery and hardship because of what is required of us.

Tafsir Ibn Kathir

This is a report about Thamud that they denied their messenger Salih, **And they said, 'Shall we follow only one human being from among us? Then we would be in error and madness.'** They said: **We would have failed and lost if we all handed over our leadership to just one of us.** Then they were amazed that the revelation was given to him specifically and not to them. Then they accused him of lying and said: **Rather, he is a most evil liar**, meaning he exceeded the limit of lying. God the Most High said: **They will know tomorrow who is the most evil liar.** This is a severe threat to them and a definite warning. Then God the Almighty said: **Indeed, We will send the she-camel as a trial for them**, meaning as a test for them. God brought forth for them a great, ten-year-old she-camel from a solid rock, as they had asked, so that it would be God's proof against them in confirming what Salih, peace be upon him, had brought to them. Then God the Almighty said, commanding His servant and messenger Salih: **So watch them and be patient**, meaning wait for what will happen to them, and be patient with them, for the outcome is yours, and victory in this world and the hereafter. **And inform them that the water is to be divided between them**, meaning one day for them and one day for the she-camel, as He said: **He said, 'This is a she-camel for her to drink, and you will have to drink on a known day.'**

And the Almighty said: **Every drink is in reserve.** Mujahid said: If it sets, they bring water. And if it comes, they bring milk. Then the Almighty said: **So they called their companion, and he seized her and hamstrung her.** The commentators said: He is the one who hamstrung the she-camel, and his name is Qadar ibn Salaf, and he was the most miserable of his people. As He said: **When the most wretched of them arose** "and took" meaning he lost "and hamstrung his children. * How then was My punishment and warnings" meaning I punished them, so how was My punishment for their disbelief in Me and their denial of My Messenger? **Indeed, We sent upon them a single blast, and they were like dry stubble** meaning they were annihilated to the last one, not a remnant of them remained, and they were extinguished and petered out as crops and plants peter out and dry up. This was said by more than one of the commentators. Al-Suddi said that al-muhtazar is pasture in the desert when it dries up and burns and the wind blows it away. Ibn Zayd said: The Arabs used to make pens for camels and livestock from dry thorns, so this is what is meant by His statement: **like dry stubble.** Saeed bin Jubayr said: The dry stubble of al-muhtazar is the dust scattered from a wall, and this is a strange statement, but the first is stronger, and God knows best.

Fath al-Qadir

24- "They said, 'Is it a human being from among us that we should follow?' The question is for denial: how can we follow a human being who is from our kind, isolated and alone, with no one to follow him in what he calls for? The majority of scholars read the verse with the accusative case of basharan as an emphasis on preoccupation: that is, should we follow a single human being? Abu as-Samak, ad-Dani, Abu as-Ashab, and Ibn as-Samee' read it with the nominative case as the subject, with wahid as its adjective, and natabuhu as its predicate. It was narrated from Abu as-Samak that he read with the nominative case of basharan and the accusative case of wahid as a state. **Indeed, then we would be in error**, meaning if we follow him, we would be in error and straying from the truth. **And a blaze**, meaning torment, hardship, and severity. This is what al-Farra' and others said. Abu Ubaidah said: It is the plural of sa'eer, which is the flame of fire, and sa'ar means madness that goes thus and thus due to the intensity with which it is inflamed. Mujahid said: And blaze and distance from the truth. Al-Saddi said: **In burning.** It was said that what is meant by it here is madness, from their saying: **A mad camel**, meaning that it is as if it is mad from the intensity of its activity. From this comes the saying of the poet describing a camel:

You think it is a price, but the price shakes it and the rhythm of walking is tiring

Tafsir al-Baghawi

24. **They said, 'Shall we follow a human being from among us, one of us?'** We are a large group and he is one. **Then we would be in error**, error and straying from the right path, **and a Blaze.** Ibn Abbas said:

Torment. Al-Hasan said: Severe torment.

Qatada said: *Trouble*, they say: **Then we are in trouble and torment because of what is required of us in obeying Him.** Sufyan ibn Uyaynah said: **It is the plural of 'air.** Al-Farra' said: *Madness*, it is said of a camel that is *mad* if it is light-headed and wanders aimlessly.

Wahb said: *Sa'ar* means: far from the truth.

Tafsir al-Baidawi

24- **They said, 'Is it a human being from among us?'** Of our kind or of our race who has no superiority over us, and its being in the accusative case is due to a verb that explains it and what follows it. It was read in the nominative case as a subject, and the first is for interrogation. *One* is isolated and does not follow him, or from among their individuals without their nobles. "We follow him. Indeed, then we would be in error and a Blaze." The plural of Blaze is as if they reversed it and arranged for their following him what they arranged for their not following him. It was said that madness is madness, and from it comes a rabid she-camel.

Surat al-Qamar 54:25

Has the reminder been cast upon him from among us? Rather, he is a blatant liar.

Surat al-Qamar 54:25

Has the reminder been cast upon him from among us?
Rather, he is a blatant liar.

Tafsir al-Jalalayn

25 - **Shall I cast** by realizing the two hamzas and facilitating the second and inserting an alif between them in both ways and leaving **the male** revelation **upon him from among us** it was not revealed to him **rather he is a liar** in his statement that what he mentioned was revealed to him *ashr* arrogant, haughty. God Almighty said:

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us of what was said by those who denied His Messenger Salih, peace and blessings be upon him, from his people, Thamud: **Was the Reminder sent down to him from among us?** They mean by that: **The revelation was sent down and he was singled out for prophethood from among us, and he is one of us**, denying that God would send a messenger from among the children of Adam.

And his saying, **Rather, he is a wicked liar**, means: They said, "That is not so. Rather, he is a wicked liar." By *wicked*, they mean someone who is cheerful, arrogant, and haughty, and cheerfulness comes from activity.

Al-Hasan bin Muhammad bin Saeed Al-Qurashi told me: I said to Abd Al-Rahman bin Abi Hammad: Who is the most evil liar? He said: The one who does not care what he says. The readers of the regions read it with a kasra on the sheen of *ashr* and a soft *ra*. It was mentioned on the authority of Mujahid that he used to read it as **kadhdhab ash-shar** with a damma on the sheen and a soft *ra*. This is in speech similar to *al-hazir* and *al-hazir* and *al-ajal* and *al-ajal*.

The correct reading in this regard, according to us, is what the readers of the countries have said, due to the consensus of the authoritative readers on it.

And His statement, **They will know tomorrow who is the most evil liar**, God Almighty says: God said to them: You will know tomorrow on the Day of Resurrection who is the most evil liar among you, O people of Thamud, and who was our Messenger Salih when you come back to your Lord. This interpretation is the interpretation of those who read it **you will know** with a ta', which is the reading of the majority of the people of Kufa except for Asim and al-Kisa'i. As for the interpretation of that according to the reading of those who read it with a ya', which is the reading of the majority of the readers of the people of Medina and Basra, Asim and al-Kisa'i.

Tafsir al-Qurtubi

The Almighty says, **Was the message cast down upon him from among us?** That is, he was singled out for the message from among the people of Thamud, among whom were those who were richer and better off. It is a question that means denial. **Rather, he is a wicked liar.** That is, he is not as he claims, but rather wants to appear arrogant and seek to be haughty towards us without any justification. *Ashr* means playful, haughty, and active. It is said: A horse is *ashr* if it is playful and active. Imru' al-Qais said, describing a dog:

And He overtakes us, for He is the tame, all-hearing, all-see ...knowing.

Stick the molars, bend the ribs, follow the wise, active, pointy

It was said that *Ashr* is arrogant and *Ashr* is arrogant. The poet said:

And I left and howled, pointing at it, and the stabbing has killed its heroes

It was said: It is the one who transgresses to a position he does not deserve, and the meaning is the same. Ibn Zayd and Abd al-Rahman ibn Hammad said: The evil one who does not care what he says. Abu Ja'far and Abu Qilabah read *ashr* with a fatha on the shin and a shaddah on the ra', meaning by it we are the most evil and the most wicked.

Tafsir Ibn Kathir

This is a report about Thamud that they denied their messenger Salih, **And they said, 'Shall we follow only one human being from among us? Then we would be in error and madness.'** They said: **We would have failed and lost if we all handed over our leadership to just one of us.** Then they were amazed that the revelation was given to him specifically and not to them. Then they accused him of lying and said: **Rather, he is a most evil liar**, meaning he exceeded the limit of lying. God the Most High said: **They will know tomorrow who is the most evil liar.** This is a severe threat to them and a definite warning. Then God the Almighty said: **Indeed, We will send the she-camel as a trial for them**, meaning as a test for them. God brought forth for them a great, ten-year-old she-camel from a solid rock, as they had asked, so that it would be God's proof against them in confirming what Salih, peace be upon him, had brought to them. Then God the Almighty said, commanding His servant and messenger Salih: **So watch them and be patient**, meaning wait for what will happen to them, and be patient with them, for the outcome is yours, and victory in this world and the hereafter. **And inform them that the water is to be divided between them**, meaning one day for them and one day for the she-camel, as He said: **He said, 'This is a she-camel for her to drink, and you will have to drink on a known day.'**

And the Almighty said: **Every drink is in reserve.** Mujahid said: If it sets, they bring water. And if it comes,

they bring milk. Then the Almighty said: **So they called their companion, and he seized her and hamstrung her.** The commentators said: He is the one who hamstrung the she-camel, and his name is Qadar ibn Salaf, and he was the most miserable of his people. As He said: **When the most wretched of them arose** "and took" meaning he lost "and hamstrung his children. * How then was My punishment and warnings" meaning I punished them, so how was My punishment for their disbelief in Me and their denial of My Messenger? **Indeed, We sent upon them a single blast, and they were like dry stubble** meaning they were annihilated to the last one, not a remnant of them remained, and they were extinguished and petered out as crops and plants peter out and dry up. This was said by more than one of the commentators. Al-Suddi said that al-muhtazar is pasture in the desert when it dries up and burns and the wind blows it away. Ibn Zayd said: The Arabs used to make pens for camels and livestock from dry thorns, so this is what is meant by His statement: **like dry stubble.** Saeed bin Jubayr said: The dry stubble of al-muhtazar is the dust scattered from a wall, and this is a strange statement, but the first is stronger, and God knows best.

Fath al-Qadir

Then they repeated their denial and exclusion, saying: 25- **Was the Reminder sent down to him from among us?** That is, how was he singled out from among us for revelation and prophethood, while there is one among us who is more deserving of that than him? Then they stopped their denial and moved on to asserting that he was a wicked liar, saying: **Rather, he is a wicked liar.** Ashr means joy and activity, or arrogance and haughtiness, and interpreting it as arrogance and haughtiness is more appropriate to the situation, and from this is the saying of the poet:

You mentioned wearing silk when you wore it, and before that you do not know who conquered the villages.

The majority read *ashr* as *farah*. Abu Qilabah and Abu Ja'far read it with a fatha on the shin and a shaddah on the ra', as if it were a comparative form. Al-Kisa'i narrated from Mujahid that he read it with a damma on the shin and a fatha on the hamza.

Tafsir al-Baghawi

25. **Shall I cast the Reminder upon him?** Shall I send down the Reminder as revelation, "from among us? Rather, he is a liar, an arrogant haughty man who wants to show off to us by claiming prophethood. **(And evil)** means: hilariousness and haughtiness.

"They will know." Ibn Amir and Hamza read: **You will know**, with a ta', meaning that Salih said to them. The others read it with a ya'.

Tafsir al-Baidawi

25- **The Reminder** the Book or the Revelation **was cast**

upon him from among us and among them was one who was more deserving of that than him. **Rather, he is a blatant liar** His arrogance led him to act superior to us by claiming it.

Surat al-Qamar 54:26

They will know tomorrow who is the most wicked liar.

Surat al-Qamar 54:26

They will know tomorrow who is the most wicked liar.

Tafsir al-Jalalayn

26 - **They will know tomorrow** in the Hereafter **who is the most evil liar** he or they, by being punished for denying their prophet Salih.

Tafsir al-Suyuti

Tafsir al-Tabari

For God said, **They will know tomorrow who is the most evil liar**, and He left out from the speech the mention of God's saying, as the speech does not indicate it.

The correct thing to say about this, in our view, is that they are two well-known readings, each of which has been recited by scholars among the reciters. So whichever one the reciter recites, he is correct, because their meanings are similar and they are correct in terms of grammar and interpretation.

Tafsir al-Qurtubi

The Almighty's saying **They will know tomorrow** meaning they will see the punishment on the Day of Resurrection or when the punishment descends upon them in this world. Ibn Amir and Hamzah read it with a ta' as if it were from Salih's statement to them, addressing them. The rest read it with a ya' as God's informing Salih about them. His saying tomorrow is for approximation, as people usually say about consequences that tomorrow is with today. He said:

Death has arrows that never miss. He who is not dead today will die tomorrow.

Al-Tarmah said:

O heal me before the wailing of the mourners and before the soul's turmoil within its sides

And the day before tomorrow, how I long for a tomorrow when my friends leave and I am not.

Rather, he meant the time of death, not the specific tomorrow. **From the most evil liar**. Abu Qilabah read **the most evil** with a fatha on the shin and a shaddah on the ra', in keeping with the original principle. Abu Hatim said, **The Arabs hardly ever speak with "the most evil and the last** except in the form of poetry, like the saying of Ru'bah:

Bilal is the best of people and the son of the last

Rather, they say that he is the best of his people, but he is the worst of people. God Almighty said, **You are the best nation produced for mankind**, and He said,

And they will know who is in worst position. And it was narrated on the authority of Abu Haywah with the opening of the sheen and the softening of the ra', and on the authority of Mujahid and Sa'id ibn Jubayr with the damma of the sheen and the ra' and the softening. An-Nahhas said: It is the meaning of the worst, and similar to it is a cautious and wary man.

Tafsir Ibn Kathir

This is a report about Thamud that they denied their messenger Salih, **And they said, 'Shall we follow only one human being from among us? Then we would be in error and madness.'** They said: **We would have failed and lost if we all handed over our leadership to just one of us**. Then they were amazed that the revelation was given to him specifically and not to them. Then they accused him of lying and said: **Rather, he is a most evil liar**, meaning he exceeded the limit of lying. God the Most High said: **They will know tomorrow who is the most evil liar**. This is a severe threat to them and a definite warning. Then God the Almighty said: **Indeed, We will send the she-camel as a trial for them**, meaning as a test for them. God brought forth for them a great, ten-year-old she-camel from a solid rock, as they had asked, so that it would be God's proof against them in confirming what Salih, peace be upon him, had brought to them. Then God the Almighty said, commanding His servant and messenger Salih: **So watch them and be patient**, meaning wait for what will happen to them, and be patient with them, for the outcome is yours, and victory in this world and the hereafter. **And inform them that the water is to be divided between them**, meaning one day for them and one day for the she-camel, as He said: **He said, 'This is a she-camel for her to drink, and you will have to drink on a known day.'**

And the Almighty said: **Every drink is in reserve**. Mujahid said: If it sets, they bring water. And if it comes, they bring milk. Then the Almighty said: **So they called their companion, and he seized her and hamstring her**. The commentators said: He is the one who hamstrung the she-camel, and his name is Qadar ibn Salaf, and he was the most miserable of his people. As He said: **When the most wretched of them arose** "and took" meaning he lost "and hamstrung his children. * How then was My punishment and warnings" meaning I punished them, so how was My punishment for their disbelief in Me and their denial of My Messenger? **Indeed, We sent upon them a single blast, and they were like dry stubble** meaning they were annihilated to the last one, not a remnant of them remained, and they were extinguished and petered out as crops and plants peter out and dry up. This was said by more than one of the commentators. Al-Suddi said that al-muhtazar is pasture in the desert when it dries up and burns and the wind blows it away. Ibn Zayd said: The Arabs used to make pens for camels and livestock from dry thorns, so this is what is meant by His statement: **like dry stubble**. Saeed bin Jubayr said: The dry stubble of al-muhtazar is the dust scattered from a wall, and this is a strange statement, but the first is stronger, and

God knows best.

Fath al-Qadir

Then the Almighty answered them by saying: 26- **They will know tomorrow who is the most evil liar.** What is meant by His saying tomorrow is the time when the punishment will descend upon them in this world, or on the Day of Resurrection, following the people's custom of expressing tomorrow in reference to the future of a matter, even if it is far away, as in their saying: **There is tomorrow with today**, and as in the saying of Al-Hutay'ah:

Death has arrows that do not miss. He who is not dead today will die tomorrow.

And from it is the saying of Abu Al-Tammah:

O cure me before the wailing of the mourners, and it was said that the soul is disturbed between the sides

And the day before tomorrow, how I long for a tomorrow when my friends have left and I am not going

The majority of scholars read **they will know** with a sub-domain, as God informing Salih of the punishment that would befall them after a period of time. Abu Amr, Ibn Amir, and Hamzah read it with a sub-domain, as if it were a speech from Salih to his people.

Tafsir al-Baghawi

26. God the Almighty says: **They will know tomorrow**, when the punishment descends upon them. Al-Kalbi said: It means the Day of Resurrection. The mention of *tomorrow* is for the sake of clarity, as people usually say: **With today comes tomorrow**, "from the most evil liar.

Tafsir al-Baidawi

26- They will know tomorrow when the punishment descends upon them or on the Day of Resurrection. "Who is the most evil liar" whose evil led him to be arrogant about the truth and seek falsehood, was it Salih, peace be upon him, or the one who lied to him? Ibn Amir, Hamza, and Ruways read "you will know" as a shift or as a narration of what Salih answered them. The most evil was read as they say "hadar **in** hadar **and** ashar" means the most eloquent in the spark, and it is a rejected origin like the last one.

Surat al-Qamar 54:27

Indeed, We will send the she-camel as a trial for them, so watch for them and be patient.

Surat al-Qamar 54:27

Indeed, We will send the she-camel as a trial for them, so watch for them and be patient.

Tafsir al-Jalalayn

27 - **Indeed, We will send the she-camel** We will bring it out from the rocky plateau as they asked **as a trial** a test for **them** to test them **so watch them** O Salih, wait for what they will do and what will be done to them **and be patient** the ta' instead of the ta' of the causative verb, meaning be patient with their harm.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, We will send the she-camel that Thamud asked about the revival that they asked Him for. We sent her from them as a sign for them and an argument for Salih regarding the truth of his prophethood and the truth of his words.

His statement, **A trial for them**, means a test and trial for them: will they believe in God and follow Salih and believe in what he called them to of the oneness of God when he sent the she-camel, or will they deny him and disbelieve in God?

And His saying, **So watch for them**, God Almighty says to Salih: **Indeed, We will send the she-camel as a trial for them, so watch for them and see what they will do with her.** "And be patient," He says to him: **And be patient in watching them and do not be impatient and wait for what they will do with God's she-camel.** And it was said: **And be patient.** The root of the ta' is a ta', so it was made a ta', and it is only ifta'ala from patience.

Tafsir al-Qurtubi

The Almighty said, **Indeed, We will send the she-camel out** meaning We will take her out from the plateau they asked about. It was narrated that Salah prayed two rak'ahs and supplicated, and the rock they had appointed split open, revealing her hump, and a she-camel emerged. **A trial for them** meaning a test, and it is the object of the verb. **So watch for them** meaning wait for what they will do. **And be patient** meaning be patient with their harm. The root of the letter *ta* in *istabbar* is a *ta*, but the letter *ta* was changed to agree with the letter *sad* in emphasis.

Tafsir Ibn Kathir

This is a report about Thamud that they denied their messenger Salih, **And they said, 'Shall we follow only one human being from among us? Then we would be**

in error and madness.' They said: **We would have failed and lost if we all handed over our leadership to just one of us.** Then they were amazed that the revelation was given to him specifically and not to them. Then they accused him of lying and said: **Rather, he is a most evil liar**, meaning he exceeded the limit of lying. God the Most High said: **They will know tomorrow who is the most evil liar.** This is a severe threat to them and a definite warning. Then God the Almighty said: **Indeed, We will send the she-camel as a trial for them**, meaning as a test for them. God brought forth for them a great, ten-year-old she-camel from a solid rock, as they had asked, so that it would be God's proof against them in confirming what Salih, peace be upon him, had brought to them. Then God the Almighty said, commanding His servant and messenger Salih: **So watch them and be patient**, meaning wait for what will happen to them, and be patient with them, for the outcome is yours, and victory in this world and the hereafter. **And inform them that the water is to be divided between them**, meaning one day for them and one day for the she-camel, as He said: **He said, 'This is a she-camel for her to drink, and you will have to drink on a known day.'**

And the Almighty said: **Every drink is in reserve.** Mujahid said: If it sets, they bring water. And if it comes, they bring milk. Then the Almighty said: **So they called their companion, and he seized her and hamstrung her.** The commentators said: He is the one who hamstrung the she-camel, and his name is Qadar ibn Salaf, and he was the most miserable of his people. As He said: **When the most wretched of them arose** "and took" meaning he lost "and hamstrung his children. * How then was My punishment and warnings" meaning I punished them, so how was My punishment for their disbelief in Me and their denial of My Messenger? **Indeed, We sent upon them a single blast, and they were like dry stubble** meaning they were annihilated to the last one, not a remnant of them remained, and they were extinguished and petered out as crops and plants peter out and dry up. This was said by more than one of the commentators. Al-Suddi said that al-muhtazar is pasture in the desert when it dries up and burns and the wind blows it away. Ibn Zayd said: The Arabs used to make pens for camels and livestock from dry thorns, so this is what is meant by His statement: **like dry stubble.** Saeed bin Jubayr said: The dry stubble of al-muhtazar is the dust scattered from a wall, and this is a strange statement, but the first is stronger, and God knows best.

Fath al-Qadir

And the sentence 27 - **Indeed, We will send the she-camel** is a resumption of the statement of what was previously summarized of the threat: that is, We will bring her out of the rock according to what they suggested **as a trial for them** meaning a test and trial, and the word *trial* is in the accusative case as a reason **so watch them** meaning wait for what they do **and be patient** with whatever harm befalls you from them.

Tafsir al-Baghawi

27. **Indeed, We will send the she-camel**, meaning: We will send her out and take her out from the plateau for which they had asked. This was because they were stubborn with Salih, so they asked him to bring out for them from a rock a red, pregnant she-camel. So God Almighty said: **Indeed, We will send the she-camel as a trial for them**, as a trial and test for them. **So watch them**, so wait for what they will do, **and be patient**, and be patient in watching them, and it was said: in whatever harm befalls you.

Tafsir al-Baidawi

27- **Indeed, We will send the she-camel** We will bring her out and send her **as a trial for them** as a test for them. **So watch them** So wait for them and see what they do **and be patient** with their harm.

Surat al-Qamar 54:28

And inform them that the water is to be divided among them. Every drink is to be taken in moderation.

Surat al-Qamar 54:28

And inform them that the water is to be divided among them. Every drink is to be taken in moderation.

Tafsir al-Jalalayn

28 - **And inform them that the water is divided** divided **between them** and the she-camel, one day for them and one day for her **each drink** a portion of the water **is prepared** the people bring it on their day and the she-camel on her day. So they persisted in that and then grew tired of it, so they intended to kill the she-camel.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And inform them that the water is to be divided among them**, God Almighty says: Inform them: Inform them that the water is to be divided among them on the day of the she-camel's absence, and that is because she would come to the water one day and be absent the next. So God Almighty said to Salih: Inform your people of Thamud that the water on the day of the she-camel's absence was to be divided among them, so they would divide it up on the day of her absence, and they would drink from it that day and provision themselves from it for the day of her arrival.

Some people have interpreted this to mean that the water was divided between them and the camel, one day for them and one day for her, and that it was said between them, and the meaning is what they mentioned, because when the Arabs wanted to report on the action of a group of human beings mixed with animals, they made the action an external one, as a group of human beings, because the action of the human beings predominated over the action of the animals.

And His saying, **Every drink is a temporary drink**, God Almighty says: Every drink of water on the day of the she-camel's departure and of milk on the day of its arrival is a temporary drink, they are waiting for it.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Every drink is prepared**, he said: They bring them water when it sets and milk when it comes.

Al-Harith told me: Al-Husayn told us: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Every drink is prepared**, he said: They bring them to the water when it sets, and when it comes, they bring them milk.

Tafsir al-Qurtubi

The Almighty said, **And inform them** meaning, inform them **that the water is to be divided between them** meaning, between the people of Thamud and the she-camel. She has a day and they have a day, as the Almighty said, **She has a drink and you have a drink - a known day**. Ibn Abbas said: On the day of their drinking, the she-camel would not drink any of the water and would give them milk to drink, and they would be in comfort. But when it was the she-camel's day, she would drink all of the water and leave nothing for them. He only said, **between them** because when the Arabs spoke about the children of Adam with the animals, they would defeat the children of Adam. Abu Al-Zubayr narrated on the authority of Jabir who said: When we came to Al-Hijr during the expedition of the Messenger of God (peace and blessings of God be upon him) to Tabuk, he said: O people, do not ask about these verses. These are the people of Salih who asked their prophet to send them a she-camel. So God, the Almighty, sent them the she-camel. She used to come back from that pass and drink their water on the day she came, and they would milk from it the same as they used to drink on the day after. This is the meaning of the Almighty's saying: And inform them that the water is to be divided between them. **Every drink is to be divided**. Drinking **in the broken form** is a portion of water, and in the proverb the last of it is the one that is drunk the least. Its origin is in watering camels because the last of them comes and the trough has run dry. The meaning of *drinking* is that it is brought by the one who owns it. So the she-camel would bring water on the day she came back and would disappear from them on the day they came back. This was said by Muqatil. Mujahid said that the Thamud would bring water on the day after she came back and drink, and they would bring milk on the day she came back and milk it.

Tafsir Ibn Kathir

This is a report about Thamud that they denied their messenger Salih, **And they said, 'Shall we follow only one human being from among us? Then we would be in error and madness.'** They said: **We would have failed and lost if we all handed over our leadership to just one of us**. Then they were amazed that the revelation was given to him specifically and not to them. Then they accused him of lying and said: **Rather, he is a most evil liar**, meaning he exceeded the limit of lying. God the Most High said: **They will know tomorrow who is the most evil liar**. This is a severe threat to them and a definite warning. Then God the Almighty said: **Indeed, We will send the she-camel as a trial for them**, meaning as a test for them. God brought forth for them a great, ten-year-old she-camel from a solid rock, as they had asked, so that it would be God's proof against them in confirming what Salih, peace be upon him, had brought to them. Then God the Almighty said, commanding His servant and messenger Salih: **So watch them and be patient**,

meaning wait for what will happen to them, and be patient with them, for the outcome is yours, and victory in this world and the hereafter. **And inform them that the water is to be divided between them**, meaning one day for them and one day for the she-camel, as He said: **He said, 'This is a she-camel for her to drink, and you will have to drink on a known day.'**

And the Almighty said: **Every drink is in reserve.** Mujahid said: If it sets, they bring water. And if it comes, they bring milk. Then the Almighty said: **So they called their companion, and he seized her and hamstrung her.** The commentators said: He is the one who hamstrung the she-camel, and his name is Qadar ibn Salaf, and he was the most miserable of his people. As He said: **When the most wretched of them arose** "and took" meaning he lost "and hamstrung his children. * How then was My punishment and warnings" meaning I punished them, so how was My punishment for their disbelief in Me and their denial of My Messenger? **Indeed, We sent upon them a single blast, and they were like dry stubble** meaning they were annihilated to the last one, not a remnant of them remained, and they were extinguished and petered out as crops and plants peter out and dry up. This was said by more than one of the commentators. Al-Suddi said that al-muhtazar is pasture in the desert when it dries up and burns and the wind blows it away. Ibn Zayd said: The Arabs used to make pens for camels and livestock from dry thorns, so this is what is meant by His statement: **like dry stubble.** Saeed bin Jubayr said: The dry stubble of al-muhtazar is the dust scattered from a wall, and this is a strange statement, but the first is stronger, and God knows best.

Fath al-Qadir

28- **And inform them that the water is to be divided between them**, that is, between Thamud and the she-camel. She has a day and they have a day, as in His statement: **She has a drink and you have a drink on a known day.** And He said: Inform them using the pronoun of rational beings, to emphasize **every drink is to be divided.** Drinking, with a kasra on the sheen, is the water. The meaning of divided is that whoever owns it brings it, so the she-camel brings it one day and they bring it one day. Mujahid said: Thamud brings the water on their turn, so they drink and they bring it on the day of her turn, so they milk it. The majority read *divided* with a kasra on the qaf, meaning divided. Abu Amr read it in a narration from him with a fatha.

Tafsir al-Baghawi

28. **And inform them that the water is to be divided between them**, and between the she-camel, one day for her and one day for them. Their prophet only said this because when the Arabs spoke about the prophet Adam and the animals, they used **son of Adam** over the animals. **Every drink**, a share of the water, **is present**, attended by whoever's turn it is. So if it is her day, she attends her drink, and if it is their day, they attend their drink. Attend and attend have the same meaning. Mujahid said: It means they attend the water when the she-camel is absent, and when the

she-camel comes, they attend the milk.

Tafsir al-Baidawi

28- **And inform them that the water is divided among them** divided for her one day and for them one day, and **among them** to give priority to rational people. **Every drink is prepared** its owner brings it in his turn or someone else brings it on his behalf.

Surat al-Qamar 54:29

Then they called their companion, and he acted rashly and hamstrung the camel.

Surat al-Qamar 54:29

Then they called their companion, and he acted rashly and hamstrung the camel.

Tafsir al-Jalalayn

29 - **So they called their companion** Qadar to kill her **so he took up** the sword **and hamstrung** the she-camel with it, i.e. he killed her in agreement with them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Then Thamud called to your companion, the one who had hamstrung the she-camel, Qidar ibn Salif, to hamstring the she-camel, urging him to do so.

His saying, **So he took hold of the camel and hamstrung it**, means: So he took hold of the camel with his hand and hamstrung it.

Tafsir al-Qurtubi

The Almighty's saying, **So they called upon their companion**, meaning to urge them to hamstring her. **So he took it upon himself to hamstring her**, "so he hamstrung" her. The meaning of **to take** is to take the action, from their saying *atawwat*, meaning **I took it**. And from this is the saying of Hassan:

They both milked the juice, so he gave me a bottle and loosened it for the joint.

Muhammad ibn Ishaq said: He ambushed her at the base of a tree on her way, shot her with an arrow that pierced her leg muscle, then attacked her with the sword and exposed her Achilles tendon. She fell down and let out a single roar, her udder flowing from her belly. Then he slaughtered her, and her udder flowed until it reached a rock at the top of a mountain. Then he took refuge with her. Salih, peace be upon him, came to them, and when he saw that the she-camel had been hamstrung, he cried and said: You have violated the sanctity of God, so be glad of the punishment of God. This meaning has been explained in Al-A'raf. Ibn Abbas said: The one who hamstrung her was red, blue, blond, and had a bare back. It is said that his name was Qidar ibn Salaf, and Al-Afwah Al-Awdi said:

Or before him, like Qaddar, when people followed him in his misguidance, they perished.

The Arabs call the butcher Qadar, in imitation of Qadar, a former ill-fated man from the Thamud tribe. Muhalhil said:

We strike their heads with swords, the strike of fate is the strike of the ancients.

Zuhair mentioned it and said:

Then she will produce for you boys of the most unfortunate nature, all of them like the red ones of Ad. Then she will suckle and be weaned.

He wanted war, so he referred to Thamud as Aad.

Tafsir Ibn Kathir

This is a report about Thamud that they denied their messenger Salih, **And they said, 'Shall we follow only one human being from among us? Then we would be in error and madness.'** They said: **We would have failed and lost if we all handed over our leadership to just one of us.** Then they were amazed that the revelation was given to him specifically and not to them. Then they accused him of lying and said: **Rather, he is a most evil liar**, meaning he exceeded the limit of lying. God the Most High said: **They will know tomorrow who is the most evil liar.** This is a severe threat to them and a definite warning. Then God the Almighty said: **Indeed, We will send the she-camel as a trial for them**, meaning as a test for them. God brought forth for them a great, ten-year-old she-camel from a solid rock, as they had asked, so that it would be God's proof against them in confirming what Salih, peace be upon him, had brought to them. Then God the Almighty said, commanding His servant and messenger Salih: **So watch them and be patient**, meaning wait for what will happen to them, and be patient with them, for the outcome is yours, and victory in this world and the hereafter. **And inform them that the water is to be divided between them**, meaning one day for them and one day for the she-camel, as He said: **He said, 'This is a she-camel for her to drink, and you will have to drink on a known day.'**

And the Almighty said: **Every drink is in reserve.** Mujahid said: If it sets, they bring water. And if it comes, they bring milk. Then the Almighty said: **So they called their companion, and he seized her and hamstrung her.** The commentators said: He is the one who hamstrung the she-camel, and his name is Qadar ibn Salaf, and he was the most miserable of his people. As He said: **When the most wretched of them arose** "and took" meaning he lost "and hamstrung his children. * How then was My punishment and warnings" meaning I punished them, so how was My punishment for their disbelief in Me and their denial of My Messenger? **Indeed, We sent upon them a single blast, and they were like dry stubble** meaning they were annihilated to the last one, not a remnant of them remained, and they were extinguished and petered out as crops and plants peter out and dry up. This was said by more than one of the commentators. Al-Suddi said that al-muhtazar is pasture in the desert when it dries up and burns and the wind blows it away. Ibn Zayd said: The Arabs used to make pens for camels and livestock from dry thorns, so this is what is meant by His statement: **like dry stubble**. Saeed bin Jubayr said: The dry stubble of al-muhtazar is the dust scattered from a wall, and this is a strange statement, but the first is stronger, and God knows best.

Fath al-Qadir

29- **So they called their companion** meaning Thamud called their companion, who was Qidar bin Salaf, who had hamstrung the she-camel, urging him to hamstring them. **So he took it upon himself and hamstrung it** meaning he took the she-camel by hamstringing it, or he dared to take the means of hamstringing it, so he hamstrung it. Muhammad bin Ishaq said: He ambushed it at the base of a tree on its way, so he shot it with an arrow, which pierced its calf muscle. Then he attacked it with the sword, breaking its Achilles tendon, then he slaughtered it. To take something with effort is to take it upon oneself.

Tafsir al-Baghawi

29. **They called their companion**, who was Qadar bin Salaf, **so he took up**, so he grabbed the camel with his sword **and hamstrung it**, that is, he hamstrung it.

Tafsir al-Baidawi

29-. **They called their companion**, Qiddar bin Salaf Ahimr Thamud," so he attempted to kill her and killed her. So he took up the sword and killed her. To attempt to do something with difficulty.

Surat al-Qamar 54:30

So how was My punishment and My warnings?

Surat al-Qamar 54:30

So how was My punishment and My warnings?

Tafsir al-Jalalayn

30 - **How was My punishment and My warnings?** My warning them of the punishment before it descended, that is, it took place, and He explained it by saying:

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **How was My punishment and My warnings?** God Almighty says to the Quraysh 106:How was My punishment of them, the Quraysh, when I punished them? Did I not destroy them with the earthquake and the warnings? He says: How was My warning of those nations after them whom I warned of what I did to them and what punishment I brought upon them?

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

Who said that?

Muhammad bin Saad told me: My father told me, my uncle told me: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **So he seized her and hamstrung her.** He said: He took her with his hand. **How then was My punishment and My warnings?** He said: It is said that he was born of fornication, so he is one of the nine who spread corruption on earth and did not reform. They are the ones who said to Salih, **We will surely kill him and his family** (al-Naml 27:49).

Tafsir al-Qurtubi

God Almighty said: **How then was My punishment and My warnings?**

Tafsir Ibn Kathir

This is a report about Thamud that they denied their messenger Salih, **And they said, 'Shall we follow only one human being from among us? Then we would be in error and madness.'** They said: **We would have failed and lost if we all handed over our leadership to just one of us.** Then they were amazed that the revelation was given to him specifically and not to them. Then they accused him of lying and said: **Rather, he is a most evil liar**, meaning he exceeded the limit of lying. God the Most High said: **They will know tomorrow who is the most evil liar.** This is a severe threat to them and a definite warning. Then God the Almighty said: **Indeed, We will send the she-camel as**

a trial for them, meaning as a test for them. God brought forth for them a great, ten-year-old she-camel from a solid rock, as they had asked, so that it would be God's proof against them in confirming what Salih, peace be upon him, had brought to them. Then God the Almighty said, commanding His servant and messenger Salih: **So watch them and be patient**, meaning wait for what will happen to them, and be patient with them, for the outcome is yours, and victory in this world and the hereafter. **And inform them that the water is to be divided between them**, meaning one day for them and one day for the she-camel, as He said: **He said, 'This is a she-camel for her to drink, and you will have to drink on a known day.'**

And the Almighty said: **Every drink is in reserve.** Mujahid said: If it sets, they bring water. And if it comes, they bring milk. Then the Almighty said: **So they called their companion, and he seized her and hamstrung her.** The commentators said: He is the one who hamstrung the she-camel, and his name is Qadar ibn Salaf, and he was the most miserable of his people. As He said: **When the most wretched of them arose** "and took" meaning he lost "and hamstrung his children. * How then was My punishment and warnings" meaning I punished them, so how was My punishment for their disbelief in Me and their denial of My Messenger? **Indeed, We sent upon them a single blast, and they were like dry stubble** meaning they were annihilated to the last one, not a remnant of them remained, and they were extinguished and petered out as crops and plants peter out and dry up. This was said by more than one of the commentators. Al-Suddi said that al-muhtazar is pasture in the desert when it dries up and burns and the wind blows it away. Ibn Zayd said: The Arabs used to make pens for camels and livestock from dry thorns, so this is what is meant by His statement: **like dry stubble.** Saeed bin Jubayr said: The dry stubble of al-muhtazar is the dust scattered from a wall, and this is a strange statement, but the first is stronger, and God knows best.

Fath al-Qadir

30- **How will be My punishment and My warnings?** An explanation of this has been presented in this Surah.

Tafsir al-Baghawi

30. **How was My punishment and My warnings?** Then He explained their punishment and said:

Tafsir al-Baidawi

30- **How then was my punishment and my warnings?**

Surat al-Qamar 54:31

Indeed, We sent upon them a single blast, and at once they were like dry stubble.

Tafsir al-Jalalayn

31 - **Indeed, We sent upon them a single blast, and at once they were like dry stubble.** He is the one who makes a pen for his sheep from dry trees and thorns to protect them from wolves and wild beasts. And whatever falls from that, he tramples on it - that is the stubble.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **Indeed, We sent upon them a single blast.** We have previously explained the matter of the blast and how it came to them, and we have mentioned what has been narrated in this regard from the traces, so that makes it unnecessary to repeat it in this place.

And His statement, **And they were like dry chaff,** God Almighty says, "And they were, after their destruction by the blast, alive after their freshness, and their beauty before their destruction, like the dryness of the tree that you enclosed in a garden after its beauty and greenness, its leaf before its dryness."

The people of interpretation differed regarding the meaning of his saying, **Like the chaff of the dying.** Some of them said: What he meant by that is: the burnt bones. It is as if they directed its meaning to him being like these people after their destruction and affliction by the thing that a burner burned in his enclosure.

Who said that?

Sulayman ibn Abd al-Jabbar told me: Muhammad ibn al-Salt told us: Abu Kudayna told us: Qabus told us on the authority of his father on the authority of Ibn Abbas: **Like the dry stubble of the dying.** He said: Like burnt bones.

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, regarding his statement, **And they were like dry stubble,** he said: *burnt.* It is not clear to us in this report from Ibn Abbas how he read it, except that we directed the meaning of his statement in the manner that came to us from his interpretation of his statement, **like dry stubble,** to the fact that he used to read it like the reading of the regions. And it is possible that his interpretation of it was like that, that his reading was with the opening of the Dhad of al-Muhtadar, on the basis that al-Muhtadar is an attribute of the stubble added to its attribute, as it was said, **Indeed, this is the certain truth Al-Waqi'ah 95.** It was mentioned from Al-Hasan and Qatadah that they used to read it like that and interpret it with this interpretation that we mentioned from Ibn Abbas.

Abdul Warith bin Abdul Samad bin Abdul Warith told me: My father told me on the authority of Al Hassan: Qatada used to recite **Kahshim Al Muhtadir** meaning: burnt.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And they were like dry stubble,** meaning: like burnt stubble.

Others said: Rather, he meant the dust that falls from the wall.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Yaqub, on the authority of Jaafar, on the authority of Saeed bin Jubair: **Kahshim al-Muhtadhir** means the dust that falls from the wall.

Others said: Rather, it is the shepherd's pen for the sheep.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abu Ishaq, and he traced it back to him. He said: *Al-Muhtazir* is the shepherd's pen for the sheep.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say, regarding His statement, **Like the stubble of the enclosure,** "Al-Muhtazir" means a pen that is made for sheep, then it dries up and becomes like the stubble of the enclosure. He said: It is the thorns that the Arabs use to surround their livestock from wild beasts, and the stubble is the dry tree that has the thorns of that stubble.

Others said: Rather, he meant the shattered wood of the tent, which was broken.

Who said that?

Muhammad bin Amr told me: Abu Asim told us: Isa told me on the authority of Mujahid, regarding his statement, **Like the dry stubble of a dying man,** he said: The man destroys the tent.

Al-Harith told me: Warqa' told us both on the authority of Ibn Abi Nujayh on the authority of Mujahid regarding his statement, **Like dry stubble,** dry stubble means a tent.

Others said: Rather, it is the paper that falls from the firewood.

Who said that?

Ibn Hamid told us: Mihran told us on the authority of Sufyan *Kahshim* who said: Hashim: if you hit the barn with a stick, the leaves will shatter and fall off. The Arabs call everything that was wet and then dried Hashim.

Tafsir al-Qurtubi

The Almighty said, **Indeed, We sent upon them a single blast** meaning the blast of Gabriel, peace be upon him, and this has already been mentioned in Hud.

Indeed, We sent upon them a single blast, and at once they were like dry stubble.

And they were like chaff in a pen Al-Hasan, Qatadah, and Abu Al-Aaliyah read it with a fatha on the dhal, meaning the enclosure. It was also read as **kahashima al-muhtadhir**. Whoever reads it with a kasra makes it the subject, and whoever reads it with a fatha makes it the object. It is said of a man of little good: **He is a poor enclosure**. Abu Ubaid said, **I think he called his wealth a pen because he kept it with him and prevented it**. It is a verbal noun with the meaning of a passive participle. Al-Mahdawi, with a fatha on the dhal from al-muhtadhir, is a verbal noun, and the meaning is like the chaff of enclosure. It is possible that al-muhtadhir is the tree from which the enclosure is made. Ibn Abbas said: Al-Muhtadhir is the man who makes a pen for his sheep with trees and thorns, and whatever falls from that and is trampled by the sheep is the chaff. He said:

They stirred up a fuss like the smoke of a fire that ignites a scorched dry stubble.

And on his authority: Like grass that sheep eat. And on his authority also: Like rotten, burnt bones. This is the saying of Qatada. Saeed bin Jubair said: It is the dust scattered from the walls on a windy day. Sufyan al-Thawri said: It is what is scattered from the enclosure if you hit it with a stick. It is fa'il with the meaning of maf'ul. Ibn Zayd said: The Arabs call everything that was wet and then dried up hashim. And the prohibition is prevention. And the muhtazir is the active participle. It is said from it: he prohibited himself from his camels. And haḍar means he gathered the trees and placed some of them on top of each other to prevent the cold wind and wild beasts from his camels. The poet said:

He saw the carcasses of the camels lying beside him, as if their bones were dry wood.

On the authority of Ibn Abbas, they were like wheat that was trampled and crushed. The crushed wheat is the one who takes a pen for his crops, and the crushed wheat is the crumbs of the ear of corn and the straw.

Tafsir Ibn Kathir

This is a report about Thamud that they denied their messenger Salih, **And they said, 'Shall we follow only one human being from among us? Then we would be in error and madness.'** They said: **We would have failed and lost if we all handed over our leadership to just one of us**. Then they were amazed that the revelation was given to him specifically and not to them. Then they accused him of lying and said: **Rather, he is a most evil liar**, meaning he exceeded the limit of lying. God the Most High said: **They will know tomorrow who is the most evil liar**. This is a severe threat to them and a definite warning. Then God the Almighty said: **Indeed, We will send the she-camel as a trial for them**, meaning as a test for them. God brought forth for them a great, ten-year-old she-camel from a solid rock, as they had asked, so that it would be God's proof against them in confirming what Salih, peace be upon him, had brought to them. Then God

the Almighty said, commanding His servant and messenger Salih: **So watch them and be patient**, meaning wait for what will happen to them, and be patient with them, for the outcome is yours, and victory in this world and the hereafter. **And inform them that the water is to be divided between them**, meaning one day for them and one day for the she-camel, as He said: **He said, 'This is a she-camel for her to drink, and you will have to drink on a known day.'**

And the Almighty said: **Every drink is in reserve**. Mujahid said: If it sets, they bring water. And if it comes, they bring milk. Then the Almighty said: **So they called their companion, and he seized her and hamstringed her**. The commentators said: He is the one who hamstrung the she-camel, and his name is Qadar ibn Salaf, and he was the most miserable of his people. As He said: **When the most wretched of them arose** "and took" meaning he lost "and hamstringed his children. * How then was My punishment and warnings" meaning I punished them, so how was My punishment for their disbelief in Me and their denial of My Messenger? **Indeed, We sent upon them a single blast, and they were like dry stubble** meaning they were annihilated to the last one, not a remnant of them remained, and they were extinguished and petered out as crops and plants peter out and dry up. This was said by more than one of the commentators. Al-Suddi said that al-muhtazar is pasture in the desert when it dries up and burns and the wind blows it away. Ibn Zayd said: The Arabs used to make pens for camels and livestock from dry thorns, so this is what is meant by His statement: **like dry stubble**. Saeed bin Jubayr said: The dry stubble of al-muhtazar is the dust scattered from a wall, and this is a strange statement, but the first is stronger, and God knows best.

Fath al-Qadir

Then he explained the torment in general, saying: 31- **Indeed, We sent upon them a single blast**. Ata' said: He means the blast of Gabriel. This has been explained previously in Surah Hud and in Al-A'raf. **And they were like chaff from a garden**. The majority of scholars read it with a kasra on the Dhad. Chaff is the debris and dry remains of trees. Al-Mutahazar is the owner of a pen, and he is the one who makes a pen for his sheep to protect them from the cold wind. It is said that he made a pen for his sheep: if he gathered the trees and placed some on top of others. It is said in Al-Sahah: Al-Mutahazar is the one who makes the pen. Al-Hasan, Qatadah, and Abu Al-Aaliyah read it with a fatha on the Dhad: meaning like the chaff from a garden. So who is the one who makes the pen? Al-Hasan, Qatada, and Abu Al-Aaliyah read it with a fatha on the dhal: meaning like dry stubble in a pen. Whoever reads it with a kasra means the agent of the enclosure, and whoever reads it with a fatha means the enclosure. It is a fa'ila with the meaning of maf'ula. The meaning of the verse is that they became like trees when they dry up in the pen and the sheep trample them after they fall. From this is the saying of the poet:

They raised a fume like the smoke of a fire that ignites

a scorched dry stubble.

Qatada said: It is the rotten, burnt bones. Saeed bin Jubair said: It is the dust scattered from the walls on a windy day. Sufyan al-Thawri said: It is what scatters from the enclosure if you hit it with a stick. Ibn Zayd said: The Arabs call everything that was wet and then dries straw, and from this the poet said:

He saw the carcasses of the camels lying beside him,
as if their bones were dry wood.

Tafsir al-Baghawi

31. **Indeed, We sent upon them a single blast**, Ata' said: He meant the blast of Gabriel, peace be upon him, **and they were like dry stubble**, Ibn Abbas said: It is a man who makes a pen for his sheep from trees and thorns to keep them away from wild beasts, so whatever falls from that and the sheep trample it is the dry stubble.

Ibn Zayd said: It is the old tree that has been shattered and scattered by the wind. The meaning is that they have become dry trees when they are shattered. The Arabs call everything that was moist and then dried up: hasheem.

Qatada said: Like rotten, burnt bones. Saeed bin Jubair said: It is the dust that scatters from a wall.

Tafsir al-Baidawi

31- **Indeed, We sent upon them a single blast** the blast of Gabriel, peace be upon him. **And they were like dry, broken stubble** like the dry, broken trees that someone makes a pen for it, or like the dry grass that the owner of the pen gathers for his livestock in the winter. It was read with the opening of the dhal, meaning like the stubble of the pen or the trees made for it.

Surat al-Qamar 54:32

And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

Surat al-Qamar 54:32

And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

Tafsir al-Jalalayn

32 - And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We have certainly made the Qur'an easy to understand for remembrance. He says: For whoever wants to remember by it and take heed, is there any who will remember? By saying: Is there any who will take heed by it and consider it and refrain from what God hates in him?

Tafsir al-Qurtubi

God Almighty says: **And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?**

Tafsir Ibn Kathir

This is a report about Thamud that they denied their messenger Salih, **And they said, 'Shall we follow only one human being from among us? Then we would be in error and madness.'** They said: **We would have failed and lost if we all handed over our leadership to just one of us.** Then they were amazed that the revelation was given to him specifically and not to them. Then they accused him of lying and said: **Rather, he is a most evil liar,** meaning he exceeded the limit of lying. God the Most High said: **They will know tomorrow who is the most evil liar.** This is a severe threat to them and a definite warning. Then God the Almighty said: **Indeed, We will send the she-camel as a trial for them,** meaning as a test for them. God brought forth for them a great, ten-year-old she-camel from a solid rock, as they had asked, so that it would be God's proof against them in confirming what Salih, peace be upon him, had brought to them. Then God the Almighty said, commanding His servant and messenger Salih: **So watch them and be patient,** meaning wait for what will happen to them, and be patient with them, for the outcome is yours, and victory in this world and the hereafter. **And inform them that the water is to be divided between them,** meaning one day for them and one day for the she-camel, as He said: **He said, 'This is a she-camel for her to drink, and you will have to drink on a known day.'**

And the Almighty said: **Every drink is in reserve.**

Mujahid said: If it sets, they bring water. And if it comes, they bring milk. Then the Almighty said: **So they called their companion, and he seized her and hamstringed her.** The commentators said: He is the one who hamstringed the she-camel, and his name is Qadar ibn Salaf, and he was the most miserable of his people. As He said: **When the most wretched of them arose** "and took" meaning he lost "and hamstringed his children. * How then was My punishment and warnings" meaning I punished them, so how was My punishment for their disbelief in Me and their denial of My Messenger? **Indeed, We sent upon them a single blast, and they were like dry stubble** meaning they were annihilated to the last one, not a remnant of them remained, and they were extinguished and petered out as crops and plants peter out and dry up. This was said by more than one of the commentators. Al-Suddi said that al-muhtazar is pasture in the desert when it dries up and burns and the wind blows it away. Ibn Zayd said: The Arabs used to make pens for camels and livestock from dry thorns, so this is what is meant by His statement: **like dry stubble.** Saeed bin Jubayr said: The dry stubble of al-muhtazar is the dust scattered from a wall, and this is a strange statement, but the first is stronger, and God knows best.

Fath al-Qadir

32- **And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?** An explanation of this has already been presented in this Surah.

Tafsir al-Baghawi

32. **And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?**

Tafsir al-Baidawi

32- **And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?**

Surat al-Qamar 54:33

The people of Lot denied the warnings.

Tafsir al-Jalalayn

33 - **The people of Lot denied the warnings** the matters that were warned to them by his tongue.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **The people of Lot denied the warning**, God Almighty says: The people of Lot denied the signs of God that He warned them of and reminded them of.

Tafsir al-Qurtubi

The Almighty said, **The people of Lot denied the warning**. He also informed about the people of Lot when they denied Lot.

Tafsir Ibn Kathir

God Almighty says, informing us about the people of Lot, how they denied their Messenger and disobeyed him, and committed the abhorrent act of having intercourse with males, which is an indecency that no one in the world had ever committed before them. For this reason, God destroyed them in a way that no other nation had ever destroyed. God Almighty commanded Gabriel, peace be upon him, to carry their cities until they reached the heavens, then turned them upside down upon them and sent them down, followed by stones of layered baked clay. For this reason, He said here: **Indeed, We sent upon them a hailstone**, which are the stones, "except the family of Lot. We saved them at dawn," meaning they came out at the end of the night and were saved from what had befallen their people. Not one man from Lot's people believed in him, not even his wife, who was afflicted with what had befallen her people. God's Prophet Lot and his daughters emerged from among them unharmed, no harm had touched them. For this reason, God Almighty said: "Thus do We reward the grateful. And He had warned them of Our punishment," meaning, before the punishment came upon them, they had He warned them of the punishment and torment of God, but they did not pay attention to it or listen to it. Rather, they doubted it and disputed about it.

And they had indeed tried to seduce him from his guest That was on the night when the angels Gabriel, Michael, and Israfil came to him in the guise of handsome young men, as a trial from God upon them. So Lot, peace be upon him, hosted them. His wicked old wife sent word to her people about Lot's guests, so they came running to him from every direction. Lot

closed the door behind them, so they tried to break it down. That was in the evening, and Lot, peace be upon him, was defending them and preventing them from protecting his guests, saying to them: **These are my daughters** meaning their wives **if you should do something**. "They said: You know that we have no right to your daughters **meaning we have no interest in them** and indeed, you know what we want." When the situation became intense and they refused to do anything but enter, Gabriel, peace be upon him, came out to them and struck their eyes with the tip of his wing, so their eyes were blinded. It is said that they sank from their faces, and it is said that they had no eyes left at all, so they turned back, feeling themselves against the walls, and threatening Lot, peace be upon him, until morning. God Almighty said: **And indeed, early in the morning, a lasting punishment overtook them**. That is, there is no way for them to escape from it or escape it. "So taste My punishment and warning. And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?"

Fath al-Qadir

Then God Almighty informed us about the people of Lot, that they denied the messengers of God, just as others denied them, and He said: 33- **The people of Lot denied the warning**. The interpretation of the warning was presented shortly.

Tafsir al-Baghawi

33. "The people of Lot denied the warning.

Tafsir al-Baidawi

33- The people of Lot denied the warning."

Surat al-Qamar 54:34

Indeed, We sent upon them a storm of stones, except for the family of Lot. We saved them at dawn.

Surat al-Qamar 54:34

Indeed, We sent upon them a storm of stones, except for the family of Lot. We saved them at dawn.

Tafsir al-Baidawi

34 - **Indeed, We sent upon them a storm of stones** a wind that pelted them with pebbles, which are small stones, one of which was not enough to fill the palm of the hand, so they perished **except the family of Lot** his family and his two daughters with him **We saved them at dawn** at dawn, at the time of dawn on an unspecified day. If it had been intended from a specific day, it would have been prevented from being declined because it is a definite noun modified from *magic*, because its right is to be used in the definite noun with *al*. And was the storm sent upon the family of Lot or not? There are two opinions. The exception is expressed in the first as connected and in the second as discontinuous, even if it is of the same type, allowing.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Indeed, We sent upon them a hurricane of stones**. God Almighty says: Indeed, We sent upon them stones.

And His statement, **Except the family of Lot, We saved them by magic**, means: except the family of Lot, who believed him and followed his religion. We saved them from the punishment with which We punished his people who denied him and the stones with which We pelted them by magic, by a favor from Us. He says: a favor that We bestowed upon Lot and his family and honored them with it from Us.

Tafsir al-Qurtubi

The Almighty said, **Indeed, We sent upon them a hailstorm**, meaning a wind that pelted them with pebbles, which are gravel. Al-Nadr said: **Hasib is the pebbles in the wind**. Abu Ubaidah said: **Hasib is stones**. In the Sahih, *Hasib* is a strong wind that stirs up pebbles, and so is *Hasaba*. Labid said:

It happened to her that her people lost their tails, and every straw was a pebble.

The wind blew, meaning it became very strong, so it is a very strong and violent wind. Al-Farazdaq said:

We are receiving the northern Levant, which is striking us with hailstones like scattered cotton.

Except the family of Lot meaning those who followed him in his religion and none but his two daughters. **We saved them by magic**. Al-Akhfash said: He made it in

the accusative case because it is an indefinite noun. If he had intended the magic of a specific day, he would not have made it in the accusative case. Its counterpart is **Go down to Egypt** because it is indefinite. So when he made it definite in his statement, **Enter Egypt, if God wills**, he did not make it in the accusative case. Al-Zajaj said the same about magic: if it is an indefinite noun intended to mean magic from the magic spells, it is declined. You say, **I came to him at magic, oh this one**. But if you mean the magic of your day, you do not decline it. You say, **I came to him at magic, oh this one**, and **I came to him by magic**. Magic is what is between the end of the night and the break of dawn, and in Arabic it is the mixing of the blackness of the night with the whiteness of the beginning of the day because at this time are the signs of night and the signs of day.

Tafsir Ibn Kathir

God Almighty says, informing us about the people of Lot, how they denied their Messenger and disobeyed him, and committed the abhorrent act of having intercourse with males, which is an indecency that no one in the world had ever committed before them. For this reason, God destroyed them in a way that no other nation had ever destroyed. God Almighty commanded Gabriel, peace be upon him, to carry their cities until they reached the heavens, then turned them upside down upon them and sent them down, followed by stones of layered baked clay. For this reason, He said here: **Indeed, We sent upon them a hailstone**, which are the stones, "except the family of Lot. We saved them at dawn," meaning they came out at the end of the night and were saved from what had befallen their people. Not one man from Lot's people believed in him, not even his wife, who was afflicted with what had befallen her people. God's Prophet Lot and his daughters emerged from among them unharmed, no harm had touched them. For this reason, God Almighty said: "Thus do We reward the grateful. And He had warned them of Our punishment," meaning, before the punishment came upon them, they had He warned them of the punishment and torment of God, but they did not pay attention to it or listen to it. Rather, they doubted it and disputed about it.

And they had indeed tried to seduce him from his guest That was on the night when the angels Gabriel, Michael, and Israfil came to him in the guise of handsome young men, as a trial from God upon them. So Lot, peace be upon him, hosted them. His wicked old wife sent word to her people about Lot's guests, so they came running to him from every direction. Lot closed the door behind them, so they tried to break it down. That was in the evening, and Lot, peace be upon him, was defending them and preventing them from protecting his guests, saying to them: **These are my daughters** meaning their wives **if you should do something**. "They said: You know that we have no interest to your daughters **meaning we have no interest in them** and indeed, you know what we want." When the situation became intense and they refused to do

anything but enter, Gabriel, peace be upon him, came out to them and struck their eyes with the tip of his wing, so their eyes were blinded. It is said that they sank from their faces, and it is said that they had no eyes left at all, so they turned back, feeling themselves against the walls, and threatening Lot, peace be upon him, until morning. God Almighty said: **And indeed, early in the morning, a lasting punishment overtook them.** That is, there is no way for them to escape from it or escape it. "So taste My punishment and warning. And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?"

Fath al-Qadir

Then the Almighty explained how He punished them, saying: 34- **Indeed, We sent upon them a hurricane,** meaning a wind that pelted them with pebbles, which are gravel. Abu Ubaidah and Andar ibn Shumayl said: *Hasib* means stones in the wind. It is stated in As-Sahah: "Hasib is a strong wind that stirs up pebbles, and from this is the saying of Ar-Razdaq:

We are receiving report from the north of Syria that it will be hit by hailstones like cotton wool.

"Except the family of Lot. We saved them by dawn" meaning Lot and those who followed him. The dawn is the last part of the night. It was also said that in Arabic it means the mixing of the blackness of the night with the whiteness of the early morning. The word "dark" was declined because it is an indefinite noun and was not intended to refer to the dark of a specific night. If it had been intended to refer to a specific person, it would have been impossible. This is what Az-Zajjaj, Al-Akhfash and others said.

Tafsir al-Baghawi

34. "Indeed, We sent upon them a hurricane," a wind that pelted them with pebbles, which are gravel. Ad-Dahhak said: It means small pebbles. It was also said: *Hisba* is a stone that is less than the size of a palm, and *Hasib* may also be the one who throws stones. In this case, the meaning is: We sent upon them a punishment that pelted them with stones, that is, it pelted them with stones. Then He made an exception and said: **Except for the family of Lot,** meaning Lot and his two daughters. **We saved them,** from the punishment, **by magic.**

Tafsir al-Baidawi

34- **Indeed, We sent upon them a storm of stones** a wind that pelted them with stones, "except the family of Lot. We saved them at dawn" at dawn, which is the last part of the night, or during the early hours of the morning.

Surat al-Qamar 54:35

A blessing from Us. Thus do We reward the grateful.

Surat al-Qamar 54:35

A blessing from Us. Thus do We reward the grateful.

Tafsir al-Jalalayn

35 - *Blessing* is a source of any blessing **from Us thus** such is the reward **We reward him who is grateful** for Our blessing and is a believer or one who believes in God and His Messenger and obeys God and His Messenger

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Thus do We reward the grateful**, meaning: And just as We rewarded Lot and his family and bestowed blessings upon them, and saved them from Our punishment through their obedience to Us, thus do We reward the one who is grateful to Us for Our blessings upon him, so he obeyed Us and complied with Our command and what We forbade from all of Our creation. And He made His statement *magic* because it is indefinite. And if they said, **I did this magic** without a *ba*, they would not make it indefinite.

Tafsir al-Qurtubi

A favor from Us a favor from Us upon Lot and his two daughters, so it is in the accusative case because it is the object. **Thus do We reward the grateful** meaning the one who believed in God and obeyed Him. **And he had warned them** meaning Lot, frightening them **of Our punishment** our punishment and our seizing them with torment. **Then they disputed about the warning** meaning they doubted what the Messenger had warned them about and did not believe him. It is a verbal noun from *mariyah*.

Tafsir Ibn Kathir

God Almighty says, informing us about the people of Lot, how they denied their Messenger and disobeyed him, and committed the abhorrent act of having intercourse with males, which is an indecency that no one in the world had ever committed before them. For this reason, God destroyed them in a way that no other nation had ever destroyed. God Almighty commanded Gabriel, peace be upon him, to carry their cities until they reached the heavens, then turned them upside down upon them and sent them down, followed by stones of layered baked clay. For this reason, He said here: **Indeed, We sent upon them a hailstone**, which are the stones, "except the family of Lot. We saved them at dawn," meaning they came out at the end of the night and were saved from what had befallen their

people. Not one man from Lot's people believed in him, not even his wife, who was afflicted with what had befallen her people. God's Prophet Lot and his daughters emerged from among them unharmed, no harm had touched them. For this reason, God Almighty said: "Thus do We reward the grateful. And He had warned them of Our punishment," meaning, before the punishment came upon them, they had He warned them of the punishment and torment of God, but they did not pay attention to it or listen to it. Rather, they doubted it and disputed about it.

And they had indeed tried to seduce him from his guest That was on the night when the angels Gabriel, Michael, and Israfil came to him in the guise of handsome young men, as a trial from God upon them. So Lot, peace be upon him, hosted them. His wicked old wife sent word to her people about Lot's guests, so they came running to him from every direction. Lot closed the door behind them, so they tried to break it down. That was in the evening, and Lot, peace be upon him, was defending them and preventing them from protecting his guests, saying to them: **These are my daughters** meaning their wives **if you should do something**. "They said: You know that we have no right to your daughters **meaning we have no interest in them** and indeed, you know what we want." When the situation became intense and they refused to do anything but enter, Gabriel, peace be upon him, came out to them and struck their eyes with the tip of his wing, so their eyes were blinded. It is said that they sank from their faces, and it is said that they had no eyes left at all, so they turned back, feeling themselves against the walls, and threatening Lot, peace be upon him, until morning. God Almighty said: **And indeed, early in the morning, a lasting punishment overtook them**. That is, there is no way for them to escape from it or escape it. "So taste My punishment and warning. And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?"

Fath al-Qadir

And the accusative of 35- **A blessing from Us** is based on the cause, or on the source: meaning a blessing from Us upon Lot and those who followed him. **Thus do We reward whoever is grateful**. Meaning, in this way do We reward whoever is grateful for Our blessing and does not deny it.

Tafsir al-Baghawi

35. **A blessing from Us**, meaning: We made it a blessing from Us upon them when We saved them. *Likewise*, just as We bestowed blessings upon the family of Lot, **We reward those who are grateful**. Muqatil said: Whoever believes in the Oneness of God, We will not punish him along with the polytheists.

Tafsir al-Baidawi

35- "A blessing from Us" A blessing from Us, and it is

the reason for Our salvation. "Thus do We reward those who are grateful" for Our blessing with faith and obedience.

Surat al-Qamar 54:36

And We had already warned them of Our punishment, but they disputed concerning the warning.

Surat al-Qamar 54:36

And We had already warned them of Our punishment, but they disputed concerning the warning.

Tafsir al-Jalalayn

36 - **And indeed Lot warned them** their fear **of Our punishment** Our punishment of them **but they disputed** argued and denied **the warning** their warning

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And indeed Lot warned his people of Our punishment which had come before that. **And they disputed about the warning.** He says: So they denied his warning of that, out of doubt about it.

His saying, **They argued** means they interacted from the verb *mariyah*.

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: His statement, **And they disputed about the vow**, they did not believe him.

Tafsir al-Qurtubi

The Almighty said, **And they certainly sought to seduce him from his guest.** That is, they wanted him to enable them to have access to those angels who had come to him in the guise of guests, seeking to commit an immoral act, as mentioned above. It is said, I **seduce him to such-and-such**, meaning I sought him out. **He sought the pasture**, meaning he sought it out. In the hadith:

If any one of you urinates, let him go back to urinate meaning, let him look for a soft or sloping place. **So We blinded their eyes** It is narrated that Gabriel, peace be upon him, struck them with his wing and they became blind. It is also said: Their eyes became like the rest of the face, so that no slit could be seen, just as the wind obliterates landmarks with the dust it blows over them. It is also said: Rather, God blinded them despite their healthy eyesight, so they did not see them. Ad-Dahhak said: God blinded their eyesight, so they did not see the messengers. They said: We saw them when they entered the House, so where did they go? So they returned and did not see them.

Tafsir Ibn Kathir

God Almighty says, informing us about the people of Lot, how they denied their Messenger and disobeyed him, and committed the abhorrent act of having intercourse with males, which is an indecency that no one in the world had ever committed before them. For this reason, God destroyed them in a way that no other nation had ever destroyed. God Almighty commanded Gabriel, peace be upon him, to carry their cities until they reached the heavens, then turned them upside down upon them and sent them down, followed by stones of layered baked clay. For this reason, He said here: **Indeed, We sent upon them a hailstone**, which are the stones, "except the family of Lot. We saved them at dawn," meaning they came out at the end of the night and were saved from what had befallen their people. Not one man from Lot's people believed in him, not even his wife, who was afflicted with what had befallen her people. God's Prophet Lot and his daughters emerged from among them unharmed, no harm had touched them. For this reason, God Almighty said: "Thus do We reward the grateful. And He had warned them of Our punishment," meaning, before the punishment came upon them, they had He warned them of the punishment and torment of God, but they did not pay attention to it or listen to it. Rather, they doubted it and disputed about it.

And they had indeed tried to seduce him from his guest That was on the night when the angels Gabriel, Michael, and Israfil came to him in the guise of handsome young men, as a trial from God upon them. So Lot, peace be upon him, hosted them. His wicked old wife sent word to her people about Lot's guests, so they came running to him from every direction. Lot closed the door behind them, so they tried to break it down. That was in the evening, and Lot, peace be upon him, was defending them and preventing them from protecting his guests, saying to them: **These are my daughters** meaning their wives **if you should do something.** "They said: You know that we have no right to your daughters **meaning we have no interest in them** and indeed, you know what we want." When the situation became intense and they refused to do anything but enter, Gabriel, peace be upon him, came out to them and struck their eyes with the tip of his wing, so their eyes were blinded. It is said that they sank from their faces, and it is said that they had no eyes left at all, so they turned back, feeling themselves against the walls, and threatening Lot, peace be upon him, until morning. God Almighty said: **And indeed, early in the morning, a lasting punishment overtook them.** That is, there is no way for them to escape from it or escape it. "So taste My punishment and warning. And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?"

Fath al-Qadir

36- **And he had warned them of Our punishment** meaning Lot warned his people of God's punishment upon them, which is His severe torment and ultimate punishment. **But they disputed about the warning** meaning they doubted the warning and did not believe

it. It is derived from the verb *mariyah*, which means doubt.

Tafsir al-Baghawi

36. **And indeed, We warned them, Lot, of Our punishment**, that is, We seized them with punishment, **but they disputed about the warning**, they doubted the warning and denied it and did not believe it.

Tafsir al-Baidawi

36- "And indeed Lot warned them of Our punishment. Then they disputed about the warning." So they denied the warning, quarreling.

Surat al-Qamar 54:37

And they had certainly tried to seduce him from his guest, but We blinded their eyes. So taste My punishment and My warnings.

Surat al-Qamar 54:37

And they had certainly tried to seduce him from his guest, but We blinded their eyes. So taste My punishment and My warnings.

Tafsir al-Jalalayn

37 - **And they had already sought to seduce him from his guest** to leave them alone with the people who had come to him in the form of guests in order to harm them, and they were angels **but We blinded their eyes** We made them blind and made them without a slit like the rest of the face by Gabriel flapping his wings **so taste** So We said to them, taste **My punishment and warning** My warning and frightening, that is, its fruit and benefit.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And indeed they sought to seduce him from his guest**, God Almighty says: And indeed the people of Lot sought to seduce him from his guest who had stayed with him when God wanted to destroy them. **So We blinded their eyes**, meaning: We blinded their eyes until We made them like the rest of the face, so that no slit could be seen in them, so they did not see his guest. The Arabs say: The wind has blinded the landmarks, if it buries them with the dirt it blows over them, as Ka'b ibn Zuhair said:

From every fresh, mature woman, if she confesses, she will be exposed by the obliterated, unknown

He means by his saying: **The flags are obliterated: The flags are buried.**

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, **And indeed, they tried to seduce him from his guest, but We blinded their eyes.** He said: God blinded the angels to them when they entered upon Lot.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And indeed they tried to seduce him from his guest, but We blinded their eyes.** He mentioned to us that Gabriel, peace be upon him, asked permission from his Lord to punish them on the night they came to Lot, and that they tried to enter upon him, but he slammed them with his wing and left them blind, wandering about.

Yunus told me: Ibn Wahb told us: Ibn Zayd said

regarding the statement, **And indeed they sought to seduce him from his guest, but We blinded their eyes**, he said: When the people of Lot sought to seduce him from his guest, God blinded their eyes. He was forbidding them from the wicked deeds that they were doing, so they said, **We will not abandon our deeds, so beware of hosting anyone or letting him stay with you, for we will not abandon him or our deeds.** He said: When the messengers came to him, his wretched wife came out of the crack and came to them, invited them and said to them, **Come, for there have come people whom I have never seen more beautiful faces, finer clothes, or purer spirits than them.** They came running to him, and he said, **These are my guests, so fear God and do not disgrace me in my guest.** They said, **Did we not forbid you from the worlds? Did we not come before you and excuse ourselves in what was between us?** He said, **These are my daughters, they are purer for you.** Gabriel, peace be upon him, said to him, **What frightens you about these?** He said, **Do you not see what they want?** He said: We are messengers of your Lord. They will not reach you. Do not fear and do not grieve. We will save you and your family, except for your wife. You will do this matter secretly, and there will be a trial in it. Gabriel, peace be upon him, spread out one of his wings and blinded them with it, so they went around looking at one another. This is what God said: "So We blinded their eyes. So taste My punishment and My warning."

It was narrated on the authority of Al-Husayn who said: I heard Abu Muadh say: Ubayd told us: I heard Ad-Dahhak say about His statement, **And indeed they tried to seduce him from his guest**, that the angels came in the form of men, and that is how they used to come. The people of Lot saw them when they entered the village. It was said that they descended to Lot, so they approached them wanting to see them. Lot met them imploring them by God not to disgrace him in his guest, but they refused and came to enter upon him. The messengers said to Lot, **Leave them alone and do not let them enter, for we are messengers of your Lord; they will never reach you.** So they entered the house, and God blinded their sight, so they did not see them. They said, **We saw them when they entered the house, so where did they go?** But they did not see them and returned.

And He said, **So taste My punishment and warning.** God Almighty says: So taste, O people of Lot from Sodom, My punishment that has befallen you and My warning with which I have warned other nations of punishment and examples.

Tafsir al-Qurtubi

The Almighty said, **So taste My punishment and My warning.** That is, We said to them, *Taste*. What is meant by this command is the report, that is, I made them taste My punishment that Lot warned them of.

Tafsir Ibn Kathir

God Almighty says, informing us about the people of Lot, how they denied their Messenger and disobeyed him, and committed the abhorrent act of having intercourse with males, which is an indecency that no one in the world had ever committed before them. For this reason, God destroyed them in a way that no other nation had ever destroyed. God Almighty commanded Gabriel, peace be upon him, to carry their cities until they reached the heavens, then turned them upside down upon them and sent them down, followed by stones of layered baked clay. For this reason, He said here: **Indeed, We sent upon them a hailstone**, which are the stones, "except the family of Lot. We saved them at dawn," meaning they came out at the end of the night and were saved from what had befallen their people. Not one man from Lot's people believed in him, not even his wife, who was afflicted with what had befallen her people. God's Prophet Lot and his daughters emerged from among them unharmed, no harm had touched them. For this reason, God Almighty said: "Thus do We reward the grateful. And He had warned them of Our punishment," meaning, before the punishment came upon them, they had He warned them of the punishment and torment of God, but they did not pay attention to it or listen to it. Rather, they doubted it and disputed about it.

And they had indeed tried to seduce him from his guest That was on the night when the angels Gabriel, Michael, and Israfil came to him in the guise of handsome young men, as a trial from God upon them. So Lot, peace be upon him, hosted them. His wicked old wife sent word to her people about Lot's guests, so they came running to him from every direction. Lot closed the door behind them, so they tried to break it down. That was in the evening, and Lot, peace be upon him, was defending them and preventing them from protecting his guests, saying to them: **These are my daughters** meaning their wives **if you should do something**. "They said: You know that we have no right to your daughters meaning we have no interest in them and indeed, you know what we want." When the situation became intense and they refused to do anything but enter, Gabriel, peace be upon him, came out to them and struck their eyes with the tip of his wing, so their eyes were blinded. It is said that they sank from their faces, and it is said that they had no eyes left at all, so they turned back, feeling themselves against the walls, and threatening Lot, peace be upon him, until morning. God Almighty said: **And indeed, early in the morning, a lasting punishment overtook them**. That is, there is no way for them to escape from it or escape it. "So taste My punishment and warning. And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?"

Fath al-Qadir

37- **And they had already sought to seduce him from his guest** meaning they wanted him to enable the angels who had come to him to commit adultery with them, as is their custom. It is said, **I sought him from something** in a sedative or a provocative way: meaning I wanted him. The verb **to seek** means to ask for something. The explanation of seeking has already

been given in full in Surah Hud. **Then We blinded their eyes** meaning We made their eyes obliterated so that no slit could be seen, just as the wind blinds landmarks with the dust it blows over them. It has also been said that God took away the light of their sight while the eyes remained as they were. Ad-Dahhak said, "God blinded their sight, so they did not see the messengers, so they returned. "Then taste My punishment and My warning" has already been given in this surah.

Tafsir al-Baghawi

37. **And indeed they tried to seduce him from his guest**, they asked him to hand over his guests to them, **so We blinded their eyes**, that is, when they went to Lot's house and knocked on the door to enter, the messengers said [to Lot]: **Leave them alone and do not enter, for we are messengers of your Lord; they will never reach you**. So they entered the house, and Gabriel slapped them with his wing by God's permission, leaving them blind, wandering around in confusion, unable to find their way to the door. So Lot brought them out blind and unable to see. His statement: **So We blinded their eyes** means: We made them like the rest of the face, so that no slit could be seen in them. This is the statement of most of the commentators. Ad-Dahhak said: God blinded their eyes, so they did not see the messengers. They said: We saw them when we saw them when they entered the house, so where did they go? But they did not see them, so they returned. **So taste My punishment and My warning**, that is: [what Lot warned you of] of the punishment.

Tafsir al-Baidawi

37- "And indeed they tried to seduce him from his guest" They intended to commit adultery with them. "So We blinded their eyes" We wiped them and made them smooth with the rest of their faces. It was narrated that when they entered the house by force, Gabriel, peace be upon him, slapped them and blinded them. "So taste My punishment and warning **So We said to them, Taste**" on the tongues of the angels or the apparent situation.

Surat al-Qamar 54:38

And indeed, a lasting torment overtook them early in the morning.

Surat al-Qamar 54:38

And indeed, a lasting torment overtook them early in the morning.

Tafsir al-Jalalayn

38 - **And indeed, early in the morning, a lasting punishment overtook them** the time of dawn on an unspecified day **a lasting punishment** connected to the punishment of the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And indeed the people of Lot rose early in the morning: He mentioned that this was at the break of dawn.

Ibn Hamid told us: Mihran told us on the authority of Sufyan: *Bakra* means at sunrise.

And His saying, *punishment*, which is turning the earth over with them and turning its top into its bottom with them, then following them with stones of hard clay, layered together.

Ibn Hamid told us: Mihran told us on the authority of Sufyan: **And indeed, a torment overtook them early in the morning.** He said: Stones were thrown at them.

His saying, *settled*, means: That punishment will be settled upon them until the Day of Resurrection, until they meet God's greatest punishment in Hell.

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 indeed, a lasting torment overtook them early in the morning.** A lasting torment overtook them, and it settled them in the fire of Hell.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And He overtook them in the morning Hud 78, Then He overtook them after this**, meaning that God blinded their eyes, so they are in that torment until the Day of Resurrection. He said: And all of his people were like that. Do you not hear His statement when He says, **Is there not among you a man of sound judgment? Hud 78**

Ibn Hamid told us: Mihran told us on the authority of Sufyan: *Stationary* means settled.

Tafsir al-Qurtubi

The Almighty says, **And indeed, early in the morning, a lasting torment overtook them.** That is, a permanent, general torment that will remain with them until it leads

them to the torment of the Hereafter. And that torment will turn their city upside down upon them and make its highest part its lowest part. **Early** in here is an indefinite noun, and that is why it was declined.

Tafsir Ibn Kathir

God Almighty says, informing us about the people of Lot, how they denied their Messenger and disobeyed him, and committed the abhorrent act of having intercourse with males, which is an indecency that no one in the world had ever committed before them. For this reason, God destroyed them in a way that no other nation had ever destroyed. God Almighty commanded Gabriel, peace be upon him, to carry their cities until they reached the heavens, then turned them upside down upon them and sent them down, followed by stones of layered baked clay. For this reason, He said here: **Indeed, We sent upon them a hailstone**, which are the stones, "except the family of Lot. We saved them at dawn," meaning they came out at the end of the night and were saved from what had befallen their people. Not one man from Lot's people believed in him, not even his wife, who was afflicted with what had befallen her people. God's Prophet Lot and his daughters emerged from among them unharmed, no harm had touched them. For this reason, God Almighty said: "Thus do We reward the grateful. And He had warned them of Our punishment," meaning, before the punishment came upon them, they had He warned them of the punishment and torment of God, but they did not pay attention to it or listen to it. Rather, they doubted it and disputed about it.

And they had indeed tried to seduce him from his guest That was on the night when the angels Gabriel, Michael, and Israfil came to him in the guise of handsome young men, as a trial from God upon them. So Lot, peace be upon him, hosted them. His wicked old wife sent word to her people about Lot's guests, so they came running to him from every direction. Lot closed the door behind them, so they tried to break it down. That was in the evening, and Lot, peace be upon him, was defending them and preventing them from protecting his guests, saying to them: **These are my daughters** meaning their wives **if you should do something.** "They said: You know that we have no right to your daughters **meaning we have no interest in them** and indeed, you know what we want." When the situation became intense and they refused to do anything but enter, Gabriel, peace be upon him, came out to them and struck their eyes with the tip of his wing, so their eyes were blinded. It is said that they sank from their faces, and it is said that they had no eyes left at all, so they turned back, feeling themselves against the walls, and threatening Lot, peace be upon him, until morning. God Almighty said: **And indeed, early in the morning, a lasting punishment overtook them.** That is, there is no way for them to escape from it or escape it. "So taste My punishment and warning. And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?"

Fath al-Qadir

38- **And indeed, early in the morning, a lasting torment overtook them.** That is, an established torment came to them early in the morning, descending upon them that would never leave them or cease. Muqatil said: The torment came to them early in the morning. The word **early in the morning** refers to the fact that it did not refer to a specific time, as previously mentioned in **at dawn**.

Tafsir al-Baghawi

38. **And indeed, a lasting torment overtook them early in the morning,** meaning, it came to them at dawn, **a lasting torment**, lasting and settled upon them until it led them to the torment of the Hereafter. It was also said: a true torment.

Tafsir al-Baidawi

38- "And indeed, He overtook them early in the morning **and it was read as** early morning **without inflection, meaning that what is meant by it is the first of a specific day** a lasting torment" that will remain with them until He delivers them to the Fire.

Surat al-Qamar 54:39

So taste My punishment and My warnings.

Surat al-Qamar 54:39

So taste My punishment and My warnings.

Tafsir al-Jalalayn

39 - **So taste My punishment and warnings**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **So taste My punishment and warning**, God Almighty says to them: So taste, O people of Lot, My punishment which I have brought upon you because of your disbelief in God and your denial of His Messenger and My warning of you to nations other than you with the punishment I have brought upon you.

Tafsir al-Qurtubi

The Almighty's saying, **So taste My punishment and warning**. The punishment that befell them in the form of blinding their eyes is not the punishment by which they were destroyed, so the repetition is good.

Tafsir Ibn Kathir

God Almighty says, informing us about the people of Lot, how they denied their Messenger and disobeyed him, and committed the abhorrent act of having intercourse with males, which is an indecency that no one in the world had ever committed before them. For this reason, God destroyed them in a way that no other nation had ever destroyed. God Almighty commanded Gabriel, peace be upon him, to carry their cities until they reached the heavens, then turned them upside down upon them and sent them down, followed by stones of layered baked clay. For this reason, He said here: **Indeed, We sent upon them a hailstone**, which are the stones, "except the family of Lot. We saved them at dawn," meaning they came out at the end of the night and were saved from what had befallen their people. Not one man from Lot's people believed in him, not even his wife, who was afflicted with what had befallen her people. God's Prophet Lot and his daughters emerged from among them unharmed, no harm had touched them. For this reason, God Almighty said: "Thus do We reward the grateful. And He had warned them of Our punishment," meaning, before the punishment came upon them, they had He warned them of the punishment and torment of God, but they did not pay attention to it or listen to it. Rather, they doubted it and disputed about it.

And they had indeed tried to seduce him from his guest That was on the night when the angels Gabriel,

Michael, and Israfil came to him in the guise of handsome young men, as a trial from God upon them. So Lot, peace be upon him, hosted them. His wicked old wife sent word to her people about Lot's guests, so they came running to him from every direction. Lot closed the door behind them, so they tried to break it down. That was in the evening, and Lot, peace be upon him, was defending them and preventing them from protecting his guests, saying to them: **These are my daughters** meaning their wives **if you should do something**. "They said: You know that we have no right to your daughters **meaning we have no interest in them** and indeed, you know what we want." When the situation became intense and they refused to do anything but enter, Gabriel, peace be upon him, came out to them and struck their eyes with the tip of his wing, so their eyes were blinded. It is said that they sank from their faces, and it is said that they had no eyes left at all, so they turned back, feeling themselves against the walls, and threatening Lot, peace be upon him, until morning. God Almighty said: **And indeed, early in the morning, a lasting punishment overtook them**. That is, there is no way for them to escape from it or escape it. "So taste My punishment and warning. And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?"

Fath al-Qadir

39- **So taste my torment and my warning.**

Tafsir al-Baghawi

39. **So taste my torment and my warning.**

Tafsir al-Baidawi

39-"So taste my torment and my warning."

Surat al-Qamar 54:40

And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

Tafsir al-Jalalayn

40 - And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And We have certainly made the Qur'an easy to remember, so is there any who will remember?** God Almighty says: And We have certainly made the Qur'an easy to remember for whoever wants to remember by it, so is there any who will take heed and consider it, so that he may be deterred by it from what God has forbidden him to do and turn to what He has commanded him to do and permitted him to do.

Tafsir al-Qurtubi

The Almighty said, **And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?** It was presented.

Tafsir Ibn Kathir

God Almighty says, informing us about the people of Lot, how they denied their Messenger and disobeyed him, and committed the abhorrent act of having intercourse with males, which is an indecency that no one in the world had ever committed before them. For this reason, God destroyed them in a way that no other nation had ever destroyed. God Almighty commanded Gabriel, peace be upon him, to carry their cities until they reached the heavens, then turned them upside down upon them and sent them down, followed by stones of layered baked clay. For this reason, He said here: **Indeed, We sent upon them a hailstone**, which are the stones, "except the family of Lot. We saved them at dawn," meaning they came out at the end of the night and were saved from what had befallen their people. Not one man from Lot's people believed in him, not even his wife, who was afflicted with what had befallen her people. God's Prophet Lot and his daughters emerged from among them unharmed, no harm had touched them. For this reason, God Almighty said: "Thus do We reward the grateful. And He had warned them of Our punishment," meaning, before the punishment came upon them, they had He warned them of the punishment and torment of God, but they did not pay attention to it or listen to it. Rather, they doubted it and disputed about it.

And they had indeed tried to seduce him from his guest That was on the night when the angels Gabriel,

Michael, and Israfil came to him in the guise of handsome young men, as a trial from God upon them. So Lot, peace be upon him, hosted them. His wicked old wife sent word to her people about Lot's guests, so they came running to him from every direction. Lot closed the door behind them, so they tried to break it down. That was in the evening, and Lot, peace be upon him, was defending them and preventing them from protecting his guests, saying to them: **These are my daughters** meaning their wives **if you should do something**. "They said: You know that we have no right to your daughters **meaning we have no interest in them** and indeed, you know what we want." When the situation became intense and they refused to do anything but enter, Gabriel, peace be upon him, came out to them and struck their eyes with the tip of his wing, so their eyes were blinded. It is said that they sank from their faces, and it is said that they had no eyes left at all, so they turned back, feeling themselves against the walls, and threatening Lot, peace be upon him, until morning. God Almighty said: **And indeed, early in the morning, a lasting punishment overtook them**. That is, there is no way for them to escape from it or escape it. "So taste My punishment and warning. And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?"

Fath al-Qadir

40- "So taste My punishment and My warning. And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?" The explanation of this has already been presented in this surah. Perhaps the reason for repeating the Qur'an's making it easy for remembrance in this surah is to indicate that it is a great blessing for which no one should neglect to be grateful.

Ibn Jarir narrated on the authority of Ibn Abbas, regarding his statement: {Indeed, We sent upon them a furious wind}, he said: cold, **on an unlucky day**, he said: days of hardship. Ibn al-Mundhir and Ibn Mardawayh narrated on the authority of Jabir ibn Abdullah, who said: The Messenger of God (peace and blessings be upon him) said: **Wednesday is a day of continuous unluckiness**. Ibn Mardawayh narrated it on his authority from another chain of transmission, with a chain of transmission traceable to the Prophet (peace and blessings be upon him). Ibn Mardawayh narrated it on the authority of Ali, with a chain of transmission traceable to the Prophet (peace and blessings be upon him). Ibn Mardawayh also narrated it on the authority of Anas, with a chain of transmission traceable to the Prophet (peace and blessings be upon him), in which it says: "It was said: How is that, O Messenger of God? He said: God drowned Pharaoh and his people on it, and destroyed 'Aad and Thamud on it." Ibn Mardawayh and al-Khatib narrated it with a chain of transmission traceable to the Prophet (peace and blessings be upon him). Al-Suyuti said: It is weak on the authority of Ibn Abbas, who said: The Messenger of God (peace and blessings be upon him) said: **The last Wednesday of the month is a day of continuous unluckiness**. Ibn al-Mundhir narrated on their authority: **As if they were trunks of palm trees**, he said: The roots of the palm trees, **Dug out**, he said: Uprooted. Ibn Abi Hatim also narrated on his authority

Surat al-Qamar 54:40

And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

regarding the verse, he said: The black trunks of date palms. Ibn al-Mundhir also narrated on his authority:

And a price he said: Misery. Ibn Jarir and Ibn al-Mundhir also narrated on his authority, he said: **Like the dry stubble of a burning tree** he said: Like the burnt enclosures of trees. Ibn Jarir also narrated on his authority regarding the verse, he said: Like the burnt bones. Abd ibn Hamid and Ibn al-Mundhir also narrated on his authority, he said: Like the grass that sheep eat.

Tafsir al-Baghawi

40. "And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?"

Tafsir al-Baidawi

40- **And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?** He repeated this in every story to indicate that denying every messenger necessitates the descent of punishment, and listening to every story calls for remembrance and admonition, and to resume the warning and admonition so that forgetfulness and heedlessness do not overcome them. Thus, He repeated His statement: **Then which of the favors of your Lord would you deny?** "Woe, that Day, to the deniers," and similar examples.

Surat al-Qamar 54:41

And indeed, the warnings came to the people of Pharaoh.

Tafsir al-Jalalayn

41 - **And there came to the people of Pharaoh** his people with him **the warning** the warning on the tongues of Moses and Aaron, but they did not believe, rather

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And indeed, there came to Pharaoh and his people Our warning of punishment for their disbelief in Us and in Our Messenger Moses, may God bless him and grant him peace.

Tafsir al-Qurtubi

The Almighty says, **And indeed, there came to the people of Pharaoh a vow**. He means the Copts, and the vow was Moses and Aaron. The plural form may be used for both.

Tafsir Ibn Kathir

God the Almighty says, informing us about Pharaoh and his al-Nas 114: Indeed, the Messenger of God, Moses, and his brother Aaron, came to them with good tidings if they believed, and warnings if they disbelieved. He supported them with great miracles and numerous signs, but they denied them all. So God seized them with the grip of the Almighty, the Powerful. That is, God annihilated them and not a single informant, eye, or trace of them remained. Then God the Almighty says: **Are your disbelievers** meaning, you polytheists from the disbelievers of Quraysh **better than those** meaning, those previously mentioned who were destroyed because of their denial of the messengers and their disbelief in the scriptures. Are you better than those? **Or have you immunity in the scriptures?** That is, do you have immunity from God that you will not be afflicted with punishment or retribution? Then God the Almighty says, informing us about them: **Or do they say, 'We are all victorious'?** That is, they believe that they support each other, and that all of them can suffice against anyone who wants to harm them. God the Almighty says: **Then the multitude will be defeated and they will turn their backs.** That is, their ranks will be scattered and they will be defeated.

Al-Bukhari said: Ishaq told us, Khalid told us, on the authority of Khalid, and he also said: Muhammad told us, Affan bin Muslim told us, on the authority of Wahib, on the authority of Khalid, on the authority of Ikrimah,

on the authority of Ibn Abbas, that the Prophet, may God bless him and grant him peace, said while he was in his tent on the day of Badr: "I ask You by Your covenant and promise. O God, if You will, You will never be worshipped on earth again after today." Abu Bakr, may God be pleased with him, took his hand and said: **It is enough, O Messenger of God, that you have insisted upon your Lord.** So he came out, jumping in his armor and saying: "The hosts will be routed and will turn their backs. Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter." Al-Bukhari and al-Nasa'i narrated it in this way in more than one place from the hadith of Khalid, and he is Ibn Mihran al-Hadha'a. Ibn Abi Hatim said: My father told us, Abu al-Rabi' al-Zahrani told us, Hammad told us, on the authority of Ayoub, on the authority of Ikrimah, who said: When the verse, **The hosts will be routed and will turn their backs**, was revealed, 'Umar said: Which host will be routed? Which group will be defeated? Omar said: When the day of Badr came, I saw the Messenger of God, may God bless him and grant him peace, jumping in his armor and saying: **The group will be defeated and they will turn their backs.** So I knew its interpretation that day.

Al-Bukhari said: Ibrahim bin Musa told us, Hisham bin Yusuf told us that Ibn Jurayj told them, Yusuf bin Mahak told me: I was with Aisha, the Mother of the Believers, and she said: The verse was revealed to Muhammad, may God bless him and grant him peace, in Mecca while I was a young girl playing: **Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter.** This is how he narrated it here in an abbreviated form, and he narrated it in a lengthy form in **The Virtues of the Qur'an**, but Muslim did not include it.

Fath al-Qadir

41- **The vow** may be the plural of *nadhira*, or it may be a source meaning warning, as mentioned above, and they are the signs with which Moses warned them.

Tafsir al-Baghawi

41. **And indeed, the warnings came to the people of Pharaoh**, meaning Moses and Aaron, peace be upon them. It was said that they were the signs with which Moses warned them.

Tafsir al-Baidawi

41- **And indeed, the warning came to the people of Pharaoh**. He was satisfied with mentioning them instead of mentioning him, knowing that he was more deserving of that than them.

Surat al-Qamar 54:42

They denied all Our signs, so We seized them with the grip of the Almighty, the Powerful.

Surat al-Qamar 54:42

They denied all Our signs, so We seized them with the grip of the Almighty, the Powerful.

Tafsir al-Jalalayn

42 - **They denied all Our signs** the nine that were given to Moses **so We seized them** with punishment **with the seizure of the Mighty** the Strong **the Powerful** the Able, nothing is beyond His power.

Tafsir al-Suyuti

Tafsir al-Tabari

They denied all of Our signs. God Almighty says: The people of Pharaoh denied the signs that came to them from Us and the arguments that came to them, that there is no god but God alone, all of them. **So We seized them with the grip of the Almighty, the Powerful.** God Almighty says: So We punished them for their disbelief in God with a severe punishment. No one with power can overcome what He wills, neither helpless nor weak.

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

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **So We seized them with the seizure of the Mighty, the Compeller**, meaning: Mighty in His vengeance when He takes revenge.

Tafsir al-Qurtubi

They denied Our signs Our miracles that prove Our Oneness and the prophecy of Our prophets, which are the staff, the hand, the years, the clouds, the flood, the locusts, the lice, the frogs, and the blood. It was said that **the warners** are the messengers, for Joseph and his sons came to them until Moses came to them. It was also said that **the warners** are the warnings. **So We seized them with the seizure of the Mighty** meaning the Victorious in His vengeance, **the Powerful** meaning the One capable of doing whatever He willed.

Tafsir Ibn Kathir

God the Almighty says, informing us about Pharaoh and his al-Nas 114: Indeed, the Messenger of God, Moses, and his brother Aaron, came to them with good tidings if they believed, and warnings if they disbelieved. He supported them with great miracles and numerous signs, but they denied them all. So God seized them with the grip of the Almighty, the Powerful.

That is, God annihilated them and not a single informant, eye, or trace of them remained. Then God the Almighty says: **Are your disbelievers** meaning, you polytheists from the disbelievers of Quraysh **better than those** meaning, those previously mentioned who were destroyed because of their denial of the messengers and their disbelief in the scriptures. Are you better than those? **Or have you immunity in the scriptures?** That is, do you have immunity from God that you will not be afflicted with punishment or retribution? Then God the Almighty says, informing us about them: **Or do they say, 'We are all victorious'?** That is, they believe that they support each other, and that all of them can suffice against anyone who wants to harm them. God the Almighty says: **Then the multitude will be defeated and they will turn their backs.** That is, their ranks will be scattered and they will be defeated.

Al-Bukhari said: Ishaq told us, Khalid told us, on the authority of Khalid, and he also said: Muhammad told us, Affan bin Muslim told us, on the authority of Wahib, on the authority of Khalid, on the authority of Ikrimah, on the authority of Ibn Abbas, that the Prophet, may God bless him and grant him peace, said while he was in his tent on the day of Badr: "I ask You by Your covenant and promise. O God, if You will, You will never be worshipped on earth again after today." Abu Bakr, may God be pleased with him, took his hand and said: **It is enough, O Messenger of God, that you have insisted upon your Lord.** So he came out, jumping in his armor and saying: "The hosts will be routed and will turn their backs. Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter." Al-Bukhari and al-Nasa'i narrated it in this way in more than one place from the hadith of Khalid, and he is Ibn Mihran al-Hadha'a. Ibn Abi Hatim said: My father told us, Abu al-Rabi' al-Zahrani told us, Hammad told us, on the authority of Ayoub, on the authority of Ikrimah, who said: When the verse, **The hosts will be routed and will turn their backs**, was revealed, 'Umar said: Which host will be routed? Which group will be defeated? Omar said: When the day of Badr came, I saw the Messenger of God, may God bless him and grant him peace, jumping in his armor and saying: **The group will be defeated and they will turn their backs.** So I knew its interpretation that day.

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Fath al-Qadir

This is more appropriate for His statement: 42- **They denied all Our signs**, for it is an explanation of that, and what is meant by it are the nine signs that were

mentioned previously, **So We seized them with the grip of the Almighty, the Powerful**, meaning We seized them with punishment with the grip of the Almighty in His vengeance, the One capable of destroying them, and nothing is beyond His power.

Tafsir al-Baghawi

42. **They denied all Our signs**, meaning the nine signs, **so We seized them**, with punishment, **the seizure of the Mighty**, the Victorious in His vengeance, **the Powerful**, the Able to destroy them, nothing is beyond His power. Then He frightened the people of Mecca and said:

Tafsir al-Baidawi

42- **They denied all Our signs**, meaning the nine signs. **So We seized them with the seizure of the Mighty**, meaning the Powerful, "who is not defeated, **whom nothing can render helpless**.

Surat al-Qamar 54:43

Are your disbelievers better than those, or do you have immunity in the scriptures?

Surat al-Qamar 54:43

Are your disbelievers better than those, or do you have immunity in the scriptures?

Tafsir al-Jalalayn

43 - **Are your disbelievers** O Quraysh **better than those** mentioned from the people of Noah to Pharaoh, so they were not punished? **Or do you** O disbelievers of Quraysh **have immunity** from punishment **in the scriptures?** The question in both places has the meaning of negation, meaning that the matter is not like this.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to the disbelievers of Quraysh about whom God said that **If they see a sign, they turn away and say, 'Persistent magic.'** Are your disbelief, O people of Quraysh, better than those upon whom I brought My vengeance from the people of Noah, 'Aad, Thamud, the people of Lot, and the people of Pharaoh? They hope to escape My punishment and vengeance for their disbelief in Me and their denial of My Messenger? He says: You are only in your disbelief in God and your denial of His Messenger like some of these nations whose situation I have described to you, and the punishment of God will descend upon you for your disbelief in Him, just as it descended upon them, unless you repent and turn back.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Your disbelievers are better than those**, meaning those who have passed away.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hasan told us, on the authority of Yazid al-Nahwi, on the authority of Ikrimah: **Your disbelievers are better than those**. He said: Your disbelievers, O people of Quraysh, are better than those who have passed away.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **Your disbelievers are better than those**, he said: Your disbelievers are better than the disbelievers whom We punished for disobeying God, and these disbelievers are better than those. And he said, **Your disbelievers are better than those**, he exhausted it.

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, regarding his statement, **Are your disbelievers better than those, or do you have immunity in the scriptures?** He said: Your disbelievers are not better than the people of Noah and the people of Lot.

Ibn Hamid told us: Mihran told us on the authority of

Abu Ja'far on the authority of Al-Rabi' bin Anas: **Your disbelievers are better than those**. He said: The disbelievers of this nation.

And His saying, **Or do you have immunity in the scriptures?** God Almighty says: Or do you have immunity from the punishment of God, O people of Quraysh, that He will afflict you because of your disbelief in what the revelation from God brought you in the scriptures, which are the books?

It was also narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Abu Ubaid told us: I heard Al-Dahhak say regarding His statement, **The Books**, that he said: The books.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **Or have you immunity in the scriptures?** In the Book of God is immunity from what we fear.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Yazid, on the authority of Ikrimah: **Or do you have immunity in the scriptures?** meaning in the books.

Tafsir al-Qurtubi

The Almighty said, **Your disbelievers are better than those**. He addressed the Arabs, and it was said that he meant the disbelievers of the nation of Muhammad, may God bless him and grant him peace. It was also said that it is a question. It is a question of denial and its meaning is negation, meaning that your disbelievers are not better than the disbelievers of the nations that came before them who were destroyed because of their disbelief. **Or have you immunity in the scriptures?** That is, in the books revealed to the prophets, stating safety from punishment. Ibn Abbas said, **Or have you immunity from punishment in the Preserved Tablet?**

Tafsir Ibn Kathir

God the Almighty says, informing us about Pharaoh and his al-Nas 114: Indeed, the Messenger of God, Moses, and his brother Aaron, came to them with good tidings if they believed, and warnings if they disbelieved. He supported them with great miracles and numerous signs, but they denied them all. So God seized them with the grip of the Almighty, the Powerful. That is, God annihilated them and not a single informant, eye, or trace of them remained. Then God the Almighty says: **Are your disbelievers** meaning, you polytheists from the disbelievers of Quraysh **better than those** meaning, those previously mentioned who were destroyed because of their denial of the messengers and their disbelief in the scriptures. Are you better than those? **Or have you immunity in the scriptures?** That is, do you have immunity from God that you will not be afflicted with punishment or retribution? Then God the Almighty says, informing us about them: **Or do they say, 'We are all victorious?'**

That is, they believe that they support each other, and that all of them can suffice against anyone who wants to harm them. God the Almighty says: **Then the multitude will be defeated and they will turn their backs.** That is, their ranks will be scattered and they will be defeated.

Al-Bukhari said: Ishaq told us, Khalid told us, on the authority of Khalid, and he also said: Muhammad told us, Affan bin Muslim told us, on the authority of Wahib, on the authority of Khalid, on the authority of Ikrimah, on the authority of Ibn Abbas, that the Prophet, may God bless him and grant him peace, said while he was in his tent on the day of Badr: "I ask You by Your covenant and promise. O God, if You will, You will never be worshipped on earth again after today." Abu Bakr, may God be pleased with him, took his hand and said: **It is enough, O Messenger of God, that you have insisted upon your Lord.** So he came out, jumping in his armor and saying: "The hosts will be routed and will turn their backs. Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter." Al-Bukhari and al-Nasa'i narrated it in this way in more than one place from the hadith of Khalid, and he is Ibn Mihran al-Hadha'a. Ibn Abi Hatim said: My father told us, Abu al-Rabi' al-Zahrani told us, Hammad told us, on the authority of Ayoub, on the authority of Ikrimah, who said: When the verse, **The hosts will be routed and will turn their backs**, was revealed, 'Umar said: Which host will be routed? Which group will be defeated? Omar said: When the day of Badr came, I saw the Messenger of God, may God bless him and grant him peace, jumping in his armor and saying: **The group will be defeated and they will turn their backs.** So I knew its interpretation that day.

Al-Bukhari said: Ibrahim bin Musa told us, Hisham bin Yusuf told us that Ibn Jurayj told them, Yusuf bin Mahak told me: I was with Aisha, the Mother of the Believers, and she said: The verse was revealed to Muhammad, may God bless him and grant him peace, in Mecca while I was a young girl playing: **Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter.** This is how he narrated it here in an abbreviated form, and he narrated it in a lengthy form in **The Virtues of the Qur'an**, but Muslim did not include it.

Fath al-Qadir

Then the Almighty frightened the disbelievers of Mecca, saying: 43- **Your disbelievers are better than those?** The question is for denial, and the meaning is negation: that is, your disbelievers, O people of Mecca, or O group of Arabs, are not better than the disbelievers of Mecca from the nations that came before you who were destroyed because of their disbelief, so how can you hope to be safe from the punishment when you are worse than them. Then the Almighty turned away from that and moved to rebuke them in another way that is more severe than the rebuke in the first way, so He said: **Or do you have immunity in the scriptures?** The scriptures are the books revealed to the prophets, and the meaning is: denying that they have immunity from the punishment of God in any of the scriptures of the prophets.

Tafsir al-Baghawi

43. **Are your disbelievers better than those?** "Stronger and stronger than those upon whom I brought My vengeance from the people of Noah, Aad, Thamud, the people of Lot, and the people of Pharaoh?" This is a question with the meaning of denial, i.e., they are not stronger than them. **Or do you have immunity** from the punishment **in the scriptures** that what happened to the previous nations will not happen to you.

Tafsir al-Baidawi

43- **Your disbelievers** O Arabs. **Are they better than those?** The disbelievers are counted in strength and numbers or status and religion with God Almighty. **Or do you have immunity in the scriptures?** Or has it been revealed to you in the heavenly books that whoever disbelieves among you is safe from the punishment?

Surat al-Qamar 54:44

Or do they say, "We are all victorious?"

Surat al-Qamar 54:44

Or do they say, **We are all victorious?**

Tafsir al-Jalalayn

44 - **Or do they say** the infidels of Quraysh **We are all a group *victorious* over Muhammad?** And when Abu Jahl said on the day of Badr, **We are all a victorious group**, he descended.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Or do they say, 'We are all victorious?'** God Almighty says: Do these infidels from Quraysh say, **We are all victorious against those who intended to harm and harm us and wanted to fight us and divide our assembly?**

Tafsir al-Qurtubi

God Almighty said, **Or do they say, 'We are all victorious?'** That is, a group that is unbearable due to their large numbers and strength. He did not say *victorious* in accordance with the beginnings of the verses. So God responded to them and said:

Tafsir Ibn Kathir

God the Almighty says, informing us about Pharaoh and his al-Nas 114: Indeed, the Messenger of God, Moses, and his brother Aaron, came to them with good tidings if they believed, and warnings if they disbelieved. He supported them with great miracles and numerous signs, but they denied them all. So God seized them with the grip of the Almighty, the Powerful. That is, God annihilated them and not a single informant, eye, or trace of them remained. Then God the Almighty says: **Are your disbelievers** meaning, you polytheists from the disbelievers of Quraysh **better than those** meaning, those previously mentioned who were destroyed because of their denial of the messengers and their disbelief in the scriptures. Are you better than those? **Or have you immunity in the scriptures?** That is, do you have immunity from God that you will not be afflicted with punishment or retribution? Then God the Almighty says, informing us about them: **Or do they say, 'We are all victorious?'** That is, they believe that they support each other, and that all of them can suffice against anyone who wants to harm them. God the Almighty says: **Then the multitude will be defeated and they will turn their backs.** That is, their ranks will be scattered and they will be defeated.

Al-Bukhari said: Ishaq told us, Khalid told us, on the

authority of Khalid, and he also said: Muhammad told us, Affan bin Muslim told us, on the authority of Wahib, on the authority of Khalid, on the authority of Ikrimah, on the authority of Ibn Abbas, that the Prophet, may God bless him and grant him peace, said while he was in his tent on the day of Badr: "I ask You by Your covenant and promise. O God, if You will, You will never be worshipped on earth again after today." Abu Bakr, may God be pleased with him, took his hand and said: **It is enough, O Messenger of God, that you have insisted upon your Lord.** So he came out, jumping in his armor and saying: "The hosts will be routed and will turn their backs. Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter." Al-Bukhari and al-Nasa'i narrated it in this way in more than one place from the hadith of Khalid, and he is Ibn Mihran al-Hadha'a. Ibn Abi Hatim said: My father told us, Abu al-Rabi' al-Zahrani told us, Hammad told us, on the authority of Ayoub, on the authority of Ikrimah, who said: When the verse, **The hosts will be routed and will turn their backs**, was revealed, 'Umar said: Which host will be routed? Which group will be defeated? Omar said: When the day of Badr came, I saw the Messenger of God, may God bless him and grant him peace, jumping in his armor and saying: **The group will be defeated and they will turn their backs.** So I knew its interpretation that day.

Al-Bukhari said: Ibrahim bin Musa told us, Hisham bin Yusuf told us that Ibn Jurayj told them, Yusuf bin Mahak told me: I was with Aisha, the Mother of the Believers, and she said: The verse was revealed to Muhammad, may God bless him and grant him peace, in Mecca while I was a young girl playing: **Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter.** This is how he narrated it here in an abbreviated form, and he narrated it in a lengthy form in **The Virtues of the Qur'an**, but Muslim did not include it.

Fath al-Qadir

Then he turned away from this rebuke and moved on to rebuke them in another way, saying: 44- **Or do they say, 'We are all victorious?'** That is, a group that cannot be tolerated due to our large numbers and strength, or our matter is one and we cannot be defeated. He used the singular word *victory* in consideration of the word *all*. Al-Kalbi said: The meaning is that we are all victorious over our enemies.

Tafsir al-Baghawi

44. **Or do they say**, meaning the infidels of Mecca, **We are all victorious**, Al-Kalbi said: We are all victorious over our enemies, meaning: We are one hand against those who oppose us, victorious over those who oppose us, and he did not say *victorious* because the beginnings of the verses agree.

Tafsir al-Baidawi

44- **Or do they say, 'We are all together'?** "Victorious We are not defeated **or** Victorious We are not defeated **from the enemies, or** We are mutually supportive We support each other" and monotheism is on the wording of all.

Surat al-Qamar 54:45

The multitude will be defeated and they will turn their backs.

Surat al-Qamar 54:45

The multitude will be defeated and they will turn their backs.

Tafsir al-Jalalayn

45 - **The group will be defeated and they will turn their backs** So they were defeated at Badr and the Messenger of God, may God bless him and grant him peace, was victorious over them.

Tafsir al-Suyuti

Ibn Jarir narrated on the authority of Ibn Abbas who said: They said on the day of Badr, **We are all victorious**. So the verse was revealed: **The army will be defeated and they will turn their backs**.

Tafsir al-Tabari

Then God, the Most High, said, **The multitude will be defeated**, meaning the multitude of the infidels of Quraysh. **And they will turn their backs**, meaning: And they will turn their backs to the believers in God when they are defeated by Him. And it was said: **The back**, so he made it singular, and what is meant by it is the multitude, just as it was said, **We struck their heads**, meaning, **We struck their heads**, since the singular conveys the meaning of **a group**. Then God, the Most High, mentioned Him, fulfilled His promise to the believers in Him, so He defeated the polytheists in Him from Quraysh on the day of Badr, and they turned their backs.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Ayoub, who said: I do not know of it except on the authority of Ikrimah that Umar said when the verse, **The host will be routed**, was revealed: I kept saying, **Which host will be routed?** Then, on the day of Badr, I saw the Prophet, may God bless him and grant him peace, jumping up in his armor and saying, **The host will be routed and turn their backs**.

Ibn Hamid told us: Mihran told us, on the authority of Abu Jaafar, on the authority of Al-Rabi' bin Anas: **The army will be defeated and turn their backs**. He said: On the day of Badr.

He said: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Yazid, on the authority of Ikrimah, regarding his statement, **The army will be routed**, meaning the army of Badr, **and they will turn their backs**.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **The army will be defeated**.... "The verse tells us that the Prophet of God, may God bless him and grant him peace, said on the day of Badr, 'They were defeated and turned their backs.'"

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **The host will be routed and they will**

turn their backs, that this was on the day of Badr.

Yaqub bin Ibrahim told me: Ibn Ulayyah told us: Ayoub told us on the authority of Ikrimah: "The Messenger of God, may God bless him and grant him peace, would jump in his armor and say: The army has been defeated and has turned its backs."

Ishaq bin Shaheen told me: Khalid bin Abdullah told us, on the authority of Dawud, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **The multitude will be routed and they will turn their backs**. He said: That was on the day of Badr. He said: They said: We are all victorious. He said: Then this verse was revealed.

Tafsir al-Qurtubi

The assembly will be defeated meaning the assembly of the infidels of Mecca, and that happened on the day of Badr and others. The general reading is *sehzeemu* with a ya' for what does not have a named agent, the plural in the nominative case. Rawis read on the authority of Ya'qub *sanzahem* with a noon and a kasra on the zay, the plural in the accusative case. **And they will turn their backs** is the general reading with a ya' as a report on them. Isa, Ibn Ishaq and Rawis read on the authority of Ya'qub *wa-tulawun* with a ta' as a direct address. *Al-daber* is a generic noun like dirham and dinar, so it was singular and the intended meaning is plural because of the openings of the verses. And Muqatil said: Abu Jahl struck his horse on the day of Badr, then he advanced from the ranks and said: Today we will be victorious over Muhammad and his companions. Then God revealed: "We are all victorious. The host will be put to flight and they will turn their backs." And Sa'id ibn Jubayr said: Sa'd ibn Abi Waqqas said: When the verse **The host will be put to flight and they will turn their backs** was revealed, I did not know which host would be defeated. Then on the day of Badr, I saw the Prophet (peace and blessings of God be upon him) jumping up in his armor and saying: O God, the Quraysh have come to challenge you and challenge your Messenger with their pride and arrogance, so betray them this morning. Then he said: **The host will be put to flight and they will turn their backs**. So I understood its interpretation. This is one of the miracles of the Prophet (peace and blessings of God be upon him), because he informed of the unseen and it happened as he informed. Time defeated him: that is, it came upon him and destroyed him. From this is the saying of Al-Nabigha:

He who has wronged Labeid has wronged him

And I betrayed him: I corrupted. Ibn Abbas said: There were seven years between the revelation of this verse and Badr, so according to this the verse is Meccan. In Bukhari: "On the authority of Aisha, the Mother of the Believers, may God be pleased with her, she said: "The revelation was sent down to Muhammad, may God bless him and grant him peace, in Mecca while I was a girl playing: 'Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter.'"

And on the authority of Ibn Abbas that the Prophet, may God bless him and grant him peace, said while he was in his tent on the day of Badr: **I ask You by Your covenant and Your promise, O God, if You will, You will never be worshipped today.** Abu Bakr, may God be pleased with him, took his hand and said: **It is enough, O Messenger of God, for you insisted on your Lord while He was in his armor.** He went out saying: "The hosts will be routed and they will turn their backs. Rather, the Hour is their appointed time," meaning the Resurrection.

Tafsir Ibn Kathir

God the Almighty says, informing us about Pharaoh and his al-Nas 114: Indeed, the Messenger of God, Moses, and his brother Aaron, came to them with good tidings if they believed, and warnings if they disbelieved. He supported them with great miracles and numerous signs, but they denied them all. So God seized them with the grip of the Almighty, the Powerful. That is, God annihilated them and not a single informant, eye, or trace of them remained. Then God the Almighty says: **Are your disbelievers** meaning, you polytheists from the disbelievers of Quraysh **better than those** meaning, those previously mentioned who were destroyed because of their denial of the messengers and their disbelief in the scriptures. Are you better than those? **Or have you immunity in the scriptures?** That is, do you have immunity from God that you will not be afflicted with punishment or retribution? Then God the Almighty says, informing us about them: **Or do they say, 'We are all victorious'?** That is, they believe that they support each other, and that all of them can suffice against anyone who wants to harm them. God the Almighty says: **Then the multitude will be defeated and they will turn their backs.** That is, their ranks will be scattered and they will be defeated.

Al-Bukhari said: Ishaq told us, Khalid told us, on the authority of Khalid, and he also said: Muhammad told us, Affan bin Muslim told us, on the authority of Wahib, on the authority of Khalid, on the authority of Ikrimah, on the authority of Ibn Abbas, that the Prophet, may God bless him and grant him peace, said while he was in his tent on the day of Badr: "I ask You by Your covenant and promise. O God, if You will, You will never be worshipped on earth again after today." Abu Bakr, may God be pleased with him, took his hand and said: **It is enough, O Messenger of God, that you have insisted upon your Lord.** So he came out, jumping in his armor and saying: "The hosts will be routed and will turn their backs. Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter." Al-Bukhari and al-Nasa'i narrated it in this way in more than one place from the hadith of Khalid, and he is Ibn Mihran al-Hadha'a. Ibn Abi Hatim said: My father told us, Abu al-Rabi' al-Zahrani told us, Hammad told us, on the authority of Ayoub, on the authority of Ikrimah, who said: When the verse, **The hosts will be routed and will turn their backs**, was revealed, 'Umar said: Which host will be routed? Which group will be defeated? Omar said: When the day of Badr came, I saw the Messenger of God, may God bless him and

grant him peace, jumping in his armor and saying: **The group will be defeated and they will turn their backs.** So I knew its interpretation that day.

Al-Bukhari said: Ibrahim bin Musa told us, Hisham bin Yusuf told us that Ibn Jurayj told them, Yusuf bin Mahak told me: I was with Aisha, the Mother of the Believers, and she said: The verse was revealed to Muhammad, may God bless him and grant him peace, in Mecca while I was a young girl playing: **Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter.** This is how he narrated it here in an abbreviated form, and he narrated it in a lengthy form in **The Virtues of the Qur'an**, but Muslim did not include it.

Fath al-Qadir

God responded to them by saying: 45- **The assembly will be defeated** meaning the assembly of the infidels of Mecca, or the infidels of the Arabs in general. The majority read *Sayyahma* with a lower case passive voice. Warsh, on the authority of Ya'qub, read *Sayyahma* with a noon and a kasra on the zay and the plural was accusative. Abu Haywah and Ibn Abi Ubla read it with a lower case active voice. It was also read with a higher case active voice. **And they will turn their backs** The majority read *Yulun* with a lower case. Isa, Ibn Abi Ishaq, and Warsh, on the authority of Ya'qub, read it with a higher case in the direct address form. What is meant by *Dabr* is the genus, and it means retreat. God defeated them on the day of Badr and they turned their backs, and the leaders of polytheism and the legends of disbelief were killed. So praise be to God.

Tafsir al-Baghawi

45. God the Almighty said: **The multitude will be routed.** Jacob read: **We will be routed** with a *nun*. "The multitude" is accusative, while others read it with a *ya* and added a damma. **The multitude** is nominative without naming the subject, meaning: the infidels of Mecca. **And they will turn their backs**, meaning: their backs, so it was singularized for the sake of the beginnings of the verses, just as He said: **We struck their heads** if the singular conveys the meaning of the plural. God informed us that they would turn their backs in defeat, so God fulfilled His promise and defeated them on the Day of Badr.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Al-Muthanna told us, Abdul Wahhab told us, Khalid told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: "The Prophet, may God bless him and grant him peace, said while he was in his tent on the day of Badr: O God, I ask You by Your covenant and Your promise. O God, if You will, You will not be worshipped after today. Abu Bakr took his hand and said: That is enough, O Messenger of God, for you have insisted upon your Lord - and he was in his armor. So he went out saying: The army will be defeated and they will turn their backs."

Surat al-Qamar 54:45

The multitude will be defeated and they will turn their backs.

Tafsir al-Baidawi

45- **The multitude will be routed and they will turn their backs** meaning their backs. The singular form is used to refer to the genus, or because each one will turn his back. This happened on the day of Badr and is one of the signs of prophethood. On the authority of Omar, may God be pleased with him, that "when it was revealed, he said: I did not know what it meant. Then, on the day of Badr, I saw the Messenger of God, may God bless him and grant him peace, wearing armor and saying: The multitude will be routed, so I learned it."

Surat al-Qamar 54:46

Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter.

Tafsir al-Jalalayn

46 - **Rather, the Hour is their appointed time** for the punishment **and the Hour its punishment is more terrible** a greater calamity **and more bitter** more bitter than the punishment of this world.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The matter is not as these polytheists claim, that they will not be resurrected after their death. **Rather, the Hour is their appointed time** for resurrection and punishment. **And the Hour is more grievous and more bitter** for them than the defeat they will suffer when they meet the believers at Badr.

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Amr ibn Murrah, on the authority of Shahr ibn Hawshab, who said: This verse was revealed concerning destruction. Their appointed time is the Hour. Then he recited, **Your disbelievers are better than those...** until His saying, **And the Hour is more grievous and more bitter.**

Tafsir al-Qurtubi

The Almighty said, **And the Hour is more grievous and bitter.** That is, more grievous and bitter than what befell them on the Day of Badr. And more grievous is from the word *dahyah*, which means a great matter. It is said, **such-and-such a matter befell him**, meaning, **a calamity befell him**, and Ibn al-Sikkit said, **A calamity befell him, a calamity**, which is an emphasis on it.

Tafsir Ibn Kathir

God the Almighty says, informing us about Pharaoh and his al-Nas 114: Indeed, the Messenger of God, Moses, and his brother Aaron, came to them with good tidings if they believed, and warnings if they disbelieved. He supported them with great miracles and numerous signs, but they denied them all. So God seized them with the grip of the Almighty, the Powerful. That is, God annihilated them and not a single informant, eye, or trace of them remained. Then God the Almighty says: **Are your disbelievers** meaning, you polytheists from the disbelievers of Quraysh **better than those** meaning, those previously mentioned who were destroyed because of their denial of the messengers and their disbelief in the scriptures. **Are you better than those? Or have you immunity in the scriptures?** That is, do you have immunity from God that you will not be afflicted with punishment or

retribution? Then God the Almighty says, informing us about them: **Or do they say, 'We are all victorious'?** That is, they believe that they support each other, and that all of them can suffice against anyone who wants to harm them. God the Almighty says: **Then the multitude will be defeated and they will turn their backs.** That is, their ranks will be scattered and they will be defeated.

Al-Bukhari said: Ishaq told us, Khalid told us, on the authority of Khalid, and he also said: Muhammad told us, Affan bin Muslim told us, on the authority of Wahib, on the authority of Khalid, on the authority of Ikrimah, on the authority of Ibn Abbas, that the Prophet, may God bless him and grant him peace, said while he was in his tent on the day of Badr: "I ask You by Your covenant and promise. O God, if You will, You will never be worshipped on earth again after today." Abu Bakr, may God be pleased with him, took his hand and said: **It is enough, O Messenger of God, that you have insisted upon your Lord.** So he came out, jumping in his armor and saying: "The hosts will be routed and will turn their backs. Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter." Al-Bukhari and al-Nasa'i narrated it in this way in more than one place from the hadith of Khalid, and he is Ibn Mihran al-Hadha'a. Ibn Abi Hatim said: My father told us, Abu al-Rabi' al-Zahrani told us, Hammad told us, on the authority of Ayoub, on the authority of Ikrimah, who said: When the verse, **The hosts will be routed and will turn their backs**, was revealed, 'Umar said: Which host will be routed? Which group will be defeated? Omar said: When the day of Badr came, I saw the Messenger of God, may God bless him and grant him peace, jumping in his armor and saying: **The group will be defeated and they will turn their backs.** So I knew its interpretation that day.

Al-Bukhari said: Ibrahim bin Musa told us, Hisham bin Yusuf told us that Ibn Jurayj told them, Yusuf bin Mahak told me: I was with Aisha, the Mother of the Believers, and she said: The verse was revealed to Muhammad, may God bless him and grant him peace, in Mecca while I was a young girl playing: **Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter.** This is how he narrated it here in an abbreviated form, and he narrated it in a lengthy form in **The Virtues of the Qur'an**, but Muslim did not include it.

Fath al-Qadir

46- **Rather, the Hour is their appointed time**, meaning the appointed time for their punishment in the Hereafter. This punishment in this world, in the form of killing, captivity, and oppression, is not the full measure of the punishment they were promised, but rather it is an introduction to it and a vanguard of its signs. For this reason, He said: **And the Hour is more terrible and bitter**, meaning the punishment of the Hour is more severe and more horrific. It is taken from *dahaan*, which means monstrosity and horror. The meaning of *amr* is more bitter than the punishment of this world. It is said that something bad befell him, meaning that something bad and terrible befell him.

Surat al-Qamar 54:46

Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter.

Tafsir al-Baghawi

46. **Rather, the Hour is their appointed time, and the Hour is more grievous and bitter.** Saeed bin Al-Musayyab said: I heard Omar bin Al-Khattab, may God be pleased with him, say: When the verse, **The hosts will be routed and they will turn their backs**, was revealed, I did not know which hosts would be routed. Then, on the day of Badr, I saw the Prophet, may God bless him and grant him peace, jumping up in his armor and saying: "The hosts will be routed and they will turn their backs. Rather, the Hour is their appointed time," all together, **and the Hour is more grievous and bitter**. A greater disaster and more bitter than the capture and killing on the day of Badr.

Tafsir al-Baidawi

46- **Rather, the Hour is their appointed time.** The appointed time for their original punishment, and what will befall them in this world is one of its signs. **And the Hour is more grievous.** "More severe." The calamity is a terrible matter for which no one can find a cure. "And more bitter. A taste of the torment of this world."

Surat al-Qamar 54:47

Indeed, the criminals are in error and madness.

Tafsir al-Jalalayn

47 - **Indeed, the criminals are in error** destruction by being killed in this world **and a blazing fire** a blazing fire with emphasis, meaning raging in the Hereafter.

Tafsir al-Suyuti

Muslim and Al-Tirmidhi narrated on the authority of Abu Hurairah, who said: The polytheists of Quraysh came to dispute with the Messenger of God, may God bless him and grant him peace, about predestination, so the verse was revealed: **The criminals are in error and madness**, until His saying: **Indeed, We have created all things with measure.**

Tafsir al-Tabari

And His statement, **Indeed, the criminals are in error and madness**, God Almighty says: Indeed, the criminals are in deviation from the truth and are taken without guidance. **And madness**, He says: in burning from the severity of the suffering and toil in falsehood.

As Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **in error and madness**, he said, **in hardship**.

Tafsir al-Qurtubi

The Almighty's saying, **Indeed, the criminals are in error and madness**. There are four issues in this:

First: The Almighty's saying, **Indeed, the criminals are in error and madness**. That is, in deviation from the truth and madness, meaning burning. It has also been said that it is madness, as mentioned previously in this surah.

Tafsir Ibn Kathir

The Almighty tells us about the criminals that they are in error from the truth and are in a state of doubt and confusion in their opinions, and this includes everyone who is described as such from disbelievers and innovators from all sects. Then the Almighty said: **The Day they will be dragged into the Fire on their faces**, meaning just as they were in a state of doubt and hesitation that caused them to be inherited from the Fire, and just as they were in error, they will be dragged into it on their faces, not knowing where they are going, and it will be said to them as a rebuke and a rebuke: **Taste the touch of Hellfire**. And the saying of God the Almighty: **Indeed, all things We created with predestination** is like His saying: **And He created each thing and determined it with [precise] determination** and His saying the Almighty: **Glorify the name of your**

Lord, the Most High, Who created and proportioned, Who determined and guided meaning He determined a predestination and guided the creatures to it. For this reason, the Imams of the Sunnah use this noble verse as evidence to prove God's predestination prior to His creation, which is His knowledge of things before they come into being and His writing of them before they come into being. They responded with this verse and similar verses and the authentic hadiths that have been reported in their meaning to the Qadarites, who emerged at the end of the era of the Companions. We have discussed this matter in detail and the hadiths that have been reported regarding it in the commentary on the Book of Faith in Sahih al-Bukhari, may God have mercy on him. We will mention here the hadiths related to this noble verse.

Ahmad said: Waki' narrated to us, Sufyan al-Thawri narrated to us, on the authority of Ziyad ibn Isma'il as-Sahmi, on the authority of Muhammad ibn 'Ibad ibn Ja'far, on the authority of Abu Hurayrah, who said: The polytheists of Quraysh came to the Prophet, may God bless him and grant him peace, to argue with him about predestination, so the verse, "The Day they are dragged into the Fire on their faces: 'Taste the touch of Hellfire. Indeed, We have created all things with predestination.'" was revealed. Muslim, at-Tirmidhi and Ibn Majah narrated it in this way from the hadith of Waki', on the authority of Sufyan ath-Thawri.

Al-Bazzar said: 'Amr ibn 'Ali narrated to us, ad-Dahhak ibn Mukhallad narrated to us, Yunus ibn al-Harith narrated to us, on the authority of 'Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, who said: These verses, "Indeed, the criminals are in error and Blaze. The Day they are dragged into the Fire on their faces: 'Taste the touch of Hellfire. Indeed, We have created all things with predestination.'" were not revealed except about the people of predestination. Ibn Abi Hatim said: My father told us, Sahl bin Salih al-Antaki told us, Qara bin Habib told me, on the authority of Kinanah, Jarir bin Hazim told me, on the authority of Sa'id bin 'Amr bin Ja'dah, on the authority of Ibn Zararah, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, that he recited this verse: "Taste the touch of Hellfire. Indeed, all things We created with predestination." He said: **It was revealed concerning people from my nation who will be at the end of time and will deny God's predestination.**

Al-Hasan bin Arafah narrated to us: Marwan bin Shuja' al-Jazari narrated to us, on the authority of Abdul-Malik bin Jurayj, on the authority of Ata' bin Abi Rabah, who said: I came to Ibn Abbas while he was drawing water from Zamzam, and the lower parts of his clothes were wet. I said to him, **He has spoken about predestination**. He said, **Have they really done that?** I said, **Yes**. He said, "By God, this verse was only revealed about them: 'Taste the touch of Hellfire. Indeed, We have created all things with predestination.'" They are the worst of this nation, so do not visit their sick or pray over their dead. If I see one of them, I will put out his eyes with these two fingers." Imam Ahmad narrated it from another chain of transmission, and it includes a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him), in which he said: Abu al-Mughira narrated to us, al-Awza'i narrated to us, on the authority of some of his brothers,

Indeed, the criminals are in error and madness.

on the authority of Muhammad bin Ubayd al-Makki, on the authority of Abdullah bin Abbas, who said: It was said to him, **A man has come to us who lies about predestination.** He said, **Guide me to him, even though he is blind.** They said, **What will you do with him, O Abu Abbas?** He said: By the One in Whose Hand is my soul, if I get hold of him, I will bite his nose until I cut it off, and if his neck falls into my hands, I will crush it, for I heard the Messenger of God, may God bless him and grant him peace, say: "It is as if I see the women of Banu Fihri going around the Khazraj, their buttocks clapping, as polytheists. This is the beginning of the polytheism of this nation. By the One in Whose Hand is my soul, their evil opinion will end until they prevent God from having decreed good, just as they prevented Him from having decreed evil." Then Ahmad narrated it on the authority of Abu al-Mughira on the authority of al-Awza'i on the authority of al-Ala' ibn al-Hajjaj on the authority of Muhammad bin Ubayd, and he mentioned something similar, but they did not narrate it.

Imam Ahmad said: Abdullah bin Yazid told us: Saeed bin Abi Ayoub told us: Abu Sakhr told me on the authority of Nafi' who said: Ibn Umar had a friend from the people of Ash-Sham who used to write to him. Abdullah bin Umar wrote to him, saying, "I have heard that you have spoken about predestination, so beware of writing to me, for I heard the Messenger of God, may God bless him and grant him peace, say, 'There will be people in my nation who will deny predestination.'" Abu Dawud narrated it on the authority of Ahmad bin Hanbal.

Ahmad said: Anas ibn Ayyad narrated to us, Umar ibn Abdullah, the freed slave of Ghafra, narrated to us, from Abdullah ibn Umar, that the Messenger of God, may God bless him and grant him peace, said: "Every nation has its Magians, and the Magians of my nation are those who say there is no predestination. If they fall ill, do not visit them, and if they die, do not attend their funeral." None of the authors of the Six Books narrated it from this chain of narration. Ahmad said: Qutaybah narrated to us, Rashdin narrated to us, from Abu Sakhr Hamid ibn Ziyad, from Nafi', from Ibn Umar, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **There will be transformations in this nation, and that will be among those who deny predestination and the heretics.** At-Tirmidhi and Ibn Majah narrated it from the hadith of Abu Sakhr Hamid ibn Ziyad with this chain of narration. At-Tirmidhi said: It is hasan sahih gharib. Imam Ahmad said: Ishaq ibn At-Tabba' narrated to us, Malik informed me, from Ziyad ibn Sa'd, from Amr ibn Muslim, from Tawus Al-Yamani, who said: I heard Ibn Umar say: The Messenger of God, may God bless him and grant him peace, said: **Everything is predestiny, even laziness and intelligence.** Muslim narrated it alone from the hadith of Malik.

In the authentic hadith: "Seek help from God and do not lose hope. If something befalls you, say: God has decreed it and whatever He wills He does. Do not say: 'If only I had done such and such, then such and such would have happened,' for 'if' opens the door to the work of Satan." In the hadith of Ibn Abbas, the Messenger of God (peace and blessings of God be

upon him) said to him: "Know that if the nation were to gather together to benefit you with something that God had not decreed for you, they would not benefit you. And if they were to gather together to harm you with something that God had not decreed for you, they would not harm you. The pens have dried and the pages have been folded." Imam Ahmad said: Al-Hasan ibn Suwar told us, Al-Layth told us, on the authority of Muawiyah, on the authority of Ayyub ibn Ziyad, Ubadah ibn Al-Walid ibn Ubadah told me, my father told me: I entered upon Ubadah while he was sick and I was imagining death. I said: O my father, advise me and strive hard for me. He said: Sit me up. When they sat him up, he said: O my son, you have not tasted faith and you have not attained the true right of knowledge of God until you believe in destiny, both its good and its evil. I said: O my father, how can I know what is the good and evil of destiny?" He said: Know that what missed you was not going to befall you, and what befell you was not going to miss you. My son, I heard the Messenger of God, may God bless him and grant him peace, say: "The first thing God created was the pen. Then He said to it, 'Write.' And it wrote down in that instant what would happen until the Day of Resurrection." My son, if you die not believing this, you will enter Hell.

It was narrated by Al-Tirmidhi on the authority of Yahya bin Musa Al-Balkhi on the authority of Abu Dawud At-Tayalisi on the authority of Abdul-Wahid bin Saleem on the authority of Ata bin Abi Rabah on the authority of Al-Walid bin Ubadah on the authority of his father, with this chain of transmission. He said: It is hasan saheeh ghareeb. Sufyan Ath-Thawri said on the authority of Mansur on the authority of Rib'i bin Kharash, on the authority of a man on the authority of Ali bin Abi Talib, who said: The Messenger of God (peace and blessings of God be upon him) said: "No one truly believes until he believes in four things: he bears witness that there is no god but God, and that I am the Messenger of God who has been sent with the truth, he believes in resurrection after death, and he believes in divine destiny, both its good and its bad." Al-Tirmidhi narrated it likewise on the authority of An-Nadr bin Shumayl on the authority of Shu'bah on the authority of Mansur on the authority of Rib'i on the authority of Ali, and he mentioned it and said: This is more authentic in my opinion. Ibn Majah narrated it likewise on the authority of Sharik on the authority of Mansur on the authority of Rib'i on the authority of Ali, with this chain of transmission. It has been proven in Sahih Muslim, on the authority of Abdullah bin Wahb and others, on the authority of Abu Hani' al-Khawlani, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: **God wrote the destinies of creation fifty thousand years before He created the heavens and the earth.** Ibn Wahb added, **and His Throne was over the water.** It was narrated by al-Tirmidhi, who said: It is good, authentic, and rare.

And the Almighty said: **And Our command is but one, like the twinkling of an eye.** This is a statement about the influence of His will on His creation, just as He informed us about the influence of His decree on them,

saying: **And Our command is but one.** That is, We only command something once, and do not need to confirm it with a second. Thus, what We command is achieved and present, like the twinkling of an eye, not delayed for the blink of an eye. How beautiful is what some poets said:

If God wants something, He just says to it, *Be*, and it is.

And the Almighty's saying: **And We have certainly destroyed your followers** meaning your likes and predecessors from the previous nations who denied the Messengers. **So is there any who will remember?** meaning is there anyone who will take heed of what God has humiliated those people with and decreed for them of punishment, as the Almighty said: **And a barrier will be placed between them and what they desire, as He did with their followers before.** And the Almighty's saying: **And everything they did is in the scriptures** meaning it is written down for them in the books in the hands of the angels, peace be upon them. **And every small and great** meaning of their deeds **is recorded** meaning it is collected for them and recorded in their scrolls, leaving out nothing small or great without enumerating it. Imam Ahmad said: Abu Amir told us, Saeed bin Muslim bin Bank told us, I heard Amir bin Abdullah bin Az-Zubayr, Aouf bin Al-Harith, who was Aisha's maternal nephew, told me, on the authority of Aisha that the Messenger of God (peace and blessings of God be upon him) used to say: **O Aisha, beware of small sins, for God will seek them out.** Narrated by An-Nasa'i and Ibn Majah on the authority of Saeed bin Muslim bin Bank Al-Madani. Ahmad, Ibn Ma'in, Abu Hatim and others authenticated him. Al-Hafiz Ibn Asakir narrated it in the biography of Saeed bin Muslim from another chain of transmission. Then Saeed said: I narrated this hadith to Amir bin Hisham, and he said to me: Woe to you, O Saeed bin Muslim! Sulayman bin Al-Mughira told me that he committed a sin and considered it small, so someone came to him in his sleep and said: O Sulayman:

Do not underestimate small sins, for tomorrow the small will become big again.

Even if the young one has lived long before God, he is recorded in a long line.

Resist your passion for unemployment, do not be difficult to control and roll up your sleeves

When a lover loves his God, his heart soars and his mind is inspired.

So ask God for your guidance, my daughter, for your Lord is sufficient as a guide and a supporter.

God the Almighty says: **Indeed, the righteous will be among gardens and rivers**, meaning the opposite of what the wretched will be in of misguidance, burning, and being dragged into the Fire on their faces, along with rebuke, reprimand, and threats. God the Almighty says: **In a seat of truth**, meaning in the abode of God's honor, pleasure, favor, grace, generosity, and kindness. **Near a Sovereign, All-Powerful**, meaning near the Great King, the Creator of all things and their Determiner. He is All-Powerful over whatever they ask for and desire. Imam Ahmad said: Sufyan told us, on the authority of Amr ibn Dinar, on the authority of Amr

ibn Aws, on the authority of Abdullah ibn Amr, narrating it to the Prophet (peace and blessings of God be upon him), who said: "The just will be with God on pulpits of light, at the right hand of the Most Merciful, and both of His hands are right. Those who are just in their judgment, their families, and those under their authority." Muslim and An-Nasa'i alone transmitted it from the hadith of Sufyan ibn Uyaynah with a similar chain of transmission.

The last interpretation of Surat Al-Aqrabat. Praise and thanks be to God, and with Him is success and protection.

Fath al-Qadir

47- **Indeed, the criminals are in error and madness.** That is, they are straying from the truth and far from it. The explanation of *madness* has already been presented in this surah, so we will not repeat it.

Tafsir al-Baghawi

47. **Indeed, the criminals**, i.e., polytheists, **are in error and a Blaze.** It was said: **in error** means far from the truth. Ad-Dahhak said: **and a Blaze** means a fire that is blazing upon them. It was also said: *Misguidance* means going astray from the path to Paradise in the Hereafter, **and a Blaze** means a blazing Fire. Al-Husayn ibn al-Fadl said: **Indeed, the criminals are in error in this world and in a Fire in the Hereafter.** Qatada said: **In hardship and torment.**

Tafsir al-Baidawi

47- **Indeed, the criminals are in error** from the truth in this world. **And in Blaze** and Fire in the Hereafter.

Surat al-Qamar 54:48

The Day they are dragged into the Fire on their faces, [it will be said], "Taste the touch of Hellfire."

Surat al-Qamar 54:48

The Day they are dragged into the Fire on their faces, [it will be said], **Taste the touch of Hellfire.**

Tafsir al-Jalalayn

48 - **The Day they will be dragged into the Fire on their faces** in the Hereafter and it will be said to them **Taste the touch of Hellfire** the affliction of Hell upon you.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **On the Day they are dragged into the Fire on their faces**, God Almighty says: On the Day these criminals are dragged into the Fire on their faces. Some of them interpreted His statement, **On their faces into the Fire**, as meaning **into the Fire**, and mentioned that this is in Abdullah's reading, **On the Day they are dragged into the Fire on their faces.**

And His saying, **Taste the touch of Hellfire**, God Almighty says: On the Day when they are dragged into the Fire on their faces, it will be said to them, **Taste the touch of Hellfire.** And leaving out the mention of it, it will be said to them, as the indication of the speech on it does not require mentioning it.

If someone were to say: How can the touch of Hell be tasted? Its first taste is then tasted. This is disputed. Some of them said: It was said that way, as a metaphor for speech, just as one says: How did you find the taste of the beating? This is a metaphor. Another said: It is like what is said: I found the touch of fever, meaning the first thing that happened to me from it. Likewise, I found the taste of your forgiveness. As for Saqar, it is the name of one of the gates of Hell, and its ending was omitted because it is the name of a definite feminine.

Tafsir al-Qurtubi

The Almighty said, **The Day they are dragged into the Fire on their faces, 'Taste the touch of Hellfire.'** In Sahih Muslim: On the authority of Abu Hurairah, who said: The polytheists of Quraysh came to argue with the Messenger of God (peace and blessings of God be upon him) concerning predestination, so the verse was revealed, "The Day they are dragged into the Fire on their faces, 'Taste the touch of Hellfire. Indeed, We have created all things with predestination.'" At-Tirmidhi also included it, who said: A hasan sahih hadith. Muslim narrated on the authority of Tawus, who said: I met some of the companions of the Messenger of God (peace and blessings of God be upon him) saying, **Everything is by predestination.** He said: I heard Abdullah ibn Umar say: The Prophet (peace and blessings of God be upon him) said,

Everything is by predestination, even incapacity and intelligence, or intelligence and incapacity. This refutes the doctrine of the Qadarites. *Taste*, meaning they will be told to taste, and its touch is the pain they will feel when they fall into it. Saqar is one of the names of Hellfire that is not declined, because it is a definite feminine noun, and so are Laza' and Jahannam. Ata' said: Saqar is the sixth layer of Hell. Qatib said: Saqar is from the sun's saqaratuhu and its lahathu saqaratuhu. It is a very hot day.

Tafsir Ibn Kathir

The Almighty tells us about the criminals that they are in error from the truth and are in a state of doubt and confusion in their opinions, and this includes everyone who is described as such from disbelievers and innovators from all sects. Then the Almighty said: **The Day they will be dragged into the Fire on their faces**, meaning just as they were in a state of doubt and hesitation that caused them to be inherited from the Fire, and just as they were in error, they will be dragged into it on their faces, not knowing where they are going, and it will be said to them as a rebuke and a rebuke: **Taste the touch of Hellfire.** And the saying of God the Almighty: **Indeed, all things We created with predestination** is like His saying: **And He created each thing and determined it with [precise] determination** and His saying the Almighty: **Glorify the name of your Lord, the Most High, Who created and proportioned, Who determined and guided** meaning He determined a predestination and guided the creatures to it. For this reason, the Imams of the Sunnah use this noble verse as evidence to prove God's predestination prior to His creation, which is His knowledge of things before they come into being and His writing of them before they come into being. They responded with this verse and similar verses and the authentic hadiths that have been reported in their meaning to the Qadarites, who emerged at the end of the era of the Companions. We have discussed this matter in detail and the hadiths that have been reported regarding it in the commentary on the Book of Faith in Sahih al-Bukhari, may God have mercy on him. We will mention here the hadiths related to this noble verse.

Ahmad said: Waki' narrated to us, Sufyan al-Thawri narrated to us, on the authority of Ziyad ibn Isma'il as-Sahmi, on the authority of Muhammad ibn 'Ibad ibn Ja'far, on the authority of Abu Hurayrah, who said: The polytheists of Quraysh came to the Prophet, may God bless him and grant him peace, to argue with him about predestination, so the verse, "The Day they are dragged into the Fire on their faces: 'Taste the touch of Hellfire. Indeed, We have created all things with predestination.'" was revealed. Muslim, at-Tirmidhi and Ibn Majah narrated it in this way from the hadith of Waki', on the authority of Sufyan ath-Thawri. Al-Bazzar said: 'Amr ibn 'Ali narrated to us, ad-Dahhak ibn Mukhallad narrated to us, Yunus ibn al-Harith narrated to us, on the authority of 'Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, who said: These verses, "Indeed,

the criminals are in error and Blaze. The Day they are dragged into the Fire on their faces: 'Taste the touch of Hellfire. Indeed, We have created all things with predestination.'" were not revealed except about the people of predestination. Ibn Abi Hatim said: My father told us, Sahl bin Salih al-Antaki told us, Qara bin Habib told me, on the authority of Kinanah, Jarir bin Hazim told me, on the authority of Sa'id bin 'Amr bin Ja'dah, on the authority of Ibn Zararah, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, that he recited this verse: "Taste the touch of Hellfire. Indeed, all things We created with predestination." He said: **It was revealed concerning people from my nation who will be at the end of time and will deny God's predestination.**

Al-Hasan bin Arafah narrated to us: Marwan bin Shuja' al-Jazari narrated to us, on the authority of Abdul-Malik bin Jurayj, on the authority of Ata' bin Abi Rabah, who said: I came to Ibn Abbas while he was drawing water from Zamzam, and the lower parts of his clothes were wet. I said to him, **He has spoken about predestination.** He said, **Have they really done that?** I said, **Yes.** He said, "By God, this verse was only revealed about them: 'Taste the touch of Hellfire. Indeed, We have created all things with predestination.'" They are the worst of this nation, so do not visit their sick or pray over their dead. If I see one of them, I will put out his eyes with these two fingers." Imam Ahmad narrated it from another chain of transmission, and it includes a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him), in which he said: Abu al-Mughira narrated to us, al-Awza'i narrated to us, on the authority of some of his brothers, on the authority of Muhammad bin Ubayd al-Makki, on the authority of Abdullah bin Abbas, who said: It was said to him, **A man has come to us who lies about predestination.** He said, **Guide me to him, even though he is blind.** They said, **What will you do with him, O Abu Abbas?** He said: By the One in Whose Hand is my soul, if I get hold of him, I will bite his nose until I cut it off, and if his neck falls into my hands, I will crush it, for I heard the Messenger of God, may God bless him and grant him peace, say: "It is as if I see the women of Banu Fihri going around the Khazraj, their buttocks clapping, as polytheists. This is the beginning of the polytheism of this nation. By the One in Whose Hand is my soul, their evil opinion will end until they prevent God from having decreed good, just as they prevented Him from having decreed evil." Then Ahmad narrated it on the authority of Abu al-Mughira on the authority of al-Awza'i on the authority of al-Ala' ibn al-Hajjaj on the authority of Muhammad bin Ubayd, and he mentioned something similar, but they did not narrate it.

Imam Ahmad said: Abdullah bin Yazid told us: Saeed bin Abi Ayyub told us: Abu Sakhr told me on the authority of Nafi' who said: Ibn Umar had a friend from the people of Ash-Sham who used to write to him. Abdullah bin Umar wrote to him, saying, "I have heard that you have spoken about predestination, so beware of writing to me, for I heard the Messenger of God, may God bless him and grant him peace, say, 'There will be people in my nation who will deny predestination.'" Abu Dawud narrated it on the authority of Ahmad bin Hanbal.

Ahmad said: Anas ibn Ayyad narrated to us, Umar ibn

Abdullah, the freed slave of Ghafra, narrated to us, from Abdullah ibn Umar, that the Messenger of God, may God bless him and grant him peace, said: "Every nation has its Magians, and the Magians of my nation are those who say there is no predestination. If they fall ill, do not visit them, and if they die, do not attend their funeral." None of the authors of the Six Books narrated it from this chain of narration. Ahmad said: Qutaybah narrated to us, Rashid narrated to us, from Abu Sakhr Hamid ibn Ziyad, from Nafi', from Ibn Umar, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **There will be transformations in this nation, and that will be among those who deny predestination and the heretics.** At-Tirmidhi and Ibn Majah narrated it from the hadith of Abu Sakhr Hamid ibn Ziyad with this chain of narration. At-Tirmidhi said: It is hasan sahih gharib. Imam Ahmad said: Ishaq ibn At-Tabba' narrated to us, Malik informed me, from Ziyad ibn Sa'd, from Amr ibn Muslim, from Tawus Al-Yamani, who said: I heard Ibn Umar say: The Messenger of God, may God bless him and grant him peace, said: **Everything is predestiny, even laziness and intelligence.** Muslim narrated it alone from the hadith of Malik.

In the authentic hadith: "Seek help from God and do not lose hope. If something befalls you, say: God has decreed it and whatever He wills He does. Do not say: 'If only I had done such and such, then such and such would have happened,' for 'if' opens the door to the work of Satan." In the hadith of Ibn Abbas, the Messenger of God (peace and blessings of God be upon him) said to him: "Know that if the nation were to gather together to benefit you with something that God had not decreed for you, they would not benefit you. And if they were to gather together to harm you with something that God had not decreed for you, they would not harm you. The pens have dried and the pages have been folded." Imam Ahmad said: Al-Hasan ibn Suwar told us, Al-Layth told us, on the authority of Muawiyah, on the authority of Ayyub ibn Ziyad, Ubadah ibn Al-Walid ibn Ubadah told me, my father told me: I entered upon Ubadah while he was sick and I was imagining death. I said: O my father, advise me and strive hard for me. He said: Sit me up. When they sat him up, he said: O my son, you have not tasted faith and you have not attained the true right of knowledge of God until you believe in destiny, both its good and its evil. I said: O my father, how can I know what is the good and evil of destiny?" He said: Know that what missed you was not going to befall you, and what befell you was not going to miss you. My son, I heard the Messenger of God, may God bless him and grant him peace, say: "The first thing God created was the pen. Then He said to it, 'Write.' And it wrote down in that instant what would happen until the Day of Resurrection." My son, if you die not believing this, you will enter Hell.

It was narrated by Al-Tirmidhi on the authority of Yahya bin Musa Al-Balkhi on the authority of Abu Dawud At-Tayalisi on the authority of Abdul-Wahid bin Saleem on the authority of Ata bin Abi Rabah on the authority of Al-Walid bin Ubadah on the authority of his father, with this chain of transmission. He said: It is hasan saheeh ghareeb. Sufyan Ath-Thawri said on the authority of Mansur on the authority of Rib'i bin Kharash, on the authority of a man on the authority of

The Day they are dragged into the Fire on their faces, [it will be said], “Taste the touch of Hellfire.”

Ali bin Abi Talib, who said: The Messenger of God (peace and blessings of God be upon him) said: “No one truly believes until he believes in four things: he bears witness that there is no god but God, and that I am the Messenger of God who has been sent with the truth, he believes in resurrection after death, and he believes in divine destiny, both its good and its bad.” Al-Tirmidhi narrated it likewise on the authority of An-Nadr bin Shumayl on the authority of Shu’bah on the authority of Mansur on the authority of Rib’i on the authority of Ali, and he mentioned it and said: This is more authentic in my opinion. Ibn Majah narrated it likewise on the authority of Sharik on the authority of Mansur on the authority of Rib’i on the authority of Ali, with this chain of transmission. It has been proven in Sahih Muslim, on the authority of Abdullah bin Wahb and others, on the authority of Abu Hani’ al-Khawlani, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: **God wrote the destinies of creation fifty thousand years before He created the heavens and the earth.** Ibn Wahb added, **and His Throne was over the water.** It was narrated by al-Tirmidhi, who said: It is good, authentic, and rare.

And the Almighty said: **And Our command is but one, like the twinkling of an eye.** This is a statement about the influence of His will on His creation, just as He informed us about the influence of His decree on them, saying: **And Our command is but one.** That is, We only command something once, and do not need to confirm it with a second. Thus, what We command is achieved and present, like the twinkling of an eye, not delayed for the blink of an eye. How beautiful is what some poets said:

If God wants something, He just says to it, *Be*, and it is.

And the Almighty’s saying: **And We have certainly destroyed your followers** meaning your likes and predecessors from the previous nations who denied the Messengers. **So is there any who will remember?** meaning is there anyone who will take heed of what God has humiliated those people with and decreed for them of punishment, as the Almighty said: **And a barrier will be placed between them and what they desire, as He did with their followers before.** And the Almighty’s saying: **And everything they did is in the scriptures** meaning it is written down for them in the books in the hands of the angels, peace be upon them. **And every small and great** meaning of their deeds **is recorded** meaning it is collected for them and recorded in their scrolls, leaving out nothing small or great without enumerating it. Imam Ahmad said: Abu Amir told us, Saeed bin Muslim bin Bank told us, I heard Amir bin Abdullah bin Az-Zubayr, Aouf bin Al-Harith, who was Aisha’s maternal nephew, told me, on the authority of Aisha that the Messenger of God (peace and blessings of God be upon him) used to say: **O Aisha, beware of small sins, for God will seek them out.** Narrated by An-Nasa’i and Ibn Majah on the authority of Saeed bin Muslim bin Bank Al-Madani. Ahmad, Ibn Ma’in, Abu Hatim and others authenticated him. Al-Hafiz Ibn Asakir narrated it in the biography of

Saeed bin Muslim from another chain of transmission. Then Saeed said: I narrated this hadith to Amir bin Hisham, and he said to me: Woe to you, O Saeed bin Muslim! Sulayman bin Al-Mughira told me that he committed a sin and considered it small, so someone came to him in his sleep and said: O Sulayman:

Do not underestimate small sins, for tomorrow the small will become big again.

Even if the young one has lived long before God, he is recorded in a long line.

Resist your passion for unemployment, do not be difficult to control and roll up your sleeves

When a lover loves his God, his heart soars and his mind is inspired.

So ask God for your guidance, my daughter, for your Lord is sufficient as a guide and a supporter.

God the Almighty says: **Indeed, the righteous will be among gardens and rivers**, meaning the opposite of what the wretched will be in of misguidance, burning, and being dragged into the Fire on their faces, along with rebuke, reprimand, and threats. God the Almighty says: **In a seat of truth**, meaning in the abode of God’s honor, pleasure, favor, grace, generosity, and kindness. **Near a Sovereign, All-Powerful**, meaning near the Great King, the Creator of all things and their Determiner. He is All-Powerful over whatever they ask for and desire. Imam Ahmad said: Sufyan told us, on the authority of Amr ibn Dinar, on the authority of Amr ibn Aws, on the authority of Abdullah ibn Amr, narrating it to the Prophet (peace and blessings of God be upon him), who said: “The just will be with God on pulpits of light, at the right hand of the Most Merciful, and both of His hands are right. Those who are just in their judgment, their families, and those under their authority.” Muslim and An-Nasa’i alone transmitted it from the hadith of Sufyan ibn Uyaynah with a similar chain of transmission.

The last interpretation of Surat Al-Aqrabat. Praise and thanks be to God, and with Him is success and protection.

Fath al-Qadir

48- The Day they are dragged into the Fire on their faces. The circumstance is governed by what precedes it: meaning they will be in error and blazing hell on the Day they are dragged, or by an implied statement after it: meaning the Day they are dragged, it will be said to them: **Taste the touch of Hellfire.** Meaning they suffered its heat and the intensity of its torment. Saqar is a name for Hellfire. Abu Amr recited it in a narration from him by assimilating the seen of *mas* into the seen of *Saqar*.

Tafsir al-Baghawi

48. Then He explained their punishment, saying: **The Day they will be dragged—they will be dragged—into**

the Fire on their faces, and it will be said to them:
Taste the touch of Hellfire.

Tafsir al-Baidawi

48- **The Day they are dragged into the Fire on their faces.** They will be dragged on it. **Taste the touch of Hellfire.** That is, it will be said to them: Taste the heat and pain of Hellfire, for touching it causes pain from it. *Saqar* is a name for Hellfire, and that is why it was not derived from *Saqarathu* meaning **he struck it with fire.**

Surat al-Qamar 54:49

Indeed, all things We created with predestination.

Surat al-Qamar 54:49

Indeed, all things We created with predestination.

Tafsir al-Jalalayn

49 - **We created everything** is in the accusative case with a verb that explains it **We created it with a measure** with the estimation of the state of everything, meaning measured. And the Qur'an says, *Everything* in the nominative case is the subject and predicate of **We created it**.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, We created all things with a measure**, God Almighty says: Indeed, We created all things with a measure that We determined and decreed. This is a statement that God, may He be glorified and praised, threatened these criminals for their denial of predestination and their disbelief in it.

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

Mention of who said:

Yunus bin Abdul A'la told me: Ibn Wahb told us: Hisham bin Sa'd told us, on the authority of Abu Thabit, on the authority of Ibrahim bin Muhammad, on the authority of his father, on the authority of Ibn Abbas, that he used to say: "I find in the Book of God a people who will be dragged on their faces into the Fire, and it will be said to them: 'Taste the touch of Hellfire,' because they used to deny predestination. I do not see them, so I do not know whether it was something that happened before us or something that will remain."

Ibn Bashar and Ibn Al-Muthanna told us: Abd Al-Rahman Ibn Mahdi told us: Sufyan told us, on the authority of Ziyad Ibn Ismail Al-Sahmi, on the authority of Muhammad Ibn Abbad Ibn Jaafar, on the authority of Abu Hurairah, that the polytheists of Quraysh argued with the Prophet, may God bless him and grant him peace, about predestination, so God revealed: **Indeed, all things We have created with predestination**.

Ibn Bashar, Ibn Al-Muthanna, and Abu Kurayb told us: Waki' bin Al-Jarrah told us: Sufyan told us, on the authority of Ziyad bin Ismail Al-Sahmi, on the authority of Muhammad bin Ibad bin Ja'far Al-Makhzumi, on the authority of Abu Hurayrah, who said: The polytheists of Quraysh came to the Prophet, may God bless him and grant him peace, to dispute with him about predestination, so the verse was revealed: **Indeed, the criminals are in error and madness**.

Ibn Al-Muthanna told us: Abu Asim told us, on the authority of Sufyan, on the authority of Ziyad bin Ismail Al-Sahmi, on the authority of Muhammad bin Ibad bin

Jaafar Al-Makhzumi, on the authority of Abu Hurairah, in a similar manner.

Yaqub ibn Ibrahim told me: Hisham told us: Husayn told us, on the authority of Sa'd ibn `Ubaydah, on the authority of Abu `Abd al-Rahman al-Sulami, who said: When this verse was revealed, **Indeed, We have created all things with measure**, a man said, **O Messenger of God, then what is the point of working? Is it for something we are starting over or for something we have already finished?** The Messenger of God, may God bless him and grant him peace, said, "Work, for everyone is facilitated for that for which he was created. We will facilitate for him ease and We will facilitate for him difficulty."

Ibn Abi Al-Shawareb told us: Abd Al-Wahid Ibn Ziyad told us: Khasif told us: I heard Muhammad Ibn Ka'b Al-Qurazi say: When the people spoke about predestination, I looked and saw that this verse was revealed about them: **Indeed, the criminals are in error and madness...** until His saying: **We created it with predestination**.

Ibn Bashar told us: Abu Asim and Yazid bin Harun told us: Sufyan told us, on the authority of Salim, on the authority of Muhammad bin Kaab, who said: This verse was revealed only as a reproach to the people of predestination: "Taste the touch of Hellfire. Indeed, all things We created with predestination."

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Salim bin Abi Hafsa, on the authority of Muhammad bin Ka'b, who said: This verse was revealed only as a reproach to the people of predestination.

He said: Mihran told us, on the authority of Sufyan, on the authority of Ziyad bin Ismail al-Sahmi, on the authority of Muhammad bin Ibad bin Jaafar al-Makhzumi, on the authority of Abu Hurayrah, who said: The polytheists of Quraysh came to the Prophet, may God bless him and grant him peace, to dispute with him about predestination, so the following verse was revealed: **Indeed, all things We have created with predestination**.

He said: Mihran told us, on the authority of Hazim, on the authority of Usama, on the authority of Muhammad bin Ka'b Al-Qurazi, the same.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Indeed, We created all things with measure**, he said: God created all creation with measure and created for them good and evil with measure. The best of good is happiness and the worst of evil is misery. What an evil misery is.

The Arabists differed about the reason for the accusative case of his statement, **We created everything in proportion**. Some of the grammarians of Basra said: **Everything is accusative in the language of those who say, 'Abdullah, I struck him.'** He said: **It is common in the speech of the Arabs**. He said: **Everything is raised in the nominative case in the language of those who raise it and raised in another way**. He said, **We created everything in proportion**. So

he made **We created it** an attribute of the thing. Another said: "Everything is in the accusative case because his statement, 'We created it,' is a verb for his statement, 'We,' and it is more deserving of being presented to it than the object, so the accusative case was chosen. It is not said, 'Abdullah,' in his statement, 'I struck him,' is something that is more deserving of the verb. Likewise, 'We ate your food.' The choice is the accusative case because you mean, 'We ate your food.' Eating is more deserving of us than food." He said: **As for the statement of those who say, 'We created it,' an attribute of the thing, then it is far-fetched because the meaning is, 'We created everything in proportion.'** This second statement is more correct in my opinion than the first, for the reasons that I mentioned to its author.

Tafsir al-Qurtubi

The second: The Almighty's saying, **Indeed, We are everything**. The general reading is *every* in the accusative case. Abu al-Samal read *every* in the nominative case as the subject. Whoever places the accusative case on the subject, then it is by implying a verb, which is the choice of the Kufians because if the verb is required, then it is more appropriate for it. The accusative case is more indicative of the generality of the creations of God Almighty, because if you delete the explanatory **We created it** and reveal the first, then it would become **We created everything in measure**. It is not correct for **We created it** to be an attribute of something, because the attribute does not work on what precedes the described, nor is it an explanation of what works on what precedes it.

Third: The Sunnis believe that God Almighty has determined all things, i.e., He knew their quantities, conditions, and times before creating them. Then He created from them what He previously knew, that He would create it in the manner that He previously knew. So no event occurs in the upper or lower world except that it comes from His Almighty knowledge, power, and will, not from His creation. And that the creation has nothing in it except a type of acquisition, attempt, relation, and addition. And all of that only happened to them through the facilitation of God Almighty, His power, success, and inspiration. Glory be to Him, there is no god but Him, and no creator other than Him, as the Qur'an and Sunnah have stated, not as the Qadarites and others have said, that deeds are up to Us and the lives are in the hands of others. Abu Dharr **may God be pleased with him** said: A delegation from Najran came to the Messenger of God (peace and blessings be upon him) and they said: Deeds are up to Us and the lives are in the hands of others. So these verses were revealed up to His saying: **Indeed, We created all things by measure**. They said: O Muhammad, sin is written against us and we are punished. He said: You are the opponents of God on the Day of Resurrection.

Fourth: Abu Al-Zubayr narrated on the authority of Jabir ibn Abdullah **may God be pleased with him** who said: The Messenger of God (peace and blessings be upon him) said: The Magians of this nation who deny the decree of God: if they fall ill, do not visit them; if

they die, do not attend their funeral; and if you meet them, do not greet them. This was narrated by Ibn Majah in his Sunan. It was also narrated on the authority of Ibn Abbas and Jabir who said: The Messenger of God (peace and blessings be upon him) said: There are two groups of my nation who have no share in Islam: the people of Irja' and the people of Qadar. Al-Nahhas narrated on the authority of Ibrahim ibn Sharik Al-Kufi who said: Uqbah ibn Mukram Al-Dhabi narrated on the authority of Yunus ibn Bakir on the authority of Saeed ibn Maysarah who said: Anas said: The Messenger of God (peace and blessings be upon him) said: The Qadarites who say: **Good and evil are in our hands** have no share in my intercession, and I am not one of them, and they are not one of me. In Sahih Muslim it is narrated that Ibn Umar disavowed them, as he does not disavow anyone except a disbeliever. Then he confirmed this by saying: **By Him by whom Abdullah ibn Umar swears, if one of them had gold the size of Mount Uhud and spent it, God would not accept it from him until he believed in Qadar**. This is similar to what God Almighty said about al-Munafiqun 63: **And nothing prevented their expenditures from being accepted from them except that they disbelieved in God and in His Messenger**. This is clear. "Abu Hurairah said: The Prophet, may God bless him and grant him peace, said: Belief in predestination removes worry and sadness."

Tafsir Ibn Kathir

The Almighty tells us about the criminals that they are in error from the truth and are in a state of doubt and confusion in their opinions, and this includes everyone who is described as such from disbelievers and innovators from all sects. Then the Almighty said: **The Day they will be dragged into the Fire on their faces**, meaning just as they were in a state of doubt and hesitation that caused them to be inherited from the Fire, and just as they were in error, they will be dragged into it on their faces, not knowing where they are going, and it will be said to them as a rebuke and a rebuke: **Taste the touch of Hellfire**. And the saying of God the Almighty: **Indeed, all things We created with predestination** is like His saying: **And He created each thing and determined it with [precise] determination** and His saying the Almighty: **Glorify the name of your Lord, the Most High, Who created and proportioned, Who determined and guided** meaning He determined a predestination and guided the creatures to it. For this reason, the Imams of the Sunnah use this noble verse as evidence to prove God's predestination prior to His creation, which is His knowledge of things before they come into being and His writing of them before they come into being. They responded with this verse and similar verses and the authentic hadiths that have been reported in their meaning to the Qadarites, who emerged at the end of the era of the Companions. We have discussed this matter in detail and the hadiths that have been reported regarding it in the commentary on the Book of Faith in Sahih al-Bukhari, may God have mercy on him. We will mention here the hadiths related to this noble verse.

Indeed, all things We created with predestination.

Ahmad said: Waki' narrated to us, Sufyan al-Thawri narrated to us, on the authority of Ziyad ibn Isma'il as-Sahmi, on the authority of Muhammad ibn 'Ibad ibn Ja'far, on the authority of Abu Hurayrah, who said: The polytheists of Quraysh came to the Prophet, may God bless him and grant him peace, to argue with him about predestination, so the verse, "The Day they are dragged into the Fire on their faces: 'Taste the touch of Hellfire. Indeed, We have created all things with predestination.'" was revealed. Muslim, at-Tirmidhi and Ibn Majah narrated it in this way from the hadith of Waki', on the authority of Sufyan ath-Thawri.

Al-Bazzar said: 'Amr ibn 'Ali narrated to us, ad-Dahhak ibn Mukhallad narrated to us, Yunus ibn al-Harith narrated to us, on the authority of 'Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, who said: These verses, "Indeed, the criminals are in error and Blaze. The Day they are dragged into the Fire on their faces: 'Taste the touch of Hellfire. Indeed, We have created all things with predestination.'" were not revealed except about the people of predestination. Ibn Abi Hatim said: My father told us, Sahl bin Salih al-Antaki told us, Qara bin Habib told me, on the authority of Kinanah, Jarir bin Hazim told me, on the authority of Sa'id ibn 'Amr bin Ja'dah, on the authority of Ibn Zararah, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, that he recited this verse: "Taste the touch of Hellfire. Indeed, all things We created with predestination." He said: **It was revealed concerning people from my nation who will be at the end of time and will deny God's predestination.**

Al-Hasan bin Arafah narrated to us: Marwan bin Shuja' al-Jazari narrated to us, on the authority of Abdul-Malik bin Jurayj, on the authority of Ata' bin Abi Rabah, who said: I came to Ibn Abbas while he was drawing water from Zamzam, and the lower parts of his clothes were wet. I said to him, **He has spoken about predestination.** He said, **Have they really done that?** I said, **Yes.** He said, "By God, this verse was only revealed about them: 'Taste the touch of Hellfire. Indeed, We have created all things with predestination.'" They are the worst of this nation, so do not visit their sick or pray over their dead. If I see one of them, I will put out his eyes with these two fingers." Imam Ahmad narrated it from another chain of transmission, and it includes a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him), in which he said: Abu al-Mughira narrated to us, al-Awza'i narrated to us, on the authority of some of his brothers, on the authority of Muhammad bin Ubayd al-Makki, on the authority of Abdullah bin Abbas, who said: It was said to him, **A man has come to us who lies about predestination.** He said, **Guide me to him, even though he is blind.** They said, **What will you do with him, O Abu Abbas?** He said: By the One in Whose Hand is my soul, if I get hold of him, I will bite his nose until I cut it off, and if his neck falls into my hands, I will crush it, for I heard the Messenger of God, may God bless him and grant him peace, say: "It is as if I see the women of Banu Fihri going around the Khazraj, their buttocks clapping, as polytheists. This is the beginning of the polytheism of this nation. By the One in Whose Hand is my soul, their evil opinion will end until they prevent

God from having decreed good, just as they prevented Him from having decreed evil." Then Ahmad narrated it on the authority of Abu al-Mughira on the authority of al-Awza'i on the authority of al-Ala' ibn al-Hajaj on the authority of Muhammad ibn Ubayd, and he mentioned something similar, but they did not narrate it.

Imam Ahmad said: Abdullah bin Yazid told us: Saeed bin Abi Ayoub told us: Abu Sakhr told me on the authority of Nafi' who said: Ibn Umar had a friend from the people of Ash-Sham who used to write to him. Abdullah bin Umar wrote to him, saying, "I have heard that you have spoken about predestination, so beware of writing to me, for I heard the Messenger of God, may God bless him and grant him peace, say, 'There will be people in my nation who will deny predestination.'" Abu Dawud narrated it on the authority of Ahmad bin Hanbal.

Ahmad said: Anas ibn Ayyad narrated to us, Umar ibn Abdullah, the freed slave of Ghafra, narrated to us, from Abdullah ibn Umar, that the Messenger of God, may God bless him and grant him peace, said: "Every nation has its Magians, and the Magians of my nation are those who say there is no predestination. If they fall ill, do not visit them, and if they die, do not attend their funeral." None of the authors of the Six Books narrated it from this chain of narration. Ahmad said: Qutaybah narrated to us, Rashid bin Ziyad narrated to us, from Abu Sakhr Hamid ibn Ziyad, from Nafi', from Ibn Umar, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **There will be transformations in this nation, and that will be among those who deny predestination and the heretics.** At-Tirmidhi and Ibn Majah narrated it from the hadith of Abu Sakhr Hamid ibn Ziyad with this chain of narration. At-Tirmidhi said: It is hasan sahih gharib. Imam Ahmad said: Ishaq ibn At-Tabba' narrated to us, Malik informed me, from Ziyad ibn Sa'd, from Amr ibn Muslim, from Tawus Al-Yamani, who said: I heard Ibn Umar say: The Messenger of God, may God bless him and grant him peace, said: **Everything is predestiny, even laziness and intelligence.** Muslim narrated it alone from the hadith of Malik.

In the authentic hadith: "Seek help from God and do not lose hope. If something befalls you, say: God has decreed it and whatever He wills He does. Do not say: 'If only I had done such and such, then such and such would have happened,' for 'if' opens the door to the work of Satan." In the hadith of Ibn Abbas, the Messenger of God (peace and blessings of God be upon him) said to him: "Know that if the nation were to gather together to benefit you with something that God had not decreed for you, they would not benefit you. And if they were to gather together to harm you with something that God had not decreed for you, they would not harm you. The pens have dried and the pages have been folded." Imam Ahmad said: Al-Hasan ibn Suwar told us, Al-Layth told us, on the authority of Muawiyah, on the authority of Ayyub ibn Ziyad, Ubadah ibn Al-Walid ibn Ubadah told me, my father told me: I entered upon Ubadah while he was sick and I was imagining death. I said: O my father, advise me and strive hard for me. He said: Sit me up. When they sat him up, he said: O my son, you have not tasted

faith and you have not attained the true right of knowledge of God until you believe in destiny, both its good and its evil. I said: O my father, how can I know what is the good and evil of destiny?" He said: Know that what missed you was not going to befall you, and what befall you was not going to miss you. My son, I heard the Messenger of God, may God bless him and grant him peace, say: "The first thing God created was the pen. Then He said to it, 'Write.' And it wrote down in that instant what would happen until the Day of Resurrection." My son, if you die not believing this, you will enter Hell.

It was narrated by Al-Tirmidhi on the authority of Yahya bin Musa Al-Balkhi on the authority of Abu Dawud At-Tayalisi on the authority of Abdul-Wahid bin Saleem on the authority of Ata bin Abi Rabah on the authority of Al-Walid bin Ubadah on the authority of his father, with this chain of transmission. He said: It is hasan saheeh ghareeb. Sufyan Ath-Thawri said on the authority of Mansur on the authority of Rib'i bin Kharash, on the authority of a man on the authority of Ali bin Abi Talib, who said: The Messenger of God (peace and blessings of God be upon him) said: "No one truly believes until he believes in four things: he bears witness that there is no god but God, and that I am the Messenger of God who has been sent with the truth, he believes in resurrection after death, and he believes in divine destiny, both its good and its bad." Al-Tirmidhi narrated it likewise on the authority of An-Nadr bin Shumayl on the authority of Shu'bah on the authority of Mansur on the authority of Rib'i on the authority of Ali, and he mentioned it and said: This is more authentic in my opinion. Ibn Majah narrated it likewise on the authority of Sharik on the authority of Mansur on the authority of Rib'i on the authority of Ali, with this chain of transmission. It has been proven in Sahih Muslim, on the authority of Abdullah bin Wahb and others, on the authority of Abu Hani' al-Khawlani, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: **God wrote the destinies of creation fifty thousand years before He created the heavens and the earth.** Ibn Wahb added, **and His Throne was over the water.** It was narrated by al-Tirmidhi, who said: It is good, authentic, and rare.

And the Almighty said: **And Our command is but one, like the twinkling of an eye.** This is a statement about the influence of His will on His creation, just as He informed us about the influence of His decree on them, saying: **And Our command is but one.** That is, We only command something once, and do not need to confirm it with a second. Thus, what We command is achieved and present, like the twinkling of an eye, not delayed for the blink of an eye. How beautiful is what some poets said:

If God wants something, He just says to it, *Be*, and it is.

And the Almighty's saying: **And We have certainly destroyed your followers** meaning your likes and predecessors from the previous nations who denied the Messengers. **So is there any who will remember?** meaning is there anyone who will take heed of what God has humiliated those people with and decreed for

them of punishment, as the Almighty said: **And a barrier will be placed between them and what they desire, as He did with their followers before.** And the Almighty's saying: **And everything they did is in the scriptures** meaning it is written down for them in the books in the hands of the angels, peace be upon them. **And every small and great** meaning of their deeds **is recorded** meaning it is collected for them and recorded in their scrolls, leaving out nothing small or great without enumerating it. Imam Ahmad said: Amir told us, Saeed bin Muslim bin Bank told us, I heard Amir bin Abdullah bin Az-Zubayr, Aouf bin Al-Harith, who was Aisha's maternal nephew, told me, on the authority of Aisha that the Messenger of God (peace and blessings of God be upon him) used to say: **O Aisha, beware of small sins, for God will seek them out.** Narrated by An-Nasa'i and Ibn Majah on the authority of Saeed bin Muslim bin Bank Al-Madani. Ahmad, Ibn Ma'in, Abu Hatim and others authenticated him. Al-Hafiz Ibn Asakir narrated it in the biography of Saeed bin Muslim from another chain of transmission. Then Saeed said: I narrated this hadith to Amir bin Hisham, and he said to me: Woe to you, O Saeed bin Muslim! Sulayman bin Al-Mughira told me that he committed a sin and considered it small, so someone came to him in his sleep and said: O Sulayman:

Do not underestimate small sins, for tomorrow the small will become big again.

Even if the young one has lived long before God, he is recorded in a long line.

Resist your passion for unemployment, do not be difficult to control and roll up your sleeves

When a lover loves his God, his heart soars and his mind is inspired.

So ask God for your guidance, my daughter, for your Lord is sufficient as a guide and a supporter.

God the Almighty says: **Indeed, the righteous will be among gardens and rivers**, meaning the opposite of what the wretched will be in of misguidance, burning, and being dragged into the Fire on their faces, along with rebuke, reprimand, and threats. God the Almighty says: **In a seat of truth**, meaning in the abode of God's honor, pleasure, favor, grace, generosity, and kindness. **Near a Sovereign, All-Powerful**, meaning near the Great King, the Creator of all things and their Determiner. He is All-Powerful over whatever they ask for and desire. Imam Ahmad said: Sufyan told us, on the authority of Amr ibn Dinar, on the authority of Amr ibn Aws, on the authority of Abdullah ibn Amr, narrating it to the Prophet (peace and blessings of God be upon him), who said: "The just will be with God on pulpits of light, at the right hand of the Most Merciful, and both of His hands are right. Those who are just in their judgment, their families, and those under their authority." Muslim and An-Nasa'i alone transmitted it from the hadith of Sufyan ibn Uyaynah with a similar chain of transmission.

The last interpretation of Surat Al-Aqrabat. Praise and thanks be to God, and with Him is success and protection.

Indeed, all things We created with predestination.

Fath al-Qadir

49- **Indeed, We have created all things with measure.**

The majority of scholars read the word with the accusative case of *all* indicating preoccupation. Abu Al-Sammak read it with the nominative case, meaning that God, the Exalted, created all things bound by a measure that He has determined and a decree that He has decreed, previously written down in the Preserved Tablet before it occurs. *Decree* means *estimation*. We have already discussed the interpretation of this verse in full.

Tafsir al-Baghawi

49. **Indeed, all things We have created with a measure**, meaning: whatever We have created is predestined and written in the Preserved Tablet. Al-Hasan said: God has determined for each thing of His creation the measure that is appropriate for it.

Abu al-Hasan Ali ibn al-Husayn al-Qurashi told us, Abu Muslim Ghalib ibn Ali al-Razi told us, Abu [Mashar] Ya'qub ibn Abd al-Jalil ibn Ya'qub told us, Abu Yazid Hatim ibn Mahbub told us, Ahmad ibn Nasr al-Naysaburi told us, Abdullah ibn al-Walid al-Adani told us, al-Thawri told us, on the authority of Ziyad ibn Isma'il al-Sahmi, on the authority of Muhammad ibn 'Ibad al-Makhzumi, on the authority of Abu Hurayrah, who said: The polytheists of Quraysh came to the Prophet, may God bless him and grant him peace, to dispute with him about predestination, so this verse was revealed: **Indeed, the criminals are in error and madness** until His saying: **Indeed, We have created all things with predestination**.

Abu al-Hasan Ali ibn Yusuf al-Juwayni told us, Abu Muhammad Muhammad ibn Ali ibn Muhammad ibn Sharik al-Shafi'i al-Dukhdashi told us, Abdullah ibn Muhammad ibn Muslim Abu Bakr al-Jurabadhi told us, Yunus ibn Abd al-A'la al-Sadfi told us, Abdullah ibn Wahb told us, Abu Hani' al-Khawlani told me on the authority of Abu Abd al-Rahman [al-Habli] on the authority of Abdullah ibn Amr ibn al-As who said: I heard the Messenger of God, may God bless him and grant him peace, say: "God wrote down the destinies of creation fifty thousand years before He created the heavens and the earth. He said: And His Throne was over the water."

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 Ziyad ibn Sa'd, on the authority of 'Amr ibn Muslim, on the authority of Tawus al-Yamani, who said: I knew some people from among the companions of the Messenger of God, may God bless him and grant him peace, who said: **Everything is by the decree of God**. He said: I heard 'Abdullah ibn 'Umar, may God be pleased with him, say: The Messenger of God, may God bless him and grant him peace, said: **Everything is by the decree, even impotence and intelligence, or intelligence and impotence**.

Ahmad ibn Abdullah al-Salihi told us, Abu Bakr Ahmad ibn al-Hasan al-Hayri told us, Abu Ja'far Muhammad ibn Ali ibn Duham al-Shaybani told us, Ahmad ibn Hazim ibn Abi Gharzah told us, Ya'la ibn Ubayd told us, [and Ubaydullah] ibn Musa and Abu Nu'aym told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Rib'i ibn Harash, on the authority of a man, on the authority of 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: "A servant does not truly believe until he believes in four things: he bears witness that there is no god but God and that I am the Messenger of God, who was sent with the truth, he believes in resurrection after death, and he believes in predestination. [Ubaydullah] increased his good and his evil."

It was narrated by Abu Dawud on the authority of Shu'bah on the authority of Mansur, and he said: on the authority of Rub'i on the authority of Ali, and he did not say: on the authority of a man, and this is more authentic.

Tafsir al-Baidawi

49- **Indeed, We created all things with measure**. That is, We created all things measured and arranged according to wisdom, or measured and written in the Preserved Tablet before they occurred. Everything is in the accusative case with a verb that is explained by what comes after it. It was read in the nominative case as a subject, and based on this, it is better to make **We created it** a predicate and not an adjective to match the well-known meaning that everything is created with measure. Perhaps the choice of the accusative here with the omission is because it contains a textual meaning of what is intended.

Surat al-Qamar 54:50

And Our command is but one, like the blink of an eye.

Tafsir al-Jalalayn

50 - **And Our command** for something that We want to exist **is only once like the blink of an eye** in speed, which is saying, *Be*, and it exists. His command, when He wants something, is only to say to it, *Be*, and it is.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: And Our command for a thing when We command it and intend it to be is only a single word: *Be*, and it is, with no questioning therein and no desire therein. **Like the blink of an eye.** God the Most High says: And what We commanded and said to it, *Be*, is brought into existence, as quickly as the blink of an eye. It does not slow down or delay. God the Most High says to the polytheists of Quraysh who denied His Messenger Muhammad, may God bless him and grant him peace: "And We have certainly destroyed your followers, O people of Quraysh, from among the past nations and past generations, for what you are upon of disbelief in God and denial of His Messengers. "So is there any who will remember?" He says: Is there anyone who will take heed of that and be warned by it.

Tafsir al-Qurtubi

The Almighty said, **And Our command is but one, like the blink of an eye.** That is, except once. **Like the blink of an eye.** That is, My judgment of creation is faster than the blink of an eye. A blink is a look with haste. It is said: He blinked the lightning with his sight. In As-Sahah, it is said that he glanced at it with a quick look. The noun is a glance, and the lightning and the star flashed, meaning they flashed.

Tafsir Ibn Kathir

The Almighty tells us about the criminals that they are in error from the truth and are in a state of doubt and confusion in their opinions, and this includes everyone who is described as such from disbelievers and innovators from all sects. Then the Almighty said: **The Day they will be dragged into the Fire on their faces,** meaning just as they were in a state of doubt and hesitation that caused them to be inherited from the Fire, and just as they were in error, they will be dragged into it on their faces, not knowing where they are going, and it will be said to them as a rebuke and rebuke: **Taste the touch of Hellfire.** And the saying of God the Almighty: **Indeed, all things We created with predestination** is like His saying: **And He created each thing and determined it with [precise] determination**

and His saying the Almighty: **Glorify the name of your Lord, the Most High, Who created and proportioned, Who determined and guided** meaning He determined a predestination and guided the creatures to it. For this reason, the Imams of the Sunnah use this noble verse as evidence to prove God's predestination prior to His creation, which is His knowledge of things before they come into being and His writing of them before they come into being. They responded with this verse and similar verses and the authentic hadiths that have been reported in their meaning to the Qadarites, who emerged at the end of the era of the Companions. We have discussed this matter in detail and the hadiths that have been reported regarding it in the commentary on the Book of Faith in Sahih al-Bukhari, may God have mercy on him. We will mention here the hadiths related to this noble verse.

Ahmad said: Waki' narrated to us, Sufyan al-Thawri narrated to us, on the authority of Ziyad ibn Isma'il as-Sahmi, on the authority of Muhammad ibn 'Ibad ibn Ja'far, on the authority of Abu Hurayrah, who said: The polytheists of Quraysh came to the Prophet, may God bless him and grant him peace, to argue with him about predestination, so the verse, "The Day they are dragged into the Fire on their faces: 'Taste the touch of Hellfire. Indeed, We have created all things with predestination.'" was revealed. Muslim, at-Tirmidhi and Ibn Majah narrated it in this way from the hadith of Waki', on the authority of Sufyan ath-Thawri.

Al-Bazzar said: 'Amr ibn 'Ali narrated to us, ad-Dahhak ibn Mukhallad narrated to us, Yunus ibn al-Harith narrated to us, on the authority of 'Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, who said: These verses, "Indeed, the criminals are in error and Blaze. The Day they are dragged into the Fire on their faces: 'Taste the touch of Hellfire. Indeed, We have created all things with predestination.'" were not revealed except about the people of predestination. Ibn Abi Hatim said: My father told us, Sahl bin Salih al-Antaki told us, Qara bin Habib told me, on the authority of Kinanah, Jarir bin Hazim told me, on the authority of Sa'id bin 'Amr bin Ja'dah, on the authority of Ibn Zararah, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, that he recited this verse: "Taste the touch of Hellfire. Indeed, all things We created with predestination." He said: **It was revealed concerning people from my nation who will be at the end of time and will deny God's predestination.**

Al-Hasan bin Arafah narrated to us: Marwan bin Shuja' al-Jazari narrated to us, on the authority of Abdul-Malik bin Jurayj, on the authority of Ata' bin Abi Rabah, who said: I came to Ibn Abbas while he was drawing water from Zamzam, and the lower parts of his clothes were wet. I said to him, **He has spoken about predestination.** He said, **Have they really done that?** I said, *Yes.* He said, "By God, this verse was only revealed about them: 'Taste the touch of Hellfire. Indeed, We have created all things with predestination.'" They are the worst of this nation, so do not visit their sick or pray over their dead. If I see one of them, I will put out his eyes with these two fingers." Imam Ahmad narrated it from another chain of transmission, and it includes a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him), in which he said: Abu al-Mughira narrated to us, al-Awza'i

narrated to us, on the authority of some of his brothers, on the authority of Muhammad bin Ubayd al-Makki, on the authority of Abdullah bin Abbas, who said: It was said to him, **A man has come to us who lies about predestination.** He said, **Guide me to him, even though he is blind.** They said, **What will you do with him, O Abu Abbas?** He said: By the One in Whose Hand is my soul, if I get hold of him, I will bite his nose until I cut it off, and if his neck falls into my hands, I will crush it, for I heard the Messenger of God, may God bless him and grant him peace, say: "It is as if I see the women of Banu Fihri going around the Khazraj, their buttocks clapping, as polytheists. This is the beginning of the polytheism of this nation. By the One in Whose Hand is my soul, their evil opinion will end until they prevent God from having decreed good, just as they prevented Him from having decreed evil." Then Ahmad narrated it on the authority of Abu al-Mughira on the authority of al-Awza'i on the authority of al-Ala' ibn al-Hajaj on the authority of Muhammad bin Ubayd, and he mentioned something similar, but they did not narrate it.

Imam Ahmad said: Abdullah bin Yazid told us: Saeed bin Abi Ayoub told us: Abu Sakhr told me on the authority of Nafi' who said: Ibn Umar had a friend from the people of Ash-Sham who used to write to him. Abdullah bin Umar wrote to him, saying, "I have heard that you have spoken about predestination, so beware of writing to me, for I heard the Messenger of God, may God bless him and grant him peace, say, 'There will be people in my nation who will deny predestination.'" Abu Dawud narrated it on the authority of Ahmad bin Hanbal.

Ahmad said: Anas ibn Ayyad narrated to us, Umar ibn Abdullah, the freed slave of Ghafra, narrated to us, from Abdullah ibn Umar, that the Messenger of God, may God bless him and grant him peace, said: "Every nation has its Magians, and the Magians of my nation are those who say there is no predestination. If they fall ill, do not visit them, and if they die, do not attend their funeral." None of the authors of the Six Books narrated it from this chain of narration. Ahmad said: Qutaybah narrated to us, Rashdin narrated to us, from Abu Sakhr Hamid ibn Ziyad, from Nafi', from Ibn Umar, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **There will be transformations in this nation, and that will be among those who deny predestination and the heretics.** At-Tirmidhi and Ibn Majah narrated it from the hadith of Abu Sakhr Hamid ibn Ziyad with this chain of narration. At-Tirmidhi said: It is hasan sahih gharib. Imam Ahmad said: Ishaq ibn At-Tabba' narrated to us, Malik informed me, from Ziyad ibn Sa'd, from Amr ibn Muslim, from Tawus Al-Yamani, who said: I heard Ibn Umar say: The Messenger of God, may God bless him and grant him peace, said: **Everything is predestiny, even laziness and intelligence.** Muslim narrated it alone from the hadith of Malik.

In the authentic hadith: "Seek help from God and do not lose hope. If something befalls you, say: God has decreed it and whatever He wills He does. Do not say: 'If only I had done such and such, then such and such would have happened,' for 'if' opens the door to the work of Satan." In the hadith of Ibn Abbas, the

Messenger of God (peace and blessings of God be upon him) said to him: "Know that if the nation were to gather together to benefit you with something that God had not decreed for you, they would not benefit you. And if they were to gather together to harm you with something that God had not decreed for you, they would not harm you. The pens have dried and the pages have been folded." Imam Ahmad said: Al-Hasan ibn Suwar told us, Al-Layth told us, on the authority of Muawiyah, on the authority of Ayyub ibn Ziyad, Ubadah ibn Al-Walid ibn Ubadah told me, my father told me: I entered upon Ubadah while he was sick and I was imagining death. I said: O my father, advise me and strive hard for me. He said: Sit me up. When they sat him up, he said: O my son, you have not tasted faith and you have not attained the true right of knowledge of God until you believe in destiny, both its good and its evil. I said: O my father, how can I know what is the good and evil of destiny?" He said: Know that what missed you was not going to befall you, and what befell you was not going to miss you. My son, I heard the Messenger of God, may God bless him and grant him peace, say: "The first thing God created was the pen. Then He said to it, 'Write.' And it wrote down in that instant what would happen until the Day of Resurrection." My son, if you die not believing this, you will enter Hell.

It was narrated by Al-Tirmidhi on the authority of Yahya bin Musa Al-Balkhi on the authority of Abu Dawud At-Tayalisi on the authority of Abdul-Wahid bin Saleem on the authority of Ata bin Abi Rabah on the authority of Al-Walid bin Ubadah on the authority of his father, with this chain of transmission. He said: It is hasan saheeh ghareeb. Sufyan Ath-Thawri said on the authority of Mansur on the authority of Rib'i bin Kharash, on the authority of a man on the authority of Ali bin Abi Talib, who said: The Messenger of God (peace and blessings of God be upon him) said: "No one truly believes until he believes in four things: he bears witness that there is no god but God, and that I am the Messenger of God who has been sent with the truth, he believes in resurrection after death, and he believes in divine destiny, both its good and its bad." Al-Tirmidhi narrated it likewise on the authority of An-Nadr bin Shumayl on the authority of Shu'bah on the authority of Mansur on the authority of Rib'i on the authority of Ali, and he mentioned it and said: This is more authentic in my opinion. Ibn Majah narrated it likewise on the authority of Sharik on the authority of Mansur on the authority of Rib'i on the authority of Ali, with this chain of transmission. It has been proven in Sahih Muslim, on the authority of Abdullah bin Wahb and others, on the authority of Abu Hani' al-Khawlani, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: **God wrote the destinies of creation fifty thousand years before He created the heavens and the earth.** Ibn Wahb added, **and His Throne was over the water.** It was narrated by al-Tirmidhi, who said: It is good, authentic, and rare.

And the Almighty said: **And Our command is but one, like the twinkling of an eye.** This is a statement about the influence of His will on His creation, just as He

informed us about the influence of His decree on them, saying: **And Our command is but one.** That is, We only command something once, and do not need to confirm it with a second. Thus, what We command is achieved and present, like the twinkling of an eye, not delayed for the blink of an eye. How beautiful is what some poets said:

If God wants something, He just says to it, *Be*, and it is.

And the Almighty's saying: **And We have certainly destroyed your followers** meaning your likes and predecessors from the previous nations who denied the Messengers. **So is there any who will remember?** meaning is there anyone who will take heed of what God has humiliated those people with and decreed for them of punishment, as the Almighty said: **And a barrier will be placed between them and what they desire, as He did with their followers before.** And the Almighty's saying: **And everything they did is in the scriptures** meaning it is written down for them in the books in the hands of the angels, peace be upon them. **And every small and great** meaning of their deeds **is recorded** meaning it is collected for them and recorded in their scrolls, leaving out nothing small or great without enumerating it. Imam Ahmad said: Abu Amir told us, Saeed bin Muslim bin Bank told us, I heard Amir bin Abdullah bin Az-Zubayr, Aouf bin Al-Harith, who was Aisha's maternal nephew, told me, on the authority of Aisha that the Messenger of God (peace and blessings of God be upon him) used to say: **O Aisha, beware of small sins, for God will seek them out.** Narrated by An-Nasa'i and Ibn Majah on the authority of Saeed bin Muslim bin Bank Al-Madani. Ahmad, Ibn Ma'in, Abu Hatim and others authenticated him. Al-Hafiz Ibn Asakir narrated it in the biography of Saeed bin Muslim from another chain of transmission. Then Saeed said: I narrated this hadith to Amir bin Hisham, and he said to me: Woe to you, O Saeed bin Muslim! Sulayman bin Al-Mughira told me that he committed a sin and considered it small, so someone came to him in his sleep and said: O Sulayman:

Do not underestimate small sins, for tomorrow the small will become big again.

Even if the young one has lived long before God, he is recorded in a long line.

Resist your passion for unemployment, do not be difficult to control and roll up your sleeves

When a lover loves his God, his heart soars and his mind is inspired.

So ask God for your guidance, my daughter, for your Lord is sufficient as a guide and a supporter.

God the Almighty says: **Indeed, the righteous will be among gardens and rivers**, meaning the opposite of what the wretched will be in of misguidance, burning, and being dragged into the Fire on their faces, along with rebuke, reprimand, and threats. God the Almighty says: **In a seat of truth**, meaning in the abode of God's honor, pleasure, favor, grace, generosity, and kindness. **Near a Sovereign, All-Powerful**, meaning near the Great King, the Creator of all things and their Determiner. He is All-Powerful over whatever they ask for and desire. Imam Ahmad said: Sufyan told us, on

the authority of Amr ibn Dinar, on the authority of Amr ibn Aws, on the authority of Abdullah ibn Amr, narrating it to the Prophet (peace and blessings of God be upon him), who said: "The just will be with God on pulpits of light, at the right hand of the Most Merciful, and both of His hands are right. Those who are just in their judgment, their families, and those under their authority." Muslim and An-Nasa'i alone transmitted it from the hadith of Sufyan ibn Uyaynah with a similar chain of transmission.

The last interpretation of Surat Al-Aqrabat. Praise and thanks be to God, and with Him is success and protection.

Fath al-Qadir

50- **And Our command is but one, like the blink of an eye** meaning only one time or one word, like the blink of an eye in its speed. A blink is a look in haste and speed. In As-Sahah, it is said to glance at him and to glance at him quickly. The noun is a glance. Al-Kalbi said: Our command for the Hour to come is not but one, like the blink of an eye.

Tafsir al-Baghawi

50. **And Our command is only one, like the blink of an eye.** His saying, *one*, refers to the meaning, not the wording, that is: And Our command is only one time.

It was said: Its meaning is: And Our command for a thing when We want to create it is only one word: *Be*, and it is, without questioning it, like the blink of an eye. Ata' said on the authority of Ibn Abbas: He means that My judgment regarding My creation is faster than the blink of an eye. Al-Kalbi said on his authority: And Our command for the coming of the Hour is not quick except like the blink of an eye.

Tafsir al-Baidawi

50- **And Our command is but one** except one action, which is creation without processing or suffering, or *except* one word, which is His saying, *Be*. "Like the blink of an eye" in ease and speed. It was said that its meaning is the meaning of the Almighty's saying: "And the matter of the Hour is not but like the blink of an eye."

Surat al-Qamar 54:51

And We have certainly destroyed your followers, so is there any who will remember?

Surat al-Qamar 54:51

And We have certainly destroyed your followers, so is there any who will remember?

Tafsir al-Jalalayn

51 - **And We have certainly destroyed your followers** those similar to you in disbelief from the past nations **So is there any who will remember?** A question with the meaning of a command, meaning remember and take heed.

Tafsir al-Suyuti

Tafsir al-Tabari

As Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **And We have certainly destroyed your followers, so is there any who will remember?** He said: Your followers are from the people of disbelief from the past nations. He says: Is there anyone who will remember?

Tafsir al-Qurtubi

God Almighty says: **And We have certainly destroyed your followers** meaning those similar to you in disbelief from among the past nations. It was also said that they were your followers and supporters. **So is there any who will remember?** meaning anyone who will remember.

Tafsir Ibn Kathir

The Almighty tells us about the criminals that they are in error from the truth and are in a state of doubt and confusion in their opinions, and this includes everyone who is described as such from disbelievers and innovators from all sects. Then the Almighty said: **The Day they will be dragged into the Fire on their faces**, meaning just as they were in a state of doubt and hesitation that caused them to be inherited from the Fire, and just as they were in error, they will be dragged into it on their faces, not knowing where they are going, and it will be said to them as a rebuke and a rebuke: **Taste the touch of Hellfire**. And the saying of God the Almighty: **Indeed, all things We created with predestination** is like His saying: **And He created each thing and determined it with [precise] determination** and His saying the Almighty: **Glorify the name of your Lord, the Most High, Who created and proportioned, Who determined and guided** meaning He determined a predestination and guided the creatures to it. For this reason, the Imams of the Sunnah use this noble verse as evidence to prove God's predestination prior to His creation, which is His knowledge of things before they come into being and His writing of them before they

come into being. They responded with this verse and similar verses and the authentic hadiths that have been reported in their meaning to the Qadarites, who emerged at the end of the era of the Companions. We have discussed this matter in detail and the hadiths that have been reported regarding it in the commentary on the Book of Faith in Sahih al-Bukhari, may God have mercy on him. We will mention here the hadiths related to this noble verse.

Ahmad said: Waki' narrated to us, Sufyan al-Thawri narrated to us, on the authority of Ziyad ibn Isma'il as-Sahmi, on the authority of Muhammad ibn 'Ibad ibn Ja'far, on the authority of Abu Hurayrah, who said: The polytheists of Quraysh came to the Prophet, may God bless him and grant him peace, to argue with him about predestination, so the verse, "The Day they are dragged into the Fire on their faces: 'Taste the touch of Hellfire. Indeed, We have created all things with predestination.'" was revealed. Muslim, at-Tirmidhi and Ibn Majah narrated it in this way from the hadith of Waki', on the authority of Sufyan ath-Thawri. Al-Bazzar said: 'Amr ibn 'Ali narrated to us, ad-Dahhak ibn Mukhallad narrated to us, Yunus ibn al-Harith narrated to us, on the authority of 'Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, who said: These verses, "Indeed, the criminals are in error and Blaze. The Day they are dragged into the Fire on their faces: 'Taste the touch of Hellfire. Indeed, We have created all things with predestination.'" were not revealed except about the people of predestination. Ibn Abi Hatim said: My father told us, Sahl bin Salih al-Antaki told us, Qara bin Habib told me, on the authority of Kinanah, Jarir bin Hazim told me, on the authority of Sa'id bin 'Amr bin Ja'dah, on the authority of Ibn Zararah, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, that he recited this verse: "Taste the touch of Hellfire. Indeed, all things We created with predestination." He said: **It was revealed concerning people from my nation who will be at the end of time and will deny God's predestination.**

Al-Hasan bin Arafa narrated to us: Marwan bin Shuja' al-Jazari narrated to us, on the authority of Abdul-Malik bin Jurayj, on the authority of Ata' bin Abi Rabah, who said: I came to Ibn Abbas while he was drawing water from Zamzam, and the lower parts of his clothes were wet. I said to him, **He has spoken about predestination**. He said, **Have they really done that?** I said, **Yes**. He said, "By God, this verse was only revealed about them: 'Taste the touch of Hellfire. Indeed, We have created all things with predestination.'" They are the worst of this nation, so do not visit their sick or pray over their dead. If I see one of them, I will put out his eyes with these two fingers." Imam Ahmad narrated it from another chain of transmission, and it includes a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him), in which he said: Abu al-Mughira narrated to us, al-Awza'i narrated to us, on the authority of some of his brothers, on the authority of Muhammad bin Ubayd al-Makki, on the authority of Abdullah bin Abbas, who said: It was said to him, **A man has come to us who lies about predestination**. He said, **Guide me to him, even though he is blind**. They said, **What will you do with him, O**

Abu Abbas? He said: By the One in Whose Hand is my soul, if I get hold of him, I will bite his nose until I cut it off, and if his neck falls into my hands, I will crush it, for I heard the Messenger of God, may God bless him and grant him peace, say: "It is as if I see the women of Banu Fihri going around the Khazraj, their buttocks clapping, as polytheists. This is the beginning of the polytheism of this nation. By the One in Whose Hand is my soul, their evil opinion will end until they prevent God from having decreed good, just as they prevented Him from having decreed evil." Then Ahmad narrated it on the authority of Abu al-Mughira on the authority of al-Awza'i on the authority of al-Ala' ibn al-Hajjaj on the authority of Muhammad ibn Ubayd, and he mentioned something similar, but they did not narrate it.

Imam Ahmad said: Abdullah bin Yazid told us: Saeed bin Abi Ayoub told us: Abu Sakhr told me on the authority of Nafi' who said: Ibn Umar had a friend from the people of Ash-Sham who used to write to him. Abdullah bin Umar wrote to him, saying, "I have heard that you have spoken about predestination, so beware of writing to me, for I heard the Messenger of God, may God bless him and grant him peace, say, 'There will be people in my nation who will deny predestination.'" Abu Dawud narrated it on the authority of Ahmad bin Hanbal.

Ahmad said: Anas ibn Ayyad narrated to us, Umar ibn Abdullah, the freed slave of Ghafra, narrated to us, from Abdullah ibn Umar, that the Messenger of God, may God bless him and grant him peace, said: "Every nation has its Magians, and the Magians of my nation are those who say there is no predestination. If they fall ill, do not visit them, and if they die, do not attend their funeral." None of the authors of the Six Books narrated it from this chain of narration. Ahmad said: Qutaybah narrated to us, Rashdin narrated to us, from Abu Sakhr Hamid ibn Ziyad, from Nafi', from Ibn Umar, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **There will be transformations in this nation, and that will be among those who deny predestination and the heretics.** At-Tirmidhi and Ibn Majah narrated it from the hadith of Abu Sakhr Hamid ibn Ziyad with this chain of narration. At-Tirmidhi said: It is hasan sahih gharib. Imam Ahmad said: Ishaq ibn At-Tabba' narrated to us, Malik informed me, from Ziyad ibn Sa'd, from Amr ibn Muslim, from Tawus Al-Yamani, who said: I heard Ibn Umar say: The Messenger of God, may God bless him and grant him peace, said: **Everything is predestiny, even laziness and intelligence.** Muslim narrated it alone from the hadith of Malik.

In the authentic hadith: "Seek help from God and do not lose hope. If something befalls you, say: God has decreed it and whatever He wills He does. Do not say: 'If only I had done such and such, then such and such would have happened,' for 'if' opens the door to the work of Satan." In the hadith of Ibn Abbas, the Messenger of God (peace and blessings of God be upon him) said to him: "Know that if the nation were to gather together to benefit you with something that God had not decreed for you, they would not benefit you. And if they were to gather together to harm you with something that God had not decreed for you, they would not harm you. The pens have dried and the pages have been folded." Imam Ahmad said: Al-Hasan

ibn Suwar told us, Al-Layth told us, on the authority of Muawiyah, on the authority of Ayyub ibn Ziyad, Ubadah ibn Al-Walid ibn Ubadah told me, my father told me: I entered upon Ubadah while he was sick and I was imagining death. I said: O my father, advise me and strive hard for me. He said: Sit me up. When they sat him up, he said: O my son, you have not tasted faith and you have not attained the true right of knowledge of God until you believe in destiny, both its good and its evil. I said: O my father, how can I know what is the good and evil of destiny?" He said: Know that what missed you was not going to befall you, and what befell you was not going to miss you. My son, I heard the Messenger of God, may God bless him and grant him peace, say: "The first thing God created was the pen. Then He said to it, 'Write.' And it wrote down in that instant what would happen until the Day of Resurrection." My son, if you die not believing this, you will enter Hell.

It was narrated by Al-Tirmidhi on the authority of Yahya bin Musa Al-Balkhi on the authority of Abu Dawud At-Tayalisi on the authority of Abdul-Wahid bin Saleem on the authority of Ata bin Abi Rabah on the authority of Al-Walid bin Ubadah on the authority of his father, with this chain of transmission. He said: It is hasan saheeh ghareeb. Sufyan Ath-Thawri said on the authority of Mansur on the authority of Rib'i bin Kharash, on the authority of a man on the authority of Ali bin Abi Talib, who said: The Messenger of God (peace and blessings of God be upon him) said: "No one truly believes until he believes in four things: he bears witness that there is no god but God, and that I am the Messenger of God who has been sent with the truth, he believes in resurrection after death, and he believes in divine destiny, both its good and its bad." Al-Tirmidhi narrated it likewise on the authority of An-Nadr bin Shumayl on the authority of Shu'bah on the authority of Mansur on the authority of Rib'i on the authority of Ali, and he mentioned it and said: This is more authentic in my opinion. Ibn Majah narrated it likewise on the authority of Sharik on the authority of Mansur on the authority of Rib'i on the authority of Ali, with this chain of transmission. It has been proven in Sahih Muslim, on the authority of Abdullah bin Wahb and others, on the authority of Abu Hani' al-Khawlani, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: **God wrote the destinies of creation fifty thousand years before He created the heavens and the earth.** Ibn Wahb added, and **His Throne was over the water.** It was narrated by al-Tirmidhi, who said: It is good, authentic, and rare.

And the Almighty said: **And Our command is but one, like the twinkling of an eye.** This is a statement about the influence of His will on His creation, just as He informed us about the influence of His decree on them, saying: **And Our command is but one.** That is, We only command something once, and do not need to confirm it with a second. Thus, what We command is achieved and present, like the twinkling of an eye, not delayed for the blink of an eye. How beautiful is what some poets said:

If God wants something, He just says to it, *Be*, and it is.

Surat al-Qamar 54:51

And We have certainly destroyed your followers, so is there any who will remember?

And the Almighty's saying: **And We have certainly destroyed your followers** meaning your likes and predecessors from the previous nations who denied the Messengers. **So is there any who will remember?** meaning is there anyone who will take heed of what God has humiliated those people with and decreed for them of punishment, as the Almighty said: **And a barrier will be placed between them and what they desire, as He did with their followers before.** And the Almighty's saying: **And everything they did is in the scriptures** meaning it is written down for them in the books in the hands of the angels, peace be upon them. **And every small and great** meaning of their deeds **is recorded** meaning it is collected for them and recorded in their scrolls, leaving out nothing small or great without enumerating it. Imam Ahmad said: Abu Amir told us, Saeed bin Muslim bin Bank told us, I heard Amir bin Abdullah bin Az-Zubayr, Aouf bin Al-Harith, who was Aisha's maternal nephew, told me, on the authority of Aisha that the Messenger of God (peace and blessings of God be upon him) used to say: **O Aisha, beware of small sins, for God will seek them out.** Narrated by An-Nasa'i and Ibn Majah on the authority of Saeed bin Muslim bin Bank Al-Madani. Ahmad, Ibn Ma'in, Abu Hatim and others authenticated him. Al-Hafiz Ibn Asakir narrated it in the biography of Saeed bin Muslim from another chain of transmission. Then Saeed said: I narrated this hadith to Amir bin Hisham, and he said to me: Woe to you, O Saeed bin Muslim! Sulayman bin Al-Mughira told me that he committed a sin and considered it small, so someone came to him in his sleep and said: O Sulayman:

Do not underestimate small sins, for tomorrow the small will become big again.

Even if the young one has lived long before God, he is recorded in a long line.

Resist your passion for unemployment, do not be difficult to control and roll up your sleeves

When a lover loves his God, his heart soars and his mind is inspired.

So ask God for your guidance, my daughter, for your Lord is sufficient as a guide and a supporter.

God the Almighty says: **Indeed, the righteous will be among gardens and rivers**, meaning the opposite of what the wretched will be in of misguidance, burning, and being dragged into the Fire on their faces, along with rebuke, reprimand, and threats. God the Almighty says: **In a seat of truth**, meaning in the abode of God's honor, pleasure, favor, grace, generosity, and kindness. **Near a Sovereign, All-Powerful**, meaning near the Great King, the Creator of all things and their Determiner. He is All-Powerful over whatever they ask for and desire. Imam Ahmad said: Sufyan told us, on the authority of Amr ibn Dinar, on the authority of Amr ibn Aws, on the authority of Abdullah ibn Amr, narrating it to the Prophet (peace and blessings of God be upon him), who said: "The just will be with God on pulpits of light, at the right hand of the Most Merciful, and both of His hands are right. Those who are just in their judgment, their families, and those under their authority." Muslim and An-Nasa'i alone transmitted it

from the hadith of Sufyan ibn Uyaynah with a similar chain of transmission.

The last interpretation of Surat Al-Aqabat. Praise and thanks be to God, and with Him is success and protection.

Fath al-Qadir

51- **And We have certainly destroyed your followers** meaning those who are similar to you and your peers in disbelief among the nations. It was also said that they are your followers and your helpers. **So is there any who will remember?** Who will remember and be admonished by the admonitions and know that this is true, so that he will fear the punishment and that what happened to the previous nations will happen to him.

Tafsir al-Baghawi

51. **And We have certainly destroyed your followers**, those who were similar to you and your counterparts in disbelief among the previous nations.

Is there anyone who will remember?, who will take heed and know that this is true, so he will fear and take heed.

Tafsir al-Baidawi

51- **And We have certainly destroyed your followers** those who were similar to you in disbelief before you. **So is there any who will remember?**

Surat al-Qamar 54:52

And everything they did is in the scriptures.

Tafsir al-Jalalayn

52 - **And everything they did** the prescribed worship in **the scriptures** the books of the guardians

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And everything they did is in the scriptures**, God Almighty says: And everything your followers who passed away before you, the infidels of Quraysh, did is in the scriptures, meaning in the books that the guardians wrote for them. It may be possible that what is meant by it is in the Mother of the Book.

It was also narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **in the scriptures**, that he said: the books.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And everything they did is in the scriptures**, he said: The books.

Tafsir al-Qurtubi

The Almighty says, **And everything they did is in the scriptures**. That is, everything that the nations before them did, good or evil, was written down for them. This is an explanation of His statement, **Indeed, We created all things with measure**. "In the scriptures," that is, in the Preserved Tablet. It was also said that it is in the books of the guardian angels, and it was also said that it is in the Mother of the Book.

Tafsir Ibn Kathir

The Almighty tells us about the criminals that they are in error from the truth and are in a state of doubt and confusion in their opinions, and this includes everyone who is described as such from disbelievers and innovators from all sects. Then the Almighty said: **The Day they will be dragged into the Fire on their faces**, meaning just as they were in a state of doubt and hesitation that caused them to be inherited from the Fire, and just as they were in error, they will be dragged into it on their faces, not knowing where they are going, and it will be said to them as a rebuke and a rebuke: **Taste the touch of Hellfire**. And the saying of God the Almighty: **Indeed, all things We created with predestination** is like His saying: **And He created each thing and determined it with [precise] determination** and His saying the Almighty: **Glorify the name of your Lord, the Most High, Who created and proportioned, Who determined and guided** meaning He determined

a predestination and guided the creatures to it. For this reason, the Imams of the Sunnah use this noble verse as evidence to prove God's predestination prior to His creation, which is His knowledge of things before they come into being and His writing of them before they come into being. They responded with this verse and similar verses and the authentic hadiths that have been reported in their meaning to the Qadarites, who emerged at the end of the era of the Companions. We have discussed this matter in detail and the hadiths that have been reported regarding it in the commentary on the Book of Faith in Sahih al-Bukhari, may God have mercy on him. We will mention here the hadiths related to this noble verse.

Ahmad said: Waki' narrated to us, Sufyan al-Thawri narrated to us, on the authority of Ziyad ibn Isma'il as-Sahmi, on the authority of Muhammad ibn 'Ibad ibn Ja'far, on the authority of Abu Hurayrah, who said: The polytheists of Quraysh came to the Prophet, may God bless him and grant him peace, to argue with him about predestination, so the verse, "The Day they are dragged into the Fire on their faces: 'Taste the touch of Hellfire. Indeed, We have created all things with predestination.'" was revealed. Muslim, at-Tirmidhi and Ibn Majah narrated it in this way from the hadith of Waki', on the authority of Sufyan ath-Thawri.

Al-Bazzar said: 'Amr ibn 'Ali narrated to us, ad-Dahhak ibn Mukhallad narrated to us, Yunus ibn al-Harith narrated to us, on the authority of 'Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, who said: These verses, "Indeed, the criminals are in error and Blaze. The Day they are dragged into the Fire on their faces: 'Taste the touch of Hellfire. Indeed, We have created all things with predestination.'" were not revealed except about the people of predestination. Ibn Abi Hatim said: My father told us, Sahl bin Salih al-Antaki told us, Qara bin Habib told me, on the authority of Kinanah, Jarir bin Hazim told me, on the authority of Sa'id bin 'Amr bin Ja'dah, on the authority of Ibn Zararah, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, that he recited this verse: "Taste the touch of Hellfire. Indeed, all things We created with predestination." He said: **It was revealed concerning people from my nation who will be at the end of time and will deny God's predestination.**

Al-Hasan bin Arafah narrated to us: Marwan bin Shuja' al-Jazari narrated to us, on the authority of Abdul-Malik bin Jurayj, on the authority of Ata' bin Abi Rabah, who said: I came to Ibn Abbas while he was drawing water from Zamzam, and the lower parts of his clothes were wet. I said to him, **He has spoken about predestination**. He said, **Have they really done that?** I said, **Yes**. He said, "By God, this verse was only revealed about them: 'Taste the touch of Hellfire. Indeed, We have created all things with predestination.'" They are the worst of this nation, so do not visit their sick or pray over their dead. If I see one of them, I will put out his eyes with these two fingers." Imam Ahmad narrated it from another chain of transmission, and it includes a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him), in which he said: Abu al-Mughira narrated to us, al-Awza'i narrated to us, on the authority of some of his brothers, on the authority of Muhammad bin Ubayd al-Makki, on the authority of Abdullah bin Abbas, who said: It was

And everything they did is in the scriptures.

said to him, **A man has come to us who lies about predestination.** He said, **Guide me to him, even though he is blind.** They said, **What will you do with him, O Abu Abbas?** He said: By the One in Whose Hand is my soul, if I get hold of him, I will bite his nose until I cut it off, and if his neck falls into my hands, I will crush it, for I heard the Messenger of God, may God bless him and grant him peace, say: "It is as if I see the women of Banu Fihri going around the Khazraj, their buttocks clapping, as polytheists. This is the beginning of the polytheism of this nation. By the One in Whose Hand is my soul, their evil opinion will end until they prevent God from having decreed good, just as they prevented Him from having decreed evil." Then Ahmad narrated it on the authority of Abu al-Mughira on the authority of al-Awza'i on the authority of al-Ala' ibn al-Hajjaj on the authority of Muhammad ibn Ubayd, and he mentioned something similar, but they did not narrate it.

Imam Ahmad said: Abdullah bin Yazid told us: Saeed bin Abi Ayoub told us: Abu Sakhr told me on the authority of Nafi' who said: Ibn Umar had a friend from the people of Ash-Sham who used to write to him. Abdullah bin Umar wrote to him, saying, "I have heard that you have spoken about predestination, so beware of writing to me, for I heard the Messenger of God, may God bless him and grant him peace, say, 'There will be people in my nation who will deny predestination.'" Abu Dawud narrated it on the authority of Ahmad bin Hanbal.

Ahmad said: Anas ibn Ayyad narrated to us, Umar ibn Abdullah, the freed slave of Ghafra, narrated to us, from Abdullah ibn Umar, that the Messenger of God, may God bless him and grant him peace, said: "Every nation has its Magians, and the Magians of my nation are those who say there is no predestination. If they fall ill, do not visit them, and if they die, do not attend their funeral." None of the authors of the Six Books narrated it from this chain of narration. Ahmad said: Qutaybah narrated to us, Rashdin narrated to us, from Abu Sakhr Hamid ibn Ziyad, from Nafi', from Ibn Umar, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **There will be transformations in this nation, and that will be among those who deny predestination and the heretics.** At-Tirmidhi and Ibn Majah narrated it from the hadith of Abu Sakhr Hamid ibn Ziyad with this chain of narration. At-Tirmidhi said: It is hasan sahih gharib. Imam Ahmad said: Ishaq ibn At-Tabba' narrated to us, Malik informed me, from Ziyad ibn Sa'd, from Amr ibn Muslim, from Tawus Al-Yamani, who said: I heard Ibn Umar say: The Messenger of God, may God bless him and grant him peace, said: **Everything is predestiny, even laziness and intelligence.** Muslim narrated it alone from the hadith of Malik.

In the authentic hadith: "Seek help from God and do not lose hope. If something befalls you, say: God has decreed it and whatever He wills He does. Do not say: 'If only I had done such and such, then such and such would have happened,' for 'if' opens the door to the work of Satan." In the hadith of Ibn Abbas, the Messenger of God (peace and blessings of God be upon him) said to him: "Know that if the nation were to gather together to benefit you with something that God

had not decreed for you, they would not benefit you. And if they were to gather together to harm you with something that God had not decreed for you, they would not harm you. The pens have dried and the pages have been folded." Imam Ahmad said: Al-Hasan ibn Suwar told us, Al-Layth told us, on the authority of Muawiyah, on the authority of Ayyub ibn Ziyad, Ubadah ibn Al-Walid ibn Ubadah told me, my father told me: I entered upon Ubadah while he was sick and I was imagining death. I said: O my father, advise me and strive hard for me. He said: Sit me up. When they sat him up, he said: O my son, you have not tasted faith and you have not attained the true right of knowledge of God until you believe in destiny, both its good and its evil. I said: O my father, how can I know what is the good and evil of destiny?" He said: Know that what missed you was not going to befall you, and what befell you was not going to miss you. My son, I heard the Messenger of God, may God bless him and grant him peace, say: "The first thing God created was the pen. Then He said to it, 'Write.' And it wrote down in that instant what would happen until the Day of Resurrection." My son, if you die not believing this, you will enter Hell.

It was narrated by Al-Tirmidhi on the authority of Yahya bin Musa Al-Balkhi on the authority of Abu Dawud At-Tayalisi on the authority of Abdul-Wahid bin Saleem on the authority of Ata bin Abi Rabah on the authority of Al-Walid bin Ubadah on the authority of his father, with this chain of transmission. He said: It is hasan saheeh ghareeb. Sufyan Ath-Thawri said on the authority of Mansur on the authority of Rib'i bin Kharash, on the authority of a man on the authority of Ali bin Abi Talib, who said: The Messenger of God (peace and blessings of God be upon him) said: "No one truly believes until he believes in four things: he bears witness that there is no god but God, and that I am the Messenger of God who has been sent with the truth, he believes in resurrection after death, and he believes in divine destiny, both its good and its bad." Al-Tirmidhi narrated it likewise on the authority of An-Nadr bin Shumayl on the authority of Shu'bah on the authority of Mansur on the authority of Rib'i on the authority of Ali, and he mentioned it and said: This is more authentic in my opinion. Ibn Majah narrated it likewise on the authority of Sharik on the authority of Mansur on the authority of Rib'i on the authority of Ali, with this chain of transmission. It has been proven in Sahih Muslim, on the authority of Abdullah bin Wahb and others, on the authority of Abu Hani' al-Khawlani, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: **God wrote the destinies of creation fifty thousand years before He created the heavens and the earth.** Ibn Wahb added, **and His Throne was over the water.** It was narrated by al-Tirmidhi, who said: It is good, authentic, and rare.

And the Almighty said: **And Our command is but one, like the twinkling of an eye.** This is a statement about the influence of His will on His creation, just as He informed us about the influence of His decree on them, saying: **And Our command is but one.** That is, We only command something once, and do not need to confirm

it with a second. Thus, what We command is achieved and present, like the twinkling of an eye, not delayed for the blink of an eye. How beautiful is what some poets said:

If God wants something, He just says to it, *Be*, and it is.

And the Almighty's saying: **And We have certainly destroyed your followers** meaning your likes and predecessors from the previous nations who denied the Messengers. **So is there any who will remember?** meaning is there anyone who will take heed of what God has humiliated those people with and decreed for them of punishment, as the Almighty said: **And a barrier will be placed between them and what they desire, as He did with their followers before.** And the Almighty's saying: **And everything they did is in the scriptures** meaning it is written down for them in the books in the hands of the angels, peace be upon them. **And every small and great** meaning of their deeds **is recorded** meaning it is collected for them and recorded in their scrolls, leaving out nothing small or great without enumerating it. Imam Ahmad said: Abu Amir told us, Saeed bin Muslim bin Bank told us, I heard Amir bin Abdullah bin Az-Zubayr, Aouf bin Al-Harith, who was Aisha's maternal nephew, told me, on the authority of Aisha that the Messenger of God (peace and blessings of God be upon him) used to say: **O Aisha, beware of small sins, for God will seek them out.** Narrated by An-Nasa'i and Ibn Majah on the authority of Saeed bin Muslim bin Bank Al-Madani. Ahmad, Ibn Ma'in, Abu Hatim and others authenticated him. Al-Hafiz Ibn Asakir narrated it in the biography of Saeed bin Muslim from another chain of transmission. Then Saeed said: I narrated this hadith to Amir bin Hisham, and he said to me: Woe to you, O Saeed bin Muslim! Sulayman bin Al-Mughira told me that he committed a sin and considered it small, so someone came to him in his sleep and said: O Sulayman:

Do not underestimate small sins, for tomorrow the small will become big again.

Even if the young one has lived long before God, he is recorded in a long line.

Resist your passion for unemployment, do not be difficult to control and roll up your sleeves

When a lover loves his God, his heart soars and his mind is inspired.

So ask God for your guidance, my daughter, for your Lord is sufficient as a guide and a supporter.

God the Almighty says: **Indeed, the righteous will be among gardens and rivers**, meaning the opposite of what the wretched will be in of misguidance, burning, and being dragged into the Fire on their faces, along with rebuke, reprimand, and threats. God the Almighty says: **In a seat of truth**, meaning in the abode of God's honor, pleasure, favor, grace, generosity, and kindness. **Near a Sovereign, All-Powerful**, meaning near the Great King, the Creator of all things and their Determiner. He is All-Powerful over whatever they ask for and desire. Imam Ahmad said: Sufyan told us, on the authority of Amr ibn Dinar, on the authority of Amr ibn Aws, on the authority of Abdullah ibn Amr, narrating it to the Prophet (peace and blessings of God

be upon him), who said: "The just will be with God on pulpits of light, at the right hand of the Most Merciful, and both of His hands are right. Those who are just in their judgment, their families, and those under their authority." Muslim and An-Nasa'i alone transmitted it from the hadith of Sufyan ibn Uyaynah with a similar chain of transmission.

The last interpretation of Surat Al-Aqrabat. Praise and thanks be to God, and with Him is success and protection.

Fath al-Qadir

52- **And everything they did is in the scriptures** meaning everything that nations did, good or evil, is written in the Preserved Tablet, and it was said in the books of the guardians.

Tafsir al-Baghawi

52. **And everything they did**, meaning what the followers did, good and evil, **is in the scriptures**, in the book of the guardians, and it was said: in the Preserved Tablet.

Tafsir al-Baidawi

52- **And everything they did is in the scriptures** is written in the books of the guardians.

Surat al-Qamar 54:53

And every small and great thing is recorded.

Surat al-Qamar 54:53

And every small and great thing is recorded.

Tafsir al-Jalalayn

53 - **And every small and great sin or deed is recorded** in the Preserved Tablet.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And every small and great thing is recorded.** He says: It is recorded and written in the Book.

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

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And every small and great thing is written down**, meaning: It is written. So if God wants to send down a book, the scribes write it down. His statement, **And every small and great thing is written down**, means: It is written.

Bishr told us: Ubaidullah bin Muadh told us, on the authority of his father, on the authority of Imran bin Hudayr, on the authority of Ikrimah, who said: It is written on every line.

Ibn Abd al-A'la told us: Ubayd God ibn Mu'adh told us, on the authority of his father, on the authority of Imran ibn Hudayr, on the authority of Ikrimah, who said: It is written.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And every small and great thing is recorded**, meaning, it is preserved.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say: *Mustatir* means written.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And every small and great thing is recorded**, he said: It is written. And he recited, "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." **Hud 6** And he recited, "And there is no creature on earth or bird that flies with its wings except that they are communities like you. We have not neglected anything in the register." **Al-An'am 38** It is a passive participle from **I wrote a line**.

Tafsir al-Qurtubi

And every small and great sin is recorded meaning every sin, big and small, is recorded for its doer before he commits it so that he will be punished for it, and it is recorded if he commits it, it is recorded, it is recorded, it is written, it is recorded, it is recorded like it.

Tafsir Ibn Kathir

The Almighty tells us about the criminals that they are in error from the truth and are in a state of doubt and confusion in their opinions, and this includes everyone who is described as such from disbelievers and innovators from all sects. Then the Almighty said: **The Day they will be dragged into the Fire on their faces**, meaning just as they were in a state of doubt and hesitation that caused them to be inherited from the Fire, and just as they were in error, they will be dragged into it on their faces, not knowing where they are going, and it will be said to them as a rebuke and a rebuke: **Taste the touch of Hellfire**. And the saying of God the Almighty: **Indeed, all things We created with predestination** is like His saying: **And He created each thing and determined it with [precise] determination** and His saying the Almighty: **Glorify the name of your Lord, the Most High, Who created and proportioned, Who determined and guided** meaning He determined a predestination and guided the creatures to it. For this reason, the Imams of the Sunnah use this noble verse as evidence to prove God's predestination prior to His creation, which is His knowledge of things before they come into being and His writing of them before they come into being. They responded with this verse and similar verses and the authentic hadiths that have been reported in their meaning to the Qadarites, who emerged at the end of the era of the Companions. We have discussed this matter in detail and the hadiths that have been reported regarding it in the commentary on the Book of Faith in Sahih al-Bukhari, may God have mercy on him. We will mention here the hadiths related to this noble verse.

Ahmad said: Waki' narrated to us, Sufyan al-Thawri narrated to us, on the authority of Ziyad ibn Isma'il as-Sahmi, on the authority of Muhammad ibn 'Ibad ibn Ja'far, on the authority of Abu Hurayrah, who said: The polytheists of Quraysh came to the Prophet, may God bless him and grant him peace, to argue with him about predestination, so the verse, "The Day they are dragged into the Fire on their faces: 'Taste the touch of Hellfire. Indeed, We have created all things with predestination.'" was revealed. Muslim, at-Tirmidhi and Ibn Majah narrated it in this way from the hadith of Waki', on the authority of Sufyan ath-Thawri. Al-Bazzar said: 'Amr ibn 'Ali narrated to us, ad-Dahhak ibn Mukhallad narrated to us, Yunus ibn al-Harith narrated to us, on the authority of 'Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, who said: These verses, "Indeed, the criminals are in error and Blaze. The Day they are dragged into the Fire on their faces: 'Taste the touch of Hellfire. Indeed, We have created all things with

predestination.” were not revealed except about the people of predestination. Ibn Abi Hatim said: My father told us, Sahl bin Salih al-Antaki told us, Qara bin Habib told me, on the authority of Kinanah, Jarir bin Hazim told me, on the authority of Sa'id bin 'Amr bin Ja'dah, on the authority of Ibn Zararah, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, that he recited this verse: “Taste the touch of Hellfire. Indeed, all things We created with predestination.” He said: **It was revealed concerning people from my nation who will be at the end of time and will deny God's predestination.**

Al-Hasan bin Arafah narrated to us: Marwan bin Shuja' al-Jazari narrated to us, on the authority of Abdul-Malik bin Jurayj, on the authority of Ata' bin Abi Rabah, who said: I came to Ibn Abbas while he was drawing water from Zamzam, and the lower parts of his clothes were wet. I said to him, **He has spoken about predestination.** He said, **Have they really done that?** I said, **Yes.** He said, “By God, this verse was only revealed about them: ‘Taste the touch of Hellfire. Indeed, We have created all things with predestination.’” They are the worst of this nation, so do not visit their sick or pray over their dead. If I see one of them, I will put out his eyes with these two fingers.” Imam Ahmad narrated it from another chain of transmission, and it includes a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him), in which he said: Abu al-Mughira narrated to us, al-Awza'i narrated to us, on the authority of some of his brothers, on the authority of Muhammad bin Ubayd al-Makki, on the authority of Abdullah bin Abbas, who said: It was said to him, **A man has come to us who lies about predestination.** He said, **Guide me to him, even though he is blind.** They said, **What will you do with him, O Abu Abbas?** He said: By the One in Whose Hand is my soul, if I get hold of him, I will bite his nose until I cut it off, and if his neck falls into my hands, I will crush it, for I heard the Messenger of God, may God bless him and grant him peace, say: “It is as if I see the women of Banu Fihri going around the Khazraj, their buttocks clapping, as polytheists. This is the beginning of the polytheism of this nation. By the One in Whose Hand is my soul, their evil opinion will end until they prevent God from having decreed good, just as they prevented Him from having decreed evil.” Then Ahmad narrated it on the authority of Abu al-Mughira on the authority of al-Awza'i on the authority of al-Ala' ibn al-Hajjaj on the authority of Muhammad bin Ubayd, and he mentioned something similar, but they did not narrate it.

Imam Ahmad said: Abdullah bin Yazid told us: Saeed bin Abi Ayoub told us: Abu Sakhr told me on the authority of Nafi' who said: Ibn Umar had a friend from the people of Ash-Sham who used to write to him. Abdullah bin Umar wrote to him, saying, “I have heard that you have spoken about predestination, so beware of writing to me, for I heard the Messenger of God, may God bless him and grant him peace, say, ‘There will be people in my nation who will deny predestination.’” Abu Dawud narrated it on the authority of Ahmad bin Hanbal.

Ahmad said: Anas ibn Ayyad narrated to us, Umar ibn Abdullah, the freed slave of Ghafra, narrated to us, from Abdullah ibn Umar, that the Messenger of God, may God bless him and grant him peace, said: “Every

nation has its Magians, and the Magians of my nation are those who say there is no predestination. If they fall ill, do not visit them, and if they die, do not attend their funeral.” None of the authors of the Six Books narrated it from this chain of narration. Ahmad said: Qutaybah narrated to us, Rashid narrated to us, from Abu Sakhr Hamid ibn Ziyad, from Nafi', from Ibn Umar, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **There will be transformations in this nation, and that will be among those who deny predestination and the heretics.** At-Tirmidhi and Ibn Majah narrated it from the hadith of Abu Sakhr Hamid ibn Ziyad with this chain of narration. At-Tirmidhi said: It is hasan sahih gharib. Imam Ahmad said: Ishaq ibn At-Tabba' narrated to us, Malik informed me, from Ziyad ibn Sa'd, from Amr ibn Muslim, from Tawus Al-Yamani, who said: I heard Ibn Umar say: The Messenger of God, may God bless him and grant him peace, said: **Everything is predestiny, even laziness and intelligence.** Muslim narrated it alone from the hadith of Malik.

In the authentic hadith: “Seek help from God and do not lose hope. If something befalls you, say: God has decreed it and whatever He wills He does. Do not say: ‘If only I had done such and such, then such and such would have happened,’ for ‘if’ opens the door to the work of Satan.” In the hadith of Ibn Abbas, the Messenger of God (peace and blessings of God be upon him) said to him: “Know that if the nation were to gather together to benefit you with something that God had not decreed for you, they would not benefit you. And if they were to gather together to harm you with something that God had not decreed for you, they would not harm you. The pens have dried and the pages have been folded.” Imam Ahmad said: Al-Hasan ibn Suwar told us, Al-Layth told us, on the authority of Muawiyah, on the authority of Ayyub ibn Ziyad, Ubadah ibn Al-Walid ibn Ubadah told me, my father told me: I entered upon Ubadah while he was sick and I was imagining death. I said: O my father, advise me and strive hard for me. He said: Sit me up. When they sat him up, he said: O my son, you have not tasted faith and you have not attained the true right of knowledge of God until you believe in destiny, both its good and its evil. I said: O my father, how can I know what is the good and evil of destiny?” He said: Know that what missed you was not going to befall you, and what befell you was not going to miss you. My son, I heard the Messenger of God, may God bless him and grant him peace, say: “The first thing God created was the pen. Then He said to it, ‘Write.’ And it wrote down in that instant what would happen until the Day of Resurrection.” My son, if you die not believing this, you will enter Hell.

It was narrated by Al-Tirmidhi on the authority of Yahya bin Musa Al-Balkhi on the authority of Abu Dawud At-Tayalisi on the authority of Abdul-Wahid bin Saleem on the authority of Ata bin Abi Rabah on the authority of Al-Walid bin Ubadah on the authority of his father, with this chain of transmission. He said: It is hasan saheeh ghareeb. Sufyan Ath-Thawri said on the authority of Mansur on the authority of Rib'i bin Kharash, on the authority of a man on the authority of Ali bin Abi Talib, who said: The Messenger of God (peace and blessings of God be upon him) said: “No one truly believes until he believes in four things: he

bears witness that there is no god but God, and that I am the Messenger of God who has been sent with the truth, he believes in resurrection after death, and he believes in divine destiny, both its good and its bad." Al-Tirmidhi narrated it likewise on the authority of An-Nadr bin Shumayl on the authority of Shu'bah on the authority of Mansur on the authority of Rib'i on the authority of Ali, and he mentioned it and said: This is more authentic in my opinion. Ibn Majah narrated it likewise on the authority of Sharik on the authority of Mansur on the authority of Rib'i on the authority of Ali, with this chain of transmission. It has been proven in Sahih Muslim, on the authority of Abdullah bin Wahb and others, on the authority of Abu Hani' al-Khawlani, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: **God wrote the destinies of creation fifty thousand years before He created the heavens and the earth.** Ibn Wahb added, **and His Throne was over the water.** It was narrated by al-Tirmidhi, who said: It is good, authentic, and rare.

And the Almighty said: **And Our command is but one, like the twinkling of an eye.** This is a statement about the influence of His will on His creation, just as He informed us about the influence of His decree on them, saying: **And Our command is but one.** That is, We only command something once, and do not need to confirm it with a second. Thus, what We command is achieved and present, like the twinkling of an eye, not delayed for the blink of an eye. How beautiful is what some poets said:

If God wants something, He just says to it, *Be*, and it is.

And the Almighty's saying: **And We have certainly destroyed your followers** meaning your likes and predecessors from the previous nations who denied the Messengers. **So is there any who will remember?** meaning is there anyone who will take heed of what God has humiliated those people with and decreed for them of punishment, as the Almighty said: **And a barrier will be placed between them and what they desire, as He did with their followers before.** And the Almighty's saying: **And everything they did is in the scriptures** meaning it is written down for them in the books in the hands of the angels, peace be upon them. **And every small and great** meaning of their deeds **is recorded** meaning it is collected for them and recorded in their scrolls, leaving out nothing small or great without enumerating it. Imam Ahmad said: Abu Amir told us, Saeed bin Muslim bin Bank told us, I heard Amir bin Abdullah bin Az-Zubayr, Aouf bin Al-Harith, who was Aisha's maternal nephew, told me, on the authority of Aisha that the Messenger of God (peace and blessings of God be upon him) used to say: **O Aisha, beware of small sins, for God will seek them out.** Narrated by An-Nasa'i and Ibn Majah on the authority of Saeed bin Muslim bin Bank Al-Madani. Ahmad, Ibn Ma'in, Abu Hatim and others authenticated him. Al-Hafiz Ibn Asakir narrated it in the biography of Saeed bin Muslim from another chain of transmission. Then Saeed said: I narrated this hadith to Amir bin Hisham, and he said to me: Woe to you, O Saeed bin

Muslim! Sulayman bin Al-Mughira told me that he committed a sin and considered it small, so someone came to him in his sleep and said: O Sulayman:

Do not underestimate small sins, for tomorrow the small will become big again.

Even if the young one has lived long before God, he is recorded in a long line.

Resist your passion for unemployment, do not be difficult to control and roll up your sleeves

When a lover loves his God, his heart soars and his mind is inspired.

So ask God for your guidance, my daughter, for your Lord is sufficient as a guide and a supporter.

God the Almighty says: **Indeed, the righteous will be among gardens and rivers**, meaning the opposite of what the wretched will be in of misguidance, burning, and being dragged into the Fire on their faces, along with rebuke, reprimand, and threats. God the Almighty says: **In a seat of truth**, meaning in the abode of God's honor, pleasure, favor, grace, generosity, and kindness. **Near a Sovereign, All-Powerful**, meaning near the Great King, the Creator of all things and their Determiner. He is All-Powerful over whatever they ask for and desire. Imam Ahmad said: Sufyan told us, on the authority of Amr ibn Dinar, on the authority of Amr ibn Aws, on the authority of Abdullah ibn Amr, narrating it to the Prophet (peace and blessings of God be upon him), who said: "The just will be with God on pulpits of light, at the right hand of the Most Merciful, and both of His hands are right. Those who are just in their judgment, their families, and those under their authority." Muslim and An-Nasa'i alone transmitted it from the hadith of Sufyan ibn Uyaynah with a similar chain of transmission.

The last interpretation of Surat Al-Aqabat. Praise and thanks be to God, and with Him is success and protection.

Fath al-Qadir

53- **And every small and great thing is recorded.** That is, every thing of the deeds, sayings, and actions of creation is recorded in the Preserved Tablet, small and great, great and insignificant. It is said: **He recorded yasatara**, "he wrote ...

Tafsir al-Baghawi

53. "And every small and great thing," of creation, their deeds, and their lives, **is written down**, is written: it is said: I wrote down, I wrote down, I wrote down, and I wrote down.

Tafsir al-Baidawi

53- **And every small and great** of the deeds. *Inscribed* is written on the tablet.

Surat al-Qamar 54:54

Indeed, the righteous will be among gardens and rivers.

Surat al-Qamar 54:54

Indeed, the righteous will be among gardens and rivers.

Tafsir al-Jalalayn

54 - **Indeed, the righteous will be in gardens and rivers** meaning the genus and it was read with a damma on the noon and the ha' as a plural like lion and asad and the meaning is that they will drink from its rivers water, milk, honey and wine.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Indeed, the righteous will be in gardens and rivers**, God Almighty says: Indeed, those who feared God's punishment by obeying Him, performing His obligations, and avoiding His sins will be in gardens and rivers on the Day of Resurrection. The word *river* is singular in its wording and meaning as plural, just as the word *back* is singular in its meaning as turning away in His statement, **they will turn their backs**. It has been said that the meaning of this is: Indeed, the righteous will be in spaciousness and light on the Day of Resurrection, so they directed the meaning of His statement, **and river**, to the meaning of day. The reciters claimed that they heard some Arabs chant:

If you are Layla, then I am a river. When the morning comes, I do not wait.

His saying *river* according to this interpretation is a source of their saying: I made rivers flow, a river. What he meant by his saying: For I am a river: is that I am a companion of the day: that is, I am not a companion of the night.

Tafsir al-Qurtubi

The Almighty's saying, **Indeed, the righteous will be among gardens and rivers**. When He described the unbelievers, He also described the believers. *River* means rivers of water, wine, honey, and milk. Ibn Jurayj said this, and He used the singular because it is the beginning of the verse. Then the singular may refer to all of them. It was said: **In a river in light and spaciousness**, and from this comes the day because of its light, and from it the wound flowed. The poet said:

I held it in my hand and its rupture was evident. What is behind it can be seen.

Abu Majlaz, Abu Nahik, Al-Araj, Talha bin Masraf, Qatadah, and Nahr read it with two dammahs, as if it were the plural of day, not night, for them, like clouds and clouds. Al-Farra' said: Some Arabs recited to me:

If you are Layla, then I am a river. When I see the morning, I do not wait.

The owner of the day. Another said:

If it weren't for Tharidan, we would have perished from starvation. Tharid at night and Tharid by the river.

Tafsir Ibn Kathir

The Almighty tells us about the criminals that they are in error from the truth and are in a state of doubt and confusion in their opinions, and this includes everyone who is described as such from disbelievers and innovators from all sects. Then the Almighty said: **The Day they will be dragged into the Fire on their faces**, meaning just as they were in a state of doubt and hesitation that caused them to be inherited from the Fire, and just as they were in error, they will be dragged into it on their faces, not knowing where they are going, and it will be said to them as a rebuke and a rebuke: **Taste the touch of Hellfire**. And the saying of God the Almighty: **Indeed, all things We created with predestination** is like His saying: **And He created each thing and determined it with [precise] determination** and His saying the Almighty: **Glorify the name of your Lord, the Most High, Who created and proportioned, Who determined and guided** meaning He determined a predestination and guided the creatures to it. For this reason, the Imams of the Sunnah use this noble verse as evidence to prove God's predestination prior to His creation, which is His knowledge of things before they come into being and His writing of them before they come into being. They responded with this verse and similar verses and the authentic hadiths that have been reported in their meaning to the Qadarites, who emerged at the end of the era of the Companions. We have discussed this matter in detail and the hadiths that have been reported regarding it in the commentary on the Book of Faith in Sahih al-Bukhari, may God have mercy on him. We will mention here the hadiths related to this noble verse.

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committed a sin and considered it small, so someone came to him in his sleep and said: O Sulayman:

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Even if the young one has lived long before God, he is recorded in a long line.

Resist your passion for unemployment, do not be difficult to control and roll up your sleeves

When a lover loves his God, his heart soars and his mind is inspired.

So ask God for your guidance, my daughter, for your Lord is sufficient as a guide and a supporter.

God the Almighty says: **Indeed, the righteous will be among gardens and rivers**, meaning the opposite of what the wretched will be in of misguidance, burning, and being dragged into the Fire on their faces, along with rebuke, reprimand, and threats. God the Almighty says: **In a seat of truth**, meaning in the abode of God’s honor, pleasure, favor, grace, generosity, and kindness. **Near a Sovereign, All-Powerful**, meaning near the Great King, the Creator of all things and their Determiner. He is All-Powerful over whatever they ask for and desire. Imam Ahmad said: Sufyan told us, on the authority of Amr ibn Dinar, on the authority of Amr ibn Aws, on the authority of Abdullah ibn Amr, narrating it to the Prophet (peace and blessings of God be upon him), who said: “The just will be with God on pulpits of light, at the right hand of the Most Merciful, and both of His hands are right. Those who are just in their judgment, their families, and those under their authority.” Muslim and An-Nasa’i alone transmitted it from the hadith of Sufyan ibn Uyaynah with a similar chain of transmission.

The last interpretation of Surat Al-Aqabat. Praise and thanks be to God, and with Him is success and protection.

Fath al-Qadir

54- **Indeed, the righteous will be among gardens and rivers** meaning in different orchards and varied gardens, and they are flowing. The majority read **and river** with a fatha on the ha’ in the singular, and it is a genus that includes the rivers of Paradise. Mujahid, Al-A’raj, and Abu Al-Sammak read it with a sukoon on the ha’, and these are two dialects. Abu Majlaz, Abu Nahshal, Al-A’raj, Talhah ibn Musarraf, and Qatadah read *river* with a damma on the noon and the ha’ in the plural.

Tafsir al-Baghawi

54. **Indeed, the righteous will be among gardens, orchards, and rivers**, meaning rivers. It is singular for the sake of the beginnings of the verses, and he meant the rivers of Paradise of water, wine, milk, and honey. Ad-Dahhak said: meaning in light and spaciousness, and from this comes the word *day*. Al-A’raj read it as

and river, with two dhammahs, the plural of *day*, meaning: a day with no night for them.

Tafsir al-Baidawi

54- **Indeed, the righteous will be among gardens and rivers.** Rivers. The generic name, or the breadth or light of the day, was sufficient. It was read *river* with a damma on the ha', the plural of river, like lion and lion.

Surat al-Qamar 54:55

In a seat of truth near a Sovereign, All-Powerful.

Surat al-Qamar 54:55

In a seat of truth near a Sovereign, All-Powerful.

Tafsir al-Jalalayn

55 - **In a seat of truth** A seat of truth in which there is no idle talk or sin. What is meant by it is the genus. It was read as seats, meaning that they are in assemblies of Paradise, safe from idle talk and sin, unlike the assemblies of this world, for it is rare that they are safe from that. This was parsed as a second piece of report and a substitute, and it is true with a substitute for some and others. **With a King** An example of exaggeration, meaning the Kingdom is Mighty and Vast. *Powerful* Able, nothing is beyond His power, and He is God Almighty. And when it is a reference to the rank and closeness to His grace Almighty.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **In a seat of truth**, means: In a council of truth in which there is no idle talk or sin. **Beside a King, All-Powerful**, means: Beside a King who has power over whatever He wills, and He is God, the Possessor of strength, the Mighty, Blessed and Exalted be He.

Tafsir al-Qurtubi

In a seat of truth meaning a seat of truth in which there is no idle talk or sin, and that is Paradise. **With a Sovereign, All-Powerful** meaning He has power over whatever He wills. With Him here is nearness, closeness, status, rank, dignity, and position. Al-Sadiq said: God praised the seat of truth, so none sit in it except the people of truth. Uthman al-Batti recited **in the seats of truth** in the plural. Seats are the places where people sit in the markets and elsewhere. Abdullah ibn Buraydah said: The people of Paradise enter every day upon the Compeller, Blessed and Exalted, and they recite the Qur'an to their Lord, Blessed and Exalted, and each person has sat in his seat, which is his seat, on pulpits of pearls, rubies, emeralds, gold, and silver, according to their deeds. Their eyes will never be satisfied with anything as they are satisfied with that, and they will never hear anything greater or more beautiful than it. Then they return to their homes, their eyes content, until the same thing the next day. Thawr ibn Yazid said on the authority of Khalid ibn Ma'dan: It has reached us that the angels will come to the believers on the Day of Resurrection and say: O friends of God, go. They will say: Where to? They will say: To Paradise. The believers will say: You are taking us to a place other than our desire. They will say: What is your desire? They will say: A seat of truth with an All-Powerful King.

This hadith has been narrated specifically with this meaning. In the hadith, it says that a group of wise men will be escorted by the angels to Paradise. They will say: You are taking us to a place other than our desire. They will say: What is your desire? They will say: The seat of truth with the Beloved, as He has said: **In a seat of truth with an All-Powerful King**. And God knows best.

Tafsir Ibn Kathir

The Almighty tells us about the criminals that they are in error from the truth and are in a state of doubt and confusion in their opinions, and this includes everyone who is described as such from disbelievers and innovators from all sects. Then the Almighty said: **The Day they will be dragged into the Fire on their faces**, meaning just as they were in a state of doubt and hesitation that caused them to be inherited from the Fire, and just as they were in error, they will be dragged into it on their faces, not knowing where they are going, and it will be said to them as a rebuke and a rebuke: **Taste the touch of Hellfire**. And the saying of God the Almighty: **Indeed, all things We created with predestination** is like His saying: **And He created each thing and determined it with [precise] determination** and His saying the Almighty: **Glorify the name of your Lord, the Most High, Who created and proportioned, Who determined and guided** meaning He determined a predestination and guided the creatures to it. For this reason, the Imams of the Sunnah use this noble verse as evidence to prove God's predestination prior to His creation, which is His knowledge of things before they come into being and His writing of them before they come into being. They responded with this verse and similar verses and the authentic hadiths that have been reported in their meaning to the Qadarites, who emerged at the end of the era of the Companions. We have discussed this matter in detail and the hadiths that have been reported regarding it in the commentary on the Book of Faith in Sahih al-Bukhari, may God have mercy on him. We will mention here the hadiths related to this noble verse.

Ahmad said: Waki' narrated to us, Sufyan al-Thawri narrated to us, on the authority of Ziyad ibn Isma'il as-Sahmi, on the authority of Muhammad ibn 'Ibad ibn Ja'far, on the authority of Abu Hurayrah, who said: The polytheists of Quraysh came to the Prophet, may God bless him and grant him peace, to argue with him about predestination, so the verse, "The Day they are dragged into the Fire on their faces: 'Taste the touch of Hellfire. Indeed, We have created all things with predestination.'" was revealed. Muslim, at-Tirmidhi and Ibn Majah narrated it in this way from the hadith of Waki', on the authority of Sufyan ath-Thawri. Al-Bazzar said: 'Amr ibn 'Ali narrated to us, ad-Dahhak ibn Mukhallad narrated to us, Yunus ibn al-Harith narrated to us, on the authority of 'Amr ibn Shu'ayb, on the authority of his father, on the authority of his grandfather, who said: These verses, "Indeed, the criminals are in error and Blaze. The Day they are dragged into the Fire on their faces: 'Taste the touch of

Hellfire. Indeed, We have created all things with predestination.” were not revealed except about the people of predestination. Ibn Abi Hatim said: My father told us, Sahl bin Salih al-Antaki told us, Qara bin Habib told me, on the authority of Kinanah, Jarir bin Hazim told me, on the authority of Sa'id bin 'Amr bin Ja'dah, on the authority of Ibn Zararah, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, that he recited this verse: “Taste the touch of Hellfire. Indeed, all things We created with predestination.” He said: **It was revealed concerning people from my nation who will be at the end of time and will deny God's predestination.**

Al-Hasan bin Arafah narrated to us: Marwan bin Shuja' al-Jazari narrated to us, on the authority of Abdul-Malik bin Jurayj, on the authority of Ata' bin Abi Rabah, who said: I came to Ibn Abbas while he was drawing water from Zamzam, and the lower parts of his clothes were wet. I said to him, **He has spoken about predestination.** He said, **Have they really done that?** I said, **Yes.** He said, “By God, this verse was only revealed about them: ‘Taste the touch of Hellfire. Indeed, We have created all things with predestination.’” They are the worst of this nation, so do not visit their sick or pray over their dead. If I see one of them, I will put out his eyes with these two fingers.” Imam Ahmad narrated it from another chain of transmission, and it includes a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him), in which he said: Abu al-Mughira narrated to us, al-Awza'i narrated to us, on the authority of some of his brothers, on the authority of Muhammad bin Ubayd al-Makki, on the authority of Abdullah bin Abbas, who said: It was said to him, **A man has come to us who lies about predestination.** He said, **Guide me to him, even though he is blind.** They said, **What will you do with him, O Abu Abbas?** He said: By the One in Whose Hand is my soul, if I get hold of him, I will bite his nose until I cut it off, and if his neck falls into my hands, I will crush it, for I heard the Messenger of God, may God bless him and grant him peace, say: “It is as if I see the women of Banu Fihri going around the Khazraj, their buttocks clapping, as polytheists. This is the beginning of the polytheism of this nation. By the One in Whose Hand is my soul, their evil opinion will end until they prevent God from having decreed good, just as they prevented Him from having decreed evil.” Then Ahmad narrated it on the authority of Abu al-Mughira on the authority of al-Awza'i on the authority of al-Ala' ibn al-Hajjaj on the authority of Muhammad bin Ubayd, and he mentioned something similar, but they did not narrate it.

Imam Ahmad said: Abdullah bin Yazid told us: Saeed bin Abi Ayoub told us: Abu Sakhr told me on the authority of Nafi' who said: Ibn Umar had a friend from the people of Ash-Sham who used to write to him. Abdullah bin Umar wrote to him, saying, “I have heard that you have spoken about predestination, so beware of writing to me, for I heard the Messenger of God, may God bless him and grant him peace, say, ‘There will be people in my nation who will deny predestination.’” Abu Dawud narrated it on the authority of Ahmad bin Hanbal.

Ahmad said: Anas ibn Ayyad narrated to us, Umar ibn Abdullah, the freed slave of Ghafra, narrated to us, from Abdullah ibn Umar, that the Messenger of God,

may God bless him and grant him peace, said: “Every nation has its Magians, and the Magians of my nation are those who say there is no predestination. If they fall ill, do not visit them, and if they die, do not attend their funeral.” None of the authors of the Six Books narrated it from this chain of narration. Ahmad said: Qutaybah narrated to us, Rashid narrated to us, from Abu Sakhr Hamid ibn Ziyad, from Nafi', from Ibn Umar, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **There will be transformations in this nation, and that will be among those who deny predestination and the heretics.**

At-Tirmidhi and Ibn Majah narrated it from the hadith of Abu Sakhr Hamid ibn Ziyad with this chain of narration. At-Tirmidhi said: It is hasan sahih gharib. Imam Ahmad said: Ishaq ibn At-Tabba' narrated to us, Malik informed me, from Ziyad ibn Sa'd, from Amr ibn Muslim, from Tawus Al-Yamani, who said: I heard Ibn Umar say: The Messenger of God, may God bless him and grant him peace, said: **Everything is predestiny, even laziness and intelligence.** Muslim narrated it alone from the hadith of Malik.

In the authentic hadith: “Seek help from God and do not lose hope. If something befalls you, say: God has decreed it and whatever He wills He does. Do not say: ‘If only I had done such and such, then such and such would have happened,’ for ‘if’ opens the door to the work of Satan.” In the hadith of Ibn Abbas, the Messenger of God (peace and blessings of God be upon him) said to him: “Know that if the nation were to gather together to benefit you with something that God had not decreed for you, they would not benefit you. And if they were to gather together to harm you with something that God had not decreed for you, they would not harm you. The pens have dried and the pages have been folded.” Imam Ahmad said: Al-Hasan ibn Suwar told us, Al-Layth told us, on the authority of Muawiyah, on the authority of Ayyub ibn Ziyad, Ubadah ibn Al-Walid ibn Ubadah told me, my father told me: I entered upon Ubadah while he was sick and I was imagining death. I said: O my father, advise me and strive hard for me. He said: Sit me up. When they sat him up, he said: O my son, you have not tasted faith and you have not attained the true right of knowledge of God until you believe in destiny, both its good and its evil. I said: O my father, how can I know what is the good and evil of destiny?” He said: Know that what missed you was not going to befall you, and what befell you was not going to miss you. My son, I heard the Messenger of God, may God bless him and grant him peace, say: “The first thing God created was the pen. Then He said to it, ‘Write.’ And it wrote down in that instant what would happen until the Day of Resurrection.” My son, if you die not believing this, you will enter Hell.

It was narrated by Al-Tirmidhi on the authority of Yahya bin Musa Al-Balkhi on the authority of Abu Dawud At-Tayalisi on the authority of Abdul-Wahid bin Saleem on the authority of Ata bin Abi Rabah on the authority of Al-Walid bin Ubadah on the authority of his father, with this chain of transmission. He said: It is hasan saheeh ghareeb. Sufyan Ath-Thawri said on the authority of Mansur on the authority of Rib'i bin Kharash, on the authority of a man on the authority of Ali bin Abi Talib, who said: The Messenger of God (peace and blessings of God be upon him) said: “No

one truly believes until he believes in four things: he bears witness that there is no god but God, and that I am the Messenger of God who has been sent with the truth, he believes in resurrection after death, and he believes in divine destiny, both its good and its bad.” Al-Tirmidhi narrated it likewise on the authority of An-Nadr bin Shumayl on the authority of Shu’bah on the authority of Mansur on the authority of Rib’i on the authority of Ali, and he mentioned it and said: This is more authentic in my opinion. Ibn Majah narrated it likewise on the authority of Sharik on the authority of Mansur on the authority of Rib’i on the authority of Ali, with this chain of transmission. It has been proven in Sahih Muslim, on the authority of Abdullah bin Wahb and others, on the authority of Abu Hani’ al-Khawlani, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: **God wrote the destinies of creation fifty thousand years before He created the heavens and the earth.** Ibn Wahb added, **and His Throne was over the water.** It was narrated by al-Tirmidhi, who said: It is good, authentic, and rare.

And the Almighty said: **And Our command is but one, like the twinkling of an eye.** This is a statement about the influence of His will on His creation, just as He informed us about the influence of His decree on them, saying: **And Our command is but one.** That is, We only command something once, and do not need to confirm it with a second. Thus, what We command is achieved and present, like the twinkling of an eye, not delayed for the blink of an eye. How beautiful is what some poets said:

If God wants something, He just says to it, *Be*, and it is.

And the Almighty’s saying: **And We have certainly destroyed your followers** meaning your likes and predecessors from the previous nations who denied the Messengers. **So is there any who will remember?** meaning is there anyone who will take heed of what God has humiliated those people with and decreed for them of punishment, as the Almighty said: **And a barrier will be placed between them and what they desire, as He did with their followers before.** And the Almighty’s saying: **And everything they did is in the scriptures** meaning it is written down for them in the books in the hands of the angels, peace be upon them. **And every small and great** meaning of their deeds **is recorded** meaning it is collected for them and recorded in their scrolls, leaving out nothing small or great without enumerating it. Imam Ahmad said: Abu Amir told us, Saeed bin Muslim bin Bank told us, I heard Amir bin Abdullah bin Az-Zubayr, Aouf bin Al-Harith, who was Aisha’s maternal nephew, told me, on the authority of Aisha that the Messenger of God (peace and blessings of God be upon him) used to say: **O Aisha, beware of small sins, for God will seek them out.** Narrated by An-Nasa’i and Ibn Majah on the authority of Saeed bin Muslim bin Bank Al-Madani. Ahmad, Ibn Ma’in, Abu Hatim and others authenticated him. Al-Hafiz Ibn Asakir narrated it in the biography of Saeed bin Muslim from another chain of transmission. Then Saeed said: I narrated this hadith to Amir bin

Hisham, and he said to me: Woe to you, O Saeed bin Muslim! Sulayman bin Al-Mughira told me that he committed a sin and considered it small, so someone came to him in his sleep and said: O Sulayman:

Do not underestimate small sins, for tomorrow the small will become big again.

Even if the young one has lived long before God, he is recorded in a long line.

Resist your passion for unemployment, do not be difficult to control and roll up your sleeves

When a lover loves his God, his heart soars and his mind is inspired.

So ask God for your guidance, my daughter, for your Lord is sufficient as a guide and a supporter.

God the Almighty says: **Indeed, the righteous will be among gardens and rivers**, meaning the opposite of what the wretched will be in of misguidance, burning, and being dragged into the Fire on their faces, along with rebuke, reprimand, and threats. God the Almighty says: **In a seat of truth**, meaning in the abode of God’s honor, pleasure, favor, grace, generosity, and kindness. **Near a Sovereign, All-Powerful**, meaning near the Great King, the Creator of all things and their Determiner. He is All-Powerful over whatever they ask for and desire. Imam Ahmad said: Sufyan told us, on the authority of Amr ibn Dinar, on the authority of Amr ibn Aws, on the authority of Abdullah ibn Amr, narrating it to the Prophet (peace and blessings of God be upon him), who said: “The just will be with God on pulpits of light, at the right hand of the Most Merciful, and both of His hands are right. Those who are just in their judgment, their families, and those under their authority.” Muslim and An-Nasa’i alone transmitted it from the hadith of Sufyan ibn Uyaynah with a similar chain of transmission.

The last interpretation of Surat Al-Aqrabat. Praise and thanks be to God, and with Him is success and protection.

Fath al-Qadir

55- **In a seat of truth** meaning in a seat of truth in which there is no idle talk or sin, which is Paradise. **With a King, All-Powerful** meaning He is able to do whatever He wills, nothing is beyond His power. *With* here is a metaphor for dignity and an honorable position. Uthman al-Batti read **in seats of truth**.

Ibn Jarir narrated on the authority of Ibn Abbas, **Your disbelievers are better than those**, meaning: Your disbelievers are not better than the people of Noah and the people of Lot. Ibn Abi Shaybah, Ibn Mani’, Ibn Jarir, Ibn Al-Mundhir and Ibn Mardawayh narrated on his authority regarding his statement, **The hosts will be routed and they will turn their backs**, that this was on the day of Badr. They said, **We are all victorious**, so this verse was revealed. In Al-Bukhari and others, he also narrated on his authority that the Prophet, may God bless him and grant him peace, said while he was in his tent on the day of Badr, “I ask You by Your covenant and promise. O God, if You will, You will

never be worshipped after today.” Abu Bakr took his hand and said, **It is enough for you, O Messenger of God, that you have insisted upon your Lord.** He came out, jumping in his armor and saying, “The hosts will be routed and they will turn their backs. Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter.” Ahmad, Abd ibn Humayd, Muslim, al-Tirmidhi, Ibn Majah and others narrated on the authority of Abu Hurayrah who said: “The polytheists of Quraysh came to the Prophet (peace and blessings of God be upon him) to argue with him about predestination, so the verse, ‘The Day when they will be dragged into the Fire on their faces’ was revealed.” Muslim narrated on the authority of Ibn Umar who said: The Messenger of God (peace and blessings of God be upon him) said: **Everything has a destiny, even incapacity and intelligence.** Ibn al-Mundhir narrated on his authority regarding his statement, **And everything, small and great, is recorded,** that he said: It is recorded in the Book.

Tafsir al-Baghawi

55. **In a seat of truth**, in a council of truth in which there is no idle talk or sin, **with a powerful King**, a powerful King who is not incapable of anything. [Ja'far] al-Sadiq said: God praised the place for truthfulness, so only the people of truth sit in it.

Tafsir al-Baidawi

55- **In a seat of truth** in a pleasing place, and it was read **seats of truth**. “With a King, All-Powerful” close to God Almighty, His command in the kingdom and power is such that it is unclear to those with understanding.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat Al-Qamar every night, God will raise him up on the Day of Resurrection with a face like the full moon.**

Surat Ar-Rahman: 1

The Most Gracious

Surat al-Rahman 55:1

The Most Gracious

Tafsir al-Jalalayn

1 - **The Most Gracious** God Almighty

Tafsir al-Suyuti

Tafsir al-Tabari

The Most High says: The Most Gracious, O people, by His mercy upon you, He taught you the Qur'an and bestowed that upon you, for He made you see with it what pleases your Lord and made you know what displeases Him, so that you may obey Him by following what pleases Him and by teaching you what He has commanded you to do and by avoiding what displeases Him. Thus, you may deserve His abundant reward and be saved from His painful punishment.

It was narrated on the authority of Qatada regarding this matter:

Ibn Bashar told us: Muhammad ibn Marwan al-Uqaili told us: Abu al-A'war al-Ujaili told us, on the authority of Qatada, that he said in his interpretation of **The Most Gracious * Taught the Qur'an**: It is a great blessing, by God.

Tafsir al-Qurtubi

It is all Meccan according to Al-Hasan, Urwah ibn Al-Zubayr, Ikrimah, Ata' and Jabir. Ibn Abbas said: Except for one verse, which is the saying of God Almighty: **He is asked by whoever is in the heavens and the earth 76 verses.** Ibn Mas'ud and Muqatil said: It is all Medinan. The first statement is more correct, because Urwah ibn Al-Zubayr narrated: The first to recite the Qur'an aloud in Mecca after the Prophet, may God bless him and grant him peace, was Ibn Mas'ud. This was because the Companions said: The Quraysh have never heard this Qur'an recited aloud, so who will make them hear it? Ibn Mas'ud said: I will. They said: We fear for you. We only want a man with a clan to protect him. But he refused, then he stood at the station and said: In the name of God, the Most Gracious, the Most Merciful. **The Most Gracious * has taught the Qur'an.** Then he continued raising his voice while the Quraysh were in their gatherings. They pondered and said: What is Ibn Umm Abd saying? They said: He is saying what Muhammad, may God bless him and grant him peace, claims was revealed to him. Then they beat him until they left marks on his face. It is authentic that the Prophet, may God bless him and grant him peace, stood up to pray. In the morning, he went to a palm tree and recited Surah Ar-Rahman. A group of jinn passed by and believed in him. In At-Tirmidhi, it is narrated on the authority of

Jabir that he said: The Messenger of God (peace and blessings of God be upon him) went out to his companions and recited to them Surah Ar-Rahman from beginning to end, and they remained silent. He said: I recited it to the jinn on the night of the jinn, and they responded better than you. Whenever I came to the verse: **Then which of the favors of your Lord would you deny?** they said: "No, our Lord, do we deny any of Your favors. To You is praise." He said: A strange hadith. This is evidence that it was revealed in Mecca, and God knows best. It was narrated that Qays ibn Asim Al-Minqari said to the Prophet (peace and blessings of God be upon him): **Recite to me some of what was revealed to you.** So he recited Surah Ar-Rahman to him. He said: **Repeat it.** So he repeated it three times, and he said: "By God, it has a freshness and it has sweetness, its lower part is abundant and its upper part is fruitful. No human being can say this, and I bear witness that there is no god but God and that you are the Messenger of God." It was narrated on the authority of Ali **may God be pleased with him** that the Messenger of God (peace and blessings of God be upon him) said: **Everything has a bride, and the bride of the Qur'an is Surah Ar-Rahman.**

The Almighty said: **The Most Gracious * He taught the Qur'an.** Saeed bin Jubair and Amer Al-Shaabi said: **The Most Gracious** is the opening of three surahs. If they are combined, they become one of the names of God Almighty: **Alif, Lam, Meem** (Nun). Thus, the sum of these is **The Most Gracious.**

Tafsir Ibn Kathir

Interpretation of Surah Ar-Rahman

Imam Ahmad said: Affan told us, Hammad told us, on the authority of Asim, on the authority of Zur, that a man said: How do you recognize this letter from water that is neither stagnant nor putrid? He said: I have recited the entire Qur'an. He said: I recite the Mufasssal in a single rak'ah. He said: Is this like this poetry? I do not care. I know. The conjunctions of the Prophet, may God bless him and grant him peace, which he used to combine two conjunctions from the beginning of the Mufasssal, and the first Mufasssal of Ibn Mas'ud was *Ar-Rahman*. Abu 'Isa Al-Tirmidhi said: 'Abd Al-Rahman bin Waqid and Abu Muslim Al-Sa'di told us, Al-Walid bin Muslim told us, on the authority of Zuhair bin Muhammad, on the authority of Muhammad bin Al-Munkadir, on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, went out to his companions and recited to them Surat Ar-Rahman from the beginning to the end, and they were silent. He said: "I recited it to the jinn on the night of the jinn, and they responded better than you. Whenever I came to His statement: 'Then which of the favors of your Lord would you deny?' they said: 'No, our Lord, we deny any of Your favors, so to You is praise.'" Then he said: This is a strange hadith, we do not know it except from the hadith of Al-Walid bin Muslim on the authority of Zuhair bin Muhammad. Then it was narrated on the authority of Imam Ahmad that he did not know it, rejecting the narration of the

people of Ash-Sham on the authority of Zuhair bin Muhammad. Al-Hafiz Abu Bakr Al-Bazzar narrated it on the authority of `Amr bin Malik on the authority of Al-Walid bin Muslim, and on the authority of `Abdullah bin Ahmad bin Shabwayh on the authority of Hisham bin `Amara, both of them on the authority of Al-Walid bin Muslim with it. He said: We do not know of it being narrated except from this source. Abu Ja'far ibn Jarir said: Muhammad ibn `Ibad ibn Musa and `Amr ibn Malik al-Basri narrated to us: Yahya ibn Salim narrated to us from Isma'il ibn Umayya from Nafi' from Ibn `Umar that the Messenger of God (peace and blessings of God be upon him) recited Surah al-Rahman or it was recited in his presence and said: **Why do I hear the jinn respond to their Lord better than you? They said: What is that, O Messenger of God?** He said: "Whenever I come upon the statement of God, the Most High: 'Which of the favors of your Lord would you deny?' the jinn say: 'We do not deny any of the favors of our Lord.'" Al-Hafiz al-Bazzar narrated it from `Amr ibn Malik with this chain of transmission. Then he said: We do not know of it being narrated from the Prophet (peace and blessings of God be upon him) except from this source with this chain of transmission.

In the name of God, the Most Gracious, the Most Merciful

God the Almighty informs us of His grace and mercy to His creation, that He revealed the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy on. God the Almighty says: **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence.** Al-Hasan said: It means speech. Ad-Dahhak, Qatadah and others said: It means good and evil. Al-Hasan's statement here is better and stronger because the context is about God the Almighty teaching the Qur'an, which is the performance of its recitation. This can only be achieved by making pronunciation easy for creation and facilitating the pronunciation of letters from their places in the throat, tongue and lips, with their different points of articulation and types. God the Almighty says: **The sun and the moon move by precise calculation,** meaning they follow one another according to a precise calculation that does not differ or become disturbed. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." God the Almighty also says: "He who splits the dawn and makes the night for rest and the sun and the moon by precise calculation. That is the determination of the Almighty, the Knowing."

It was narrated on the authority of Ikrimah that he said: If God were to place the light of all the sight of mankind, jinn, animals, and birds in the eyes of a servant, then He removed one veil out of seventy veils in front of the sun, he would not be able to look at it. The light of the sun is one of seventy parts of the light of the Kursi, and the light of the Kursi is one of seventy parts of the light of the Throne, and the light of the Throne is one of seventy parts of the light of the veil. So see what light God has given His servant in his eyes at the time of looking at the face of his Generous Lord with his own eyes. Narrated by Ibn Abi Hatim. And the statement of God the Almighty: **And the star and the tree prostrate** Ibn Jarir said: The commentators differed over the meaning of His statement **and the star** after their

consensus that the tree is that which stands on a stem. Ali ibn Abi Talhah narrated on the authority of Ibn Abbas **may God be pleased with them both** that he said: A star is that which spreads out on the face of the earth, meaning of plants. Saeed ibn Jubayr, As-Suddi, and Sufyan Ath-Thawri said the same, and Ibn Jarir **may God have mercy on him** chose this interpretation. Mujahid said: It is the star that is in the sky. This is what Al-Hasan and Qatada said, and this statement is the most apparent, and God knows best, because God Almighty said: **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people?** *verse.*

God the Almighty says: {And the heaven He raised and set up the balance} meaning justice, as God the Almighty says: {Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that mankind may maintain justice}. Likewise, He says here: {that you not transgress within the balance}, meaning He created the heavens and the earth with truth and justice, so that all things would be with truth and justice. For this reason, God the Almighty says: {And establish weight in justice and do not defraud the balance}, meaning do not cheat in the weight, but weigh with truth and justice, as God the Almighty says: {And weigh with the straight balance}. God the Almighty says: {And the earth He spread out for all creatures}, meaning just as He raised the heaven, He spread out the earth, leveled it, and anchored it with the firm, lofty mountains, so that it would be stable for the creatures on its face, who are the various types, shapes, colors, and languages in all its regions and corners.

Ibn Abbas, Mujahid, Qatadah and Ibn Zayd said: The creation of mankind **in it is fruit** meaning of different colours, tastes and scents and **palm trees with sheaths** He singled it out for its honour and benefit, whether fresh or dry. The sheaths, Ibn Jurayj said on the authority of Ibn Abbas: are the containers for the date palms, and this is what more than one of the commentators said. It is the one in which the stalk emerges and then splits from the cluster, becoming unripe dates, then fresh dates, then ripens and its benefit and ripeness reach their peak. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali al-Sayrafi, who said: Abu Qutaybah told us, Yunus bin al-Harith told us on the authority of al-Sha'bi, who said: Caesar wrote to Umar bin al-Khattab: I will inform you that my messengers came to me before you and claimed that before you there was a tree that was not capable of any good. It grows like the ears of donkeys, then splits like pearls, then turns green and becomes like a green emerald, then turns red and becomes like a red ruby, then ripens and becomes like the most delicious food, then dries and is a protection for the resident and provisions for the traveler. If my messengers have told the truth, then I do not see this tree as anything but one of the trees of Paradise. So Umar bin al-Khattab wrote to him: From the servant of God, Umar, Commander of the Faithful, to Caesar, King of the Romans. Your messengers have told you the truth. This tree is with us, and it is the tree that God caused to grow for Mary when she gave birth to her son Jesus. So fear God and do not take Jesus as a

Surat Ar-Rahman: 1

The Most Gracious

god besides God. "The example of Jesus before God is as that of Adam. He created him from dust, then said to him, 'Be,' and he was. The truth is from your Lord, so be not among them." Al-Mumatriin: It was said that the sleeves are its ribs, which are the fibers on the neck of the palm tree, and this is what Al-Hasan and Qatada said.

And the grain with husks and basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: **And the grain with husks** means straw. Al-Awfi said on the authority of Ibn Abbas: The husk is the green leaves of the crop that have had their heads cut off, so it is called husk when it dries. Qatada, Al-Dahhak and Abu Malik said the same: its husk is its straw. Ibn Abbas, Mujahid and others said: And basil means the leaves. Al-Hasan said: It is your basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: And basil is the green crop. The meaning of this - and God knows best - is that the grain, like wheat and barley and the like, has husks when it grows, which is what is on the ear, and basil is the leaf wrapped around its stem. It was said: The husk is the leaf when the crop first grows as a vegetable, and basil is the leaf, meaning when it has become tame and the grain has formed in it, as Zaid ibn Amr ibn Nufayl said in his famous poem:

And tell him who makes the seed grow in the soil so that the grass can sway and grow from it.

And his love comes out of it in their heads. In that are signs for whoever is aware.

God the Almighty says: {Then which of the favors of your Lord would you deny?} meaning, which of the favors, O company of mankind and jinn, would you deny? This was said by Mujahid and more than one other, and the context after it indicates this, meaning the blessings are apparent to you and you are immersed in them and cannot deny or disavow them. So we say as the believing jinn said: "O God, and we do not deny any of Your favors, our Lord. To You is praise." Ibn Abbas used to say: **Not of them, O Lord**, meaning we do not deny any of them. Imam Ahmad said: Yahya ibn Ishaq narrated to us, Ibn Lahi'ah narrated to us from Abu Al-Aswad from Urwah from Asma' bint Abi Bakr, who said: I heard the Messenger of God (blessings and peace of God be upon him) reciting while he was praying towards the corner before he announced what he was commanded, and the polytheists were listening: {Then which of the favors of your Lord would you deny?}

Fath al-Qadir

It is seventy-six verses

It is Meccan. Al-Qurtubi said: All of it is according to Al-Hasan, Urwah ibn Az-Zubayr, Ikrimah, Ata' and Jabir. He said: Ibn Abbas said, except for one verse, which is His statement: **Whoever is in the heavens and the earth asks Him Al-Adab Al-Mulk 2:17.** Ibn Mas'ud and Muqatil said: It is all Medinan. The first is more correct, and this is indicated by what An-Nahhas narrated from Ibn Abbas, who said: Surah Ar-Rahman was revealed in Mecca. Ibn Mardawayh narrated from

Abdullah ibn Az-Zubayr, who said: Surah Ar-Rahman was revealed in Mecca. Ibn Mardawayh narrated from Aishah, who said: Surah Ar-Rahman, the knowledge of the Qur'an, was revealed in Mecca. Ahmad and Ibn Mardawayh narrated. As-Suyuti said: With a good chain of transmission, on the authority of Asma' bint Abi Bakr, who said: I heard the Messenger of God (blessings and peace of God be upon him) reciting while praying towards the corner before he announced what he believed, and the polytheists were listening: **Then which of the favors of your Lord will you deny?**

The second statement is supported by what Ibn Ad-Durais, Ibn Mardawayh and Al-Bayhaqi narrated in Ad-Dala'il from Ibn Abbas, who said: Surah Ar-Rahman was revealed in Medina. It is possible to reconcile the two statements, that part of it was revealed in Mecca and part in Medina. Al-Tirmidhi, Ibn al-Mundhir, Abu al-Shaykh in al-Azmah, al-Hakim **who authenticated it**, Ibn Mardawayh and al-Bayhaqi in al-Dala'il narrated on the authority of Jabir ibn Abdullah who said: "The Messenger of God (peace and blessings be upon him) went out to his companions and recited to them Surah al-Rahman from beginning to end, and they remained silent. He said: 'Why do I see you so silent? I recited it to the jinn on the night of the jinn, and they responded better than you. Whenever I came to the verse: 'Then which of the favors of your Lord would you deny?' they said: 'We do not deny any of Your favors, our Lord, to You be praise.'" Al-Tirmidhi said after narrating it: This is a strange hadith that we do not know of except through the hadith of al-Walid ibn Muslim from Zuhayr ibn Muhammad. It was narrated that Imam Ahmad used to find it strange to narrate it from Zuhayr. Al-Bazzar said: We do not know of it being narrated except through this chain of narration. Al-Bazzar, Ibn Jarir, Ibn al-Mundhir, al-Daraqutni in al-Ifrad, Ibn Mardawayh and al-Khatib in his Tarikh also narrated it on the authority of Ibn Umar, and al-Suyuti authenticated its chain of narration. Al-Bazzar said: We do not know of it being narrated from the Prophet (peace and blessings be upon him) except through this chain of narration and with this chain of narration. Al-Bayhaqi narrated in Al-Sha'b on the authority of Ali that he heard the Messenger of God, may God bless him and grant him peace, say: **Everything has a bride, and the bride of the Qur'an is the Most Merciful.**

His saying: 1- **The Most Gracious.**

Tafsir al-Baghawi

1. Meccan, **The Most Gracious.** It was said that it was revealed when they said: Who is the Most Gracious? And it was also said that it is an answer to the people of Mecca when they said: Only a human being knows Him.

Tafsir al-Baidawi

1-**The Most Merciful.**

Surat Ar-Rahman: 2
He taught the Qur'an

Surat al-Rahman 55:2

He taught the Qur'an

Tafsir al-Jalalayn

2 - He taught whomever He willed **the Qur'an**.

Tafsir al-Suyuti

Tafsir al-Tabari

The creation of man

Tafsir al-Qurtubi

The Almighty says, **He taught the Qur'an** meaning He taught it to His Prophet (peace and blessings of God be upon him) until he conveyed it to all of the people. It was revealed when they said, **Who is the Most Gracious?** It was also said that it was revealed in response to the people of Mecca when they said, **It is only a human being who teaches it, and he is the Most Gracious of Yamamah**, meaning Musaylimah the Liar. So God, the Almighty, revealed, **The Most Gracious * He taught the Qur'an**. Al-Zajaj said that the meaning of **He taught the Qur'an** is that He made it easy to remember and recite, as He said, **And We have certainly made the Qur'an easy for remembrance**. It was also said that He made it a sign for the people to worship with.

Tafsir Ibn Kathir

God the Almighty informs us of His grace and mercy to His creation, that He sent down the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy upon. He says, **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence**.

Al-Hasan said: It means speech. Ad-Dahhak, Qatadah, and others said: It means good and evil. Al-Hasan's statement here is better and stronger because the context is about God the Almighty teaching the Qur'an, which is the performance of its recitation. This can only be achieved by making pronunciation easy for creation and facilitating the pronunciation of letters from their places in the throat, tongue, and lips, with their different points of articulation and types. And God the Almighty says: **The sun and the moon move by precise calculation**, meaning they follow one another according to a standardized calculation that does not differ or become disturbed. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." And God the Almighty says: "He who splits the dawn and makes the night for rest and the sun and the moon by precise calculation. That is the determination of the Almighty, the Knowing."

It was narrated on the authority of Ikrimah that he said:

If God were to place the light of all the sight of mankind, jinn, animals, and birds in the eyes of a servant, then He removed one veil out of seventy veils in front of the sun, he would not be able to look at it. The light of the sun is one of seventy parts of the light of the Kursi, and the light of the Kursi is one of seventy parts of the light of the Throne, and the light of the Throne is one of seventy parts of the light of the veil. So see what light God has given His servant in his eyes at the time of looking at the face of his Generous Lord with his own eyes. Narrated by Ibn Abi Hatim. And the statement of God the Almighty: **And the star and the tree prostrate** Ibn Jarir said: The commentators differed over the meaning of His statement **and the star** after their consensus that the tree is that which stands on a stem. Ali ibn Abi Talhah narrated on the authority of Ibn Abbas **may God be pleased with them both** that he said: A star is that which spreads out on the face of the earth, meaning of plants. Saeed ibn Jubayr, As-Suddi, and Sufyan Ath-Thawri said the same, and Ibn Jarir **may God have mercy on him** chose this interpretation. Mujahid said: It is the star that is in the sky. This is what Al-Hasan and Qatadah said, and this statement is the most apparent, and God knows best, because God Almighty said: **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? verse.**

God the Almighty says: {And the heaven He raised and set up the balance} meaning justice, as God the Almighty says: {Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that mankind may maintain justice}. Likewise, He says here: {that you not transgress within the balance}, meaning He created the heavens and the earth with truth and justice, so that all things would be with truth and justice. For this reason, God the Almighty says: {And establish weight in justice and do not defraud the balance}, meaning do not cheat in the weight, but weigh with truth and justice, as God the Almighty says: {And weigh with the straight balance}. God the Almighty says: {And the earth He spread out for all creatures}, meaning just as He raised the heaven, He spread out the earth, leveled it, and anchored it with the firm, lofty mountains, so that it would be stable for the creatures on its face, who are the various types, shapes, colors, and languages in all its regions and corners.

Ibn Abbas, Mujahid, Qatadah and Ibn Zayd said: The creation of mankind **in it is fruit** meaning of different colours, tastes and scents **and palm trees with sheaths** He singled it out for its honour and benefit, whether fresh or dry. The sheaths, Ibn Jurayj said on the authority of Ibn Abbas: are the containers for the date palms, and this is what more than one of the commentators said. It is the one in which the stalk emerges and then splits from the cluster, becoming unripe dates, then fresh dates, then ripens and its benefit and ripeness reach their peak. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali al-Sayrafi, who said: Abu Qutaybah told us, Yunus bin al-Harith told us on the authority of al-Sha'bi, who said: Caesar wrote to Umar bin al-Khattab: I will inform you

that my messengers came to me before you and claimed that before you there was a tree that was not capable of any good. It grows like the ears of donkeys, then splits like pearls, then turns green and becomes like a green emerald, then turns red and becomes like a red ruby, then ripens and becomes like the most delicious food, then dries and is a protection for the resident and provisions for the traveler. If my messengers have told the truth, then I do not see this tree as anything but one of the trees of Paradise. So Umar bin al-Khattab wrote to him: From the servant of God, Umar, Commander of the Faithful, to Caesar, King of the Romans. Your messengers have told you the truth. This tree is with us, and it is the tree that God caused to grow for Mary when she gave birth to her son Jesus. So fear God and do not take Jesus as a god besides God. "The example of Jesus before God is as that of Adam. He created him from dust, then said to him, 'Be,' and he was. The truth is from your Lord, so be not among them." Al-Mumatin: It was said that the sleeves are its ribs, which are the fibers on the neck of the palm tree, and this is what Al-Hasan and Qatada said.

And the grain with husks and basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: **And the grain with husks** means straw. Al-Awfi said on the authority of Ibn Abbas: The husk is the green leaves of the crop that have had their heads cut off, so it is called husk when it dries. Qatada, Al-Dahhak and Abu Malik said the same: its husk is its straw. Ibn Abbas, Mujahid and others said: And basil means the leaves. Al-Hasan said: It is your basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: And basil is the green crop. The meaning of this - and God knows best - is that the grain, like wheat and barley and the like, has husks when it grows, which is what is on the ear, and basil is the leaf wrapped around its stem. It was said: The husk is the leaf when the crop first grows as a vegetable, and basil is the leaf, meaning when it has become tame and the grain has formed in it, as Zaid ibn Amr ibn Nufayl said in his famous poem:

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God the Almighty says: {Then which of the favors of your Lord would you deny?} meaning, which of the favors, O company of mankind and jinn, would you deny? This was said by Mujahid and more than one other, and the context after it indicates this, meaning the blessings are apparent to you and you are immersed in them and cannot deny or disavow them. So we say as the believing jinn said: "O God, and we do not deny any of Your favors, our Lord. To You is praise." Ibn Abbas used to say: **Not of them, O Lord**, meaning we do not deny any of them. Imam Ahmad said: Yahya ibn Ishaq narrated to us, Ibn Lahi'ah narrated to us from Abu Al-Aswad from Urwah from Asma' bint Abi Bakr, who said: I heard the Messenger of God (blessings and peace of God be upon him) reciting while he was praying towards the corner before he announced what he was commanded, and the polytheists were listening: {Then which of the favors of your Lord would you deny?}

Fath al-Qadir

His statement: 2- **The Most Gracious * Has taught the Qur'an.** The raising of Ar-Rahman as a subject and the verbs that follow it are predicates for it. It is permissible for it to be the predicate of a deleted subject: meaning God, the Most Gracious. Al-Zajaj said: The meaning of **He has taught the Qur'an** is He made it easy. Al-Kalbi said: Muhammad taught the Qur'an and Muhammad taught it to his nation. It was also said that He made it a sign for the way people worship Him. It was said that this verse was revealed in response to the people of Mecca when they said that only a human being teaches Him. It was also said that it was in response to their question: Who is Ar-Rahman? Since this surah is about enumerating His blessings that He has bestowed upon His servants, He presented the blessing that is the most sublime in value, the most beneficial, the most complete in benefit, and the greatest in return, which is the blessing of teaching the Qur'an, for it is the pivot of happiness in both abodes, the pivot of the millstone of the two good things, and the pillar of the two matters.

Tafsir al-Baghawi

2. **He taught the Qur'an.** Al-Kalbi said: He taught Muhammad the Qur'an. It was also said: **He taught the Qur'an** made it easy to remember.

Tafsir al-Baidawi

2- **The Knowledge of the Qur'an** Since the Surah was limited to enumerating worldly and otherworldly blessings, it began with **the Most Gracious**, and He presented the origin and greatest of religious blessings, which is His bestowal of the Qur'an, its revelation and teaching, for it is the foundation of religion, the origin of the Shari'ah, the greatest of awareness and the most precious of books, since it, with its miraculous nature and its inclusion of its essence, confirms itself and confirms it. Then He followed it with His saying:

Surat Ar-Rahman: 3
He created man

Surat al-Rahman 55:3

He created man

Tafsir al-Jalalayn

3 - **The creation of man** meaning the race

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **He created man**, God Almighty says: He created Adam, who is man according to what some of them say.

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **He created man**, he said: Man is Adam.

Ibn Hamid told us: Mihran told us: Saeed told us on the authority of Qatada: **He created man**. He said: Man is Adam, peace be upon him.

Others said: Rather, he meant all people, and he used the singular form in the wording to convey it on behalf of his kind, as was said: **Indeed, mankind is in loss Al-Asr 2**. Both statements are not far from being correct, as the apparent meaning of the words allows them both.

Tafsir al-Qurtubi

He created man. Ibn Abbas, Qatada, and Al-Hasan said that it means Adam, peace be upon him.

Tafsir Ibn Kathir

God the Almighty informs us of His grace and mercy to His creation, that He sent down the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy upon. He says, **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence**. Al-Hasan said: It means speech. Ad-Dahhak, Qatadah, and others said: It means good and evil. Al-Hasan's statement here is better and stronger because the context is about God the Almighty teaching the Qur'an, which is the performance of its recitation. This can only be achieved by making pronunciation easy for creation and facilitating the pronunciation of letters from their places in the throat, tongue, and lips, with their different points of articulation and types. And God the Almighty says: **The sun and the moon move by precise calculation**, meaning they follow one another according to a standardized calculation that does not differ or become disturbed. "It is not for the sun to

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emerges and then splits from the cluster, becoming unripe dates, then fresh dates, then ripens and its benefit and ripeness reach their peak. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali al-Sayrafi, who said: Abu Qutaybah told us, Yunus bin al-Harith told us on the authority of al-Sha'bi, who said: Caesar wrote to Umar bin al-Khattab: I will inform you that my messengers came to me before you and claimed that before you there was a tree that was not capable of any good. It grows like the ears of donkeys, then splits like pearls, then turns green and becomes like a green emerald, then turns red and becomes like a red ruby, then ripens and becomes like the most delicious food, then dries and is a protection for the resident and provisions for the traveler. If my messengers have told the truth, then I do not see this tree as anything but one of the trees of Paradise. So Umar bin al-Khattab wrote to him: From the servant of God, Umar, Commander of the Faithful, to Caesar, King of the Romans. Your messengers have told you the truth. This tree is with us, and it is the tree that God caused to grow for Mary when she gave birth to her son Jesus. So fear God and do not take Jesus as a god besides God. "The example of Jesus before God is as that of Adam. He created him from dust, then said to him, 'Be,' and he was. The truth is from your Lord, so be not among them." Al-Mumatriin: It was said that the sleeves are its ribs, which are the fibers on the neck of the palm tree, and this is what Al-Hasan and Qatada said.

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And tell him who makes the seed grow in the soil so that the grass can sway and grow from it.

And his love comes out of it in their heads. In that are signs for whoever is aware.

God the Almighty says: {Then which of the favors of your Lord would you deny?} meaning, which of the favors, O company of mankind and jinn, would you deny? This was said by Mujahid and more than one other, and the context after it indicates this, meaning the blessings are apparent to you and you are immersed in them and cannot deny or disavow them. So we say as the believing jinn said: "O God, and we do not deny any of Your favors, our Lord. To You is praise." Ibn Abbas used to say: **Not of them, O Lord**, meaning we do not deny any of them. Imam Ahmad said: Yahya ibn Ishaq narrated to us, Ibn Lahi'ah

narrated to us from Abu Al-Aswad from Urwah from Asma' bint Abi Bakr, who said: I heard the Messenger of God (blessings and peace of God be upon him) reciting while he was praying towards the corner before he announced what he was commanded, and the polytheists were listening: {Then which of the favors of your Lord would you deny?}

Fath al-Qadir

Then, after this blessing, He bestowed upon him the blessing of creation, which is the basis of all matters and the reference of all things. He said: 3- **The creation of man.** Then, thirdly, He bestowed upon him the blessing of eloquence, by which understanding is possible, communication is facilitated, and the interests of this life and the hereafter depend, because it is not possible to express what is in the consciences nor to reveal what is in the mind except by it. Qatada and Al-Hasan said: What is meant by man here is Muhammad, peace and blessings of God be upon him, and by eloquence is the lawful from the unlawful, and guidance from misguidance, and this is far-fetched. Ad-Dahhak said: Eloquence is good and evil. Ar-Rabi' ibn Anas said: It is that which benefits him from that which harms him. It was said that eloquence is writing with a pen. The first is to interpret man as a species, and to interpret eloquence as teaching every people the language they speak.

Tafsir al-Baghawi

3. **He created man**, meaning Adam, peace be upon him. Ibn Abbas and Qatada said, **He taught him eloquence**, the names of everything. It was also said that He taught him all languages, and Adam spoke seven hundred [thousand] languages, the best of which was Arabic.

Others said: *Human* is a generic name, and he meant all people.

Tafsir al-Baidawi

3- **The creation of man.**

Surat Ar-Rahman: 4
He taught him eloquence.

Surat al-Rahman 55:4

He taught him eloquence.

Tafsir al-Jalalayn

4 - **He taught him rhetoric** pronunciation

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **He taught him eloquence**, God Almighty says: He taught man eloquence.

Then the people of interpretation differed about the meaning of the statement in this place. Some of them said: It means the statement of what is permissible and what is forbidden.

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **He taught him eloquence**, meaning God taught him the eloquence of this world and the next, between what is lawful and what is unlawful, so that he might use this as evidence for His creation.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Saeed, on the authority of Qatada: **He taught him eloquence** - the world and the hereafter - so that he could use that as evidence against him.

Ibn Bashar told us: Muhammad ibn Marwan told us: Abu al-A'war told us on the authority of Qatada regarding his statement, **He taught him eloquence**, he said: He made clear to him good and evil, what he should do and what he should leave.

Others said: It means speech, meaning that God Almighty taught man eloquence.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **He taught him eloquence**, that eloquence means speech.

The correct thing to say about this is: The meaning of this is that God taught man what he needs in matters of his religion and his worldly life, of what is permissible and what is forbidden, of livelihood, of speech, and other things that he needs, because God, may He be glorified and praised, did not specify in His report that He taught him some of the explanation without others, but rather He was general and said: He taught him explanation, so it is as He, may He be glorified and praised, is general.

Tafsir al-Qurtubi

He taught him eloquence the names of everything. It was also said that He taught him all languages. Ibn Abbas and Ibn Kaysan also said that *man* here refers to Muhammad, peace be upon him, and eloquence is the explanation of what is lawful and what is unlawful, and guidance from misguidance. It was also said that it refers to what was and what will be, because it explains the first and the last and the Day of Judgment. Ad-Dahhak said that eloquence is good and evil. Ar-Rabi' ibn Anas said that it is what benefits him and what harms him, and so did Qatada. It was said that *man* refers to all people, so it is a name for the species, and eloquence, according to this, is speech and understanding, and it is one of the things that man was given preference over all other animals. As-Suddi said that He taught every speech, their language that they speak, and Yaman said that writing and calligraphy are with the pen. Similar to it is **He taught by the pen * He taught man that which he knew not**.

Tafsir Ibn Kathir

God the Almighty informs us of His grace and mercy to His creation, that He sent down the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy upon. He says, **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence**. Al-Hasan said: It means speech. Ad-Dahhak, Qatadah, and others said: It means good and evil. Al-Hasan's statement here is better and stronger because the context is about God the Almighty teaching the Qur'an, which is the performance of its recitation. This can only be achieved by making pronunciation easy for creation and facilitating the pronunciation of letters from their places in the throat, tongue, and lips, with their different points of articulation and types. And God the Almighty says: **The sun and the moon move by precise calculation**, meaning they follow one another according to a standardized calculation that does not differ or become disturbed. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." And God the Almighty says: "He who splits the dawn and makes the night for rest and the sun and the moon by precise calculation. That is the determination of the Almighty, the Knowing."

It was narrated on the authority of Ikrimah that he said: If God were to place the light of all the sight of mankind, jinn, animals, and birds in the eyes of a servant, then He removed one veil out of seventy veils in front of the sun, he would not be able to look at it. The light of the sun is one of seventy parts of the light of the Kursi, and the light of the Kursi is one of seventy parts of the light of the Throne, and the light of the Throne is one of seventy parts of the light of the veil. So see what light God has given His servant in his eyes at the time of looking at the face of his Generous Lord with his own eyes. Narrated by Ibn Abi Hatim. And the statement of God the Almighty: **And the star and the tree prostrate** Ibn Jarir said: The commentators differed over the

meaning of His statement **and the star** after their consensus that the tree is that which stands on a stem. Ali ibn Abi Talhah narrated on the authority of Ibn Abbas **may God be pleased with them both** that he said: A star is that which spreads out on the face of the earth, meaning of plants. Saeed ibn Jubayr, As-Suddi, and Sufyan Ath-Thawri said the same, and Ibn Jarir **may God have mercy on him** chose this interpretation. Mujahid said: It is the star that is in the sky. This is what Al-Hasan and Qatada said, and this statement is the most apparent, and God knows best, because God Almighty said: **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people?** *verse*.

God the Almighty says: {And the heaven He raised and set up the balance} meaning justice, as God the Almighty says: {Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that mankind may maintain justice}. Likewise, He says here: {that you not transgress within the balance}, meaning He created the heavens and the earth with truth and justice, so that all things would be with truth and justice. For this reason, God the Almighty says: {And establish weight in justice and do not defraud the balance}, meaning do not cheat in the weight, but weigh with truth and justice, as God the Almighty says: {And weigh with the straight balance}. God the Almighty says: {And the earth He spread out for all creatures}, meaning just as He raised the heaven, He spread out the earth, leveled it, and anchored it with the firm, lofty mountains, so that it would be stable for the creatures on its face, who are the various types, shapes, colors, and languages in all its regions and corners.

Ibn Abbas, Mujahid, Qatadah and Ibn Zayd said: The creation of mankind **in it is fruit** meaning of different colours, tastes and scents **and palm trees with sheaths** He singled it out for its honour and benefit, whether fresh or dry. The sheaths, Ibn Jurayj said on the authority of Ibn Abbas: are the containers for the date palms, and this is what more than one of the commentators said. It is the one in which the stalk emerges and then splits from the cluster, becoming unripe dates, then fresh dates, then ripens and its benefit and ripeness reach their peak. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali al-Sayrafi, who said: Abu Qutaybah told us, Yunus bin al-Harith told us on the authority of al-Sha'bi, who said: Caesar wrote to Umar bin al-Khattab: I will inform you that my messengers came to me before you and claimed that before you there was a tree that was not capable of any good. It grows like the ears of donkeys, then splits like pearls, then turns green and becomes like a green emerald, then turns red and becomes like a red ruby, then ripens and becomes like the most delicious food, then dries and is a protection for the resident and provisions for the traveler. If my messengers have told the truth, then I do not see this tree as anything but one of the trees of Paradise. So Umar bin al-Khattab wrote to him: From the servant of God, Umar, Commander of the Faithful, to Caesar, King of the Romans. Your messengers have told you the truth. This tree is with us, and it is the tree that God caused to grow for Mary when she gave birth to her

son Jesus. So fear God and do not take Jesus as a god besides God. "The example of Jesus before God is as that of Adam. He created him from dust, then said to him, 'Be,' and he was. The truth is from your Lord, so be not among them." Al-Mumatriin: It was said that the sleeves are its ribs, which are the fibers on the neck of the palm tree, and this is what Al-Hasan and Qatada said.

And the grain with husks and basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: **And the grain with husks** means straw. Al-Awfi said on the authority of Ibn Abbas: The husk is the green leaves of the crop that have had their heads cut off, so it is called husk when it dries. Qatada, Al-Dahhak and Abu Malik said the same: its husk is its straw. Ibn Abbas, Mujahid and others said: And basil means the leaves. Al-Hasan said: It is your basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: And basil is the green crop. The meaning of this - and God knows best - is that the grain, like wheat and barley and the like, has husks when it grows, which is what is on the ear, and basil is the leaf wrapped around its stem. It was said: The husk is the leaf when the crop first grows as a vegetable, and basil is the leaf, meaning when it has become tame and the grain has formed in it, as Zaid ibn Amr ibn Nufayl said in his famous poem:

And tell him who makes the seed grow in the soil so that the grass can sway and grow from it.

And his love comes out of it in their heads. In that are signs for whoever is aware.

God the Almighty says: {Then which of the favors of your Lord would you deny?} meaning, which of the favors, O company of mankind and jinn, would you deny? This was said by Mujahid and more than one other, and the context after it indicates this, meaning the blessings are apparent to you and you are immersed in them and cannot deny or disavow them. So we say as the believing jinn said: "O God, and we do not deny any of Your favors, our Lord. To You is praise." Ibn Abbas used to say: **Not of them, O Lord**, meaning we do not deny any of them. Imam Ahmad said: Yahya ibn Ishaq narrated to us, Ibn Lahi'ah narrated to us from Abu Al-Aswad from Urwah from Asma' bint Abi Bakr, who said: I heard the Messenger of God (blessings and peace of God be upon him) reciting while he was praying towards the corner before he announced what he was commanded, and the polytheists were listening: {Then which of the favors of your Lord would you deny?}

Fath al-Qadir

4- He taught him rhetoric.

Tafsir al-Baghawi

4. **He taught him eloquence** means speaking, writing, understanding, and making others understand, until he knew what to say and what was said to him. This is the opinion of Abu Al-Aliyah, Ibn Zayd, and Al-Hasan.

Al-Saddi said: He taught every people their own language.

Surat Ar-Rahman: 4
He taught him eloquence.

Ibn Kaysan said: **He created man** meaning:
Muhammad, may God bless him and grant him peace.
He taught him eloquence meaning: eloquence of what
was and what will be, because he was eloquent [about]
the first and the last and about the Day of Judgment.

Tafsir al-Baidawi

4- **He taught him eloquence** is an allusion to the
creation of human beings and what distinguishes them
from other animals through eloquence, which is the
expression of what is in the conscience and making
others understand what they have perceived in order
to receive revelation, know the truth, and learn the law,
and to empty the three sentences that are
synonymous reports of **the Most Gracious** of the
conjunction because they come in the manner of
enumeration.

Surat al-Rahman 55:5

The sun and the moon move by precise calculation.

Tafsir al-Jalalayn

5 - The sun and the moon move according to precise calculations

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying, **The sun and the moon move by precise calculation**, the people of interpretation differed in the interpretation of that. Some of them said: Its meaning is that the sun and the moon move by precise calculation and have phases that they run and do not exceed.

Who said that?

Muhammad bin Khalaf Al-Asqalani told us: Al-Faryabi told us: Israel told us: Samak bin Harb told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement, **The sun and the moon move by precise calculation**, he said: They are sent by calculation and stations.

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, regarding his statement, **The sun and the moon move by precise calculation**. He said: They move according to number and calculation.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ismail bin Abi Khalid, on the authority of Abu Malik: **The sun and the moon move by precise calculation**. He said: By calculation and stations.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **The sun and the moon move by precise calculation**: meaning by calculation and a set time.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada regarding his statement, **The sun and the moon move by precise calculation**, he said: They move according to a calculation.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding his statement, **The sun and the moon move by precise calculation**, that time and age are calculated by them. Were it not for the day and the night and the sun and the moon, no one would know how to calculate anything. If it were all night, how would it be calculated, or all day, how would it be calculated?

Ibn Bashar told us: Muhammad ibn Marwan told us: Abu al-A'war told us on the authority of Qatada: **The sun and the moon move by precise calculation**. He said: By calculation and a set time.

Others said: Rather, the meaning of this is that they run according to a certain amount.

Who said that?

Abu Hisham Al-Rafa'i told us: Abdullah bin Dawud told us, on the authority of Abu Al-Sahba', on the authority of Al-Dahhak, regarding his statement, **The sun and the moon move by precise calculation**, he said: They move according to a precise measure.

Others said: Rather, the meaning of this is that they revolve around the same pole of a mill.

Who said that?

Muhammad bin Khalaf Al-Asqalani told us: Muhammad bin Yusuf told us: Israel told us: Abu Yahya told us on the authority of Mujahid, who said: Muhammad bin Yusuf told us: Warqa' told us on the authority of Ibn Abi Nujayh on the authority of Mujahid, regarding his statement, **according to a calculation**, he said: Like the calculation of a millstone.

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 Nujayh, on the authority of Mujahid, regarding God's statement, **according to calculation**, he said: Like the calculation of the millstone.

The most correct of the sayings on this matter is the saying of those who said: Its meaning is: The sun and the moon move according to calculations and stations, because calculation is a noun from the saying of the speaker: I calculated it according to calculations and calculations, like their saying: I disbelieved in it disbelief and I forgave it forgiveness. It has been said: It is the plural of calculation, as is the plural of meteor.

The Arab scholars differed about the nominative case of the sun and the moon. Some of them said: They were raised according to calculation, meaning by calculation, and the predicate was implied. He said: I think, and God knows best, that he said: They run according to calculation. Some of those who rejected this statement among them said: This is wrong. According to calculation, the sun and the moon are raised according to calculation. He said: The explanation will come in this: The explanation taught him that the sun and the moon are according to calculation. He said: It is not deleted or implied except in an anomalous manner in speech.

Tafsir al-Qurtubi

The sun and the moon move according to precise calculations meaning they move according to a known calculation, so the predicate was omitted. Ibn Abbas, Qatadah, and Abu Malik said: It means they move according to calculations in stations that they do not exceed or deviate from. Ibn Zayd and Ibn Kaysan said: It means that times, terms, and ages are calculated by them. Were it not for the night and the day, and the sun and the moon, no one would know how to calculate anything if the entire universe were night or day. Al-Suddi said: By calculation is the estimation of their terms, meaning they move according to terms like the

Surat Ar-Rahman: 5

The sun and the moon move by precise calculation.

terms of people, so when their term comes, they perish. Similar to it is: **Each moves according to a specified term.** Ad-Dahhak said: By measure. Mujahid: By calculation is like the calculation of the millstone, meaning its pole rotates in something like a pole. And calculation can be a verbal noun of hasabatuhu, with the letter damma, hasab and hasaban, like al-ghufuran, kufr, and al-rajhan. And hasaba also means I counted it. Al-Akhfash said: And the plural of hasab is like shihab and shahban. And also, with the dammah, is the torment and the arrows are limited. It was mentioned in Al-Kahf, the singular form is hisbanah, and the hasbanah is also the small pillow. You say from it, hasabatuhu, if you put him on a pillow. He said:

Unaccounted for

Not honored or shrouded.

Tafsir Ibn Kathir

God the Almighty informs us of His grace and mercy to His creation, that He sent down the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy upon. He says, **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence.** Al-Hasan said: It means speech. Ad-Dahhak, Qatadah, and others said: It means good and evil. Al-Hasan's statement here is better and stronger because the context is about God the Almighty teaching the Qur'an, which is the performance of its recitation. This can only be achieved by making pronunciation easy for creation and facilitating the pronunciation of letters from their places in the throat, tongue, and lips, with their different points of articulation and types. And God the Almighty says: **The sun and the moon move by precise calculation**, meaning they follow one another according to a standardized calculation that does not differ or become disturbed. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." And God the Almighty says: "He who splits the dawn and makes the night for rest and the sun and the moon by precise calculation. That is the determination of the Almighty, the Knowing."

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said: A star is that which spreads out on the face of the earth, meaning of plants. Saeed ibn Jubayr, As-Suddi, and Sufyan Ath-Thawri said the same, and Ibn Jarir **may God have mercy on him** chose this interpretation. Mujahid said: It is the star that is in the sky. This is what Al-Hasan and Qatadah said, and this statement is the most apparent, and God knows best, because God Almighty said: **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people?** *verse.*

God the Almighty says: {And the heaven He raised and set up the balance} meaning justice, as God the Almighty says: {Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that mankind may maintain justice}. Likewise, He says here: {that you not transgress within the balance}, meaning He created the heavens and the earth with truth and justice, so that all things would be with truth and justice. For this reason, God the Almighty says: {And establish weight in justice and do not defraud the balance}, meaning do not cheat in the weight, but weigh with truth and justice, as God the Almighty says: {And weigh with the straight balance}. God the Almighty says: {And the earth He spread out for all creatures}, meaning just as He raised the heaven, He spread out the earth, leveled it, and anchored it with the firm, lofty mountains, so that it would be stable for the creatures on its face, who are the various types, shapes, colors, and languages in all its regions and corners.

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is as that of Adam. He created him from dust, then said to him, 'Be,' and he was. The truth is from your Lord, so be not among them." Al-Mumatriin: It was said that the sleeves are its ribs, which are the fibers on the neck of the palm tree, and this is what Al-Hasan and Qatada said.

And the grain with husks and basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: **And the grain with husks** means straw. Al-Awfi said on the authority of Ibn Abbas: The husk is the green leaves of the crop that have had their heads cut off, so it is called husk when it dries. Qatada, Al-Dahhak and Abu Malik said the same: its husk is its straw. Ibn Abbas, Mujahid and others said: And basil means the leaves. Al-Hasan said: It is your basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: And basil is the green crop. The meaning of this - and God knows best - is that the grain, like wheat and barley and the like, has husks when it grows, which is what is on the ear, and basil is the leaf wrapped around its stem. It was said: The husk is the leaf when the crop first grows as a vegetable, and basil is the leaf, meaning when it has become tame and the grain has formed in it, as Zaid ibn Amr ibn Nufayl said in his famous poem:

And tell him who makes the seed grow in the soil so that the grass can sway and grow from it.

And his love comes out of it in their heads. In that are signs for whoever is aware.

God the Almighty says: {Then which of the favors of your Lord would you deny?} meaning, which of the favors, O company of mankind and jinn, would you deny? This was said by Mujahid and more than one other, and the context after it indicates this, meaning the blessings are apparent to you and you are immersed in them and cannot deny or disavow them. So we say as the believing jinn said: "O God, and we do not deny any of Your favors, our Lord. To You is praise." Ibn Abbas used to say: **Not of them, O Lord**, meaning we do not deny any of them. Imam Ahmad said: Yahya ibn Ishaq narrated to us, Ibn Lahi'ah narrated to us from Abu Al-Aswad from Urwah from Asma' bint Abi Bakr, who said: I heard the Messenger of God (blessings and peace of God be upon him) reciting while he was praying towards the corner before he announced what he was commanded, and the polytheists were listening: {Then which of the favors of your Lord would you deny?}

Fath al-Qadir

5- The sun and the moon move by precise calculation meaning they move according to a calculation and stations that they do not exceed, and by that they indicate the number of months and years. Qatada and Abu Malik said: They move according to a calculation in their stations, they do not exceed them or deviate from them. Ibn Zayd and Ibn Kaysan said: It means that times, terms, and deeds are calculated by them. Were it not for the night and the day, and the sun and the moon, no one would know how to calculate, because time is all night or day. Ad-Dahhak said: The meaning of **by calculation** is **by measure**. Mujahid said: By calculation is like the calculation of the millstone, meaning the pole around which they revolve.

Al-Akhfash said: The calculations are the group of calculations, like meteors and meteors. As for the calculation with the dammah, it refers to the torment, as mentioned previously in Surat Al-Kahf.

Tafsir al-Baghawi

5. The sun and the moon move by precise calculation, Mujahid said: Like the calculation of a millstone. Someone else said: That is, they move according to calculation and stations that they do not exceed, as said by Ibn Abbas and Qatadah. Ibn Zayd and Ibn Kaysan said: He means that times and fates are calculated by them. Were it not for the night and the day and the sun and the moon, no one would know how to calculate anything. Ad-Dahhak said: They move according to measured calculation, and calculation is the source of hasabat hisaban and hisban, like al-ghufaran and al-kufr, and al-rajhan and al-nisaa'. It can also be the plural of hasab like as-shahaban and al-rukban.

Tafsir al-Baidawi

5- The sun and the moon move by precise calculation. They move according to a known and measured calculation in their zodiac signs and their mansions, and the affairs of lower beings are in harmony with this, and the seasons and times differ, and He knows the years and calculation.

Surat Ar-Rahman: 6
And the star and the tree prostrate

Surat al-Rahman 55:6

And the star and the tree prostrate

Tafsir al-Jalalayn

6 - **And the star** is the plant that has no stem **and the tree** is the one that has a stem **they prostrate** they submit to what is required of them

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed regarding the meaning of the star in this place, although they agreed that the tree is what stands on a stem. Some of them said: What is meant by the star in this place of plants is what springs from the earth that spreads out over it and is not on a stem, such as grass and the like.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And the star**, he said: What is spread out on the earth.

Ibn Hamid told us: Yaqub told us, on the authority of Jaafar, on the authority of Saeed, regarding his statement, **And the star**, he said: The star is everything that has gone with the earth as a bed. He said: The Arabs call the thil a star.

Muhammad bin Khalaf Al-Asqalani told me: Rawad bin Al-Jarrah told us, on the authority of Sharik, on the authority of Al-Suddi: **And the star and the tree prostrate**. He said: The star is the plant of the earth.

Ibn Hamid told us: Mihran told us on the authority of Sufyan: **And the star**. He said: The star is the one who has no leg.

Others said: The star in this place means the star of the sky.

Who said that?

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, **And the star**, he said: The star of the sky.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: His statement, **and the star**, means: the star of the sky.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: **And the star and the tree prostrate**. He said: He only means the star.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, on the authority of Al-Hasan,

something similar.

The more correct of the two opinions on this matter is the opinion of the one who said: What is meant by the star is what grows from the earth of plants, because of the tree's connection to it, so its meaning would be: what stands on a stalk and what does not stand on a stalk prostrates to God, meaning: that all things of different forms from His creation prostrate to Him, which is more similar and more deserving of the meaning of speech than anything else. As for his saying **and the tree**, the tree is what has been described before.

And what we said about that was said by the people of interpretation.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And the trees prostrate**, he said: The tree is everything that stands on a stem.

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Sa'id, regarding his statement, **and the trees**, he said: The tree is everything that stands on a stem.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **and the trees**, he said: The trees are the trees of the earth.

Ibn Hamid told us: Mihran told us on the authority of Sufyan: **And the trees prostrate**. He said: The tree that has a stem.

As for his saying, **They prostrate**, he meant by it the prostration of her injustice, as God Almighty said, **And to God prostrates whoever is in the heavens and the earth, willingly or by compulsion, and so do their shadows in the mornings and the evenings Al-Ra'd 15**.

Ibn Hamid told us: Tamim bin Abdul-Mumin told us, on the authority of Zubarkan, on the authority of Abu Razin and Saeed, **And the star and the tree prostrate**. They said: Their shadow is their prostration.

Ibn Bashar told us: Muhammad bin Marwan told us: Abu Al-Awam told us on the authority of Qatada: **And the star and the tree prostrate** means that nothing of His creation descended from the sky except that it worshipped Him willingly or unwillingly.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Al-Hasan, and this is the statement of Qatada.

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, **And the star and the tree prostrate**, he said: They prostrate in the morning and the evening. And it was said: **And the star and the tree prostrate**, so he repeated it, and it is report on the authority of Juma'in.

Al-Farra' claimed that when the Arabs combined two plurals of non-humans, such as the lote tree and the

palm tree, they made their verbs one, so they say the sheep and the blessings have come and the palm trees and the lote tree have been satisfied. He said: This is most of their speech, and its dualization is permissible.

Tafsir al-Qurtubi

And the star and the tree prostrate. Ibn Abbas and others said: The star is that which has no stem and the tree is that which has a stem. Ibn Abbas recited the words of Safwan ibn Asad al-Tamimi:

The great bottom has become a star and its members have been destroyed, and Tamim and Wael have been brought alive.

Zuhair bin Abi Salma said:

Crowned with the roots of the star, woven by the south wind for the sake of the one who loves you

The derivation of the star is from the star of something, meaning it appears and rises. Their prostration is with the prostration of their gods. Ad-Dahhak said that Al-Farraa said that their prostration is that they face the sun when it rises, then they incline with it until the shade is lost. Az-Zajaj said that their prostration is the rotation of the shadow with them, as God the Almighty said, **and seeks the shade of its shadows**. Al-Hasan and Mujahid said that the star is the star of the sky, and its prostration, according to Mujahid, is the rotation of its shadow, and this is the choice of At-Tabari, narrated by Al-Mahdawi. It was said that the prostration of the star is its setting, and the prostration of the tree is the possibility of picking its fruit, narrated by Al-Mawardi. It was said that the combination of that is subject to God, so do not worship the star as a group of Sabians worshipped the stars, and many of the Persians worshipped the tree. Prostration is submission, and the meaning is the effects of occurrence, narrated by Al-Qushayri An-Nahhas. The origin of prostration in the language is submission and obedience to God the Almighty. It is from all dead things, their submission to the command of God the Almighty and their obedience to Him, and from animals likewise, and it is from the prostration in prayer. Muhammad bin Yazid recited about the star in the meaning of the stars, he said:

So she became a star in a quick puzzle in the hands of those who eat her frozen

Tafsir Ibn Kathir

God the Almighty informs us of His grace and mercy to His creation, that He sent down the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy upon. He says, **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence**. Al-Hasan said: It means speech. Ad-Dahhak, Qatadah, and others said: It means good and evil. Al-Hasan's statement here is better and stronger because the context is about God the Almighty teaching the Qur'an,

which is the performance of its recitation. This can only be achieved by making pronunciation easy for creation and facilitating the pronunciation of letters from their places in the throat, tongue, and lips, with their different points of articulation and types. And God the Almighty says: **The sun and the moon move by precise calculation**, meaning they follow one another according to a standardized calculation that does not differ or become disturbed. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." And God the Almighty says: "He who splits the dawn and makes the night for rest and the sun and the moon by precise calculation. That is the determination of the Almighty, the Knowing."

It was narrated on the authority of Ikrimah that he said: If God were to place the light of all the sight of mankind, jinn, animals, and birds in the eyes of a servant, then He removed one veil out of seventy veils in front of the sun, he would not be able to look at it. The light of the sun is one of seventy parts of the light of the Kursi, and the light of the Kursi is one of seventy parts of the light of the Throne, and the light of the Throne is one of seventy parts of the light of the veil. So see what light God has given His servant in his eyes at the time of looking at the face of his Generous Lord with his own eyes. Narrated by Ibn Abi Hatim. And the statement of God the Almighty: **And the star and the tree prostrate** Ibn Jarir said: The commentators differed over the meaning of His statement **and the star** after their consensus that the tree is that which stands on a stem. Ali ibn Abi Talhah narrated on the authority of Ibn Abbas **may God be pleased with them both** that he said: A star is that which spreads out on the face of the earth, meaning of plants. Saeed ibn Jubayr, As-Suddi, and Sufyan Ath-Thawri said the same, and Ibn Jarir **may God have mercy on him** chose this interpretation. Mujahid said: It is the star that is in the sky. This is what Al-Hasan and Qatadah said, and this statement is the most apparent, and God knows best, because God Almighty said: **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? verse.**

God the Almighty says: {And the heaven He raised and set up the balance} meaning justice, as God the Almighty says: {Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that mankind may maintain justice}. Likewise, He says here: {that you not transgress within the balance}, meaning He created the heavens and the earth with truth and justice, so that all things would be with truth and justice. For this reason, God the Almighty says: {And establish weight in justice and do not defraud the balance}, meaning do not cheat in the weight, but weigh with truth and justice, as God the Almighty says: {And weigh with the straight balance}. God the Almighty says: {And the earth He spread out for all creatures}, meaning just as He raised the heaven, He spread out the earth, leveled it, and anchored it with the firm, lofty mountains, so that it would be stable for the creatures on its face, who are the various types, shapes, colors, and languages in all its regions and corners.

Ibn Abbas, Mujahid, Qatadah and Ibn Zayd said: The

creation of mankind **in it is fruit** meaning of different colours, tastes and scents **and palm trees with sheaths** He singled it out for its honour and benefit, whether fresh or dry. The sheaths, Ibn Jurayj said on the authority of Ibn Abbas: are the containers for the date palms, and this is what more than one of the commentators said. It is the one in which the stalk emerges and then splits from the cluster, becoming unripe dates, then fresh dates, then ripens and its benefit and ripeness reach their peak. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali al-Sayrafi, who said: Abu Qutaybah told us, Yunus bin al-Harith told us on the authority of al-Sha'bi, who said: Caesar wrote to Umar bin al-Khattab: I will inform you that my messengers came to me before you and claimed that before you there was a tree that was not capable of any good. It grows like the ears of donkeys, then splits like pearls, then turns green and becomes like a green emerald, then turns red and becomes like a red ruby, then ripens and becomes like the most delicious food, then dries and is a protection for the resident and provisions for the traveler. If my messengers have told the truth, then I do not see this tree as anything but one of the trees of Paradise. So Umar bin al-Khattab wrote to him: From the servant of God, Umar, Commander of the Faithful, to Caesar, King of the Romans. Your messengers have told you the truth. This tree is with us, and it is the tree that God caused to grow for Mary when she gave birth to her son Jesus. So fear God and do not take Jesus as a god besides God. "The example of Jesus before God is as that of Adam. He created him from dust, then said to him, 'Be,' and he was. The truth is from your Lord, so be not among them." Al-Mumatriin: It was said that the sleeves are its ribs, which are the fibers on the neck of the palm tree, and this is what Al-Hasan and Qatada said.

And the grain with husks and basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: **And the grain with husks** means straw. Al-Awfi said on the authority of Ibn Abbas: The husk is the green leaves of the crop that have had their heads cut off, so it is called husk when it dries. Qatada, Al-Dahhak and Abu Malik said the same: its husk is its straw. Ibn Abbas, Mujahid and others said: And basil means the leaves. Al-Hasan said: It is your basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: And basil is the green crop. The meaning of this - and God knows best - is that the grain, like wheat and barley and the like, has husks when it grows, which is what is on the ear, and basil is the leaf wrapped around its stem. It was said: The husk is the leaf when the crop first grows as a vegetable, and basil is the leaf, meaning when it has become tame and the grain has formed in it, as Zaid ibn Amr ibn Nufayl said in his famous poem:

And tell him who makes the seed grow in the soil so that the grass can sway and grow from it.

And his love comes out of it in their heads. In that are signs for whoever is aware.

God the Almighty says: {Then which of the favors of your Lord would you deny?} meaning, which of the favors, O company of mankind and jinn, would you

deny? This was said by Mujahid and more than one other, and the context after it indicates this, meaning the blessings are apparent to you and you are immersed in them and cannot deny or disavow them. So we say as the believing jinn said: "O God, and we do not deny any of Your favors, our Lord. To You is praise." Ibn Abbas used to say: **Not of them, O Lord**, meaning we do not deny any of them. Imam Ahmad said: Yahya ibn Ishaq narrated to us, Ibn Lahi'ah narrated to us from Abu Al-Aswad from Urwah from Asma' bint Abi Bakr, who said: I heard the Messenger of God (blessings and peace of God be upon him) reciting while he was praying towards the corner before he announced what he was commanded, and the polytheists were listening: {Then which of the favors of your Lord would you deny?}

Fath al-Qadir

6- And the star and the tree prostrate themselves. A star is a plant that has no stem, while a tree is a plant that has a stem. The poet said:

The bottom has produced many stars and its members, and Tamim and Wael have been brought alive by it.

Zuhair said:

Crowned with the roots of the star, woven by the south wind for a morning that does not contain your love

What is meant by their prostration is their submission to God, the same submission of those who prostrate among those who are accountable. Al-Farra' said: Their prostration is that they face the sun when it rises, then they turn with it when the shade breaks. Al-Zajaj said: Their prostration is the shadow's rotation with them, as in His statement: **and seeks the shade of its shadows**. Al-Hasan and Mujahid said: What is meant by the star is the star in the sky, and its prostration is its rising. Ibn Jarir preferred this view. It was also said that its prostration is its setting, and the prostration of the tree is enabling it to harvest its fruits. Al-Nahhas said: The root of prostration is submission and obedience to God. This sentence and the one before it are two other statements of the Most Gracious, and the connection was left out in them because it is clear, as if it was said: The sun and the moon according to His calculations, and the star and the tree prostrate to Him.

Tafsir al-Baghawi

6. And the star and the tree prostrate themselves. A star is a plant that does not have a stem, and a tree is a plant that has a stem that remains in the winter. Their prostration is a prostration of their injustice, as He said: **They spread their shadows to the right and the left, prostrating to God.** (al-Nahl 16:48) Mujahid said: A star is a planet, and its prostration is its rising.

Tafsir al-Baidawi

6- **And the star** and the plant that emerges from the earth but has no stem. **And the tree** that has a stem. **They prostrate** they submit to God the Most High in what He intends by them, of course, the submission of the obligated who prostrates willingly. The correct way of composing the two sentences would have been to say: And He made the sun and the moon move, and the star and the tree prostrate. Or **The sun and the moon by precise calculation**, the star and the tree prostrate to Him, to match what comes before and after them in their connection to **the Most Gracious**, but they were stripped of what indicates connection to indicate that its clarity suffices without explanation, and the conjunction was inserted between them to indicate that what he senses of the changes in the conditions of the upper and lower bodies is by His estimation and management.

Surat Ar-Rahman: 7

And the heaven He raised and set up the balance.

Surat al-Rahman 55:7

And the heaven He raised and set up the balance.

Tafsir al-Jalalayn

7 - **And the heaven He raised and set up the balance**
He established justice.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And the heaven He raised**, God Almighty says: And the heaven He raised above the earth.

And his saying, **And He placed the balance**, means: And He placed justice among His creation on earth. He mentioned that this is in the reading of Abdullah, and the lowering of the balance, the lowering, and the placing: are close in meaning in the speech of the Arabs.

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

Who said that?

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, **And He placed the balance**, he said: Justice.

Tafsir al-Qurtubi

And the sky He raised. Abu Samal read **and the sky** in the nominative case as the subject, and he chose that because it was conjoined to the sentence **And the star and the tree prostrate**, so the conjoined word was made composed of a subject and a predicate like the word it is conjoined to. The rest read it in the accusative case because of an implied verb indicated by what follows. **And He placed the balance** means justice, according to Mujahid, Qatadah, and As-Suddi. That is, He placed justice on the earth which He commanded. It is said that God placed the law. And so-and-so placed such-and-such, meaning he cast it. And it was said that the Qur'an is based on this balance because it explains what is needed, and this is the saying of Al-Husayn ibn Al-Fadl. Al-Hasan, Qatadah, and Ad-Dahhak also said that it is the balance with the tongue by which people are weighed so that they may be just with one another. It is a predicate meaning the command to be just, indicated by the statement of God the Almighty: **And establish weight in justice**. Justice is fairness. It was also said that it is judgment. And it was said that He meant placing the balance in the hereafter to weigh deeds. The root of the word *balance* is *scales*. This was

discussed in Al-A'raf.

Tafsir Ibn Kathir

God the Almighty informs us of His grace and mercy to His creation, that He sent down the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy upon. He says, **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence**.

Al-Hasan said: It means speech. Ad-Dahhak, Qatadah, and others said: It means good and evil. Al-Hasan's statement here is better and stronger because the context is about God the Almighty teaching the Qur'an, which is the performance of its recitation. This can only be achieved by making pronunciation easy for creation and facilitating the pronunciation of letters from their places in the throat, tongue, and lips, with their different points of articulation and types. And God the Almighty says: **The sun and the moon move by precise calculation**, meaning they follow one another according to a standardized calculation that does not differ or become disturbed. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." And God the Almighty says: "He who splits the dawn and makes the night for rest and the sun and the moon by precise calculation. That is the determination of the Almighty, the Knowing."

It was narrated on the authority of Ikrimah that he said: If God were to place the light of all the sight of mankind, jinn, animals, and birds in the eyes of a servant, then He removed one veil out of seventy veils in front of the sun, he would not be able to look at it. The light of the sun is one of seventy parts of the light of the Kursi, and the light of the Kursi is one of seventy parts of the light of the Throne, and the light of the Throne is one of seventy parts of the light of the veil. So see what light God has given His servant in his eyes at the time of looking at the face of his Generous Lord with his own eyes. Narrated by Ibn Abi Hatim. And the statement of God the Almighty: **And the star and the tree prostrate** Ibn Jarir said: The commentators differed over the meaning of His statement **and the star** after their consensus that the tree is that which stands on a stem. Ali ibn Abi Talhah narrated on the authority of Ibn Abbas **may God be pleased with them both** that he said: A star is that which spreads out on the face of the earth, meaning of plants. Saeed ibn Jubayr, As-Suddi, and Sufyan Ath-Thawri said the same, and Ibn Jarir **may God have mercy on him** chose this interpretation. Mujahid said: It is the star that is in the sky. This is what Al-Hasan and Qatadah said, and this statement is the most apparent, and God knows best, because God Almighty said: **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? verse**.

God the Almighty says: {And the heaven He raised and set up the balance} meaning justice, as God the Almighty says: {Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture

and the balance that mankind may maintain justice}. Likewise, He says here: {that you not transgress within the balance}, meaning He created the heavens and the earth with truth and justice, so that all things would be with truth and justice. For this reason, God the Almighty says: {And establish weight in justice and do not defraud the balance}, meaning do not cheat in the weight, but weigh with truth and justice, as God the Almighty says: {And weigh with the straight balance}. God the Almighty says: {And the earth He spread out for all creatures}, meaning just as He raised the heaven, He spread out the earth, leveled it, and anchored it with the firm, lofty mountains, so that it would be stable for the creatures on its face, who are the various types, shapes, colors, and languages in all its regions and corners.

Ibn Abbas, Mujahid, Qatadah and Ibn Zayd said: The creation of mankind **in it is fruit** meaning of different colours, tastes and scents **and palm trees with sheaths** He singled it out for its honour and benefit, whether fresh or dry. The sheaths, Ibn Jurayj said on the authority of Ibn Abbas: are the containers for the date palms, and this is what more than one of the commentators said. It is the one in which the stalk emerges and then splits from the cluster, becoming unripe dates, then fresh dates, then ripens and its benefit and ripeness reach their peak. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali al-Sayrafi, who said: Abu Qutaybah told us, Yunus bin al-Harith told us on the authority of al-Sha'bi, who said: Caesar wrote to Umar bin al-Khattab: I will inform you that my messengers came to me before you and claimed that before you there was a tree that was not capable of any good. It grows like the ears of donkeys, then splits like pearls, then turns green and becomes like a green emerald, then turns red and becomes like a red ruby, then ripens and becomes like the most delicious food, then dries and is a protection for the resident and provisions for the traveler. If my messengers have told the truth, then I do not see this tree as anything but one of the trees of Paradise. So Umar bin al-Khattab wrote to him: From the servant of God, Umar, Commander of the Faithful, to Caesar, King of the Romans. Your messengers have told you the truth. This tree is with us, and it is the tree that God caused to grow for Mary when she gave birth to her son Jesus. So fear God and do not take Jesus as a god besides God. "The example of Jesus before God is as that of Adam. He created him from dust, then said to him, 'Be,' and he was. The truth is from your Lord, so be not among them." Al-Mumatri: It was said that the sleeves are its ribs, which are the fibers on the neck of the palm tree, and this is what Al-Hasan and Qatada said.

And the grain with husks and basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: **And the grain with husks** means straw. Al-Awfi said on the authority of Ibn Abbas: The husk is the green leaves of the crop that have had their heads cut off, so it is called husk when it dries. Qatada, Al-Dahhak and Abu Malik said the same: its husk is its straw. Ibn Abbas, Mujahid and others said: And basil means the leaves. Al-Hasan said: It is your basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: And basil is the green crop. The meaning of this - and God knows best - is that the grain, like wheat and barley and the like, has husks

when it grows, which is what is on the ear, and basil is the leaf wrapped around its stem. It was said: The husk is the leaf when the crop first grows as a vegetable, and basil is the leaf, meaning when it has become tame and the grain has formed in it, as Zaid ibn Amr ibn Nufayl said in his famous poem:

And tell him who makes the seed grow in the soil so that the grass can sway and grow from it.

And his love comes out of it in their heads. In that are signs for whoever is aware.

God the Almighty says: {Then which of the favors of your Lord would you deny?} meaning, which of the favors, O company of mankind and jinn, would you deny? This was said by Mujahid and more than one other, and the context after it indicates this, meaning the blessings are apparent to you and you are immersed in them and cannot deny or disavow them. So we say as the believing jinn said: "O God, and we do not deny any of Your favors, our Lord. To You is praise." Ibn Abbas used to say: **Not of them, O Lord**, meaning we do not deny any of them. Imam Ahmad said: Yahya ibn Ishaq narrated to us, Ibn Lahi'ah narrated to us from Abu Al-Aswad from Urwah from Asma' bint Abi Bakr, who said: I heard the Messenger of God (blessings and peace of God be upon him) reciting while he was praying towards the corner before he announced what he was commanded, and the polytheists were listening: {Then which of the favors of your Lord would you deny?}

Fath al-Qadir

7- And the heaven He raised. The majority of scholars read **the heaven** with the accusative case indicating the preoccupation. Abu Al-Sammak read it with the nominative case indicating the beginning, and the meaning is that He made the heaven raised above the earth. **And He placed the balance.** What is meant by the balance is justice: that is, He placed on the earth the justice that He commanded. This is what Mujahid, Qatadah, Al-Suddi, and others said.

Tafsir al-Baghawi

7. And the heaven He raised, above the earth, **and placed the balance**, Mujahid said: By the balance He meant justice. The meaning is: He commanded justice, as indicated by the Almighty's statement:

Tafsir al-Baidawi

7- And the heaven He raised He created it with a raised position and rank, for it is the source of His judgments, the place where His rulings descend, and the place of His angels. It is also read with the raised position as a starting point. **And He placed the balance** justice by providing to every prepared person what is due him, and giving every person with a right his due until the affairs of the world were ordered and set right, as the Prophet (peace and blessings be upon him) said: **By justice the heavens and the earth were**

Surat Ar-Rahman: 7

And the heaven He raised and set up the balance.

established. Or by what the measures of things are known by, such as scales and measures and the like, as if when He described the heaven with being raised in terms of it being the source of judgments and acknowledgments, He intended to describe the earth with what is in it that makes the difference apparent, the measure known, and the rights and obligations equalized.

Surat al-Rahman 55:8

That you do not transgress within the balance.

Tafsir al-Jalalayn

8 - **So that you do not transgress** i.e. so that you do not transgress **in the balance** what is weighed with

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **That you do not transgress in the balance**, means that God Almighty says: That you do not wrong or reduce the weight.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **that you do not transgress in the balance**, be just, O son of Adam, as you would like to be treated justly, and fulfill your obligations as you would like to be fulfilled, for justice is the goodness of people.

Ibn Abbas used to say: O group of Mawali, you have been entrusted with two matters by which those who came before you were destroyed: this measure and this weight.

Amr bin Abdul Hamid told us: Marwan bin Mu'aya told us, on the authority of Mughira, on the authority of Muslim, on the authority of Abu Al-Mughira, who said: I heard Ibn Abbas say in the market of Medina: O group of Mawali, you have been afflicted with two matters that have destroyed two nations: the measure and the scale.

Tafsir al-Qurtubi

That you do not transgress in the balance The position of *an* may be accusative, assuming the preposition is omitted, as if he said: **lest you transgress**, like the saying of the Most High: **God makes clear to you, lest you go astray**. It is also possible that *an* has no position in the syntax, so it would mean **that you transgress**, according to this estimation, in the jussive mood, like the saying of the Most High: **And the eminent among them set out, saying, Walk.**¹⁰⁰ That is, walk. Transgression is exceeding the limit. So whoever says that the balance is justice, said that its transgression is tyranny. And whoever says that it is the balance by which weighing is done, said that its transgression is cheating. Ibn Abbas said: That is, do not betray the one for whom you weigh. And it was narrated that he said: O group of clients, let two matters be fulfilled by which people are destroyed: the measure and the balance. And whoever says that it is the judgment, said that its transgression is the distortion. And it was said that it contains an omission, that is, He set the balance and commanded you not to transgress therein.

Tafsir Ibn Kathir

God the Almighty informs us of His grace and mercy to His creation, that He sent down the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy upon. He says, **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence**. Al-Hasan said: It means speech. Ad-Dahhak, Qatadah, and others said: It means good and evil. Al-Hasan's statement here is better and stronger because the context is about God the Almighty teaching the Qur'an, which is the performance of its recitation. This can only be achieved by making pronunciation easy for creation and facilitating the pronunciation of letters from their places in the throat, tongue, and lips, with their different points of articulation and types. And God the Almighty says: **The sun and the moon move by precise calculation**, meaning they follow one another according to a standardized calculation that does not differ or become disturbed. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." And God the Almighty says: "He who splits the dawn and makes the night for rest and the sun and the moon by precise calculation. That is the determination of the Almighty, the Knowing."

It was narrated on the authority of Ikrimah that he said: If God were to place the light of all the sight of mankind, jinn, animals, and birds in the eyes of a servant, then He removed one veil out of seventy veils in front of the sun, he would not be able to look at it. The light of the sun is one of seventy parts of the light of the Kursi, and the light of the Kursi is one of seventy parts of the light of the Throne, and the light of the Throne is one of seventy parts of the light of the veil. So see what light God has given His servant in his eyes at the time of looking at the face of his Generous Lord with his own eyes. Narrated by Ibn Abi Hatim. And the statement of God the Almighty: **And the star and the tree prostrate** Ibn Jarir said: The commentators differed over the meaning of His statement **and the star** after their consensus that the tree is that which stands on a stem. Ali ibn Abi Talhah narrated on the authority of Ibn Abbas **may God be pleased with them both** that he said: A star is that which spreads out on the face of the earth, meaning of plants. Saeed ibn Jubayr, As-Suddi, and Sufyan Ath-Thawri said the same, and Ibn Jarir **may God have mercy on him** chose this interpretation. Mujahid said: It is the star that is in the sky. This is what Al-Hasan and Qatada said, and this statement is the most apparent, and God knows best, because God Almighty said: **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people?** *verse*.

God the Almighty says: {And the heaven He raised and set up the balance} meaning justice, as God the Almighty says: {Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that mankind may maintain justice}. Likewise, He says here: {that you not transgress within the balance}, meaning He created the heavens and the earth with truth and justice, so that all things would be with truth and justice. For this reason, God the Almighty says: {And establish weight in justice and do

not defraud the balance}, meaning do not cheat in the weight, but weigh with truth and justice, as God the Almighty says: {And weigh with the straight balance}. God the Almighty says: {And the earth He spread out for all creatures}, meaning just as He raised the heaven, He spread out the earth, leveled it, and anchored it with the firm, lofty mountains, so that it would be stable for the creatures on its face, who are the various types, shapes, colors, and languages in all its regions and corners.

Ibn Abbas, Mujahid, Qatadah and Ibn Zayd said: The creation of mankind **in it is fruit** meaning of different colours, tastes and scents **and palm trees with sheaths** He singled it out for its honour and benefit, whether fresh or dry. The sheaths, Ibn Jurayj said on the authority of Ibn Abbas: are the containers for the date palms, and this is what more than one of the commentators said. It is the one in which the stalk emerges and then splits from the cluster, becoming unripe dates, then fresh dates, then ripens and its benefit and ripeness reach their peak. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali al-Sayrafi, who said: Abu Qutaybah told us, Yunus bin al-Harith told us on the authority of al-Sha'bi, who said: Caesar wrote to Umar bin al-Khattab: I will inform you that my messengers came to me before you and claimed that before you there was a tree that was not capable of any good. It grows like the ears of donkeys, then splits like pearls, then turns green and becomes like a green emerald, then turns red and becomes like a red ruby, then ripens and becomes like the most delicious food, then dries and is a protection for the resident and provisions for the traveler. If my messengers have told the truth, then I do not see this tree as anything but one of the trees of Paradise. So Umar bin al-Khattab wrote to him: From the servant of God, Umar, Commander of the Faithful, to Caesar, King of the Romans. Your messengers have told you the truth. This tree is with us, and it is the tree that God caused to grow for Mary when she gave birth to her son Jesus. So fear God and do not take Jesus as a god besides God. "The example of Jesus before God is as that of Adam. He created him from dust, then said to him, 'Be,' and he was. The truth is from your Lord, so be not among them." Al-Mumatriin: It was said that the sleeves are its ribs, which are the fibers on the neck of the palm tree, and this is what Al-Hasan and Qatada said.

And the grain with husks and basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: **And the grain with husks** means straw. Al-Awfi said on the authority of Ibn Abbas: The husk is the green leaves of the crop that have had their heads cut off, so it is called husk when it dries. Qatada, Al-Dahhak and Abu Malik said the same: its husk is its straw. Ibn Abbas, Mujahid and others said: And basil means the leaves. Al-Hasan said: It is your basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: And basil is the green crop. The meaning of this - and God knows best - is that the grain, like wheat and barley and the like, has husks when it grows, which is what is on the ear, and basil is the leaf wrapped around its stem. It was said: The husk is the leaf when the crop first grows as a vegetable, and basil is the leaf, meaning when it has

become tame and the grain has formed in it, as Zaid ibn Amr ibn Nufayl said in his famous poem:

And tell him who makes the seed grow in the soil so that the grass can sway and grow from it.

And his love comes out of it in their heads. In that are signs for whoever is aware.

God the Almighty says: {Then which of the favors of your Lord would you deny?} meaning, which of the favors, O company of mankind and jinn, would you deny? This was said by Mujahid and more than one other, and the context after it indicates this, meaning the blessings are apparent to you and you are immersed in them and cannot deny or disavow them. So we say as the believing jinn said: "O God, and we do not deny any of Your favors, our Lord. To You is praise." Ibn Abbas used to say: **Not of them, O Lord**, meaning we do not deny any of them. Imam Ahmad said: Yahya ibn Ishaq narrated to us, Ibn Lahi'ah narrated to us from Abu Al-Aswad from Urwah from Asma' bint Abi Bakr, who said: I heard the Messenger of God (blessings and peace of God be upon him) reciting while he was praying towards the corner before he announced what he was commanded, and the polytheists were listening: {Then which of the favors of your Lord would you deny?}

Fath al-Qadir

Al-Zajaj said: The meaning is that He commanded us to be just, and this is indicated by His statement: 8- **that you do not transgress within the balance**, meaning do not exceed justice. Al-Hasan and Al-Dahhak said: What is meant by it is the weighing instrument to achieve fairness and equity. It was said that the balance is the Qur'an because it contains an explanation of what is needed, and Al-Husayn ibn Al-Fadl said the same, but the first is more appropriate.

Tafsir al-Baghawi

8. **That you do not transgress in the balance**, meaning: do not exceed justice. Al-Hasan, Qatada, and Ad-Dahhak said: He meant by it that which is weighed to achieve fairness and equity. The origin of the word *weight* is to estimate **that you do not transgress**, meaning lest you tilt, wrong, or exceed the truth in the balance.

Tafsir al-Baidawi

8- **That you do not transgress in the balance** lest you transgress in it, meaning do not transgress or exceed fairness. It was read **do not transgress** to mean the statement.

Surat al-Rahman 55:9

And establish weight in justice and do not make deficient the balance.

Tafsir al-Jalalayn

9 - **And establish weight in justice** in fairness **and do not make deficient the balance** reduce the weight.

Tafsir al-Suyuti

Tafsir al-Tabari

He said: Marwan told us on the authority of Mughira who said: Ibn Abbas saw a man weighing and he had become heavier, so he said: Keep your tongue in check, keep your tongue in check. Didn't God say: **And establish weight in justice and do not make deficient the balance**.

And His saying, **And establish weight in justice**, means: And establish the tongue of the scale in justice.

And His statement, **And do not deprive people of the balance**, means that God Almighty says: And do not reduce the weight when you weigh for people or wrong them.

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

Who said that?

Ibn Bashir told us: Muhammad ibn Marwan told us: Abu al-A'war told us on the authority of Qatada: **And the heaven He raised and set up the balance * That you not transgress within the balance * And establish weight in justice and do not make deficient the balance**. Qatada said: Ibn Abbas said: O group of Mawali, you have been entrusted with two matters by which those who came before you were destroyed. A man should fear God when he holds his scales, and a man should fear God when he holds his measure. A small amount will equal it, and it will not decrease it, but rather God will increase it, God willing.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And establish weight in justice and do not make deficient the balance**, he said: He made it less if he reduced it, so he made it less, his loss is his decrease.

Tafsir al-Qurtubi

And establish weight in justice meaning, do it uprightly and justly. Abu Darda' **may God be pleased with him** said: Establish the scale with justice and fairness. Ibn Uyaynah said: Establishing is with the hand and justice is with the heart. Mujahid said: Justice means equity in Roman. It was also said that it is like saying: He established the prayer, meaning he performed it on time. And the people established their markets, meaning they came to them on time. That is, do not

abandon dealing in weight and justice. **And do not make deficient the balance** and do not reduce the balance and do not cheat in measure and weight. This is like His statement: **And do not reduce the measure and weight**. Qatadah said about this verse: Be just, O son of Adam, as you would like to be treated justly, and give in full as you would like or be given in full, for justice is the goodness of people. It was also said that the meaning is: Do not make deficient the scale of your good deeds on the Day of Resurrection, lest that be a regret for you. The word *scale* is repeated at the beginnings of verses. It is said that the repetition is for the command to give full weight and observe justice therein. The common reading is takhsaraw with a damma on the ta' and a kasra on the seen. Bilal ibn Abi Burda and Aban ibn Uthman read it with a fatha on the ta' and the seen, and they are two dialects. It is said akhsartu al-mizan and khasrattuhu like ajbartuhu and jabbartuhu. It is said that takhsaraw with a fatha on the ta' and the seen is based on the estimation of the deletion of the preposition, and the meaning is do not lose on the scale.

Tafsir Ibn Kathir

God the Almighty informs us of His grace and mercy to His creation, that He sent down the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy upon. He says, **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence**. Al-Hasan said: It means speech. Ad-Dahhak, Qatadah, and others said: It means good and evil. Al-Hasan's statement here is better and stronger because the context is about God the Almighty teaching the Qur'an, which is the performance of its recitation. This can only be achieved by making pronunciation easy for creation and facilitating the pronunciation of letters from their places in the throat, tongue, and lips, with their different points of articulation and types. And God the Almighty says: **The sun and the moon move by precise calculation**, meaning they follow one another according to a standardized calculation that does not differ or become disturbed. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." And God the Almighty says: "He who splits the dawn and makes the night for rest and the sun and the moon by precise calculation. That is the determination of the Almighty, the Knowing."

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consensus that the tree is that which stands on a stem. Ali ibn Abi Talhah narrated on the authority of Ibn Abbas **may God be pleased with them both** that he said: A star is that which spreads out on the face of the earth, meaning of plants. Saeed ibn Jubayr, As-Suddi, and Sufyan Ath-Thawri said the same, and Ibn Jarir **may God have mercy on him** chose this interpretation. Mujahid said: It is the star that is in the sky. This is what Al-Hasan and Qatada said, and this statement is the most apparent, and God knows best, because God Almighty said: **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people?** *verse.*

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caused to grow for Mary when she gave birth to her son Jesus. So fear God and do not take Jesus as a god besides God. "The example of Jesus before God is as that of Adam. He created him from dust, then said to him, 'Be,' and he was. The truth is from your Lord, so be not among them." Al-Mumatin: It was said that the sleeves are its ribs, which are the fibers on the neck of the palm tree, and this is what Al-Hasan and Qatada said.

And the grain with husks and basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: **And the grain with husks** means straw. Al-Awfi said on the authority of Ibn Abbas: The husk is the green leaves of the crop that have had their heads cut off, so it is called husk when it dries. Qatada, Al-Dahhak and Abu Malik said the same: its husk is its straw. Ibn Abbas, Mujahid and others said: And basil means the leaves. Al-Hasan said: It is your basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: And basil is the green crop. The meaning of this - and God knows best - is that the grain, like wheat and barley and the like, has husks when it grows, which is what is on the ear, and basil is the leaf wrapped around its stem. It was said: The husk is the leaf when the crop first grows as a vegetable, and basil is the leaf, meaning when it has become tame and the grain has formed in it, as Zaid ibn Amr ibn Nufayl said in his famous poem:

And tell him who makes the seed grow in the soil so that the grass can sway and grow from it.

And his love comes out of it in their heads. In that are signs for whoever is aware.

God the Almighty says: {Then which of the favors of your Lord would you deny?} meaning, which of the favors, O company of mankind and jinn, would you deny? This was said by Mujahid and more than one other, and the context after it indicates this, meaning the blessings are apparent to you and you are immersed in them and cannot deny or disavow them. So we say as the believing jinn said: "O God, and we do not deny any of Your favors, our Lord. To You is praise." Ibn Abbas used to say: **Not of them, O Lord**, meaning we do not deny any of them. Imam Ahmad said: Yahya ibn Ishaq narrated to us, Ibn Lahi'ah narrated to us from Abu Al-Aswad from Urwah from Asma' bint Abi Bakr, who said: I heard the Messenger of God (blessings and peace of God be upon him) reciting while he was praying towards the corner before he announced what he was commanded, and the polytheists were listening: {Then which of the favors of your Lord would you deny?}

Fath al-Qadir

Then the Almighty commanded the establishment of justice after informing the servants that He had established it for them, saying: 9- **And establish weight in justice** meaning, establish your weight in justice. It was said that the meaning is: establish the tongue of the scale in justice. It was said that the meaning is: that He established the scale in the Hereafter to weigh deeds. And that in His saying: **that you not transgress** is a source: meaning that you do not transgress, and *la*

is a negative: meaning that He established the scale so that you do not transgress. It was said that it is explanatory, because in *establishing* there is the meaning of saying, and transgression is exceeding the limit. So whoever says the scale is justice, said that transgression is injustice, and whoever says that the scale is the instrument by which weighing is done, said that transgression is shortcoming. **And do not deprive the balance** meaning do not reduce it: the Almighty first commanded equality, then He forbade transgression, which is exceeding the limit by excess, then He forbade loss, which is deficiency and shortcoming. The majority read *takhsaru* with a damma on the ta' and a kasra on the seen from akhsar. Bilal bin Abi Barzah, Aban bin Othman, and Zaid bin Ali read it with a fatha on the ta' and the seen from khasar. These are two dialects: it is said akhsartu al-mizan and khasartuhu.

Tafsir al-Baghawi

9. **And establish weight in justice**, in fairness. Abu Darda and Ata' said: It means establish the tongue of the scale in justice. Ibn Uyaynah said: Establishing is with the hand and justice is with the heart. **And do not defraud**, and do not reduce **the balance**, and do not cheat in measuring and weight.

Tafsir al-Baidawi

9- **And establish weight in justice and do not make deficient the balance** and do not make it less, for it has the right to be equal because it is the purpose of its establishment, and its repetition is an exaggeration in recommending it and an increase in urging its use. It was read **and do not lose** with a fatha on the ta' and a damma or kasra on the seen, and **and do not lose** with a fatha on the seen, on the basis that the original is **and do not lose in the balance** so the preposition was deleted and the verb was connected.

Surat Ar-Rahman: 10

And the earth He has spread out for all creatures.

Surat al-Rahman 55:10

And the earth He has spread out for all creatures.

Tafsir al-Jalalayn

10 - **And the earth He laid out** He established it **for all mankind** for the creation of mankind, jinn, and others.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And the earth He laid out for all creatures.** And He spread out the earth for creation, who are all creatures.

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

Who said that?

Ali told us: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **for mankind**, meaning: for creation.

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, regarding his statement, **And the earth He has spread out for all creatures**, he said: Everything that has a soul.

Yaqub told me: Ibn Ulayyah told us: Abu Raja' told us on the authority of Al-Hasan regarding his statement, **And the earth He has spread out for all creatures**, he said: For the creation of the jinn and mankind.

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, **for mankind**, he said: for creation.

Ibn Abd al-A'la told us: He said: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: **For mankind** he said: For creation.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **He placed it for mankind**, that mankind means creation.

Ibn Bashar told us: Muhammad ibn Marwan told us: Abu al-A'war told us on the authority of Qatada: **And the earth He laid out for all creatures.** He said: For creation.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, similarly.

Tafsir al-Qurtubi

And the earth He has placed for all creatures. All

creatures are people, according to Ibn Abbas. Al-Hassan is the jinn and mankind. Al-Dahhak is everything that creeps on the face of the earth, and this is general. **In it is fruit**, meaning everything that people enjoy from the various types of fruits.

Tafsir Ibn Kathir

God the Almighty informs us of His grace and mercy to His creation, that He sent down the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy upon. He says, **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence.**

Al-Hasan said: It means speech. Ad-Dahhak, Qatadah, and others said: It means good and evil. Al-Hasan's statement here is better and stronger because the context is about God the Almighty teaching the Qur'an, which is the performance of its recitation. This can only be achieved by making pronunciation easy for creation and facilitating the pronunciation of letters from their places in the throat, tongue, and lips, with their different points of articulation and types. And God the Almighty says: **The sun and the moon move by precise calculation**, meaning they follow one another according to a standardized calculation that does not differ or become disturbed. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." And God the Almighty says: "He who splits the dawn and makes the night for rest and the sun and the moon by precise calculation. That is the determination of the Almighty, the Knowing."

It was narrated on the authority of Ikrimah that he said: If God were to place the light of all the sight of mankind, jinn, animals, and birds in the eyes of a servant, then He removed one veil out of seventy veils in front of the sun, he would not be able to look at it. The light of the sun is one of seventy parts of the light of the Kursi, and the light of the Kursi is one of seventy parts of the light of the Throne, and the light of the Throne is one of seventy parts of the light of the veil. So see what light God has given His servant in his eyes at the time of looking at the face of his Generous Lord with his own eyes. Narrated by Ibn Abi Hatim. And the statement of God the Almighty: **And the star and the tree prostrate** Ibn Jarir said: The commentators differed over the meaning of His statement **and the star** after their consensus that the tree is that which stands on a stem. Ali ibn Abi Talhah narrated on the authority of Ibn Abbas **may God be pleased with them both** that he said: A star is that which spreads out on the face of the earth, meaning of plants. Saeed ibn Jubayr, As-Suddi, and Sufyan Ath-Thawri said the same, and Ibn Jarir **may God have mercy on him** chose this interpretation. Mujahid said: It is the star that is in the sky. This is what Al-Hasan and Qatada said, and this statement is the most apparent, and God knows best, because God Almighty said: **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? verse.**

God the Almighty says: {And the heaven He raised and set up the balance} meaning justice, as God the Almighty says: {Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that mankind may maintain justice}. Likewise, He says here: {that you not transgress within the balance}, meaning He created the heavens and the earth with truth and justice, so that all things would be with truth and justice. For this reason, God the Almighty says: {And establish weight in justice and do not defraud the balance}, meaning do not cheat in the weight, but weigh with truth and justice, as God the Almighty says: {And weigh with the straight balance}. God the Almighty says: {And the earth He spread out for all creatures}, meaning just as He raised the heaven, He spread out the earth, leveled it, and anchored it with the firm, lofty mountains, so that it would be stable for the creatures on its face, who are the various types, shapes, colors, and languages in all its regions and corners.

Ibn Abbas, Mujahid, Qatadah and Ibn Zayd said: The creation of mankind **in it is fruit** meaning of different colours, tastes and scents **and palm trees with sheaths** He singled it out for its honour and benefit, whether fresh or dry. The sheaths, Ibn Jurayj said on the authority of Ibn Abbas: are the containers for the date palms, and this is what more than one of the commentators said. It is the one in which the stalk emerges and then splits from the cluster, becoming unripe dates, then fresh dates, then ripens and its benefit and ripeness reach their peak. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali al-Sayrafi, who said: Abu Qutaybah told us, Yunus bin al-Harith told us on the authority of al-Sha'bi, who said: Caesar wrote to Umar bin al-Khattab: I will inform you that my messengers came to me before you and claimed that before you there was a tree that was not capable of any good. It grows like the ears of donkeys, then splits like pearls, then turns green and becomes like a green emerald, then turns red and becomes like a red ruby, then ripens and becomes like the most delicious food, then dries and is a protection for the resident and provisions for the traveler. If my messengers have told the truth, then I do not see this tree as anything but one of the trees of Paradise. So Umar bin al-Khattab wrote to him: From the servant of God, Umar, Commander of the Faithful, to Caesar, King of the Romans. Your messengers have told you the truth. This tree is with us, and it is the tree that God caused to grow for Mary when she gave birth to her son Jesus. So fear God and do not take Jesus as a god besides God. "The example of Jesus before God is as that of Adam. He created him from dust, then said to him, 'Be,' and he was. The truth is from your Lord, so be not among them." Al-Mumatriin: It was said that the sleeves are its ribs, which are the fibers on the neck of the palm tree, and this is what Al-Hasan and Qatada said.

And the grain with husks and basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: **And the grain with husks** means straw. Al-Awfi said on the authority of Ibn Abbas: The husk is the green leaves of the crop that have had their heads cut off, so it is called husk when it dries. Qatada, Al-Dahhak and Abu Malik said the same: its husk is its straw. Ibn Abbas, Mujahid and others said: And basil means the leaves. Al-Hasan

said: It is your basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: And basil is the green crop. The meaning of this - and God knows best - is that the grain, like wheat and barley and the like, has husks when it grows, which is what is on the ear, and basil is the leaf wrapped around its stem. It was said: The husk is the leaf when the crop first grows as a vegetable, and basil is the leaf, meaning when it has become tame and the grain has formed in it, as Zaid ibn Amr ibn Nufayl said in his famous poem:

And tell him who makes the seed grow in the soil so that the grass can sway and grow from it.

And his love comes out of it in their heads. In that are signs for whoever is aware.

God the Almighty says: {Then which of the favors of your Lord would you deny?} meaning, which of the favors, O company of mankind and jinn, would you deny? This was said by Mujahid and more than one other, and the context after it indicates this, meaning the blessings are apparent to you and you are immersed in them and cannot deny or disavow them. So we say as the believing jinn said: "O God, and we do not deny any of Your favors, our Lord. To You is praise." Ibn Abbas used to say: **Not of them, O Lord**, meaning we do not deny any of them. Imam Ahmad said: Yahya ibn Ishaq narrated to us, Ibn Lahi'ah narrated to us from Abu Al-Aswad from Urwah from Asma' bint Abi Bakr, who said: I heard the Messenger of God (blessings and peace of God be upon him) reciting while he was praying towards the corner before he announced what he was commanded, and the polytheists were listening: {Then which of the favors of your Lord would you deny?}

Fath al-Qadir

Then when He, the Almighty, mentioned that He raised the heavens, He mentioned that He placed the earth, saying: 10- **And the earth He spread out for all creatures**, meaning He spread it out over the water for all of creation that has a soul and life. There is no reason to specify **all creatures** as being human and jinn. The majority of scholars read *earth* with the accusative case indicating the preoccupation, while Abu al-Sammak read it with the nominative case indicating the beginning.

Tafsir al-Baghawi

10. **And the earth He laid out for all creatures**, for the creation He spread out in it.

Tafsir al-Baidawi

10- **And the earth He laid out** He lowered it, flattened. **For the creatures** for creation. And it was said that the creatures are all that have a soul.

Surat Ar-Rahman: 11

Therein is fruit and date palms having sheaths.

Surat al-Rahman 55:11

Therein is fruit and date palms having sheaths.

Tafsir al-Jalalayn

11 - In it are fruits and palm trees the usual with sleeves vessels of its dates.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **Therein is fruit and palm trees having sheaths**, God Almighty says: There is fruit in the earth, and the ha and the alif in it are from the mention of the earth, **and palm trees having sheaths**, and sheaths: the plural of kam, which is that which is sheathed in.

The interpreters differed on the meaning of this. Some of them said: It means the palm tree being covered with fibres.

Who said that?

Yaqub told me: Ibn Ulayyah told us on the authority of Abu Raja' who said: I asked Al-Hasan about his statement, **And the palm trees with sheaths**, and he said: A frond made of fibers that I tied around it.

Ibn Abd al-A'la told us: Ibn Thaur told us, on the authority of Muammar, on the authority of Qatada and al-Hasan: **The one with sleeves**. Its sleeves: its fibers.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And the palm trees with sheaths** means the fibres that are on them.

Others said: By the sleeves he means the remains.

Who said that?

Ibn Bashar told us: Muhammad ibn Marwan told us: Abu al-A'war told us on the authority of Qatada: **And the palm trees with sheaths**. He said: Their sheaths are their fronds.

Others said: Rather, the meaning of the statement is: The palm tree with clustered spadixes on its scabbard.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And the palm trees with sheaths**, and it was said: Does it have the spadix? He said: Yes, and it is in a sheath of it until it bursts open from it. He said: And the grain is also in sheaths, and he recited, **And whatever fruits emerge from their sheaths** Fussilat 47.

The most correct of the sayings on this matter is to say: God described the palm tree as having sleeves, and its fruit is covered in its fibers and its dates are covered in its husk. God did not specify the report about it as being covered in its fibers nor its dates being covered

in its husk, but rather He generalized the report about it as having sleeves.

The correct thing to say is: What is meant by that is the one with a palm leaf and it is covered with it, and the one with a date palm and it is covered in its skin, so it is general as the Most High, the Most Praised, is general.

Tafsir al-Qurtubi

And the palm trees with sleeves Sleeves is the plural of kam in the broken form. Al-Jawhari said: Kammah in the broken form and kammah are the container of pollen and the covering of light, and the plural is kammam, akmah, and akmaam, and the akameem are also. And kam is the young camel if he feels pity for it and covers it until it grows strong. Al-Ajjaj said:

But if you had witnessed people when they were in grief, would you not have relieved their grief?

And they fainted and covered themselves. And the palm tree became covered and covered itself, meaning it took out its sleeves. And the sleeve with the kasra and the muzzle also is what the camel's mouth is covered with so that it does not bite. You say from it a muzzled camel, meaning cupped. And kammah something means you covered it. And the sleeve is what conceals something and covers it. And from it comes the sleeve of the shirt with the damma and the plural is sleeves and kummah, like hab and habbah and the sleeve is the round cap because it covers the head. He said:

I told them, **A kilo is the same as some of your dirhams, and I eat the same**.

Al-Hasan said: **The one with sleeves** means the one with fibers, because the palm tree is covered with fibers, and its sleeve is the fibers in its necks. Ibn Zayd: The one with the date palm before it bursts open. Ikrimah said: The one with the loads.

Tafsir Ibn Kathir

God the Almighty informs us of His grace and mercy to His creation, that He sent down the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy upon. He says, **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence**.

Al-Hasan said: It means speech. Ad-Dahhak, Qatadah, and others said: It means good and evil. Al-Hasan's statement here is better and stronger because the context is about God the Almighty teaching the Qur'an, which is the performance of its recitation. This can only be achieved by making pronunciation easy for creation and facilitating the pronunciation of letters from their places in the throat, tongue, and lips, with their different points of articulation and types. And God the Almighty says: **The sun and the moon move by precise calculation**, meaning they follow one another

according to a standardized calculation that does not differ or become disturbed. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." And God the Almighty says: "He who splits the dawn and makes the night for rest and the sun and the moon by precise calculation. That is the determination of the Almighty, the Knowing."

It was narrated on the authority of Ikrimah that he said: If God were to place the light of all the sight of mankind, jinn, animals, and birds in the eyes of a servant, then He removed one veil out of seventy veils in front of the sun, he would not be able to look at it. The light of the sun is one of seventy parts of the light of the Kursi, and the light of the Kursi is one of seventy parts of the light of the Throne, and the light of the Throne is one of seventy parts of the light of the veil. So see what light God has given His servant in his eyes at the time of looking at the face of his Generous Lord with his own eyes. Narrated by Ibn Abi Hatim. And the statement of God the Almighty: **And the star and the tree prostrate** Ibn Jarir said: The commentators differed over the meaning of His statement **and the star** after their consensus that the tree is that which stands on a stem. Ali ibn Abi Talhah narrated on the authority of Ibn Abbas **may God be pleased with them both** that he said: A star is that which spreads out on the face of the earth, meaning of plants. Saeed ibn Jubayr, As-Suddi, and Sufyan Ath-Thawri said the same, and Ibn Jarir **may God have mercy on him** chose this interpretation. Mujahid said: It is the star that is in the sky. This is what Al-Hasan and Qatada said, and this statement is the most apparent, and God knows best, because God Almighty said: **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people?** *verse*.

God the Almighty says: {And the heaven He raised and set up the balance} meaning justice, as God the Almighty says: {Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that mankind may maintain justice}. Likewise, He says here: {that you not transgress within the balance}, meaning He created the heavens and the earth with truth and justice, so that all things would be with truth and justice. For this reason, God the Almighty says: {And establish weight in justice and do not defraud the balance}, meaning do not cheat in the weight, but weigh with truth and justice, as God the Almighty says: {And weigh with the straight balance}. God the Almighty says: {And the earth He spread out for all creatures}, meaning just as He raised the heaven, He spread out the earth, leveled it, and anchored it with the firm, lofty mountains, so that it would be stable for the creatures on its face, who are the various types, shapes, colors, and languages in all its regions and corners.

Ibn Abbas, Mujahid, Qatadah and Ibn Zayd said: The creation of mankind **in it is fruit** meaning of different colours, tastes and scents **and palm trees with sheaths** He singled it out for its honour and benefit, whether fresh or dry. The sheaths, Ibn Jurayj said on the authority of Ibn Abbas: are the containers for the date palms, and this is what more than one of the commentators said. It is the one in which the stalk

emerges and then splits from the cluster, becoming unripe dates, then fresh dates, then ripens and its benefit and ripeness reach their peak. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali al-Sayrafi, who said: Abu Qutaybah told us, Yunus bin al-Harith told us on the authority of al-Sha'bi, who said: Caesar wrote to Umar bin al-Khattab: I will inform you that my messengers came to me before you and claimed that before you there was a tree that was not capable of any good. It grows like the ears of donkeys, then splits like pearls, then turns green and becomes like a green emerald, then turns red and becomes like a red ruby, then ripens and becomes like the most delicious food, then dries and is a protection for the resident and provisions for the traveler. If my messengers have told the truth, then I do not see this tree as anything but one of the trees of Paradise. So Umar bin al-Khattab wrote to him: From the servant of God, Umar, Commander of the Faithful, to Caesar, King of the Romans. Your messengers have told you the truth. This tree is with us, and it is the tree that God caused to grow for Mary when she gave birth to her son Jesus. So fear God and do not take Jesus as a god besides God. "The example of Jesus before God is as that of Adam. He created him from dust, then said to him, 'Be,' and he was. The truth is from your Lord, so be not among them." Al-Mumatri: It was said that the sleeves are its ribs, which are the fibers on the neck of the palm tree, and this is what Al-Hasan and Qatada said.

And the grain with husks and basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: **And the grain with husks** means straw. Al-Awfi said on the authority of Ibn Abbas: The husk is the green leaves of the crop that have had their heads cut off, so it is called husk when it dries. Qatada, Al-Dahhak and Abu Malik said the same: its husk is its straw. Ibn Abbas, Mujahid and others said: And basil means the leaves. Al-Hasan said: It is your basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: And basil is the green crop. The meaning of this - and God knows best - is that the grain, like wheat and barley and the like, has husks when it grows, which is what is on the ear, and basil is the leaf wrapped around its stem. It was said: The husk is the leaf when the crop first grows as a vegetable, and basil is the leaf, meaning when it has become tame and the grain has formed in it, as Zaid ibn Amr ibn Nufayl said in his famous poem:

And tell him who makes the seed grow in the soil so that the grass can sway and grow from it.

And his love comes out of it in their heads. In that are signs for whoever is aware.

God the Almighty says: {Then which of the favors of your Lord would you deny?} meaning, which of the favors, O company of mankind and jinn, would you deny? This was said by Mujahid and more than one other, and the context after it indicates this, meaning the blessings are apparent to you and you are immersed in them and cannot deny or disavow them. So we say as the believing jinn said: "O God, and we do not deny any of Your favors, our Lord. To You is praise." Ibn Abbas used to say: **Not of them, O Lord**, meaning we do not deny any of them. Imam Ahmad said: Yahya ibn Ishaq narrated to us, Ibn Lahi'ah

Surat Ar-Rahman: 11

Therein is fruit and date palms having sheaths.

narrated to us from Abu Al-Aswad from Urwah from Asma' bint Abi Bakr, who said: I heard the Messenger of God (blessings and peace of God be upon him) reciting while he was praying towards the corner before he announced what he was commanded, and the polytheists were listening: {Then which of the favors of your Lord would you deny?}

Fath al-Qadir

Sentence 11- **In it is fruit** is in the accusative case as a state of the land, and it was said that it is a new sentence to confirm the content of the sentence before it, and what is meant by it is every kind of fruit that is enjoyed. Then the Almighty mentioned the palm tree specifically for its honor and its greater benefit over all other fruits, saying: **And the palm trees having sheaths**. Sheaths is the plural of kam **in the broken form**, which is the container for dates. Al-Jawhari said: Kam **in the broken form** and kamamah are the container for the date palms and the oven cover, and the plural is kamam, akmah, and akmaam. Al-Hasan said: Sheathed with sheaths: meaning sheathed with fibers, for the palm tree is sheathed with fibers and her kamam is its fibers. Ibn Zayd said: Sheathed with sheaths before they burst open. Ikrimah said: Sheathed with loads.

Tafsir al-Baghawi

11. **In it is fruit**, meaning: all kinds of fruits. Ibn Kaysan said: It means: what they enjoy of the countless blessings. **And palm trees with sheaths**, the vessels in which the fruit is because the fruit of the palm tree is in a sheath as long as it has not split open. The singular is kam, and everything that we wrap around something is a kam and kammah, and from this comes the sleeve of the shirt. The skullcap is also called kammah. Ad-Dahhak said: **With sheaths** means with sheaths. Al-Hasan said: Its sheaths: its wrappings. [Ibn Zayd said: It is the date palm before it splits open.]

Tafsir al-Baidawi

11- **In it is fruit** of various kinds that are enjoyed. **And palm trees with sheaths** are date containers, plural of *kam*, or everything that is covered with fibers, fronds, and palm branches, so it is used like the one covered with the trunk, the fronds, and the dates.

Surat al-Rahman 55:12

And the grain having husks and the basil

Tafsir al-Jalalayn

12 - **And the grain** such as wheat and barley **with husks** straw **and the basil** the fragrant leaves

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And the grain with husks and basil**, God Almighty says: And in it is the grain, which is the grain of wheat and barley with leaves and straw: it is the husk, and it was narrated to me by Alqamah ibn Abdah:

Watering the sins whose summer rain has bent down, whose slopes are covered with rain.

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

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And the grain with husks and basil**, meaning figs.

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, regarding his statement, **And the grain with husks and basil**. He said: The husk is the green leaves of the crop whose heads have been cut off, and it is called husk when it dries up.

Ibn Hamid told us: Yaqub told us, on the authority of Jaafar, on the authority of Saeed: **And the grain with husks** means the grass from the crops.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement, **and the grain with the husks**, and its husks are its straw.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Asf means straw.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ad-Dahhak: **And the grain with the husk**. He said: The grain is wheat and barley, and the husk is the straw.

Saeed bin Yahya told us: Abdullah bin Mubarak Al-Khorasani told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Malik, regarding his statement, **And the grain with husks and basil**, he said: The grain is the first thing to grow.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Lahsan told us: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And the**

grain with husks and basil, he said: The husk is the leaf of everything. He said: When a crop is cut, it is called a husk, and every leaf is a husk.

Al-Hasan bin Arafa told us: Yunus bin Muhammad told us: Abdul Wahid told us: Abu Rawq Atiyah bin Al-Harith told us: I heard Al-Dahhak say about His statement, **And the grain with husks**, he said: The husks are the straw.

Sulayman ibn Abd al-Jabbar told us: Muhammad ibn al-Salt told us: Utbah ibn Yaqzan told us, on the authority of Ata', on the authority of Ibn Abbas: **Dhu al-'Asf** He said: al-'Asf is the crop.

Some of them said: Al-Asf is the grain of wheat and barley itself.

Who said that?

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **And the grain with husks and basil**, as for the husks: it is wheat and barley.

As for his saying, **and basil**, the people of interpretation differed in its interpretation. Some of them said: It is sustenance.

Who said that?

Zayd ibn Akhzam al-Ta'i told me: Aamer ibn Mudrik told us: Utbah ibn Yaqzan told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Every basil mentioned in the Qur'an is provision.

Muhammad bin Omar 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: **And basil** means sustenance.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ad-Dahhak: **And basil** means sustenance. Some of them say: **Our basil**.

Sulayman ibn Abd al-Jabbar told me: Muhammad ibn al-Salt told us: Abu Kudayna told us, on the authority of Ata', on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And basil** means the wind.

Al-Hasan bin Arafa told us: Yunus bin Muhammad told us: Abdul Wahid told us: Abu Rawq Atiyah bin Al-Harith told us: I heard Al-Dahhak say about His statement, **And basil**, he said: Provisions and food.

Others said: It is the smelly basil.

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me on the authority of his father on the authority of Ibn Abbas, who said: *Rayhan* is what the earth produces from basil.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **And basil**, **And whatever the earth produces of basil**.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, on the authority of Al-Hasan: **And basil**, he said: This is your basil.

Surat Ar-Rahman: 12

And the grain having husks and the basil

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **and basil**, that it refers to the herbs whose scent is found.

Others said: It is the greenery of the crops.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **and basil**, meaning the greenery of the crops.

Others said: It is what stands on a leg.

Who said that?

Ibn Hamid told us, he said: Yaqub told us, on the authority of Jaafar, on the authority of Saeed, he said: *Basil* is what grows on a stalk.

The most correct of the sayings is the one that says: What is meant by it is sustenance, which is the grain that is eaten.

We said that this is the most correct of the sayings about it, because God, the Most High, the Most Praised, informed us about the seed that it has the husk, and that is what we described of the leaves that come from it and the straw when it dries. So what is more appropriate for basil is that its seed is the one that grows it, since it is from the same type as the husk, and it is heard from the Arabs who say: We went out seeking God's basil and His provision. And it is said: Glory be to You and Your basil, meaning and Your provision. And from this is the saying of Al-Nimr ibn Talib:

God's peace, his basil, his paradise, and his sky of pearls

It was mentioned that some of them used to say: *Asfis* the edible grain, and *Basil* is the healthy one that has not been eaten.

The reciters differed in their reading of his statement, **and basil**. The majority of the reciters of Medina and Basra, some of the Meccans, and some of the Kufians read it in the nominative case, in apposition to *al-hubb*, meaning: **and in it is the husk-bearing seed, and in it is basil as well**. The majority of the Kufians recited **and basil** in the accusative case, in apposition to *al-asf*, meaning: **and the husk-bearing seed and basil**.

The first of the two readings is more correct: a reading in the accusative case for the reason explained in its interpretation, and that it means sustenance. As for those who read it in the nominative case, they directed its interpretation, in my opinion, to it being the fragrant basil, and for that reason they chose the nominative case for it. And its being in the accusative case with the meaning: And in it is the grain with leaves and straw and the edible sustenance is more appropriate and better for what we explained before.

Tafsir al-Qurtubi

And the grain with husks and basil Grain is wheat, barley and the like, and husk is straw, according to Al-Hasan and others. Mujahid is the leaves of trees and crops. Ibn Abbas: The straw and leaves of the crop that are blown away by the winds. Saeed bin Jubair: The first part of the crop to grow, meaning the first part to grow from it, Al-Farra' said it. The Arabs say: We went out to husk the crops, if they cut some of it before it ripens. And likewise in Al-Sahah: And I husk the crops, meaning I cut them before it ripens. And from Ibn Abbas also, husk is the green leaves of the crop, if its tops are cut off and its counterpart dries up. **And He made them like eaten-up straws** Al-Jawhari: And the crops were husk, meaning they had a lot of crops. Abu Qais bin Al-Aslat Al-Ansari said:

If Jumada withholds its rain, my sides will be covered with a heavy rain.

And the storm also means gain, and from it the rajaz poet said:

Without any storm or disturbance

Likewise, the leaves of the ears of corn are called 'a'tisaf and 'aseefa. Al-Harawi said: 'A'saf and 'aseefa are the leaves of the ears of corn.' Al-Tha'labi narrated and Ibn Al-Sikkit said: The Arabs say for the leaves of the crop 'a'saf and 'aseefa and 'jal' with a kasra on the jim. Alqamah ibn 'Abdah said:

Watering the sins whose summer rain has bent down, whose slopes are covered with rain.

In As-Sahah: "Al-Jal with a kasra is the reed of the crop when it was harvested. And basil is provision, from Ibn Abbas and Mujahid. Ad-Dahhak is the language of Himyar and from Ibn Abbas also and Ad-Dahhak and Qatadah that it is the basil that is smelled and Ibn Zaid said it and from Ibn Abbas also that it is the greenery of the crop and Saeed bin Jubair said it is what stands on a stalk. Al-Farra' said the edible stalks of the crops and basil is what is not eaten. Al-Kalbi said that the stalks are the leaves that are not eaten and basil is the edible seed and it was said that basil is every herb with a pleasant smell and it was called basil because a person smells its pleasant smell. That is, he smells so it is a verb of Ruhan from the smell and the root of the ya in the word is waw changed to ya to differentiate it from the spiritual which is everything that has a soul. Ibn al-A'rabi said: It is said that something is spiritual and rayhani, meaning it has a spirit. It is also possible that it has the pattern fa'llan, so its origin is rayuhan, then the waw was replaced with a ya', and the kahin was assimilated and softened, then the softening was required due to its length and the addition of the two extra letters alif and nun. The origin of what is composed of ra', waw and ha' is shaking and movement. In as-Sahah, rayhan is a well-known plant and rayhan is sustenance. You say: I went out seeking the basil of God. An-Nimr ibn Talib said:

God's peace, basil, mercy, and a sky of pearls

In the hadith: "The child is from the basil of God." And

their saying: Glory be to God and His basil, they put them in the accusative case as a verbal noun, meaning to glorify Him and to seek provision. As for His saying: **And the grain with husks and basil**, the husk is the stalk of the crop and the basil is its leaves, according to al-Farra'. The reading of the common people is: **And the grain with husks and basil**, with the nominative case in all of them in apposition to **the fruit**. Ibn 'Amir, Abu Haywah, and al-Mughira put them in the accusative case in apposition to **the earth**. And it was said that a verb was implied, meaning, He created the grain with husks and basil. From this perspective, it is appropriate to stop at **with sleeves**. Hamzah and al-Kisa'i put basil in the genitive case in apposition to the husk, meaning, in it is the grain with husks and basil. This is not impossible according to the opinion of those who make basil provision, so it is as if he said: And the grain with provision. Provision, from where the husks are provision, is provision, because the husks are provision for animals and basil is provision for people. There is no doubt about that according to those who say it is the fragrant basil.

Tafsir Ibn Kathir

God the Almighty informs us of His grace and mercy to His creation, that He sent down the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy upon. He says, **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence**. Al-Hasan said: It means speech. Ad-Dahhak, Qatadah, and others said: It means good and evil. Al-Hasan's statement here is better and stronger because the context is about God the Almighty teaching the Qur'an, which is the performance of its recitation. This can only be achieved by making pronunciation easy for creation and facilitating the pronunciation of letters from their places in the throat, tongue, and lips, with their different points of articulation and types. And God the Almighty says: **The sun and the moon move by precise calculation**, meaning they follow one another according to a standardized calculation that does not differ or become disturbed. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." And God the Almighty says: "He who splits the dawn and makes the night for rest and the sun and the moon by precise calculation. That is the determination of the Almighty, the Knowing."

It was narrated on the authority of Ikrimah that he said: If God were to place the light of all the sight of mankind, jinn, animals, and birds in the eyes of a servant, then He removed one veil out of seventy veils in front of the sun, he would not be able to look at it. The light of the sun is one of seventy parts of the light of the Kursi, and the light of the Kursi is one of seventy parts of the light of the Throne, and the light of the Throne is one of seventy parts of the light of the veil. So see what light God has given His servant in his eyes at the time of looking at the face of his Generous Lord with his own eyes. Narrated by Ibn Abi Hatim. And the statement of God the Almighty: **And the star and the tree prostrate** Ibn Jarir said: The commentators differed over the meaning of His statement **and the star** after their

consensus that the tree is that which stands on a stem. Ali ibn Abi Talhah narrated on the authority of Ibn Abbas **may God be pleased with them both** that he said: A star is that which spreads out on the face of the earth, meaning of plants. Saeed ibn Jubayr, As-Suddi, and Sufyan Ath-Thawri said the same, and Ibn Jarir **may God have mercy on him** chose this interpretation. Mujahid said: It is the star that is in the sky. This is what Al-Hasan and Qatada said, and this statement is the most apparent, and God knows best, because God Almighty said: **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people?** *verse*.

God the Almighty says: {And the heaven He raised and set up the balance} meaning justice, as God the Almighty says: {Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that mankind may maintain justice}. Likewise, He says here: {that you not transgress within the balance}, meaning He created the heavens and the earth with truth and justice, so that all things would be with truth and justice. For this reason, God the Almighty says: {And establish weight in justice and do not defraud the balance}, meaning do not cheat in the weight, but weigh with truth and justice, as God the Almighty says: {And weigh with the straight balance}. God the Almighty says: {And the earth He spread out for all creatures}, meaning just as He raised the heaven, He spread out the earth, leveled it, and anchored it with the firm, lofty mountains, so that it would be stable for the creatures on its face, who are the various types, shapes, colors, and languages in all its regions and corners.

Ibn Abbas, Mujahid, Qatadah and Ibn Zayd said: The creation of mankind **in it is fruit** meaning of different colours, tastes and scents and **palm trees with sheaths** He singled it out for its honour and benefit, whether fresh or dry. The sheaths, Ibn Jurayj said on the authority of Ibn Abbas: are the containers for the date palms, and this is what more than one of the commentators said. It is the one in which the stalk emerges and then splits from the cluster, becoming unripe dates, then fresh dates, then ripens and its benefit and ripeness reach their peak. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali al-Sayrafi, who said: Abu Qutaybah told us, Yunus bin al-Harith told us on the authority of al-Sha'bi, who said: Caesar wrote to Umar bin al-Khattab: I will inform you that my messengers came to me before you and claimed that before you there was a tree that was not capable of any good. It grows like the ears of donkeys, then splits like pearls, then turns green and becomes like a green emerald, then turns red and becomes like a red ruby, then ripens and becomes like the most delicious food, then dries and is a protection for the resident and provisions for the traveler. If my messengers have told the truth, then I do not see this tree as anything but one of the trees of Paradise. So Umar bin al-Khattab wrote to him: From the servant of God, Umar, Commander of the Faithful, to Caesar, King of the Romans. Your messengers have told you the truth. This tree is with us, and it is the tree that God caused to grow for Mary when she gave birth to her son Jesus. So fear God and do not take Jesus as a

Surat Ar-Rahman: 12

And the grain having husks and the basil

god besides God. "The example of Jesus before God is as that of Adam. He created him from dust, then said to him, 'Be,' and he was. The truth is from your Lord, so be not among them." Al-Mumatriin: It was said that the sleeves are its ribs, which are the fibers on the neck of the palm tree, and this is what Al-Hasan and Qatada said.

And the grain with husks and basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: **And the grain with husks** means straw. Al-Awfi said on the authority of Ibn Abbas: The husk is the green leaves of the crop that have had their heads cut off, so it is called husk when it dries. Qatada, Al-Dahhak and Abu Malik said the same: its husk is its straw. Ibn Abbas, Mujahid and others said: And basil means the leaves. Al-Hasan said: It is your basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: And basil is the green crop. The meaning of this - and God knows best - is that the grain, like wheat and barley and the like, has husks when it grows, which is what is on the ear, and basil is the leaf wrapped around its stem. It was said: The husk is the leaf when the crop first grows as a vegetable, and basil is the leaf, meaning when it has become tame and the grain has formed in it, as Zaid ibn Amr ibn Nufayl said in his famous poem:

And tell him who makes the seed grow in the soil so that the grass can sway and grow from it.

And his love comes out of it in their heads. In that are signs for whoever is aware.

God the Almighty says: {Then which of the favors of your Lord would you deny?} meaning, which of the favors, O company of mankind and jinn, would you deny? This was said by Mujahid and more than one other, and the context after it indicates this, meaning the blessings are apparent to you and you are immersed in them and cannot deny or disavow them. So we say as the believing jinn said: "O God, and we do not deny any of Your favors, our Lord. To You is praise." Ibn Abbas used to say: **Not of them, O Lord**, meaning we do not deny any of them. Imam Ahmad said: Yahya ibn Ishaq narrated to us, Ibn Lahi'ah narrated to us from Abu Al-Aswad from Urwah from Asma' bint Abi Bakr, who said: I heard the Messenger of God (blessings and peace of God be upon him) reciting while he was praying towards the corner before he announced what he was commanded, and the polytheists were listening: {Then which of the favors of your Lord would you deny?}

Fath al-Qadir

12- And the grain with husks and basil Grain is all that is eaten from grains and husks. Al-Suddi and Al-Farra' said: It is the herb of the crop, and it is the first thing that grows from it. Ibn Kaysan said: First, it appears as leaves, which are the husks, then a stalk appears for it, then God creates sleeves in it, then the grain is created in the sleeves. Al-Farra' said: The Arabs say, **We went out to husk the crops** if they cut them before they ripen, and this is what Al-Sahah said. Al-Hasan said: The husk is the straw. Mujahid said: It is the leaves of trees and crops. It was said that it is the

green leaves of the crop when its head is cut off and it dries, and from this is His saying: **Like eaten husks**, and it was said that it is the abundant crops. It is said that the crops have husks and a place with husks: meaning abundant crops, and from this is the saying of Abu Qais bin Al-Aslat:

If Jumada withholds its rain, my garden will be dry and stormy

Basil is the leaves according to most scholars. Al-Hasan, Qatadah, Ad-Dahhak and Ibn Zayd said: It is the smelly basil. Saeed ibn Jubayr said: It is what grows on a stalk. Al-Kalbi said: The 'asf is the leaf that is not eaten, and basil is the edible seed. Al-Farra' also said: The 'asf is the edible part of the crop, and basil is what is not eaten. It was said that basil is every herb with a pleasant smell. Ibn Al-A'rabi said: It is said that something is basilic and spiritual, meaning it has a soul. It was said in As-Sahah: basil is a well-known plant, and basil is provision. You say: I went out seeking God's basil. An-Nimr ibn Talib said:

God's peace, basil, mercy, and a sky of pearls

It was said that the 'asf is the sustenance of livestock, and the basil is the sustenance of people. The majority read **and the grain with the 'asf and the basil** by raising the three in apposition to *fruit*. Ibn 'Amir, Abu Haywah, and Al-Mughira read them in the accusative case in apposition to **the earth** or with an implied verb: that is, and He created the grain with the 'asf and the basil. Hamzah, Al-Kisa'i, and Al-Rayhan read them in the genitive case in apposition to **the 'asf**.

Tafsir al-Baghawi

12. And the grain with husks, by grain he meant all the grains that are plowed in the earth. Mujahid said: It is the leaves of the crop. Ibn Kaysan said: (**The husk**) is the leaves of everything from which the grain emerges. It first appears as leaves, which are the husks, then it becomes stalks, then God creates sleeves in it, then He creates the grain in the sleeves. Ibn Abbas said in the narration of Al-Walibi: It is straw. This is the saying of Ad-Dahhak and Qatada. Atiyyah said about it: It is the green leaves of the crop when its heads are cut off and it dries up. Similar to: **like eaten-up straw** (al-Fil 105:5).

And basil means provision, according to the majority of scholars. Ibn Abbas said: Every basil mentioned in the Qur'an is provision. Al-Hasan and Ibn Zayd said: It is your fragrant basil. Ad-Dahhak said: **The straw** is hay. And *basil* is its fruit.

The general reading is: (**and the grain with husks and basil**), all of them are nominative in response to the fruit. Ibn Amir read (**and the grain with husks and basil**) with the accusative of the ba and the nun and dha with the alif meaning: He created man and created these things. Hamzah and Al-Kisa'i read (**the basil**) with the genitive in apposition to the husks, so he mentioned the sustenance of people and livestock, then he addressed the jinn and humans and said:

Tafsir al-Baidawi

12- **And the grain with the husk** such as wheat, barley, and all that is eaten, and **the husk** is the dry leaves of plants such as figs. **And basil** means that which is smelled, or provision from their saying: I went out seeking the basil of God. Ibn Amir read **and the grain with the husk and the basil** meaning and He created the grain and the basil or more specifically, and it is possible that what is meant is **and the basil** so the complement was deleted, and Hamzah and Al-Kisa'i read **and the basil** in the genitive case except for that in the nominative case, and it is fa'ilan from the ruh so the waw was changed to a ya and it was assimilated then it was lightened, and it was said *ruhan* so its waw was changed to a ya for the sake of lightening.

Surat Ar-Rahman: 13

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:13

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

13 - **Then which of the favors of your Lord would you deny?** O mankind and jinn, it was mentioned thirty-one times, and the question in it is for confirmation, as Al-Hakim narrated on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, recited to us Surat Al-Rahman until he finished it, then he said: Why do I see you silent? The jinn were better than you in responding. I did not recite this verse to them once: Then which of the favors of your Lord would you deny, except that they said: And we do not deny any of Your favors, our Lord. To You is praise.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying, **Then which of the favors of your Lord would you deny?**: Then which of the favors of your Lord, you jinn and mankind, would you deny?

Ibn Bashar told us: Abd al-Rahman told us: Sahl al-Siraj told us on the authority of al-Hasan: **Then which of the favors of your Lord would you deny?** So which of the blessings of your Lord would you deny?

Abdul Rahman said: Sufyan told us, on the authority of Al-A'mash, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement, **Then which of the favors of your Lord would you deny?** He said: Not which of them, O Lord.

Muhammad ibn Abbad ibn Musa and Amr ibn Malik al-Nadri narrated: Yahya ibn Sulayman al-Tafi narrated to us, on the authority of Ismail ibn Umayya, on the authority of Nafi', on the authority of Ibn Umar, who said: "The Messenger of God, may God bless him and grant him peace, recited Surah al-Rahman, or it was recited in his presence, and he said: 'Why do I hear the jinn respond to their Lord better than you?' They said: 'What is it, O Messenger of God?' He said: 'Whenever I come upon the statement of God: "Which of the favors of your Lord would you deny?" the jinn say: 'We do not deny any of the favors of our Lord.'"

Ali told me: Abu Saleh told us: Muawiyah told us on the authority of Ali on the authority of Ibn Abbas, regarding his statement, **Then which of the favors of your Lord would you deny?** He said: Then which of the blessings of God would you deny?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **Then which of the favors of your Lord would you deny?** He says to the jinn and mankind: Which of the favors of God would you deny?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Al-A'mash and others, on the authority of Mujahid, on the authority of Ibn Abbas, that when he recited **Which of the favors of your Lord would you deny?** he would say: **No, by any of them, our Lord.**

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **Then which of the favors of your Lord would you deny?** He said: The favor is the power. So which of His favors would you deny? He created you so-and-so. So which of the power of God would you deny, O you two heavy burdens, the jinn and mankind.

If someone were to say to us: How was it said: **Then which of the favors of your Lord would you deny?** when it addressed two people, and only one person was mentioned at the beginning of the speech, which is the human being? It was said: The address in His saying: **Then which of the favors of your Lord would you deny?** was returned to the human being and the jinn.

Tafsir al-Qurtubi

His statement, the Most High, **Then which of the favors of your Lord would you deny?** is addressed to mankind and the jinn because mankind will be subject to them. This is the opinion of the majority, as indicated by the hadith of Jabir mentioned at the beginning of the surah, and it was narrated by al-Tirmidhi, in which it says, **The jinn have a better response than you.** It was said that when He said, **He created man** and **He created the jinn**, this indicates that what preceded and what followed were for them. Also, He said, **We will attend to you, O two heavy burdens**, which is addressed to mankind and jinn. He said in this surah, **O company of jinn and mankind.** Al-Jurjaan said: He addressed the jinn along with mankind, even though the jinn were not mentioned first, as in His statement, the Most High, **until they are hidden behind the veil.** The jinn were mentioned previously in what was previously revealed in the Qur'an, and the Qur'an is like a single surah. So, if it is proven that they are accountable like mankind, both genders are addressed in these verses. It was said that the address is to mankind, in accordance with the Arab custom of addressing one person in the dual form, as previously stated in **throw them both into Hell.** Likewise, His statement,

Stop and let's cry

My friend passed by me

As for what comes after **the creation of man** and **the creation of the jinn**, it is addressed to mankind and the jinn, and the correct opinion is that of the majority, based on the Almighty's saying, **And the earth He laid out for all creatures.** The blessings are the favors, and the opinion of all the commentators is that its singular is *ila* and *ila* like *ma'i* and *'asa* and *ila* and *ali* are four languages, as narrated by Al-Nahhas. He said, **And in one, 'ana'i al-layl** there are three in which the open alif and the silent lam are dropped, and this has already been mentioned in Al-A'raf and An-Najm. Ibn Zayd

said that it is the power and the estimation of speech, so which of the power of your Lord would you deny? Al-Kalbi said this, and Muhammad ibn Ali chose it at-Tirmidhi, who said: This surah is among the surahs of the knowledge of the Qur'an, and knowledge is the leader of the army, and the army follows it. It only became a science because it is a surah of the description of sovereignty and power, so He said: **The Most Gracious * Taught the Qur'an**. So He began the surah with the name of the Most Gracious from among the names so that the servants would know that everything He describes after this of His actions, His kingdom, and His power came out to them from the great mercy of His mercy, so He said: **The Most Gracious * Taught the Qur'an**. Then He mentioned man, so He said: **He created man**. Then He mentioned what He did with him and what He bestowed upon him. Then He mentioned the reckoning of the sun and the moon, and the prostration of things from what stars and trees do, and He mentioned the raising of the heaven and the setting of the balance, which is justice, and the setting of the earth for mankind. So He addressed these two heavy burdens, the jinn and mankind, when they saw what came out of the power and sovereignty with His mercy with which He had mercy on them, without any benefit or need for that, so they associated idols with Him and every worshipped thing they took besides Him, and they denied the mercy with which these things came out to them, so He said, asking them: **Then which of the favors of your Lord would you deny?** That is, By what power do you deny your Lord? Their denial was only that they attributed to Him, in these things that came from His dominion and power, a partner who owns with Him and has power with Him. That is their denial. Then He mentioned the creation of man from clay, and the creation of the jinn from a smokeless flame of fire. Then He asked them, saying: **Then which of the favors of your Lord will you deny?** That is, by what power do you deny your Lord? For He has power after power in every creation. The repetition in these verses is for emphasis, exaggeration in the statement, and to take as an argument against them what He stopped them from creating a creation. Al-Qutbi said: God the Most High enumerated His blessings in this Surah and mentioned His creation with His favors. Then He followed each characteristic and described it and each blessing He placed with this one and made it a separator between every two blessings to alert them to the blessings and to make them acknowledge them, just as you say to someone whom you continue to bestow your goodness upon and he disbelieves and denies it: Weren't you poor, so I enriched you; would you deny this? Weren't you weak, so I honored you; would you deny this? Weren't you a necessity, so I used you as an argument; would you deny this? Weren't you a man, so I carried you? Do you deny this? Repetition is good in such a case. He said:

How many blessings you had, how many, how many
He said

Do not kill a Muslim if you are a Muslim woman.
Beware of his blood. Beware.

Another said:

Do not cut off a friend while you blink an evil word at

him.

Do not tire of visiting him, visit him, visit him, visit him,
visit him, visit him, visit him, visit him, visit him, visit
him, visit him, visit him, visit him, visit him, visit him,
visit him, visit him, visit him, visit him, visit him, visit
him, visit him, visit him, visit him, visit him, visit him,
visit him, visit him, visit him, visit him, visit him, visit
him, visit him, visit him, visit him, visit him, visit him,
visit him, visit him, visit him, visit him, visit him, visit
him, visit him, visit him, visit him, visit him, visit him,
visit him.

Al-Hussein bin Al-Fadl said: Repetition is to repel negligence and confirm the argument.

Tafsir Ibn Kathir

God the Almighty informs us of His grace and mercy to His creation, that He sent down the Qur'an to His servants, and made its memorization and understanding easy for those whom He has mercy upon. He says, **The Most Gracious * Taught the Qur'an * Created man * Taught him eloquence.** Al-Hasan said: It means speech. Ad-Dahhak, Qatadah, and others said: It means good and evil. Al-Hasan's statement here is better and stronger because the context is about God the Almighty teaching the Qur'an, which is the performance of its recitation. This can only be achieved by making pronunciation easy for creation and facilitating the pronunciation of letters from their places in the throat, tongue, and lips, with their different points of articulation and types. And God the Almighty says: **The sun and the moon move by precise calculation**, meaning they follow one another according to a standardized calculation that does not differ or become disturbed. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." And God the Almighty says: "He who splits the dawn and makes the night for rest and the sun and the moon by precise calculation. That is the determination of the Almighty, the Knowing."

It was narrated on the authority of Ikrimah that he said: If God were to place the light of all the sight of mankind, jinn, animals, and birds in the eyes of a servant, then He removed one veil out of seventy veils in front of the sun, he would not be able to look at it. The light of the sun is one of seventy parts of the light of the Kursi, and the light of the Kursi is one of seventy parts of the light of the Throne, and the light of the Throne is one of seventy parts of the light of the veil. So see what light God has given His servant in his eyes at the time of looking at the face of his Generous Lord with his own eyes. Narrated by Ibn Abi Hatim. And the statement of God the Almighty: **And the star and the tree prostrate** Ibn Jarir said: The commentators differed over the meaning of His statement **and the star** after their consensus that the tree is that which stands on a stem. Ali ibn Abi Talhah narrated on the authority of Ibn Abbas **may God be pleased with them both** that he said: A star is that which spreads out on the face of the earth, meaning of plants. Saeed ibn Jubayr, As-Suddi, and Sufyan Ath-Thawri said the same, and Ibn Jarir **may God have mercy on him** chose this interpretation. Muhiyid said: It is the star that is in the sky. This is

Then which of the favors of your Lord would you deny?

what Al-Hasan and Qatada said, and this statement is the most apparent, and God knows best, because God Almighty said: **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people?** *verse.*

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Ibn Abbas, Mujahid, Qatadah and Ibn Zayd said: The creation of mankind **in it is fruit** meaning of different colours, tastes and scents **and palm trees with sheaths** He singled it out for its honour and benefit, whether fresh or dry. The sheaths, Ibn Jurayj said on the authority of Ibn Abbas: are the containers for the date palms, and this is what more than one of the commentators said. It is the one in which the stalk emerges and then splits from the cluster, becoming unripe dates, then fresh dates, then ripens and its benefit and ripeness reach their peak. Ibn Abi Hatim said: It was mentioned on the authority of Amr bin Ali al-Sayrafi, who said: Abu Qutaybah told us, Yunus bin al-Harith told us on the authority of al-Sha'bi, who said: Caesar wrote to Umar bin al-Khattab: I will inform you that my messengers came to me before you and claimed that before you there was a tree that was not capable of any good. It grows like the ears of donkeys, then splits like pearls, then turns green and becomes like a green emerald, then turns red and becomes like a red ruby, then ripens and becomes like the most delicious food, then dries and is a protection for the resident and provisions for the traveler. If my messengers have told the truth, then I do not see this tree as anything but one of the trees of Paradise. So Umar bin al-Khattab wrote to him: From the servant of God, Umar, Commander of the Faithful, to Caesar, King of the Romans. Your messengers have told you the truth. This tree is with us, and it is the tree that God caused to grow for Mary when she gave birth to her son Jesus. So fear God and do not take Jesus as a god besides God. "The example of Jesus before God is as that of Adam. He created him from dust, then said to him, 'Be,' and he was. The truth is from your Lord, so be not among them." Al-Mumatin: It was said that the sleeves are its ribs, which are the fibers on the neck of the palm tree, and this is what Al-Hasan and

Qatada said.

And the grain with husks and basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: **And the grain with husks** means straw. Al-Awfi said on the authority of Ibn Abbas: The husk is the green leaves of the crop that have had their heads cut off, so it is called husk when it dries. Qatada, Al-Dahhak and Abu Malik said the same: its husk is its straw. Ibn Abbas, Mujahid and others said: And basil means the leaves. Al-Hasan said: It is your basil. Ali ibn Abi Talha said on the authority of Ibn Abbas: And basil is the green crop. The meaning of this - and God knows best - is that the grain, like wheat and barley and the like, has husks when it grows, which is what is on the ear, and basil is the leaf wrapped around its stem. It was said: The husk is the leaf when the crop first grows as a vegetable, and basil is the leaf, meaning when it has become tame and the grain has formed in it, as Zaid ibn Amr ibn Nufayl said in his famous poem:

And tell him who makes the seed grow in the soil so that the grass can sway and grow from it.

And his love comes out of it in their heads. In that are signs for whoever is aware.

God the Almighty says: {Then which of the favors of your Lord would you deny?} meaning, which of the favors, O company of mankind and jinn, would you deny? This was said by Mujahid and more than one other, and the context after it indicates this, meaning the blessings are apparent to you and you are immersed in them and cannot deny or disavow them. So we say as the believing jinn said: "O God, and we do not deny any of Your favors, our Lord. To You is praise." Ibn Abbas used to say: **Not of them, O Lord,** meaning we do not deny any of them. Imam Ahmad said: Yahya ibn Ishaq narrated to us, Ibn Lahi'ah narrated to us from Abu Al-Aswad from Urwah from Asma' bint Abi Bakr, who said: I heard the Messenger of God (blessings and peace of God be upon him) reciting while he was praying towards the corner before he announced what he was commanded, and the polytheists were listening: {Then which of the favors of your Lord would you deny?}

Fath al-Qadir

13- Then which of the favors of your Lord would you deny? The address is to the jinn and mankind, because the term *humans* includes both of them and others. Then this address is specific to those who have reason. This is what the majority of commentators said. This is indicated by His statement in what follows: **We will attend to you, O two heavy burdens.** This is indicated by what we mentioned in the opening of this surah, that the Prophet (peace and blessings of God be upon him) recited it to the jinn and mankind. It was also said that the address was to mankind, and he repeated it according to the Arabs' rule of addressing one person in the dual form, as we mentioned in His statement: **Throw them both into Hell.** The favors are the blessings. Al-Qurtubi said: This is the opinion of all commentators, and its singular is like *ma' and stick*. Ibn Zayd said: It is power, meaning, which of the

power of your Lord would you deny? Al-Kalbi said the same. God, the Almighty, repeated this verse in this surah to confirm the blessing and emphasize the reminder of it according to the Arabs' custom of expansion. Al-Qatibi said: In this Surah, God has enumerated His blessings and mentioned His favors to His creation. Then He followed each characteristic He established with this verse and made it a separator between every two blessings to alert them to the blessings and acknowledge them with them, just as you say to someone who has been continuously treated kindly, and he denies them: Weren't you poor, so I made you rich? Do you deny this? Weren't you idle, so I gave you honor? Do you deny this? Weren't you a foot soldier, so I carried you? Do you deny this? Repetition is good in such a situation, and from this is the saying of the poet:

Do not kill a man if you are a Muslim. Beware of his blood. Beware.

Al-Hussein bin Al-Fadl said: Repetition drives away negligence and confirms the argument.

Tafsir al-Baghawi

13. Then which of the favors of your Lord would you deny? O two heavy burdens, he means by these things that are mentioned. And He repeated this verse in this surah to confirm the blessing and emphasize the reminder of it, according to the Arabs' custom of conveying and satisfying. He enumerates the blessings of God to the creation, and separates between each two blessings with what alerts them to them, like the saying of a man who did good to him and continued to do him favors while he denies and is ungrateful: Weren't you poor and I made you rich, so would you deny this? Weren't you naked and I clothed you, so would you deny this? Weren't you idle and I gave you honor, so would you deny this? Repetition like this is common in the speech of the Arabs and is a good confirmation.

It was said: He addressed someone in the dual form, as is the custom of the Arabs to address one person in the dual form, as in the Almighty's saying: **Throw them both into Hell Qaf 50:24.**

It was narrated on the authority of Muhammad ibn al-Munkadir on the authority of Jabir ibn Abdullah, "The Messenger of God, may God bless him and grant him peace, recited Surah al-Rahman to us until he finished it, then he said: Why do I see you remaining silent to the jinn? They were better at responding than you. I never recited this verse to them, 'Which of the favors of your Lord would you deny?' except that they said: 'Nor do we deny any of Your favors, our Lord. To You be praise.'"

Tafsir al-Baidawi

13- Then which of the favors of your Lord would you deny? The address is to the two heavy burdens indicated by His saying: **All mankind** and His saying: **O you two heavy burdens.**

Surat Ar-Rahman: 14

He created man from clay like that of pottery.

Surat al-Rahman 55:14

He created man from clay like that of pottery.

Tafsir al-Jalalayn

14 - **He created man** Adam **from clay** dry clay that makes a clang when shaken **like pottery** which is what is cooked from clay

Tafsir al-Suyuti

Tafsir al-Tabari

And what indicates that is the case is what follows this statement, which is His saying, **He created man from clay like pottery, and He created the jinn from a smokeless flame of fire.** It has been said that the statement was made an address to two people, and the report began with one person because of the action of the Arabs in doing that, which is that they address tablets with the action of two people, saying, **Leave it, boy,** and similar things that we have explained in this book of ours in more than one place.

And His statement, **He created man from clay like pottery,** God Almighty says: God created man, namely Adam, from clay, which is dry clay that has not been cooked. For when it dries, it makes a clang when moved and tapped like pottery. This means that when it dries, even if it is not cooked, like that which has been cooked with fire, it clinks like pottery clinks. And pottery is that which has been cooked from clay with fire.

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

Who said that?

Ubayd God ibn Yusuf al-Jubayri told me: Muhammad ibn Katheer told us: Muslim, meaning al-Mala'i, told us on the authority of Mujahid on the authority of Ibn Abbas, regarding his statement, **of clay like pottery,** he said: It is from the clay that when it rains from the sky, the earth dries up like thin pottery.

Abu Kurayb told us: Uthman bin Saeed told us: Bishr bin Ammarah told us, on the authority of Abu Warq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: God created Adam from sticky clay. Sticky is the good, viscous substance after being black mud. He said: It was black mud after being dust. He said: Then He created Adam from it with His hand. He said: It remained forty nights as a lying body, and Satan would come to it and strike it with his foot, and it would rattle and make a sound. He said: This is the statement of God Almighty, **like pottery,** meaning: like something that is spread out and not solid.

Ibn Bashar told us: Muhammad ibn Saeed and Abd al-Rahman told us: Sufyan told us, on the authority of al-A'mash, on the authority of Muslim al-Batin, on the

authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: **Clay is finely ground dirt.**

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, who said: **Clay is finely ground dirt.**

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **He created man from clay like that of pottery,** meaning dry clay.

Hanad told us: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, regarding his statement, **of clay like pottery,** he said: Clay is mud mixed with sand, so it is like pottery.

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, **of clay like pottery.** Clay is dry dirt from which a clang is heard, so it is like pottery, as God Almighty said.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada regarding his statement, **from clay like pottery,** he said: from clay that had a clinking sound that was dry, then man was created from it.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **from clay like pottery,** that Adam dried in the clay in Paradise until it became like clay, which is pottery, and the black mud is the foul-smelling one.

Ibn Bashar told us: Muhammad ibn Marwan told us: Abu al-A'war told us on the authority of Qatada: **He created man from clay like pottery.** He said: From dry dust that has a consistency.

He said: Abu Asim told us: Shabib told us on the authority of Ikrimah on the authority of Ibn Abbas, **Man was created from clay like pottery.** He said: It was not squeezed and came out from between the fingers. If a person had explained his statement *clay* to mean that it is a fa'lal from their saying **sal meat:** if it stinks and its smell changes, as it is said from **sarra al-bab** "sarra" and **kabkab** from **kab** it would have been a face and a doctrine.

Tafsir al-Qurtubi

His Almighty saying **He created man** When He, glory be to Him, mentioned the creation of the greater world of the heavens and the earth and what they contain of evidence of His Oneness and Power, He mentioned the creation of the smaller world and said **He created man** - by agreement of the people of interpretation - meaning Adam **from clay like pottery.** Clay is the dry mud that makes a clinking sound. He likened it to pottery that has been baked. It was said that it is clay mixed with sand. It was also said that it is the putrid mud from the clinking of meat. The root is when it stinks. It has already been mentioned in Al-Hijr and He said here **from clay like pottery** and He said there: **from**

clay from black mud that has been aged. He said: **Indeed, We created them from sticky clay** and He said: **Like the example of Adam - He created him from dust.** This is in agreement with the meaning, and that is that He took from the dust of the earth and kneaded it until it became clay, then it moved and became like black mud, then it moved and became clay like pottery.

Tafsir Ibn Kathir

God the Almighty mentions His creation of man from clay like pottery, and His creation of the jinn from a smokeless flame, which is the edge of its flame. This was said by Ad-Dahhak on the authority of Ibn Abbas, and this is what Ikrimah, Mujahid, Al-Hasan and Ibn Zayd said. Al-Awfi said on the authority of Ibn Abbas: From a smokeless flame of fire, from the best of it. Ali bin Abi Talhah said on the authority of Ibn Abbas: From a smokeless flame of pure fire. This is what Ikrimah, Mujahid, Ad-Dahhak and others said. Imam Ahmad said: Abd Al-Razzaq told us, Muammar told us, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God (blessings and peace of God be upon him) said: **The angels were created from light, the jinn were created from a smokeless flame, and Adam was created from what has been described to you.** Muslim narrated it on the authority of Muhammad bin Rafi' and Abd bin Hamid, both on the authority of Abd Al-Razzaq, with this chain of transmission.

And the Almighty's saying: **Then which of the favors of your Lord would you deny?** Its interpretation has been presented above. **Lord of the two easts and Lord of the two wests** meaning the easts of summer and winter and the wests of summer and winter. And in another verse He said: **So I swear by the Lord of the easts and the wests** meaning the difference in the sun's risings and its movement every day and its emergence from it to the people. And in the other verse He said: **Lord of the east and the west - there is no deity except Him, so take Him as Disposer of affairs.** What is meant by this is the genus of the easts and the wests. And since there are benefits for the creation of the jinn and humans in the difference of these easts and wests, He said: **Then which of the favors of your Lord would you deny?** And the Almighty's saying: **He released the two seas meeting together** Ibn Abbas said: meaning He sent them. Ibn Zayd said: That is, He prevented them from meeting because of the barrier He placed between them, the isthmus. What is meant by His saying, **the two seas** are the salt and the sweet. The sweet are these rivers flowing between people. We have already discussed this in Surat Al-Furqan, when God Almighty said: "And it is He who has released the two seas, one fresh and sweet, and the other salty and bitter. And He placed between them a barrier and an inviolable partition." Ibn Jarir chose here that what is meant by the two seas is the sea of the sky and the sea of the earth. This is narrated on the authority of Mujahid, Sa'id ibn Jubayr, Atiyah, and Ibn Abza. Ibn Jarir said: Because pearls are generated from the water of the sky and the shells of the sea of the earth. Although this is like this, what is meant by it is not what he went to, because the wording does not support it,

because God Almighty said: **Between them is a barrier which they do not transgress.** That is, He placed a barrier between them, which is the barrier of the earth so that this one does not transgress against this one, and this one against this one, so that each one of them does not corrupt the other and remove it from its intended state. What is between the sky and the earth is not called a barrier and a partition. Quarantined

God the Almighty says: **From them come forth pearls and coral** meaning from their combination. If that is found in one of them, that is sufficient, as God the Almighty says: **O company of jinn and mankind, did there not come to you messengers from among you?** The messengers were only among mankind, not the jinn, and this generalization has been authenticated. Pearls are well-known, while coral is said to be small pearls. This was said by Mujahid, Qatadah, Abu Razin, and Ad-Dahhak. It was also narrated from Ali. It was also said to be large and good. Ibn Jarir narrated it from some of the early Muslims. Ibn Abi Hatim narrated it from Ar-Rabi' ibn Anas. As-Suddi narrated it from someone who narrated it from Ibn Abbas. A similar narration was also narrated from Ali, Mujahid, and Murrah Al-Hamdani. It was also said that it is a type of red gem. As-Suddi said, from Abu Malik, from Masruq, from Abdullah, who said: Coral is red beads. As-Suddi said: It is stale in Persian. As for His statement: **And from all of them you eat fresh meat and extract ornaments which you wear**, the meat is from both salty and fresh water, and the ornaments are from salty water, not fresh water. Ibn Abbas said: No drop has ever fallen from the sky into the sea and landed on a shell without a pearl becoming from it. Ikrimah said the same, and he added: If it did not fall on a shell, amber grew from it. Something similar was narrated from Ibn Abbas from other sources.

Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abd al-Rahman ibn Mahdi told us, Sufyan told us, on the authority of al-A'mash, on the authority of Abdullah ibn Abdullah, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: When it rains, the shells in the sea open their mouths, and whatever drops fall into them, they are pearls. Its chain of transmission is authentic. Since adopting this adornment is a blessing upon the people of the earth, He bestowed it upon them, saying: **Then which of the favors of your Lord would you deny?**

And the Almighty said: **To Him belong the ships with high positions** meaning the ships that sail in the sea. Mujahid said: Whatever ships have their sails raised are ships with high positions, and whatever their sails have not been raised are not ships with high positions. Qatadah said: The ships with high positions means the created things. Another said: The ships with a broken sheen means the ones that start **like the flags** meaning like the mountains in their size and what they contain of trade and profits that are transferred from one country to another and one region to another, which is what benefits the people in bringing what they need of all kinds of merchandise. For this reason, He said: **Then which of the favors of your Lord would you deny?** Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad bin Salamah told us, Al-Arar bin Suwaid told us on the authority of Umairah bin Saad, who said: I was with Ali bin Abi Talib, may God be

Surat Ar-Rahman: 14

He created man from clay like that of pottery.

pleased with him, on the banks of the Euphrates when a ship approached with its sail raised, so he spread his hands over me and then said: God Almighty says: **To Him belong the ships with high positions in the sea like the flags** and the One who created them sailing in its seas did not kill Uthman nor did I plot to kill him.

Fath al-Qadir

14- **He created man from clay like pottery.** When the Almighty mentioned the creation of the greater world, which is the sky and the earth and what is in them, He mentioned the creation of the smaller world, and what is meant by man here is Adam. Al-Qurtubi said: **This is agreed upon by the people of interpretation, and it is not far-fetched that what is meant is the species because the children of Adam were created within the creation of their father Adam.** Clay is the dry mud from which a clattering is heard, and it was said that it is clay mixed with sand, and it was said that it is the putrid mud. It is said: the meat became sticky or stinking, and its explanation was presented in Surat Al-Hijr. Pottery is the porcelain that was baked with fire, and the meaning is that He created man from clay that resembles porcelain in its dryness.

Tafsir al-Baghawi

14. **He created man from clay like pottery.**

Tafsir al-Baidawi

14- **He created man from clay like pottery.** Clay is dry mud that makes a clink, and pottery is ceramics. God created Adam from dust, making it clay, then blackened mud, then clay. This does not contradict His statement, **He created him from dust** and the like.

Surat al-Rahman 55:15

And He created the jinn from a smokeless flame of fire.

Tafsir al-Jalalayn

15 - **And He created the jinn** the father of the jinn, who is Iblis **from a smokeless flame of fire** which is its pure flame of smoke.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And He created the jinn from a smokeless flame of fire**, God Almighty says: And He created the jinn from a smokeless flame of fire, which is what is mixed together from red, yellow, and green, from their saying: **The matter of the people was mixed up**, meaning it was mixed up. "And from the saying of the Prophet, may God bless him and grant him peace, to Abdullah bin Amr, "How will you be when you are among the dregs of people whose covenants and trusts have been mixed up?" And that is the flame of fire and its tongue.

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

Who said that?

Abdullah bin Yusuf bin Yusuf Al-Jubairi Abu Hafs told us: Muhammad bin Katheer told us: Muslim told us on the authority of Mujahid on the authority of Ibn Abbas regarding his statement, **From a smokeless flame of fire**, he said: From its middle and best.

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, regarding his statement, **And He created the jinn from a smokeless flame of fire**, meaning He created them from the flames of fire, from the finest fire.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **from a smokeless flame of fire**, meaning: pure.

Abu Kuraib told us: Uthman bin Saeed told us: Bishr bin Amara told us, on the authority of Abu Warq, on the authority of Al-Dahhak, on the authority of Ibn Abbas, who said: The jinn mentioned in the Qur'an were created from a flame of fire, which is the tongue of fire that is at its end when it is ignited.

Hanad told us: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, regarding his statement, **From a smokeless flame of fire**, he said: From the finest fire.

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me on the authority of Ibn Abi Nujayh on the authority of Mujahid, regarding his statement, **from a smokeless flame of fire**, he said: The yellow and green flame that rises above the fire

when it is lit.

Al-Harith told me: Al-Hasan told us: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly, except that he said: and the red one.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansour, on the authority of Mujahid: **And He created the jinn from a smokeless flame of fire**. He said: It is the red, stagnant flame.

He said: Mahran told us on the authority of Sufyan on the authority of Al-Dahhak regarding his statement, **And He created the jinn from a smokeless flame of fire**, he said: The finest fire.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **From a smokeless flame of fire**, that he said: From the flames of fire.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And He created the jinn from a smokeless flame of fire**, meaning from the flame of fire.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan, regarding his statement, **From a smokeless flame of fire**, he said: From the flames of fire.

Yunus told me: Ibn Wahb told us: Ibn Zayd said on the authority of Al-Hasan regarding his statement, **From a smokeless flame**. He said: The smokeless flame is the blaze.

Ibn Bashar told us: Muhammad ibn Marwan told us, Abu al-Awam told us, on the authority of Qatada: **And He created the jinn from a smokeless flame of fire**. He said: From a flame of fire.

Tafsir al-Qurtubi

And He created the jinn from a smokeless flame of fire.

Al-Hasan said: The jinn is Iblis, who is the father of the jinn. It was also said that the jinn is one of the jinn, and the smoke is the flame, on the authority of Ibn Abbas, who said: God created the jinn from pure fire. It was also narrated from him that it is from its tongue which is at its end when it is ignited. Al-Layth said: The smoke is the bright flame with an intense flame. It was narrated from Ibn Abbas that it is the flame that rises above the fire, mixing some of it with others, red, yellow, green, and similarly on the authority of Mujahid, and all of them are close in meaning. It was said that the smoke is every matter that is sent forth and not forbidden. A similar saying of Al-Mubarrad is that Al-Mubarrad said: The smoke is the sent forth fire that is not forbidden. Abu Ubaidah and Al-Hasan said: The smoke is the mixing of fire, and its root is from the word *marj* which means to be disturbed and mixed. It is narrated that God the Most High created two fires, then He stirred one of them with the other, and one of them consumed the other, which is the fire of poison, so He created Iblis from it. Al-Qushayri said: *Marj* in the language means *sent* or *mixed*. It is an active

Surat Ar-Rahman: 15

And He created the jinn from a smokeless flame of fire.

participle with the meaning of *passive*, like his saying, **flowing water and a pleasant life**. The meaning is a **meadow**. Al-Jawhari said in *Al-Sahah*: **Marj min Nar** means a fire with no smoke from which the jinn were created.

Tafsir Ibn Kathir

God the Almighty mentions His creation of man from clay like pottery, and His creation of the jinn from a smokeless flame, which is the edge of its flame. This was said by Ad-Dahhak on the authority of Ibn Abbas, and this is what Ikrimah, Mujahid, Al-Hasan and Ibn Zayd said. Al-Awfi said on the authority of Ibn Abbas: From a smokeless flame of fire, from the best of it. Ali bin Abi Talhah said on the authority of Ibn Abbas: From a smokeless flame of pure fire. This is what Ikrimah, Mujahid, Ad-Dahhak and others said. Imam Ahmad said: Abd Al-Razzaq told us, Muammar told us, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God (blessings and peace of God be upon him) said: **The angels were created from light, the jinn were created from a smokeless flame, and Adam was created from what has been described to you**. Muslim narrated it on the authority of Muhammad bin Rafi' and Abd bin Hamid, both on the authority of Abd Al-Razzaq, with this chain of transmission.

And the Almighty's saying: **Then which of the favors of your Lord would you deny?** Its interpretation has been presented above. **Lord of the two easts and Lord of the two wests** meaning the easts of summer and winter and the wests of summer and winter. And in another verse He said: **So I swear by the Lord of the easts and the wests** meaning the difference in the sun's risings and its movement every day and its emergence from it to the people. And in the other verse He said: **Lord of the east and the west - there is no deity except Him, so take Him as Disposer of affairs**. What is meant by this is the genus of the easts and the wests. And since there are benefits for the creation of the jinn and humans in the difference of these easts and wests, He said: **Then which of the favors of your Lord would you deny?** And the Almighty's saying: **He released the two seas meeting together** Ibn Abbas said: meaning He sent them. Ibn Zayd said: That is, He prevented them from meeting because of the barrier He placed between them, the isthmus. What is meant by His saying, **the two seas** are the salt and the sweet. The sweet are these rivers flowing between people. We have already discussed this in Surat Al-Furqan, when God Almighty said: "And it is He who has released the two seas, one fresh and sweet, and the other salty and bitter. And He placed between them a barrier and an inviolable partition." Ibn Jarir chose here that what is meant by the two seas is the sea of the sky and the sea of the earth. This is narrated on the authority of Mujahid, Sa'id ibn Jubayr, Atiyah, and Ibn Abza. Ibn Jarir said: Because pearls are generated from the water of the sky and the shells of the sea of the earth. Although this is like this, what is meant by it is not what he went to, because the wording does not support it,

because God Almighty said: **Between them is a barrier which they do not transgress**. That is, He placed a barrier between them, which is the barrier of the earth so that this one does not transgress against this one, and this one against this one, so that each one of them does not corrupt the other and remove it from its intended state. What is between the sky and the earth is not called a barrier and a partition. Quarantined

God the Almighty says: **From them come forth pearls and coral** meaning from their combination. If that is found in one of them, that is sufficient, as God the Almighty says: **O company of jinn and mankind, did there not come to you messengers from among you?** The messengers were only among mankind, not the jinn, and this generalization has been authenticated. Pearls are well-known, while coral is said to be small pearls. This was said by Mujahid, Qatadah, Abu Razin, and Ad-Dahhak. It was also narrated from Ali. It was also said to be large and good. Ibn Jarir narrated it from some of the early Muslims. Ibn Abi Hatim narrated it from Ar-Rabi' ibn Anas. As-Suddi narrated it from someone who narrated it from Ibn Abbas. A similar narration was also narrated from Ali, Mujahid, and Murrah Al-Hamdani. It was also said that it is a type of red gem. As-Suddi said, from Abu Malik, from Masruq, from Abdullah, who said: Coral is red beads. As-Suddi said: It is stale in Persian. As for His statement: **And from all of them you eat fresh meat and extract ornaments which you wear**, the meat is from both salty and fresh water, and the ornaments are from salty water, not fresh water. Ibn Abbas said: No drop has ever fallen from the sky into the sea and landed on a shell without a pearl becoming from it. Ikrimah said the same, and he added: If it did not fall on a shell, amber grew from it. Something similar was narrated from Ibn Abbas from other sources.

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Fath al-Qadir

15- **And He created the jinn from a smokeless flame of fire** meaning He created the father of the jinn or the jinn race from a smokeless flame of fire. The smokeless flame is the pure flame of fire, and it was said that it is the pure flame of fire, and it was said that it is its tongue that is at its end when it ignites. Al-Layth said: The smokeless flame is the destructive flame with intense blaze. Al-Mubarrad said: The smokeless flame is the unstoppable fire that cannot be held back. Abu Ubaidah said: The rebellious one is the mixing of fire, from *marja* if it is mixed and disturbed. Al-Jawhari said: A smokeless flame is a fire from which the jinn were created.

Tafsir al-Baghawi

15. **And He created the jinn**, meaning the father of the jinn. Ad-Dahhak said: He is Iblis. **From a smokeless flame**, meaning the pure flame of fire that has no smoke in it. Mujahid said: It is the red, yellow, and green flames that mix together and rise above the fire when it is lit, from their saying: **The matter of the people has mixed**, meaning it has become mixed.

Tafsir al-Baidawi

15- **And He created the jinn** the jinn or the father of the jinn. **From a smokeless cloud** from clear smoke. **From fire** is an explanation of **a smokeless cloud** because it originally refers to the disturbed from *marja* if it is disturbed.

Surat Ar-Rahman: 16

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:16

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

16 - **Then which of the favors of your Lord would you deny?**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says, **Then which of the favors of your Lord, O group of mankind and mankind, would you deny?**

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

God the Almighty mentions His creation of man from clay like pottery, and His creation of the jinn from a smokeless flame, which is the edge of its flame. This was said by Ad-Dahhak on the authority of Ibn Abbas, and this is what Ikrimah, Mujahid, Al-Hasan and Ibn Zayd said. Al-Awfi said on the authority of Ibn Abbas: From a smokeless flame of fire, from the best of it. Ali bin Abi Talhah said on the authority of Ibn Abbas: From a smokeless flame of pure fire. This is what Ikrimah, Mujahid, Ad-Dahhak and others said. Imam Ahmad said: Abd Al-Razzaq told us, Muammar told us, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God (blessings and peace of God be upon him) said: **The angels were created from light, the jinn were created from a smokeless flame, and Adam was created from what has been described to you.** Muslim narrated it on the authority of Muhammad bin Rafi' and Abd bin Hamid, both on the authority of Abd Al-Razzaq, with this chain of transmission.

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God the Almighty says: **From them come forth pearls and coral** meaning from their combination. If that is found in one of them, that is sufficient, as God the Almighty says: **O company of jinn and mankind, did there not come to you messengers from among you?** The messengers were only among mankind, not the jinn, and this generalization has been authenticated. Pearls are well-known, while coral is said to be small pearls. This was said by Mujahid, Qatadah, Abu Razin, and Ad-Dahhak. It was also narrated from Ali. It was also said to be large and good. Ibn Jarir narrated it from some of the early Muslims. Ibn Abi Hatim narrated it from Ar-Rabi' ibn Anas. As-Suddi narrated it from someone who narrated it from Ibn Abbas. A similar narration was also narrated from Ali, Mujahid, and Murrah Al-Hamdani. It was also said that it is a type of red gem. As-Suddi said, from Abu Malik, from Masruq, from Abdullah, who said: Coral is red beads. As-Suddi said: It is stale in Persian. As for His statement: **And from all of them you eat fresh meat and extract ornaments which you wear,** the meat is from both salty and fresh water, and the ornaments are from salty water, not fresh water. Ibn Abbas said: No drop has ever fallen from the sky into the sea and landed on a shell without a pearl becoming from it. Ikrimah said the same, and he added: If it did not fall on a shell, amber grew from it. Something similar was narrated from Ibn Abbas from other sources.

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Then which of the favors of your Lord would you deny?

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Fath al-Qadir

16- **Then which of the favors of your Lord would you deny?** For He has bestowed upon you, in the folds of your creation, countless favors.

Tafsir al-Baghawi

16. **Then which of the favors of your Lord would you deny?**

Tafsir al-Baidawi

16- **Then which of the favors of your Lord would you deny?** of what He bestowed upon you in the stages of your creation until He made you the best of creatures and the essence of all beings.

Surat Ar-Rahman: 17

Lord of the two Easts and Lord of the two Wests

Surat al-Rahman 55:17

Lord of the two Easts and Lord of the two Wests

Tafsir al-Jalalayn

17 - **Lord of the two Easts** the East of winter and the East of summer **and Lord of the two Wests** likewise

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **That is for you, O mankind and jinn, "the Lord of the two Easts.** By **the two Easts**, He means the rising of the sun in the winter and the rising of the sun in the summer.

His saying, **And the Lord of the two sunsets**, means: And the Lord of the setting of the sun in the winter and its setting in the summer.

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

Who said that?

Ibn Hamid told us: Yaqub al-Qummi told us on the authority of Ja'far on the authority of

Ibn Abza said, **Lord of the two Easts and Lord of the two Wests.** He said: The summer easts and summer wests are two easts in which the sun runs sixty times and one hundred times in three hundred and sixty constellations. For each constellation there is a rising sun, which does not rise for two days from one place. And in the west there are three hundred and sixty constellations. For each constellation there is a setting sun, which does not set for two days in any constellation.

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, **Lord of the two Easts and Lord of the two Wests**, he said: The east and west of winter and the east and west of summer.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **Lord of the two Easts and Lord of the two Wests**, so its east is in the winter and its east is in the summer.

Ibn Bashar told us: Muhammad ibn Marwan told us: Abu al-A'war told us, on the authority of Qatada, regarding his statement, **Lord of the two Easts and Lord of the two Wests**, he said: The east and west of winter and the east and west of summer.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **Lord of the two Easts and Lord of the two Wests**, he said: The shortest east in the year and the longest east in the year and the shortest west in

the year and the longest west in the year.

Tafsir al-Qurtubi

The Almighty says, **Lord of the two Easts and Lord of the two Wests**, meaning He is the Lord of the two Easts. In Surah As-Saffat, it says, **And Lord of the Easts**, and we have already discussed this there.

Tafsir Ibn Kathir

God the Almighty mentions His creation of man from clay like pottery, and His creation of the jinn from a smokeless flame, which is the edge of its flame. This was said by Ad-Dahhak on the authority of Ibn Abbas, and this is what Ikrimah, Mujahid, Al-Hasan and Ibn Zayd said. Al-Awfi said on the authority of Ibn Abbas: From a smokeless flame of fire, from the best of it. Ali bin Abi Talhah said on the authority of Ibn Abbas: From a smokeless flame of pure fire. This is what Ikrimah, Mujahid, Ad-Dahhak and others said. Imam Ahmad said: Abd Al-Razzaq told us, Mu'ammal told us, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God (blessings and peace of God be upon him) said: **The angels were created from light, the jinn were created from a smokeless flame, and Adam was created from what has been described to you.** Muslim narrated it on the authority of Muhammad bin Rafi' and Abd bin Hamid, both on the authority of Abd Al-Razzaq, with this chain of transmission.

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Fath al-Qadir

17- **Lord of the two Easts and Lord of the two Wests.** The majority of scholars read *Lord* in the nominative case as the predicate of a deleted subject: that is, He is the Lord of the two Easts and the two Wests. It was also said that it is the subject and its predicate is **He released the two seas** and what is between them is an interruption, but the first is more appropriate. What is meant by the two Easts is the Easts of winter and summer, and by the two Wests is their Wests.

Tafsir al-Baghawi

17. **Lord of the two Easts**, the East of summer and the East of winter. **And Lord of the two Wests**, the West of summer and the West of winter.

Tafsir al-Baidawi

17- **Lord of the two Easts and Lord of the two Wests** The Easts of winter and summer and their Wests.

Surat Ar-Rahman: 18

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:18

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Tafsir al-Jalalayn

18 - **Then which of the favors of your Lord would you deny?**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** He says: Then which of the favors of your Lord, O group of jinn and mankind, of these favors that He bestowed upon you, by making the sun subservient to you in these two Easts and Wests, running constantly for you with your comforts and the interests of your worldly life and your livelihood, would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

God the Almighty mentions His creation of man from clay like pottery, and His creation of the jinn from a smokeless flame, which is the edge of its flame. This was said by Ad-Dahhak on the authority of Ibn Abbas, and this is what Ikrimah, Mujahid, Al-Hasan and Ibn Zayd said. Al-Awfi said on the authority of Ibn Abbas: From a smokeless flame of fire, from the best of it. Ali bin Abi Talhah said on the authority of Ibn Abbas: From a smokeless flame of pure fire. This is what Ikrimah, Mujahid, Ad-Dahhak and others said. Imam Ahmad said: Abd Al-Razzaq told us, Muammar told us, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God (blessings and peace of God be upon him) said: **The angels were created from light, the jinn were created from a smokeless flame, and Adam was created from what has been described to you.** Muslim narrated it on the authority of Muhammad bin Rafi' and Abd bin Hamid, both on the authority of Abd Al-Razzaq, with this chain of transmission.

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authority of al-A'mash, on the authority of Abdullah ibn Abdullah, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: When it rains, the shells in the sea open their mouths, and whatever drops fall into them, they are pearls. Its chain of transmission is authentic. Since adopting this adornment is a blessing upon the people of the earth, He bestowed it upon them, saying: **Then which of the favors of your Lord would you deny?**

And the Almighty said: **To Him belong the ships with high positions** meaning the ships that sail **in the sea**. Mujahid said: Whatever ships have their sails raised are ships with high positions, and whatever their sails have not been raised are not ships with high positions. Qatadah said: The ships with high positions means the created things. Another said: The ships with a broken sheen means the ones that start **like the flags** meaning like the mountains in their size and what they contain of trade and profits that are transferred from one country to another and one region to another, which is what benefits the people in bringing what they need of all kinds of merchandise. For this reason, He said:

Then which of the favors of your Lord would you deny?

Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad bin Salamah told us, Al-Arar bin Suwaid told us on the authority of Umairah bin Saad, who said: I was with Ali bin Abi Talib, may God be pleased with him, on the banks of the Euphrates when a ship approached with its sail raised, so he spread his hands over me and then said: God Almighty says: **To Him belong the ships with high positions in the sea like the flags** and the One who created them sailing in its seas did not kill Uthman nor did I plot to kill him.

Fath al-Qadir

18- **Then which of the favors of your Lord would you deny?** Indeed, there are countless blessings in that, and it is not easy for someone who is fair to himself to deny even one of them.

Tafsir al-Baghawi

18. **Then which of the favors of your Lord would you deny?**

Tafsir al-Baidawi

18- **Then which of the favors of your Lord would you deny?** Among the benefits that are in it that are not mentioned, such as the moderation of the air, the difference of the seasons, and the occurrence of what is appropriate for each season in it, and other things.

Surat Ar-Rahman: 19

He has released the two seas meeting together.

Surat al-Rahman 55:19

He has released the two seas meeting together.

Tafsir al-Jalalayn

19 - *Marj'sent* **the two seas** fresh and salty *meet* in the sight of the eye

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **He has released the two seas meeting together**, God Almighty says: The Lord of the two Easts and the Lord of the two Wests has released the two seas meeting together. He means by His statement, **He has released**: He has sent out and left them alone, from their saying, **So-and-so released his beast**, meaning he left them alone and abandoned them.

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

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **He released the two seas**, meaning: He sent.

Scholars differed regarding the two seas mentioned by God, the Most High, in this verse. Which of them are they? Some of them said: They are two seas: one in the sky and the other on the earth.

Who said that?

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Ibn Abza: "He has released the two seas meeting together. Between them is a barrier which they do not transgress." He said: A sea in the sky and a sea on the earth.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id, regarding his statement: **He has released the two seas meeting together**, he said: A sea in the sky and a sea on the earth.

Muhammad bin Saad told me: Ibn Yaman told me, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id, regarding his statement: **He has released the two seas meeting together**, he said: A sea in the sky and the earth that meet together every year.

Others said: He meant the Persian Gulf and the Roman Sea.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ziyad, the freed slave of

Mus'ab, on the authority of Al-Hasan: **The two seas meet together**. He said: The Roman Sea, the Persian Gulf, and Yemen.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada regarding his statement, **He has released the two seas meeting together**. The two seas are the Persian Gulf and the Roman Sea.

Ibn Abd al-A'la told us: Ibn Thaur told us, on the authority of Muammar, on the authority of Qatada: **The two seas meet together**. He said: The Persian Gulf and the Roman Sea.

The first and most correct of the sayings in this regard, in my opinion, is the saying of the one who said: What is meant by it is the sea of the sky and the sea of the earth, because God said: **From them come forth pearls and coral**, and pearls and coral only come forth from the shells of the sea of the earth from the drops of water from the sky, so it is known that that is the sea of the earth and the sea of the sky.

And His statement, **Between them is a barrier from which they cannot transgress**, God Almighty says: Between them is a barrier and a distance so that one of them does not corrupt the other and thus transgress against him. And everything that is between two things is a barrier according to the Arabs, and what is between this world and the hereafter is a barrier.

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

Who said that?

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Ibn Abza: **Between them is a barrier so that they do not transgress**. Neither of them transgresses against the other.

He said: Yahya bin Wadh told us: Fatr told us on the authority of Mujahid, his saying: **Between them is a barrier which they cannot transgress against each other**. He said: There is a barrier between them from God, so that neither of them transgresses against the other.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Between them is a barrier so that they do not transgress**. He said: A barrier.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement, **Between them is a barrier which they do not transgress**. The barrier is this island, this dry land.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: The isthmus between them is the land between them.

Ibn Bashar told us: Muhammad ibn Marwan told us: Abu al-Awam told us on the authority of Qatada: **Between them is a barrier which they do not transgress against**. He said: He separates the salty from the fresh, the fresh from the salty, the water from the dry, and the dry from the water, so that none of

them transgresses against the other by His strength, gentleness, and power.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, "He has released the two seas meeting together. Between them is a barrier which they do not transgress." He said: He prevented them from meeting because of the barrier which was placed between them on the earth. He said: And the barrier is after the earth which was placed between them.

The interpreters differed about the meaning of his statement, **They do not transgress**. Some of them said: **With that, neither of them transgresses against the other.**

Who said that?

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Ibn Abza: **They do not transgress** means that neither of them transgresses against the other.

He said: Yahya bin Wadh told us: Fatr told us on the authority of Mujahid, similarly.

Ibn Bashar told us: Muhammad ibn Marwan told us: Abu al-Awam told us, on the authority of Qatada, the same.

Others said: Rather, this means that they do not mix.

Who said that?

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: **They do not transgress**, he said: They do not mix.

Others said: Rather, the meaning of this is: They do not transgress on dry land.

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **They do not transgress** regarding dry land, and whatever one of them takes from the other is transgression. So He prevented one of them from the other by His power, kindness, and majesty, blessed and exalted be He.

Others said: Rather, it means: They do not want to meet.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **Neither of them should seek to meet**, that one of them should not seek to meet the other.

The most correct of the sayings on this matter is to say: God described the two seas in this verse as not transgressing, and He did not specify their description in one way or another, but rather He made the report about them general in that. So the correct thing is to make it general as He, the Most High, is general, and to say: They do not transgress against anything, and neither of them transgresses against the other, and they do not exceed the limit God has set for them.

Tafsir al-Qurtubi

The Almighty said, **He has released the two seas meeting together**. Marj means to leave, send away, and neglect. It is said that the sultan has let the people meet together if he has neglected them. Marj continues to mean neglect, as an animal meets together in the pasture. It is also said that Marj khlat *mixed*. Al-Akhfash said, and some people say that Marj al-Bahrain is like Marj fa'al **meaning to mix** and a'al have the same meaning. *Bahrain* Ibn Abbas said, it is the sea of the sky and the sea of the earth. Mujahid and Sa'id ibn Jubayr said this. **They meet** every year. It is also said that their two ends meet. Al-Hasan and Qatadah said, it is the sea of Persia and Rome. Ibn Jurayj said that it is the salty sea and freshwater rivers. It is also said that it is the sea of the east and the west that meet together. It is also said that it is the sea of pearls and coral.

Tafsir Ibn Kathir

God the Almighty mentions His creation of man from clay like pottery, and His creation of the jinn from a smokeless flame, which is the edge of its flame. This was said by Ad-Dahhak on the authority of Ibn Abbas, and this is what Ikrimah, Mujahid, Al-Hasan and Ibn Zayd said. Al-Awfi said on the authority of Ibn Abbas: From a smokeless flame of fire, from the best of it. Ali bin Abi Talhah said on the authority of Ibn Abbas: From a smokeless flame of pure fire. This is what Ikrimah, Mujahid, Ad-Dahhak and others said. Imam Ahmad said: Abd Al-Razzaq told us, Muammar told us, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God (blessings and peace of God be upon him) said: **The angels were created from light, the jinn were created from a smokeless flame, and Adam was created from what has been described to you.** Muslim narrated it on the authority of Muhammad bin Rafi' and Abd bin Hamid, both on the authority of Abd Al-Razzaq, with this chain of transmission.

And the Almighty's saying: **Then which of the favors of your Lord would you deny?** Its interpretation has been presented above. **Lord of the two easts and Lord of the two wests** meaning the easts of summer and winter and the wests of summer and winter. And in another verse He said: **So I swear by the Lord of the easts and the wests** meaning the difference in the sun's risings and its movement every day and its emergence from it to the people. And in the other verse He said: **Lord of the east and the west - there is no deity except Him, so take Him as Disposer of affairs.** What is meant by this is the genus of the easts and the wests. And since there are benefits for the creation of the jinn and humans in the difference of these easts and wests, He said: **Then which of the favors of your Lord would you deny?** And the Almighty's saying: **He released the two seas meeting together** Ibn Abbas said: meaning He sent them. Ibn Zayd said: That is, He prevented them from meeting because of the barrier He placed between them, the isthmus. What is meant by His saying, **the two seas** are the salt and the sweet. The sweet are these rivers flowing between people. We

Surat Ar-Rahman: 19

He has released the two seas meeting together.

have already discussed this in Surat Al-Furqan, when God Almighty said: "And it is He who has released the two seas, one fresh and sweet, and the other salty and bitter. And He placed between them a barrier and an inviolable partition." Ibn Jarir chose here that what is meant by the two seas is the sea of the sky and the sea of the earth. This is narrated on the authority of Mujahid, Sa'id ibn Jubayr, Atiyah, and Ibn Abza. Ibn Jarir said: Because pearls are generated from the water of the sky and the shells of the sea of the earth. Although this is like this, what is meant by it is not what he went to, because the wording does not support it, because God Almighty said: **Between them is a barrier which they do not transgress.** That is, He placed a barrier between them, which is the barrier of the earth so that this one does not transgress against this one, and this one against this one, so that each one of them does not corrupt the other and remove it from its intended state. What is between the sky and the earth is not called a barrier and a partition. Quarantined

God the Almighty says: **From them come forth pearls and coral** meaning from their combination. If that is found in one of them, that is sufficient, as God the Almighty says: **O company of jinn and mankind, did there not come to you messengers from among you?** The messengers were only among mankind, not the jinn, and this generalization has been authenticated. Pearls are well-known, while coral is said to be small pearls. This was said by Mujahid, Qatadah, Abu Razin, and Ad-Dahhak. It was also narrated from Ali. It was also said to be large and good. Ibn Jarir narrated it from some of the early Muslims. Ibn Abi Hatim narrated it from Ar-Rabi' ibn Anas. As-Suddi narrated it from someone who narrated it from Ibn Abbas. A similar narration was also narrated from Ali, Mujahid, and Murrah Al-Hamdani. It was also said that it is a type of red gem. As-Suddi said, from Abu Malik, from Masruq, from Abdullah, who said: Coral is red beads. As-Suddi said: It is stale in Persian. As for His statement: **And from all of them you eat fresh meat and extract ornaments which you wear,** the meat is from both salty and fresh water, and the ornaments are from salty water, not fresh water. Ibn Abbas said: No drop has ever fallen from the sky into the sea and landed on a shell without a pearl becoming from it. Ikrimah said the same, and he added: If it did not fall on a shell, amber grew from it. Something similar was narrated from Ibn Abbas from other sources.

Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abd al-Rahman ibn Mahdi told us, Sufyan told us, on the authority of al-A'mash, on the authority of Abdullah ibn Abdullah, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: When it rains, the shells in the sea open their mouths, and whatever drops fall into them, they are pearls. Its chain of transmission is authentic. Since adopting this adornment is a blessing upon the people of the earth, He bestowed it upon them, saying: **Then which of the favors of your Lord would you deny?**

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have not been raised are not ships with high positions. Qatadah said: The ships with high positions means the created things. Another said: The ships with a broken sheen means the ones that start **like the flags** meaning like the mountains in their size and what they contain of trade and profits that are transferred from one country to another and one region to another, which is what benefits the people in bringing what they need of all kinds of merchandise. For this reason, He said: **Then which of the favors of your Lord would you deny?** Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad bin Salamah told us, Al-Arar bin Suwaid told us on the authority of Umairah bin Saad, who said: I was with Ali bin Abi Talib, may God be pleased with him, on the banks of the Euphrates when a ship approached with its sail raised, so he spread his hands over me and then said: God Almighty says: **To Him belong the ships with high positions in the sea like the flags** and the One who created them sailing in its seas did not kill Uthman nor did I plot to kill him.

Fath al-Qadiri

19- **The two seas meet together.** Marj means to let go and send. It is said: **Marjat al-Dabbah** meaning to send it free. Its root is to neglect, as an animal merrily leaves in the pasture. The meaning is: that he sent each one of them free.

Tafsir al-Baghawi

19. **He merged the two seas,** the fresh and the salty. He sent them and made them **meet together.**

Tafsir al-Baidawi

19- **Marj Al-Bahrain** He sent them from marjat Al-dabbah if you send it, and the meaning is he sent the salt sea and the fresh sea. **They meet** they go beyond and their surfaces touch, or the Persian and Roman seas meet in the ocean because they are two gulfs that branch off from it.

Surat al-Rahman 55:20

Between them is a barrier. They do not transgress.

Tafsir al-Jalalayn

20 - **Between them is a barrier** a barrier from His Almighty power **they do not transgress** neither of them transgresses against the other and mixes with it

Tafsir al-Suyuti

Tafsir al-Tabari

There is a barrier between them, and they do not transgress.

Tafsir al-Qurtubi

The Almighty said, **Between them is a barrier** meaning a barrier. The first statement is what is between the heaven and the earth. This was said by Ad-Dahhak. According to the second statement, the earth between them is the space, as was said by Al-Hasan and Qatadah. According to other statements, it is the divine power, as mentioned in Al-Furqan. In the hadith, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace: God Almighty spoke to the western side and said: "I am going to make within you servants of Mine who will glorify Me, magnify Me, declare My greatness and magnify Me. How will You deal with them?" It said: **I will drown them, O Lord.** He said: **I will carry them in my hands and place Your might in your regions.** Then He spoke to the eastern side and said: "I am going to make within you servants of Mine who will glorify Me, magnify Me, declare My greatness and magnify Me. How will You deal with them?" It said: "I will glorify You with them when they glorify You, and I will magnify You with them when they glorify You, and I will praise You with them when they glorify You, and I will glorify You with them when they glorify You." So God rewarded it by making a barrier between them. One of them turned into salty and bitter, while the other remained fresh. Furat: This hadith was mentioned by Al-Tirmidhi Al-Hakim Abu Abdullah, who said: Salih bin Muhammad told us, Al-Qasim Al-Amri told us, on the authority of Sahl, on the authority of his father, on the authority of Abu Hurairah: **They do not transgress.** Qatadah said: They do not transgress against the people and drown them. He made a dry land between them and the people. And from him and Mujahid also: Neither of them transgresses against the other and overcomes him. Ibn Zayd: The meaning of **they do not transgress** is that they meet, and the meaning of the statement is the merging of the two seas that meet. If it were not for the isthmus between them, they would not transgress to meet. It was said: The isthmus is between this world and the hereafter, meaning there is a period of time between them that God has decreed, which is the period of this world, so they do not transgress. So when God permits the end of this world,

the two seas become one thing, and it is like His statement: **And when the seas overflow.** Sahl bin Abdullah said: The two seas are the path of good and evil, and the isthmus between them is success and protection.

Tafsir Ibn Kathir

God the Almighty mentions His creation of man from clay like pottery, and His creation of the jinn from a smokeless flame, which is the edge of its flame. This was said by Ad-Dahhak on the authority of Ibn Abbas, and this is what Ikrimah, Mujahid, Al-Hasan and Ibn Zayd said. Al-Awfi said on the authority of Ibn Abbas: From a smokeless flame of fire, from the best of it. Ali bin Abi Talhah said on the authority of Ibn Abbas: From a smokeless flame of pure fire. This is what Ikrimah, Mujahid, Ad-Dahhak and others said. Imam Ahmad said: Abd Al-Razzaq told us, Muammar told us, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God (blessings and peace of God be upon him) said: **The angels were created from light, the jinn were created from a smokeless flame, and Adam was created from what has been described to you.** Muslim narrated it on the authority of Muhammad bin Rafi' and Abd bin Hamid, both on the authority of Abd Al-Razzaq, with this chain of transmission.

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barrier between them, which is the barrier of the earth so that this one does not transgress against this one, and this one against this one, so that each one of them does not corrupt the other and remove it from its intended state. What is between the sky and the earth is not called a barrier and a partition. Quarantined

God the Almighty says: **From them come forth pearls and coral** meaning from their combination. If that is found in one of them, that is sufficient, as God the Almighty says: **O company of jinn and mankind, did there not come to you messengers from among you?** The messengers were only among mankind, not the jinn, and this generalization has been authenticated. Pearls are well-known, while coral is said to be small pearls. This was said by Mujahid, Qatadah, Abu Razin, and Ad-Dahhak. It was also narrated from Ali. It was also said to be large and good. Ibn Jarir narrated it from some of the early Muslims. Ibn Abi Hatim narrated it from Ar-Rabi' ibn Anas. As-Suddi narrated it from someone who narrated it from Ibn Abbas. A similar narration was also narrated from Ali, Mujahid, and Murrah Al-Hamdani. It was also said that it is a type of red gem. As-Suddi said, from Abu Malik, from Masruq, from Abdullah, who said: Coral is red beads. As-Suddi said: It is stale in Persian. As for His statement: **And from all of them you eat fresh meat and extract ornaments which you wear**, the meat is from both salty and fresh water, and the ornaments are from salty water, not fresh water. Ibn Abbas said: No drop has ever fallen from the sky into the sea and landed on a shell without a pearl becoming from it. Ikrimah said the same, and he added: If it did not fall on a shell, amber grew from it. Something similar was narrated from Ibn Abbas from other sources.

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pleased with him, on the banks of the Euphrates when a ship approached with its sail raised, so he spread his hands over me and then said: God Almighty says: **To Him belong the ships with high positions in the sea like the flags** and the One who created them sailing in its seas did not kill Uthman nor did I plot to kill him.

Fath al-Qadir

They meet: meaning they are adjacent to each other, with no difference between them as seen by the eye. Yet they do not mix, and for this reason He said: 20- **Between them is a barrier** meaning a partition separating them **They do not transgress** meaning neither of them transgresses against the other by entering it and mixing with it. Al-Hasan and Qatadah said: They are the Persian and Roman seas. Ibn Jurayj said: They are the salty sea and fresh rivers, and it was said the sea of the East and the West, and it was said the sea of pearls and coral, and it was said the sea of the sky and the sea of the earth. Saeed bin Jubair said: They meet every year, and it was said their two ends meet. His saying: **They meet** is in the accusative case as a state of the two seas. The phrase **Between them is a barrier** may be a new sentence or a state.

Tafsir al-Baghawi

20. **Between them is a barrier**, a barrier from the power of God Almighty, **they do not transgress**, they do not mix or change, and neither of them transgresses against the other. Qatadah said: They do not oppress people by drowning. Al-Hasan said: **(The two seas meet)** the Roman Sea and the Indian Ocean, and you are the barrier between them. Qatadah also said: The Persian Gulf and the Roman Sea are between them is a barrier, meaning the islands. Mujahid and Ad-Dahhak said: The sea of the sky and the sea of the earth meet every year.

Tafsir al-Baidawi

20- **Between them is a barrier** a barrier from the power of God Almighty or from the earth. **They do not transgress** neither of them transgresses against the other by mixing and nullifying the characteristic, or they do not exceed their limits by flooding what is between them.

Surat al-Rahman 55:21

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

21 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says: Then which of the favors of God, your Lord, you jinn and mankind, would you deny, from these favors that He bestowed upon you from the clearing of the two seas, until He made for you thereby an ornament that you wear like that.

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

God the Almighty mentions His creation of man from clay like pottery, and His creation of the jinn from a smokeless flame, which is the edge of its flame. This was said by Ad-Dahhak on the authority of Ibn Abbas, and this is what Ikrimah, Mujahid, Al-Hasan and Ibn Zayd said. Al-Awfi said on the authority of Ibn Abbas: From a smokeless flame of fire, from the best of it. Ali bin Abi Talhah said on the authority of Ibn Abbas: From a smokeless flame of pure fire. This is what Ikrimah, Mujahid, Ad-Dahhak and others said. Imam Ahmad said: Abd Al-Razzaq told us, Muammar told us, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God (blessings and peace of God be upon him) said: **The angels were created from light, the jinn were created from a smokeless flame, and Adam was created from what has been described to you.** Muslim narrated it on the authority of Muhammad bin Rafi' and Abd bin Hamid, both on the authority of Abd Al-Razzaq, with this chain of transmission.

And the Almighty's saying: **Then which of the favors of your Lord would you deny?** Its interpretation has been presented above. **Lord of the two easts and Lord of the two wests** meaning the easts of summer and winter and the wests of summer and winter. And in another verse He said: **So I swear by the Lord of the easts and the wests** meaning the difference in the sun's risings and its movement every day and its emergence from it to the people. And in the other verse He said: **Lord of the east and the west - there is no deity except Him, so take Him as Disposer of affairs.** What is meant by this

is the genus of the easts and the wests. And since there are benefits for the creation of the jinn and humans in the difference of these easts and wests, He said: **Then which of the favors of your Lord would you deny?** And the Almighty's saying: **He released the two seas meeting together** Ibn Abbas said: meaning He sent them. Ibn Zayd said: That is, He prevented them from meeting because of the barrier He placed between them, the isthmus. What is meant by His saying, **the two seas** are the salt and the sweet. The sweet are these rivers flowing between people. We have already discussed this in Surat Al-Furqan, when God Almighty said: "And it is He who has released the two seas, one fresh and sweet, and the other salty and bitter. And He placed between them a barrier and an inviolable partition." Ibn Jarir chose here that what is meant by the two seas is the sea of the sky and the sea of the earth. This is narrated on the authority of Mujahid, Sa'id ibn Jubayr, Atiyah, and Ibn Abza. Ibn Jarir said: Because pearls are generated from the water of the sky and the shells of the sea of the earth. Although this is like this, what is meant by it is not what he went to, because the wording does not support it, because God Almighty said: **Between them is a barrier which they do not transgress.** That is, He placed a barrier between them, which is the barrier of the earth so that this one does not transgress against this one, and this one against this one, so that each one of them does not corrupt the other and remove it from its intended state. What is between the sky and the earth is not called a barrier and a partition. Quarantined

God the Almighty says: **From them come forth pearls and coral** meaning from their combination. If that is found in one of them, that is sufficient, as God the Almighty says: **O company of jinn and mankind, did there not come to you messengers from among you?** The messengers were only among mankind, not the jinn, and this generalization has been authenticated. Pearls are well-known, while coral is said to be small pearls. This was said by Mujahid, Qatadah, Abu Razin, and Ad-Dahhak. It was also narrated from Ali. It was also said to be large and good. Ibn Jarir narrated it from some of the early Muslims. Ibn Abi Hatim narrated it from Ar-Rabi' ibn Anas. As-Suddi narrated it from someone who narrated it from Ibn Abbas. A similar narration was also narrated from Ali, Mujahid, and Murrah Al-Hamdani. It was also said that it is a type of red gem. As-Suddi said, from Abu Malik, from Masruq, from Abdullah, who said: Coral is red beads. As-Suddi said: It is stale in Persian. As for His statement: **And from all of them you eat fresh meat and extract ornaments which you wear,** the meat is from both salty and fresh water, and the ornaments are from salty water, not fresh water. Ibn Abbas said: No drop has ever fallen from the sky into the sea and landed on a shell without a pearl becoming from it. Ikrimah said the same, and he added: If it did not fall on a shell, amber grew from it. Something similar was narrated from Ibn Abbas from other sources.

Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abd al-Rahman ibn Mahdi told us, Sufyan told us, on the authority of al-A'mash, on the authority of Abdullah ibn Abdullah, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: When it rains, the shells in the sea open their mouths, and whatever drops fall into them, they are pearls. Its chain of

Surat Ar-Rahman: 21

Then which of the favors of your Lord would you deny?

transmission is authentic. Since adopting this adornment is a blessing upon the people of the earth, He bestowed it upon them, saying: **Then which of the favors of your Lord would you deny?**

And the Almighty said: **To Him belong the ships with high positions** meaning the ships that sail **in the sea**. Mujahid said: Whatever ships have their sails raised are ships with high positions, and whatever their sails have not been raised are not ships with high positions. Qatadah said: The ships with high positions means the created things. Another said: The ships with a broken sheen means the ones that start **like the flags** meaning like the mountains in their size and what they contain of trade and profits that are transferred from one country to another and one region to another, which is what benefits the people in bringing what they need of all kinds of merchandise. For this reason, He said: **Then which of the favors of your Lord would you deny?** Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad bin Salamah told us, Al-Arar bin Suwaid told us on the authority of Umairah bin Saad, who said: I was with Ali bin Abi Talib, may God be pleased with him, on the banks of the Euphrates when a ship approached with its sail raised, so he spread his hands over me and then said: God Almighty says: **To Him belong the ships with high positions in the sea like the flags** and the One who created them sailing in its seas did not kill Uthman nor did I plot to kill him.

Fath al-Qadir

21- **Then which of the favors of your Lord would you deny?** This verse and others like it cannot be denied under any circumstances.

Tafsir al-Baghawi

21. **Then which of the favors of your Lord would you deny?**

Tafsir al-Baidawi

21- **Then which of the favors of your Lord would you deny?**

Surat al-Rahman 55:22

From them emerge pearls and coral.

Tafsir al-Jalalayn

22 - **He brings out** in the passive and active construction **from them** from their whole, which is true with one of them, which is salt **pearls and coral**, red beads or small pearls

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Pearls and coral emerge from these two seas, which God has mixed together and placed a barrier between them.

The interpreters differed regarding the description of pearls and coral. Some of them said: Pearls are large pearls, and coral is small.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Mujahid, on the authority of Ibn Abbas: **Pearls and coral**. He said: Pearls are bones.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, his saying, **From them come forth pearls and coral**. As for the pearl, it is its bones, and as for the coral, it is its small ones. And God has in them a treasury, which He has indicated to most of the children of Adam, so they bring forth provision, benefit, adornment, and provision for a term.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **From them come forth pearls and coral**, he said: Pearls are the large pearls and coral is the small ones.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **Pearls and coral**, that as for coral, it is the small pearls, and as for pearl, it is the large ones.

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: **From them come forth pearls and coral**. He said: The pearl is what is large from it and the coral is the small pearl.

Yunus told me: Ibn Wahb told us: Ibn Zayd said: Coral is small pearls.

Amr bin Saeed bin Bashir Al-Qurashi told us: Abu Qutaybah told us: Abdullah bin Maysarah Al-Harrani told us: An old man in Mecca from the people of Ash-Sham told me that he heard Ka'b Al-Ahbar being asked about coral, and he said: It is the simplest.

Abu Jaafar said: The basd has branches and is better than pearls.

Others said: Coral is from pearls: the big ones, and pearls are from them: the small ones.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Musa bin Abi Aisha or Qais bin Wahb, on the authority of Marra, who said: Coral is the large pearl.

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, *coral*, he said: The largest pearl.

Muhammad bin Sinan Al-Fazzaz told me: Al-Hussein Al-Ashqar told us: Zuhair told us, on the authority of Jabir, on the authority of Abdullah bin Yahya, on the authority of Ali, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Coral is a large pearl. Others said: Coral is a fine pearl.

Who said that?

Ibn Bashir told us: Sharik told us on the authority of Musa bin Abi Aisha who said: I was once asked about pearls and coral. He said: Coral is the best pearl.

Others said: Coral is a stone.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ata' bin Al-Sa'ib, on the authority of Amr bin Maimun Al-Awdi, on the authority of Ibn Masoud: **Pearls and coral**. He said: Coral is a stone.

The correct statement about pearls is that they are what people know as being the grains that come out of the sea shells. As for coral, I have seen those who know the Arabic language do not dispute that it is the plural of marjan and that it is the small pearls. We have mentioned the difference of opinion among the early scholars about it, and God knows best the correctness of that.

Some Arabists have claimed that pearls and coral come from one of the two seas, but it has been said that they come from both of them, just as it is said: I ate bread and milk, and just as it is said:

I saw your husband in the battlefield, wearing a sword and a spear.

This is not as he went to it, but rather as I described before, that it comes out of the shells of the sea from the drops of the sky. Therefore it was said: **Pearls and coral come out of them**, meaning by them: the two seas.

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

Who said that?

Ibn Bashir told us: Abd al-Rahman told us: Sufyan told us, on the authority of al-A'mash, on the authority of Abdullah ibn Abdullah ibn al-Razi, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: When the sky rains, the shells open their mouths,

Surat Ar-Rahman: 22

From them emerge pearls and coral.

and among them are pearls.

Muhammad bin Ismail Al-Ahmasi told me: Abu Yahya Al-Hammani told us: Al-A'mash told us, on the authority of Abdullah bin Abdullah, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: When rain falls from the sky, the shells open and become pearls.

Abdullah bin Muhammad bin Amr Al-Ghazi told me: Al-Faryabi told us: Sufyan mentioned on the authority of Al-A'mash on the authority of Abdullah bin Abdullah on the authority of Sa'id bin Jubayr on the authority of Ibn Abbas, who said: When the sky rains, the shells open up for it, and whatever rain falls is pearl.

Muhammad bin Ismail Al-Fazzari told us: Muhammad bin Suwar told us: Muhammad bin Sulayman Al-Kawkhî, the nephew of Abd Al-Rahman bin Al-Asbahani, told us on the authority of Abd Al-Rahman Al-Asbahani on the authority of Ikrimah, who said: No drop from the sky fell into the sea except that it contained a pearl or a plant grew in it, according to what Al-Tabari thought.

The reciters differed in their reading of the statement, **From them come forth pearls and coral.** The majority of the reciters of Medina and Basra read it as: **It comes forth** in the sense of what its agent was not named. The majority of the reciters of Kufa and some of the Meccans read it with the opening of the *yaa*.

The correct thing to say about this is that they are two well-known readings. The reader who reads it is correct because their meanings are similar.

Tafsir al-Qurtubi

The Almighty says, **From them come forth pearls and coral.** That is, He brings forth for you from the water pearls and coral just as He brings forth grain, straw, and basil from the dust. Nafi' and Abu Amr read it with a damma on the ya' and a fatha on the ra', indicating a passive verb. The rest read it with a fatha on the ya' and a damma on the ra', indicating that the pearl is the subject. He said: From them, it only comes out of salt, not fresh water, because the Arabs put the two genders together and then describe one of them, like the saying of God Almighty: **O company of jinn and mankind, did there not come to you messengers from among you?** The messengers are from mankind, not the jinn, as Al-Kalbi and others said. Al-Zajjaj said: God mentioned them both, so if something comes out of one of them, then it has come out of them, and it is like the saying of God Almighty: **Have you not seen how God created seven heavens in layers? And made the moon within them a light and made the sun a lamp?** The moon is in the lowest heaven, but He made the mention of the seven more beautiful, so it is as if what is in one of them is in them. Abu Ali Al-Farsi said: This is from the category of deleting the complement, meaning from one of them, like his saying: **Upon a great man from the two cities**, meaning from one of the two cities. Al-Akhfash Saeed said: Some people claimed that pearls come out of fresh water, and it was

said that they are two seas, from one of them comes pearls and from the other coral. Ibn Abbas said: They are the two seas, the sky and the earth. When the water of the sky falls into the shell of the sea, it forms pearls and emerges from them. At-Tabari said the same. Al-Tha'labi said: It was mentioned to me that a stone was in the interior of a shell, and a drop hit part of the stone and did not hit the rest, so where the drop of the stone hit was a pearl and the rest was a stone. It was said that freshwater and salty things may meet, so the freshwater is like pollen for the salty thing, so it was attributed to them just as a child is attributed to the male and female, even if the female gives birth to it. For this reason it was said that pearls do not come out except from a place where the freshwater and salty things meet. It was said: Coral is the large and large pearls. This was said by Ali and Ibn Abbas **may God be pleased with them**. Pearls are its small ones. It was also narrated from them the opposite. Pearls are the large pearls and coral is its small ones. This was said by Ad-Dahhak and Qatadah. Ibn Mas'ud and Abu Malik said: Coral is the red beads.

Tafsir Ibn Kathir

God the Almighty mentions His creation of man from clay like pottery, and His creation of the jinn from a smokeless flame, which is the edge of its flame. This was said by Ad-Dahhak on the authority of Ibn Abbas, and this is what Ikrimah, Mujahid, Al-Hasan and Ibn Zayd said. Al-Awfi said on the authority of Ibn Abbas: From a smokeless flame of fire, from the best of it. Ali bin Abi Talhah said on the authority of Ibn Abbas: From a smokeless flame of pure fire. This is what Ikrimah, Mujahid, Ad-Dahhak and others said. Imam Ahmad said: Abd Al-Razzaq told us, Muammar told us, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God (blessings and peace of God be upon him) said: **The angels were created from light, the jinn were created from a smokeless flame, and Adam was created from what has been described to you.** Muslim narrated it on the authority of Muhammad bin Rafi' and Abd bin Hamid, both on the authority of Abd Al-Razzaq, with this chain of transmission.

And the Almighty's saying: **Then which of the favors of your Lord would you deny?** Its interpretation has been presented above. **Lord of the two easts and Lord of the two wests** meaning the easts of summer and winter and the wests of summer and winter. And in another verse He said: **So I swear by the Lord of the easts and the wests** meaning the difference in the sun's risings and its movement every day and its emergence from it to the people. And in the other verse He said: **Lord of the east and the west - there is no deity except Him, so take Him as Disposer of affairs.** What is meant by this is the genus of the easts and the wests. And since there are benefits for the creation of the jinn and humans in the difference of these easts and wests, He said: **Then which of the favors of your Lord would you deny?** And the Almighty's saying: **He released the two seas meeting together** Ibn Abbas said: meaning He

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God the Almighty says: **From them come forth pearls and coral** meaning from their combination. If that is found in one of them, that is sufficient, as God the Almighty says: **O company of jinn and mankind, did there not come to you messengers from among you?** The messengers were only among mankind, not the jinn, and this generalization has been authenticated. Pearls are well-known, while coral is said to be small pearls. This was said by Mujahid, Qatadah, Abu Razin, and Ad-Dahhak. It was also narrated from Ali. It was also said to be large and good. Ibn Jarir narrated it from some of the early Muslims. Ibn Abi Hatim narrated it from Ar-Rabi' ibn Anas. As-Suddi narrated it from someone who narrated it from Ibn Abbas. A similar narration was also narrated from Ali, Mujahid, and Murrah Al-Hamdani. It was also said that it is a type of red gem. As-Suddi said, from Abu Malik, from Masruq, from Abdullah, who said: Coral is red beads. As-Suddi said: It is stale in Persian. As for His statement: **And from all of them you eat fresh meat and extract ornaments which you wear**, the meat is from both salty and fresh water, and the ornaments are from salty water, not fresh water. Ibn Abbas said: No drop has ever fallen from the sky into the sea and landed on a shell without a pearl becoming from it. Ikrimah said the same, and he added: If it did not fall on a shell, amber grew from it. Something similar was narrated from Ibn Abbas from other sources.

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And the Almighty said: **To Him belong the ships with**

high positions meaning the ships that sail in the sea. Mujahid said: Whatever ships have their sails raised are ships with high positions, and whatever their sails have not been raised are not ships with high positions. Qatadah said: The ships with high positions means the created things. Another said: The ships with a broken sheen means the ones that start **like the flags** meaning like the mountains in their size and what they contain of trade and profits that are transferred from one country to another and one region to another, which is what benefits the people in bringing what they need of all kinds of merchandise. For this reason, He said: **Then which of the favors of your Lord would you deny?** Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad bin Salamah told us, Al-Arar bin Suwaid told us on the authority of Umairah bin Saad, who said: I was with Ali bin Abi Talib, may God be pleased with him, on the banks of the Euphrates when a ship approached with its sail raised, so he spread his hands over me and then said: God Almighty says: **To Him belong the ships with high positions in the sea like the flags** and the One who created them sailing in its seas did not kill Uthman nor did I plot to kill him.

Fath al-Qadir

22- **Pearls and coral emerge from them**. The majority read **come forth** with a fatha on the ya' and a damma on the ra', in the active form. Nafi' and Abu Amr read it with a damma on the ya' and a fatha on the ra', in the passive form. Pearls are pearls, and coral is the well-known red bead. Al-Farra' said: Pearls are the large ones, and coral is the small ones. Al-Wahidi said: This is the opinion of all linguists. Muqatil, Al-Suddi and Mujahid said: Pearls are the small ones, and coral is the large ones. He said: **come forth from them**, and that emerges from the salty ones, not from the pearls, because if it comes forth from one of them, then it has come forth from both of them, as Al-Zajaj and others said. Abu Ali Al-Farisi said: It is from the category of deleting the noun: meaning from one of them, like his saying: **upon a great man from the two cities**. Al-Akhfash said: It was claimed that pearls emerge from fresh water, and it was said that they are two seas, from one of which pearls emerge, and from the other coral, and it was said that they are the sea of Al-Sisa and the sea of the earth, so when the rain water falls on the seashells, it forms pearls and becomes one of them.

Tafsir al-Baghawi

22. **It emerges from them**. The people of Medina and Basra read it as (يُخْرِجُ) with a damma on the yaa and a fatha on the raa. Others read it with a fatha on the yaa and a damma on the raa, **pearls and coral**. It only emerges from salty waters, not fresh water. This is permissible in the speech of the Arabs, to mention two things and then specify one of them with a verb, as God Almighty said: {O company of jinn and mankind, did there not come to you messengers from among you?} **Al-An'am 6:130**. The messengers were from mankind, not the jinn. Some of them said it emerges from sky water and sea water. Ibn Jurayj said: When it rains, the sky opens its mouths, and wherever a drop

Surat Ar-Rahman: 22

From them emerge pearls and coral.

falls, there is a pearl. Pearl is the largest pearl, and coral is its small ones. Muqatil and Mujahid said the opposite of this. It was said: (*marjan*) is the red beads. Ata' Al-Khurasani said: It is ease.

Tafsir al-Baidawi

22- **From them spring forth pearls and coral** large and small pearls, and it was said that the coral is red Khazar. If it is true that the pearls spring forth from the salt, then according to the first opinion, he said **from them** because it is a source of salt and fresh water, or because when they come together they become like one thing, so what springs forth from one of them is like what springs forth from both of them. Nafi', Abu `Amr, and Ya`qub read **they spring forth**, and it was read **we spring forth** in the accusative case **the pearls and the coral**.

Surat al-Rahman 55:23

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

23 - **Then which of the favors of your Lord would you deny?**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says: Then which of the favors of your Lord, O group of mankind and mankind, which He bestowed upon you in what He brought forth for you of the benefits of these two seas would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

God the Almighty mentions His creation of man from clay like pottery, and His creation of the jinn from a smokeless flame, which is the edge of its flame. This was said by Ad-Dahhak on the authority of Ibn Abbas, and this is what Ikrimah, Mujahid, Al-Hasan and Ibn Zayd said. Al-Awfi said on the authority of Ibn Abbas: From a smokeless flame of fire, from the best of it. Ali bin Abi Talhah said on the authority of Ibn Abbas: From a smokeless flame of pure fire. This is what Ikrimah, Mujahid, Ad-Dahhak and others said. Imam Ahmad said: Abd Al-Razzaq told us, Muammar told us, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God (blessings and peace of God be upon him) said: **The angels were created from light, the jinn were created from a smokeless flame, and Adam was created from what has been described to you.** Muslim narrated it on the authority of Muhammad bin Rafi' and Abd bin Hamid, both on the authority of Abd Al-Razzaq, with this chain of transmission.

And the Almighty's saying: **Then which of the favors of your Lord would you deny?** Its interpretation has been presented above. **Lord of the two easts and Lord of the two wests** meaning the easts of summer and winter and the wests of summer and winter. And in another verse He said: **So I swear by the Lord of the easts and the wests** meaning the difference in the sun's risings and its movement every day and its emergence from it to the people. And in the other verse He said: **Lord of the east and the west - there is no deity except Him, so take Him as Disposer of affairs.** What is meant by this is the genus of the easts and the wests. And since

there are benefits for the creation of the jinn and humans in the difference of these easts and wests, He said: **Then which of the favors of your Lord would you deny?** And the Almighty's saying: **He released the two seas meeting together** Ibn Abbas said: meaning He sent them. Ibn Zayd said: That is, He prevented them from meeting because of the barrier He placed between them, the isthmus. What is meant by His saying, **the two seas** are the salt and the sweet. The sweet are these rivers flowing between people. We have already discussed this in Surat Al-Furqan, when God Almighty said: "And it is He who has released the two seas, one fresh and sweet, and the other salty and bitter. And He placed between them a barrier and an inviolable partition." Ibn Jarir chose here that what is meant by the two seas is the sea of the sky and the sea of the earth. This is narrated on the authority of Mujahid, Sa'id ibn Jubayr, Atiyah, and Ibn Abza. Ibn Jarir said: Because pearls are generated from the water of the sky and the shells of the sea of the earth. Although this is like this, what is meant by it is not what he went to, because the wording does not support it, because God Almighty said: **Between them is a barrier which they do not transgress.** That is, He placed a barrier between them, which is the barrier of the earth so that this one does not transgress against this one, and this one against this one, so that each one of them does not corrupt the other and remove it from its intended state. What is between the sky and the earth is not called a barrier and a partition. Quarantined

God the Almighty says: **From them come forth pearls and coral** meaning from their combination. If that is found in one of them, that is sufficient, as God the Almighty says: **O company of jinn and mankind, did there not come to you messengers from among you?** The messengers were only among mankind, not the jinn, and this generalization has been authenticated. Pearls are well-known, while coral is said to be small pearls. This was said by Mujahid, Qatadah, Abu Razin, and Ad-Dahhak. It was also narrated from Ali. It was also said to be large and good. Ibn Jarir narrated it from some of the early Muslims. Ibn Abi Hatim narrated it from Ar-Rabi' ibn Anas. As-Suddi narrated it from someone who narrated it from Ibn Abbas. A similar narration was also narrated from Ali, Mujahid, and Murrah Al-Hamdani. It was also said that it is a type of red gem. As-Suddi said, from Abu Malik, from Masruq, from Abdullah, who said: Coral is red beads. As-Suddi said: It is stale in Persian. As for His statement: **And from all of them you eat fresh meat and extract ornaments which you wear,** the meat is from both salty and fresh water, and the ornaments are from salty water, not fresh water. Ibn Abbas said: No drop has ever fallen from the sky into the sea and landed on a shell without a pearl becoming from it. Ikrimah said the same, and he added: If it did not fall on a shell, amber grew from it. Something similar was narrated from Ibn Abbas from other sources.

Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abd al-Rahman ibn Mahdi told us, Sufyan told us, on the authority of al-A'mash, on the authority of Abdullah ibn Abdullah, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: When it rains, the shells in the sea open their mouths, and whatever drops fall into them, they are pearls. Its chain of transmission is authentic. Since adopting this

Surat Ar-Rahman: 23

Then which of the favors of your Lord would you deny?

adornment is a blessing upon the people of the earth, He bestowed it upon them, saying: **Then which of the favors of your Lord would you deny?**

And the Almighty said: **To Him belong the ships with high positions** meaning the ships that sail **in the sea**.
Mujahid said: Whatever ships have their sails raised are ships with high positions, and whatever their sails have not been raised are not ships with high positions.
Qatadah said: The ships with high positions means the created things. Another said: The ships with a broken sheen means the ones that start **like the flags** meaning like the mountains in their size and what they contain of trade and profits that are transferred from one country to another and one region to another, which is what benefits the people in bringing what they need of all kinds of merchandise. For this reason, He said:
Then which of the favors of your Lord would you deny?
Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad bin Salamah told us, Al-Arar bin Suwaid told us on the authority of Umairah bin Saad, who said: I was with Ali bin Abi Talib, may God be pleased with him, on the banks of the Euphrates when a ship approached with its sail raised, so he spread his hands over me and then said: God Almighty says: **To Him belong the ships with high positions in the sea like the flags** and the One who created them sailing in its seas did not kill Uthman nor did I plot to kill him.

Fath al-Qadir

23- **Then which of the favors of your Lord would you deny?** For in that there are signs that no one can deny or reject.

Tafsir al-Baghawi

23. **Then which of the favors of your Lord would you deny?**

Tafsir al-Baidawi

23- **Then which of the favors of your Lord would you deny?**

Surat al-Rahman 55:24

And to Him belong the ships with high positions in the sea like mountains.

Tafsir al-Jalalayn

24 - **And to Him belong the ships** the newly constructed **established structures** (in the sea like landmarks) like mountains in size and height.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And to Him belong the ships that sail in the sea like mountains**. God Almighty says: And to the Lord of the two Easts and the two Wests belong the ships that sail in the seas.

And his saying, **The installations in the sea**. The reciters differed in the reading of that. The majority of the reciters of Kufa read it as *al-Munsha'at* with a kasra on the sheen, meaning the visible, moving ones that come and go. The majority of the reciters of Basra and Medina, and some of the Kufians, read it as *al-Munsha'at* with a fatha on the sheen, meaning the raised ones, the fortresses that come and go.

The correct thing to say about this, in my opinion, is that they are two well-known readings with correct meanings and similarities, so whichever one the reader recites, he is correct.

Those who said in interpretation of that what we mentioned in it:

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, **The structures in the sea**, he said: Whatever is raised by a fortress on ships is a structure, but if its fortress is not raised, then it is not a structure.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **And to Him belong the ships, the high-floored vessels in the sea like flags**. He means: the ships.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And to Him belong the ships, the high-altitude vessels in the sea, like mountains**, he said, *ships*.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And to Him belong the ships, the high-floored vessels in the sea like mountains**, he said, *ships*.

And his saying, **like flags**, means: like mountains. He likened ships to mountains, and the Arabs call every tall mountain a flag. From this is the saying of Jarir:

If we cut off knowledge, knowledge will appear

Tafsir al-Qurtubi

His Almighty saying **And to Him belong the ships** meaning the ships **The well-established** The general reading is **the well-established** with a fatha on the sheen. Qatadah said that it means the creatures that run, taken from the verb **to create**. Mujahid said it is the ships whose sails have been lifted. He said: And if their sails have not been lifted then they are not well-established. Al-Akhfash said it is the ships that run. In the hadith: Ali, may God be pleased with him, saw ships that had been sailed and said: By the Lord of these well-established ships, they did not kill Uthman nor did they help in his killing. Hamza and Abu Bakr read it on the authority of Asim with a difference of opinion on his authority: the well-established with a kasra on the sheen meaning the well-established, the journey. The verb was added to it as a metaphor and expansion. It was said: the lifters are the law, meaning the uprooting. And whoever opens the sheen said the raised ones are the law **like the flags** meaning like the mountains. And the flag is the tall mountain. He said

If they cut off knowledge, knowledge will appear

Ships at sea are like mountains on land, and this was explained in Shura. Yaqub read al-Jawari with a ya' when pausing, and the others omitted it.

Tafsir Ibn Kathir

God the Almighty mentions His creation of man from clay like pottery, and His creation of the jinn from a smokeless flame, which is the edge of its flame. This was said by Ad-Dahhak on the authority of Ibn Abbas, and this is what Ikrimah, Mujahid, Al-Hasan and Ibn Zayd said. Al-Awfi said on the authority of Ibn Abbas: From a smokeless flame of fire, from the best of it. Ali bin Abi Talhah said on the authority of Ibn Abbas: From a smokeless flame of pure fire. This is what Ikrimah, Mujahid, Ad-Dahhak and others said. Imam Ahmad said: Abd Al-Razzaq told us, Muammar told us, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God (blessings and peace of God be upon him) said: **The angels were created from light, the jinn were created from a smokeless flame, and Adam was created from what has been described to you**. Muslim narrated it on the authority of Muhammad bin Rafi' and Abd bin Hamid, both on the authority of Abd Al-Razzaq, with this chain of transmission.

And the Almighty's saying: **Then which of the favors of your Lord would you deny?** Its interpretation has been presented above. **Lord of the two easts and Lord of the two wests** meaning the easts of summer and winter and the wests of summer and winter. And in another verse He said: **So I swear by the Lord of the easts and the wests** meaning the difference in the sun's risings and its movement every day and its emergence from it to the people. And in the other verse He said: **Lord of the east and the west - there is no deity except Him, so take Him as Disposer of affairs**. What is meant by this is the genus of the easts and the wests. And since there are benefits for the creation of the jinn and humans in the difference of these easts and wests, He

And to Him belong the ships with high positions in the sea like mountains.

said: **Then which of the favors of your Lord would you deny?** And the Almighty's saying: **He released the two seas meeting together** Ibn Abbas said: meaning He sent them. Ibn Zayd said: That is, He prevented them from meeting because of the barrier He placed between them, the isthmus. What is meant by His saying, **the two seas** are the salt and the sweet. The sweet are these rivers flowing between people. We have already discussed this in Surat Al-Furqan, when God Almighty said: "And it is He who has released the two seas, one fresh and sweet, and the other salty and bitter. And He placed between them a barrier and an inviolable partition." Ibn Jarir chose here that what is meant by the two seas is the sea of the sky and the sea of the earth. This is narrated on the authority of Mujahid, Sa'id ibn Jubayr, Atiyah, and Ibn Abza. Ibn Jarir said: Because pearls are generated from the water of the sky and the shells of the sea of the earth. Although this is like this, what is meant by it is not what he went to, because the wording does not support it, because God Almighty said: **Between them is a barrier which they do not transgress.** That is, He placed a barrier between them, which is the barrier of the earth so that this one does not transgress against this one, and this one against this one, so that each one of them does not corrupt the other and remove it from its intended state. What is between the sky and the earth is not called a barrier and a partition. Quarantined

God the Almighty says: **From them come forth pearls and coral** meaning from their combination. If that is found in one of them, that is sufficient, as God the Almighty says: **O company of jinn and mankind, did there not come to you messengers from among you?** The messengers were only among mankind, not the jinn, and this generalization has been authenticated. Pearls are well-known, while coral is said to be small pearls. This was said by Mujahid, Qatadah, Abu Razin, and Ad-Dahhak. It was also narrated from Ali. It was also said to be large and good. Ibn Jarir narrated it from some of the early Muslims. Ibn Abi Hatim narrated it from Ar-Rabi' ibn Anas. As-Suddi narrated it from someone who narrated it from Ibn Abbas. A similar narration was also narrated from Ali, Mujahid, and Murrah Al-Hamdani. It was also said that it is a type of red gem. As-Suddi said, from Abu Malik, from Masruq, from Abdullah, who said: Coral is red beads. As-Suddi said: It is stale in Persian. As for His statement: **And from all of them you eat fresh meat and extract ornaments which you wear,** the meat is from both salty and fresh water, and the ornaments are from salty water, not fresh water. Ibn Abbas said: No drop has ever fallen from the sky into the sea and landed on a shell without a pearl becoming from it. Ikrimah said the same, and he added: If it did not fall on a shell, amber grew from it. Something similar was narrated from Ibn Abbas from other sources.

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adornment is a blessing upon the people of the earth, He bestowed it upon them, saying: **Then which of the favors of your Lord would you deny?**

And the Almighty said: **To Him belong the ships with high positions** meaning the ships that sail **in the sea**. Mujahid said: Whatever ships have their sails raised are ships with high positions, and whatever their sails have not been raised are not ships with high positions. Qatadah said: The ships with high positions means the created things. Another said: The ships with a broken sheen means the ones that start **like the flags** meaning like the mountains in their size and what they contain of trade and profits that are transferred from one country to another and one region to another, which is what benefits the people in bringing what they need of all kinds of merchandise. For this reason, He said:

Then which of the favors of your Lord would you deny? Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad bin Salamah told us, Al-Arar bin Suwaid told us on the authority of Umairah bin Saad, who said: I was with Ali bin Abi Talib, may God be pleased with him, on the banks of the Euphrates when a ship approached with its sail raised, so he spread his hands over me and then said: God Almighty says: **To Him belong the ships with high positions in the sea like the flags** and the One who created them sailing in its seas did not kill Uthman nor did I plot to kill him.

Fath al-Qadir

24- **And to Him belong the ships with high towers in the sea like flags.** What is meant by *al-jawar* are the ships sailing in the sea, and *al-munsha'at* are the raised ones whose wood is raised on top of the other and mounted until it rises high and becomes tall like flags in the sea, which are mountains. A flag is a tall mountain. Qatadah said: *Al-munsha'at* are those created for running. Al-Akhfash said: **Al-munsha'at are those that run.** This has been explained in Surat Ash-Shura. The majority of scholars read *al-juwar* with a kasra on the ra' and the deletion of the ya' due to the meeting of two sukoon letters. Ibn Mas'ud, Al-Hasan, and Abu Amr, in a narration from him, read it with a raised ra', forgetting the deletion. Ya'qub read it with the ya', and the majority of scholars read *al-munsha'at* with a fatha on the sheen. Hamza and Abu Bakr, in a narration from him, read it with a kasra on the sheen.

Tafsir al-Baghawi

24. **And to Him belong the ships, the large ships, the installations,** Hamza and Abu Bakr read: **(the installations)** with a kasra on the sheen, meaning: the installations for traveling [meaning those who initiated and established the travel]. The others read it with a fatha on the sheen, meaning the raised ones, and they are the ones whose wood is raised one on top of the other. It was said: they are the ships whose sail is raised, but as for what does not raise its sail, it is not from the installations. It was said: the creatures that are subservient, **in the sea like flags**, like mountains, the plural of flag, which is a tall mountain. He likened

the ships in the sea to the mountains on land.

Tafsir al-Baidawi

24- **And to Him belong the ships** meaning ships, plural of jariya, and it was read by deleting the ya and raising the ra as in his saying:

It has four beautiful incisors and four molars, so all of them are eight.

Al-Mash'ath means the ones that are raised by the Sharia, or the ones that create waves or the movement.

In the sea like flags means like mountains, the plural of *alam* which is a tall mountain.

Surat Ar-Rahman: 25

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:25

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

25 - **Then which of the favors of your Lord would you deny?**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says: Then which of the favors of your Lord, O company of jinn and mankind, which He bestowed upon you by sending the ships floating in the sea, flowing with your benefits, would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

God the Almighty mentions His creation of man from clay like pottery, and His creation of the jinn from a smokeless flame, which is the edge of its flame. This was said by Ad-Dahhak on the authority of Ibn Abbas, and this is what Ikrimah, Mujahid, Al-Hasan and Ibn Zayd said. Al-Awfi said on the authority of Ibn Abbas: From a smokeless flame of fire, from the best of it. Ali bin Abi Talhah said on the authority of Ibn Abbas: From a smokeless flame of pure fire. This is what Ikrimah, Mujahid, Ad-Dahhak and others said. Imam Ahmad said: Abd Al-Razzaq told us, Muammar told us, on the authority of Az-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: The Messenger of God (blessings and peace of God be upon him) said: **The angels were created from light, the jinn were created from a smokeless flame, and Adam was created from what has been described to you.** Muslim narrated it on the authority of Muhammad bin Rafi' and Abd bin Hamid, both on the authority of Abd Al-Razzaq, with this chain of transmission.

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take Him as Disposer of affairs. What is meant by this is the genus of the easts and the wests. And since there are benefits for the creation of the jinn and humans in the difference of these easts and wests, He said: **Then which of the favors of your Lord would you deny?** And the Almighty's saying: **He released the two seas meeting together** Ibn Abbas said: meaning He sent them. Ibn Zayd said: That is, He prevented them from meeting because of the barrier He placed between them, the isthmus. What is meant by His saying, **the two seas** are the salt and the sweet. The sweet are these rivers flowing between people. We have already discussed this in Surat Al-Furqan, when God Almighty said: "And it is He who has released the two seas, one fresh and sweet, and the other salty and bitter. And He placed between them a barrier and an inviolable partition." Ibn Jarir chose here that what is meant by the two seas is the sea of the sky and the sea of the earth. This is narrated on the authority of Mujahid, Sa'id ibn Jubayr, Atiyah, and Ibn Abza. Ibn Jarir said: Because pearls are generated from the water of the sky and the shells of the sea of the earth. Although this is like this, what is meant by it is not what he went to, because the wording does not support it, because God Almighty said: **Between them is a barrier which they do not transgress.** That is, He placed a barrier between them, which is the barrier of the earth so that this one does not transgress against this one, and this one against this one, so that each one of them does not corrupt the other and remove it from its intended state. What is between the sky and the earth is not called a barrier and a partition. Quarantined

God the Almighty says: **From them come forth pearls and coral** meaning from their combination. If that is found in one of them, that is sufficient, as God the Almighty says: **O company of jinn and mankind, did there not come to you messengers from among you?** The messengers were only among mankind, not the jinn, and this generalization has been authenticated. Pearls are well-known, while coral is said to be small pearls. This was said by Mujahid, Qatadah, Abu Razin, and Ad-Dahhak. It was also narrated from Ali. It was also said to be large and good. Ibn Jarir narrated it from some of the early Muslims. Ibn Abi Hatim narrated it from Ar-Rabi' ibn Anas. As-Suddi narrated it from someone who narrated it from Ibn Abbas. A similar narration was also narrated from Ali, Mujahid, and Murrah Al-Hamdani. It was also said that it is a type of red gem. As-Suddi said, from Abu Malik, from Masruq, from Abdullah, who said: Coral is red beads. As-Suddi said: It is stale in Persian. As for His statement: **And from all of them you eat fresh meat and extract ornaments which you wear,** the meat is from both salty and fresh water, and the ornaments are from salty water, not fresh water. Ibn Abbas said: No drop has ever fallen from the sky into the sea and landed on a shell without a pearl becoming from it. Ikrimah said the same, and he added: If it did not fall on a shell, amber grew from it. Something similar was narrated from Ibn Abbas from other sources.

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authority of Ibn Abbas, who said: When it rains, the shells in the sea open their mouths, and whatever drops fall into them, they are pearls. Its chain of transmission is authentic. Since adopting this adornment is a blessing upon the people of the earth, He bestowed it upon them, saying: **Then which of the favors of your Lord would you deny?**

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Fath al-Qadir

25- Which of the favors of your Lord would you deny? This is so clear and obvious that it cannot be denied or disproved.

Al-Faryabi, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Hakim narrated **and authenticated it** on the authority of Ibn Abbas, regarding his statement, **The sun and the moon move by precise calculation**, that he said: By precise calculations and stations they are sent. Al-Faryabi and Ibn Abi Hatim narrated on his authority, **And the earth He has laid out for the creatures**, that he said: For people. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim also narrated on his authority, that he said: For creation. Ibn Jarir also narrated on his authority, that he said: Everything that has a soul. Ibn al-Mundhir and Ibn Abi Hatim also narrated on his authority, **And the palm trees having sheaths**, that he said: Receptacles for the date palms. Ibn Jarir and Ibn Abi Hatim also narrated on his authority, regarding his statement, **And the grain with husks**, that he said: Straw, **And basil**, that he said: The greenery of the crops. Ibn Jarir also narrated on his authority, that he said: **The husks** are the leaves of the crops when they dry, and **the basil** is what the earth produces of basil that is fragrant. Ibn Jarir, Ibn Mundhir and Ibn Abi Hatim also narrated from him that he said: **The 'asf** is the crop that first produces greens, **and the basil** when it has ripened on its stalk and has not yet grown ears. Ibn Jarir also narrated from him that he said: Every basil mentioned in the Qur'an is provision. Ibn Jarir, Ibn Mundhir and Ibn Abi Hatim also narrated from him that he said:

Every basil mentioned in the Qur'an is provision. Ibn Jarir, Ibn Mundhir and Ibn Abi Hatim also narrated from him that: **Then which of the favors of your Lord would you deny?** He said: What blessing does God have? Ibn Jarir and Ibn Abi Hatim also narrated from him that he said: It means the jinn and mankind. Abd ibn Humayd, Ibn Jarir and Ibn Mundhir also narrated from him that: **From a smokeless flame of fire** He said: From the flame of fire. Ibn Jarir, Ibn Mundhir and Ibn Abi Hatim also narrated from him that he said: Pure fire. Sa'id ibn Mansur, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim also narrated from him regarding his statement, **Lord of the two easts and Lord of the two wests**, that he said: The sun has a rising place in the winter and a setting place in the winter, and a rising place in the summer and a setting place in the summer, not its rising place in the winter and not its setting place in the winter. Ibn Abi Hatim also narrated from him regarding his statement, **He has released the two seas meeting together**, that he said: He sent the two seas. **Between them is a barrier**, that is, a partition. **They do not transgress**, that they do not mix. Ibn Jarir also narrated from him, that he said: The sea in the sky and the sea on earth. Ibn Abi Hatim also narrated from him, **Between them is a barrier, they do not transgress**, that he said: There is a distance between them such that neither should overpower the other. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim also narrated from him regarding his statement, **From them emerge pearls and coral**, that he said: When the sky rains, the shells in the sea open their mouths, and whatever drops of the sky fall into them are the pearls. Abd ibn Hamid and Ibn Jarir narrated on the authority of Ali ibn Abi Talib who said: **Coral is the large pearl**. Ibn Jarir narrated on the authority of Ibn Abbas who said: **Pearls are the large ones, and coral means the small pearls**. Abd al-Razzaq, al-Firyabi, Abd ibn Hamid, Ibn Jarir, Ibn al-Mundhir and al-Tabarani narrated on the authority of Ibn Masoud who said: **Coral is the red beads**.

Tafsir al-Baghawi

25. Then which of the favors of your Lord would you deny?

Tafsir al-Baidawi

25- Then which of the favors of your Lord would you deny? From creating the materials of ships and guiding them to take them and how to assemble them and move them in the sea through means that no one but Him is able to create and assemble.

Surat Ar-Rahman: 26
Everything on it will perish.

Surat al-Rahman 55:26

Everything on it will perish.

Tafsir al-Jalalayn

26 - **Every animal on it the earth will perish** and he used the word *man* to emphasize rational beings.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Everyone on the face of the earth, whether jinn or human, will perish, but the Face of your Lord, O Muhammad, will remain, the Possessor of Majesty and Honor. Possessor of Majesty and Honor is an attribute of the Face, so He raised the word *Possessor*. It was mentioned in Abdullah's reading with the letter *ya* "Possessor of Majesty and Honor" as an attribute and description of the Lord.

Tafsir al-Qurtubi

The Almighty's saying, **Everything on it will perish**. The pronoun in **on it** refers to the earth, which was mentioned at the beginning of the surah in His saying, **And the earth He spread out for all creatures**. It could also be said that He is the most honorable of all that is on it, meaning the earth even if it is not mentioned. Ibn Abbas said that when this verse was revealed, the angels said, **The people of the earth have perished**. So the verse, **Everything will perish except His Face**, was revealed, and the angels were certain of perishing. Muqatil said this: The aspect of the blessing in the perishing of creation is equality between them in death, and with death feet become equal. It was said that the aspect of the blessing is that death is the reason for transfer to the abode of recompense and reward.

Tafsir Ibn Kathir

The Almighty informs us that all the people of the earth will go and die together, and so will the people of the heavens, except for whom God wills, and nothing will remain except His Noble Face. The Lord, glory be to Him, does not die, rather He is the Ever-Living Who never dies. Qatada said: He informed us of what He created, then He informed us that all of that will perish. And in the well-known supplication: O Ever-Living, O Self-Sustaining, O Creator of the heavens and the earth, O Possessor of majesty and honor, there is no god but You, by Your mercy we seek help. Set right for us all our affairs, and do not leave us to ourselves for the blink of an eye, nor to any of Your creation. Al-Sha'bi said: If you read **All that is on it will perish**, do not stop until you read **And the Face of your Lord, Owner of Majesty and Honor, will remain**. This verse is

like the saying of God Almighty: **Everything will perish except His Face**. God Almighty described His noble Face in this verse as Owner of Majesty and Honor, meaning He is worthy of being revered and not disobeyed, and of being obeyed and not disobeyed, like His saying: **And be patient with those who call upon their Lord morning and evening, seeking His Face**. And like His saying, informing about those who give in charity: **We feed you only for the sake of God**. Ibn Abbas said: Owner of Majesty and Honor is the Owner of greatness and pride. When God Almighty informed about the equality of all the people of the earth in death, and that they will go to the Hereafter, and the Owner of Majesty and Honor will judge them with His just judgment, He said: **Then which of the favors of your Lord will you deny?** And His saying: "Whoever is in the heavens and the earth asks Him every day. He is concerned." This is informing about His independence from everything other than Him and the need of creation for Him at all times, and that they ask Him with the tongues of their hearts and their words, and that every day He is concerned with a matter. He said: Al-A'mash, on the authority of Mujahid, on the authority of Ubaid bin Umair: **Every day He is engaged in a matter**. He said: **His concern is to answer a supplicant, give to a beggar, free a suffering person, or heal a sick person**.

Ibn Abi Nujayh narrated on the authority of Mujahid who said: Every day He answers the caller, relieves distress, responds to the needy, and forgives sins. Qatada said: The inhabitants of the heavens and the earth cannot do without Him. He gives life to the living and causes the dead to die, raises the young and frees the captive. He is the ultimate need of the righteous, their cry, and the ultimate complaint of their wrath. Ibn Abi Hatim said: My father narrated to us, Abu Al-Yaman Al-Himsi narrated to us, Jarir bin Uthman narrated to us on the authority of Suwaid bin Jabalah - he is Al-Fazari - who said: Your Lord is every day engaged in a matter, so He frees slaves, gives desires, and inflicts punishment.

Ibn Jarir said: Abdullah bin Muhammad bin Amr Al-Ghazi told me, Ibrahim bin Muhammad bin Yusuf Al-Faryabi told me, Amr bin Bakr Al-Sakaski told me, Al-Harith bin Abdah bin Rabah Al-Ghasani told us on the authority of his father, on the authority of Munib bin Abdullah bin Munib Al-Azdi, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, recited this verse: **Every day He is concerned with a matter**. So we said: O Messenger of God, what is that matter? He said: **That He forgives a sin, relieves a distress, raises up a people and lowers others**. Ibn Abi Hatim said: My father told us, Hisham bin Ammar and Sulayman bin Ahmad al-Wasiti told us: Al-Wazir bin Subaih al-Thaqafi Abu Ruh al-Dimashqi told us, and the chain of transmission is from Hisham. He said: I heard Yunus bin Maysarah bin Halis narrating on the authority of Umm al-Darda' on the authority of Abu al-Darda' on the authority of the Prophet, may God bless him and grant him peace, who said: "God, the Almighty, said: 'Every day He is concerned with a matter' - he said - of which His concern is to forgive a sin, relieve a distress, raise up a people and lower

others.” Ibn Asakir narrated it through various chains of transmission on the authority of Hisham bin Ammar, then he cited it from the hadith of Abu Hammam al-Walid bin Shuja' on the authority of al-Wazir bin Subaih. He said: Al-Walid bin Muslim directed us to it on the authority of Mutraf on the authority of al-Sha'bi on the authority of Umm al-Darda' on the authority of Abu al-Darda' on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. He said: The first is the correct one, meaning its first chain of transmission.

I said: It has been narrated as a suspended hadith, as Al-Bukhari suspended it with the formula of certainty, so he made it from the words of Abu Darda, and God knows best. Al-Bazzar said: Muhammad bin Al-Muthanna told us, Muhammad bin Al-Harith told us, Muhammad bin Abdul Rahman bin Al-Baylamani told us, on the authority of his father, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace: Every day He is in a matter. He said: **He forgives a sin and removes a distress.** Then Ibn Jarir said: Abu Kurayb told us, Ubayd God bin Musa told us, on the authority of Abu Hamza Al-Thamali, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that God created a Preserved Tablet of white pearl, its covers are red rubies, its pen is light, its writing is light, and its width is between the heaven and the earth. Every day, he looks into it three hundred and sixty times, and with every look, He creates, gives life, causes death, honors, humiliates, and does whatever He wills.

Fath al-Qadir

His saying: 26- **Everything on it will perish** meaning every animal on Earth will perish, and rational beings will prevail over others, so he expressed everyone with the word *of*, and it was said that he meant the jinn and humans on it.

Tafsir al-Baghawi

26. **Everything on it**, meaning on the earth, of animals will perish.

Tafsir al-Baidawi

26- **Everything on it** from the earth of animals or vehicles, and *of* is for emphasis, or of the two heavy things. *Fana*.

Surat Ar-Rahman: 27

And the Face of your Lord, Owner of Majesty and Honor, will remain.

Surat al-Rahman 55:27

And the Face of your Lord, Owner of Majesty and Honor, will remain.

Tafsir al-Jalalayn

27 - **And there will remain the Face of your Lord Himself Owner of Majesty Greatness and Honor** for the believers in His blessings upon them.

Tafsir al-Suyuti

Tafsir al-Tabari

And the Face of your Lord, full of majesty and honor, will remain.

Tafsir al-Qurtubi

And the Face of your Lord will remain meaning God will remain. The Face is an expression of His existence and His essence, glory be to Him. The poet said:

Fate has decreed that His creation be destroyed, so everything other than Him is perishable.

This is what was accepted by our scholars, Ibn Fawrak, Abu Al-Ma'ali, and others. Ibn Abbas said: The face is an expression for it, as God said: **And there will remain the Face of your Lord, Owner of Majesty and Honor.** Abu Al-Ma'ali said: As for the face, what is meant by it according to most of our Imams is the existence of the Creator, the Most High, and this is what our Sheikh accepted. And the evidence for that is the saying of God the Most High: **And the Face of your Lord will remain.** And what is described as remaining when creation is exposed to annihilation is the existence of the Creator, the Most High. We have already discussed this in Surat Al-Baqarah, when God the Most High said: **So wherever you turn, there is the Face of God.** We have already mentioned it in full in Al-Kitab Al-Asna. Al-Qushayri said: Some people said: It is an attribute additional to the essence, not a description by which one turns to whomever God wishes to honor. What is correct to say: His face is His existence and His essence. It is said: This is the face of the command, the face of correctness, and the very essence of correctness. It has also been said: That is, what is apparent with its evidence remains, like the appearance of a person with his face. And it has been said: The direction by which one draws near to God remains. *Dhul-Jalal* Jalal is the greatness of God, His pride and His deservingness of praise. It is said: **Jal ash-shay' is great** and **I made it great** meaning I made it great. Jalal is a noun from *jalla* which means **I honor.** **And ikram** means He is worthy of being honored for what is not befitting of Him, such as associating

partners with God with Him, as you say: **I honor you for this.** And from this is the honoring of the prophets and saints. We have already discussed these two names in terms of language and meaning in the Most Sublime Book. Anas narrated that the Prophet (peace and blessings of God be upon him) said: **Stick to me, O Dhul-Jalal and ikram.** It was narrated that it was said by Ibn Mas'ud and its meaning is: stick to that in supplication. Abu Ubaid said: *Ilzaath* means sticking to something and persevering in it. It is also said: *Ilzaath* means insisting. Sa'id al-Maqburi reported that a man was insistent and kept saying: "O God, O Dhul-Jalal and ikram. O God, O Dhul-Jalal and ikram?" Then he was called: **I have heard, so what is your need?**

Tafsir Ibn Kathir

The Almighty informs us that all the people of the earth will go and die together, and so will the people of the heavens, except for whom God wills, and nothing will remain except His Noble Face. The Lord, glory be to Him, does not die, rather He is the Ever-Living Who never dies. Qatada said: He informed us of what He created, then He informed us that all of that will perish. And in the well-known supplication: O Ever-Living, O Self-Sustaining, O Creator of the heavens and the earth, O Possessor of majesty and honor, there is no god but You, by Your mercy we seek help. Set right for us all our affairs, and do not leave us to ourselves for the blink of an eye, nor to any of Your creation. Al-Sha'bi said: If you read **All that is on it will perish**, do not stop until you read **And the Face of your Lord, Owner of Majesty and Honor, will remain.** This verse is like the saying of God Almighty: **Everything will perish except His Face.** God Almighty described His noble Face in this verse as Owner of Majesty and Honor, meaning He is worthy of being revered and not disobeyed, and of being obeyed and not disobeyed, like His saying: **And be patient with those who call upon their Lord morning and evening, seeking His Face.** And like His saying, informing about those who give in charity: **We feed you only for the sake of God.** Ibn Abbas said: Owner of Majesty and Honor is the Owner of greatness and pride. When God Almighty informed about the equality of all the people of the earth in death, and that they will go to the Hereafter, and the Owner of Majesty and Honor will judge them with His just judgment, He said: **Then which of the favors of your Lord will you deny?** And His saying: "Whoever is in the heavens and the earth asks Him every day. He is concerned." This is informing about His independence from everything other than Him and the need of creation for Him at all times, and that they ask Him with the tongues of their hearts and their words, and that every day He is concerned with a matter. He said: Al-A'mash, on the authority of Mujahid, on the authority of Ubaid bin Umair: **Every day He is engaged in a matter.** He said: **His concern is to answer a supplicant, give to a beggar, free a suffering person, or heal a sick person.**

Ibn Abi Nujayh narrated on the authority of Mujahid who said: Every day He answers the caller, relieves

distress, responds to the needy, and forgives sins. Qatada said: The inhabitants of the heavens and the earth cannot do without Him. He gives life to the living and causes the dead to die, raises the young and frees the captive. He is the ultimate need of the righteous, their cry, and the ultimate complaint of their wrath. Ibn Abi Hatim said: My father narrated to us, Abu Al-Yaman Al-Himsi narrated to us, Jarir bin Uthman narrated to us on the authority of Suwaid bin Jabalah - he is Al-Fazari - who said: Your Lord is every day engaged in a matter, so He frees slaves, gives desires, and inflicts punishment.

Ibn Jarir said: Abdullah bin Muhammad bin Amr Al-Ghazi told me, Ibrahim bin Muhammad bin Yusuf Al-Faryabi told me, Amr bin Bakr Al-Sakaski told me, Al-Harith bin Abdah bin Rabah Al-Ghasani told us on the authority of his father, on the authority of Munib bin Abdullah bin Munib Al-Azdi, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, recited this verse:

Every day He is concerned with a matter. So we said: O Messenger of God, what is that matter? He said:

That He forgives a sin, relieves a distress, raises up a people and lowers others. Ibn Abi Hatim said: My

father told us, Hisham bin Ammar and Sulayman bin Ahmad al-Wasiti told us: Al-Wazir bin Subaih al-Thaqafi Abu Ruh al-Dimashqi told us, and the chain of transmission is from Hisham. He said: I heard Yunus bin Maysarah bin Halis narrating on the authority of Umm al-Darda' on the authority of Abu al-Darda' on the authority of the Prophet, may God bless him and grant him peace, who said: "God, the Almighty, said: 'Every day He is concerned with a matter' - he said - of which His concern is to forgive a sin, relieve a distress, raise up a people and lower others." Ibn Asakir narrated it through various chains of transmission on the authority of Hisham bin Ammar, then he cited it from the hadith of Abu Hammam al-Walid bin Shuja' on the authority of al-Wazir bin Subaih. He said: Al-Walid bin Muslim directed us to it on the authority of Mutraf on the authority of al-Sha'bi on the authority of Umm al-Darda' on the authority of Abu al-Darda' on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. He said: The first is the correct one, meaning its first chain of transmission.

I said: It has been narrated as a suspended hadith, as Al-Bukhari suspended it with the formula of certainty, so he made it from the words of Abu Darda, and God knows best. Al-Bazzar said: Muhammad bin Al-Muthanna told us, Muhammad bin Al-Harith told us, Muhammad bin Abdul Rahman bin Al-Baylamani told us, on the authority of his father, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace: Every day He is in a matter.

He said: **He forgives a sin and removes a distress.**

Then Ibn Jarir said: Abu Kurayb told us, Ubayd God bin Musa told us, on the authority of Abu Hamza Al-Thamali, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that God created a Preserved Tablet of white pearl, its covers are red rubies, its pen is light, its writing is light, and its width is between the heaven and the earth. Every day, he looks into it three hundred and sixty times, and with every look, He creates, gives life, causes death, honors, humiliates, and does whatever He wills.

Fath al-Qadir

27- And the Face of your Lord, Owner of Majesty and Honor, will remain. The Face refers to His Essence and Existence. The meaning of this was explained in Surat Al-Baqarah. It was also said that the meaning of **The Face of your Lord will remain** is that His proof by which one draws near to Him will remain. Majesty means greatness, pride, and being deserving of praiseworthy attributes. It is said that something is *majestic* meaning great, and **I made it great** means I glorified it, and it is a noun from *jalla*. The meaning of **Owner of Honor** is that He is honored above everything that is not befitting of Him. It was also said that He is the Owner of Honor to His saints. The address in His statement **your Lord** is to the Prophet, may God bless him and grant him peace, or to everyone who is worthy of Him. The majority read **Owner of Majesty** as an attribute of the Face. Ubayy and Ibn Mas'ud read **Owner of Majesty** as an attribute of the Lord.

Tafsir al-Baghawi

27. And there will remain the Face of your Lord, Owner of Majesty, Owner of Greatness and Pride, and Honor, Honoring His prophets and saints with His kindness along with His Majesty and Greatness.

Tafsir al-Baidawi

27- And the Face of your Lord will remain Himself. Even if you were to examine the directions of existence and examine its aspects, you would find them all to be perishable in themselves, except for the Face of God, that is, the face that is closest to His direction. **Possessor of Majesty and Honor** Possessor of absolute independence and general bounty.

Surat Ar-Rahman: 28

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:28

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

28 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says: Then which of the favors of your Lord, O group of mankind and mankind, would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

The Almighty informs us that all the people of the earth will go and die together, and so will the people of the heavens, except for whom God wills, and nothing will remain except His Noble Face. The Lord, glory be to Him, does not die, rather He is the Ever-Living Who never dies. Qatada said: He informed us of what He created, then He informed us that all of that will perish. And in the well-known supplication: O Ever-Living, O Self-Sustaining, O Creator of the heavens and the earth, O Possessor of majesty and honor, there is no god but You, by Your mercy we seek help. Set right for us all our affairs, and do not leave us to ourselves for the blink of an eye, nor to any of Your creation.

Al-Sha'bi said: If you read **All that is on it will perish**, do not stop until you read **And the Face of your Lord, Owner of Majesty and Honor, will remain**. This verse is like the saying of God Almighty: **Everything will perish except His Face**. God Almighty described His noble Face in this verse as Owner of Majesty and Honor, meaning He is worthy of being revered and not disobeyed, and of being obeyed and not disobeyed, like His saying: **And be patient with those who call upon their Lord morning and evening, seeking His Face**. And like His saying, informing about those who give in charity: **We feed you only for the sake of God**. Ibn Abbas said: Owner of Majesty and Honor is the Owner of greatness and pride. When God Almighty informed about the equality of all the people of the earth in death, and that they will go to the Hereafter, and the Owner of Majesty and Honor will judge them with His just judgment, He said: **Then which of the favors of your Lord will you deny?** And His saying: "Whoever is in the heavens and the earth asks Him

every day. He is concerned." This is informing about His independence from everything other than Him and the need of creation for Him at all times, and that they ask Him with the tongues of their hearts and their words, and that every day He is concerned with a matter. He said: Al-A'mash, on the authority of Mujahid, on the authority of Ubaid bin Umair: **Every day He is engaged in a matter**. He said: **His concern is to answer a supplicant, give to a beggar, free a suffering person, or heal a sick person**.

Ibn Abi Nujayh narrated on the authority of Mujahid who said: Every day He answers the caller, relieves distress, responds to the needy, and forgives sins. Qatada said: The inhabitants of the heavens and the earth cannot do without Him. He gives life to the living and causes the dead to die, raises the young and frees the captive. He is the ultimate need of the righteous, their cry, and the ultimate complaint of their wrath. Ibn Abi Hatim said: My father narrated to us, Abu Al-Yaman Al-Himsi narrated to us, Jarir bin Uthman narrated to us on the authority of Suwaid bin Jabalah - he is Al-Fazari - who said: Your Lord is every day engaged in a matter, so He frees slaves, gives desires, and inflicts punishment.

Ibn Jarir said: Abdullah bin Muhammad bin Amr Al-Ghazi told me, Ibrahim bin Muhammad bin Yusuf Al-Faryabi told me, Amr bin Bakr Al-Sakaski told me, Al-Harith bin Abdah bin Rabah Al-Ghasani told us on the authority of his father, on the authority of Munib bin Abdullah bin Munib Al-Azdi, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, recited this verse: **Every day He is concerned with a matter**. So we said: O Messenger of God, what is that matter? He said: **That He forgives a sin, relieves a distress, raises up a people and lowers others**. Ibn Abi Hatim said: My father told us, Hisham bin Ammar and Sulayman bin Ahmad al-Wasiti told us: Al-Wazir bin Subaih al-Thaqafi Abu Ruh al-Dimashqi told us, and the chain of transmission is from Hisham. He said: I heard Yunus bin Maysarah bin Halis narrating on the authority of Umm al-Darda' on the authority of Abu al-Darda' on the authority of the Prophet, may God bless him and grant him peace, who said: "God, the Almighty, said: 'Every day He is concerned with a matter' - he said - of which His concern is to forgive a sin, relieve a distress, raise up a people and lower others." Ibn Asakir narrated it through various chains of transmission on the authority of Hisham bin Ammar, then he cited it from the hadith of Abu Hammam al-Walid bin Shuja' on the authority of al-Wazir bin Subaih. He said: Al-Walid bin Muslim directed us to it on the authority of Mutraf on the authority of al-Sha'bi on the authority of Umm al-Darda' on the authority of Abu al-Darda' on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. He said: The first is the correct one, meaning its first chain of transmission.

I said: It has been narrated as a suspended hadith, as Al-Bukhari suspended it with the formula of certainty, so he made it from the words of Abu Darda, and God knows best. Al-Bazzar said: Muhammad bin Al-Muthanna told us, Muhammad bin Al-Harith told us,

Muhammad bin Abdul Rahman bin Al-Baylamani told us, on the authority of his father, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace: Every day He is in a matter. He said: **He forgives a sin and removes a distress.** Then Ibn Jarir said: Abu Kurayb told us, Ubayd God bin Musa told us, on the authority of Abu Hamza Al-Thamali, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that God created a Preserved Tablet of white pearl, its covers are red rubies, its pen is light, its writing is light, and its width is between the heaven and the earth. Every day, he looks into it three hundred and sixty times, and with every look, He creates, gives life, causes death, honors, humiliates, and does whatever He wills.

Fath al-Qadir

28- Then which of the favors of your Lord would you deny? The reason for the blessing in the passing of creation is that death is the reason for the transfer to the abode of recompense and reward. Muqatil said: The reason for the blessing in the passing of creation is the equality between them in death, and with death the feet are leveled.

Tafsir al-Baghawi

28. Then which of the favors of your Lord would you deny?

Tafsir al-Baidawi

28- Then which of the favors of your Lord would you deny? That is, what we mentioned before about the Lord's permanence and the permanence of countless things that are on the verge of perishing and of grace, or what results from the perishing of everything of the return and eternal life and everlasting bliss.

Surat al-Rahman 55:29

Everyone in the heavens and the earth asks Him. Every day He is concerned with a matter.

Surat al-Rahman 55:29

Everyone in the heavens and the earth asks Him.
Every day He is concerned with a matter.

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Jalalayn

Tafsir al-Suyuti

29 - **Whoever is in the heavens and the earth asks Him** verbally or in a state, for what they need of strength for worship, provision, forgiveness, and other things **every day** at a time **He is concerned with** a matter that He reveals in accordance with what He has ordained in eternity of giving life and death, honor and humiliation, enrichment and destruction, answering a supplicant, giving to a supplicant, and other things.

Tafsir al-Suyuti

Tafsir al-Tabari

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, "He is asked by whoever is in the heavens and the earth. Every day He is concerned with something." Neither the people of the heavens nor the people of the earth can do without Him. He brings to life the living and causes the dead to die. He raises the young and humiliates the old. He is the one who asks for the needs of the righteous, the end of their complaints, and the one who cries out for report.

Muhammad bin Saad told us: My father told me: My uncle told me: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **Every day He is concerned with whatever is in the heavens and the earth asks Him**, meaning His servants ask Him for sustenance, death, and life. Every day He is concerned with whatever is in that.

And His saying, **Every day He is concerned with a matter**, means that God Almighty is concerned with the matter of His creation every day, so He relieves the distress of one who is distressed, raises up some people and lowers others, and other matters of His creation.

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

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Yunus, on the authority of Khabbab and Al-A'mash, on the authority of Mujahid, on the authority of Ubaid bin Umair: **Every day He is engaged in a matter**. He said: He answers a supplicant,

gives to a beggar, frees a prisoner, or heals a broken heart.

Ibn Bashar told us: Abu Ahmad told us: Sufyan told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Ubayd ibn Umair, regarding his statement, **Every day He is concerned with a matter**, he said: He frees the suffering, heals the sick, and answers the supplicant.

Ismail bin Israel told me: Ayoub bin Suwaid told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Mujahid, regarding his statement, **Every day He is occupied with a matter**, he said: It is His business to give to the beggar, release the afflicted, answer the caller, and heal the broken.

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, **Every day He is concerned with a matter**, he said: Every day He answers the supplicant, relieves distress, responds to the needy, and forgives sins.

Ibn Abd al-A'la told us: Ibn Thaur told us, on the authority of Muammar, on the authority of al-A'mash, on the authority of Mujahid, on the authority of Ubayd ibn Umair: **Every day He is engaged in a matter**. He answers the supplicant, gives to the beggar, frees the oppressed, accepts the repentance of a people, and forgives.

Ibn Bashar told us: Marwan told us: Abu Al-A'war told us on the authority of Qatada: "He is asked by whoever is in the heavens and the earth. Every day He is concerned with a matter." He said: He creates something, causes someone to die, and brings about a matter.

Abdullah bin Muhammad bin Amr Al-Ghazi told me: Ibrahim bin Muhammad bin Yusuf Al-Faryabi told us: Amr bin Bakr Al-Sakaski told us: Al-Harith bin Abdah bin Rabah Al-Ghassani told us, on the authority of his father Abdah bin Rabah, on the authority of Munib bin Abdullah Al-Azdi, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, recited this verse: **Every day He is concerned with a matter**. We said: O Messenger of God, what is that matter? He said: **He forgives sins, relieves distress, raises some people and lowers others**.

Abu Kurayb told us: Ubayd God bin Musa told us, on the authority of Abu Hamza al-Thamali, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: God created a Preserved Tablet of white pearl, its two covers are red rubies, its pen is light and its writing is light, its width is between the heaven and the earth, and he looks into it three hundred and sixty times every day, and with every look he creates, gives life and causes death, honors and humiliates, and does what he wills.

Tafsir al-Qurtubi

The Almighty says, **Whoever is in the heavens and the earth asks Him**. It was said that the meaning is that whoever is in the heavens asks Him for mercy and whoever is on the earth asks Him for provision. Ibn Abbas and Abu Salih said that the people of the heavens ask Him for forgiveness and they do not ask Him for provision, and the people of the earth ask for both of them. Ibn Jurayj said that the angels ask for provision for the people of the earth, so both requests are from the people of the heavens and the people of the earth for the people of the earth. In the hadith: Among the angels is an angel with four faces: one face like a human's face and he asks God for provision for the children of Adam; one face like a lion's face and he asks God for provision for the wild beasts; one face like a bull's face and he asks God for provision for the cattle; and one face like an eagle's face and he asks God for provision for the birds. Ibn Ata' said: They asked him for the strength to worship Him. **Every day He is concerned with a matter**. This is a new statement, and **every day** is an adverbial phrase because of His saying **in a matter** or an adverbial phrase for asking. Then He begins, **He is concerned with a matter**. Abu al-Darda' may God be pleased with him narrated that the Prophet (blessings and peace of God be upon him) said:

Every day He is in a matter. He said: **It is His business to forgive a sin, relieve distress, raise up a people and lower others**. And "On the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God Almighty: "Every day He is in a matter" He forgives a sin, removes distress, and answers the supplicant." And it was said: **It is His business to give life and cause death, to honor and humiliate, to provide for and withhold**. And it was said: He meant His business in the two days of this world and the Hereafter. Ibn Bahr said: All of time is two days, one of them is the duration of the days of this world and the other is the Day of Resurrection. So His business, glory be to Him, in the days of this world is trial and testing by commanding and forbidding, giving life and causing death, giving and withholding. And His business on the Day of Resurrection is recompense and accounting, reward and punishment. And it was said that what is meant by that is telling about His business in every day of the days of this world, and this is the apparent meaning. In the language, *business* means a great matter, and the plural is *businesses*. What is meant by *business* here is the plural, like the statement of God Almighty: **Then He brings you forth as a child**. And Al-Kalbi said: **It is His business to drive destinies to their appointed times**. And Amr ibn Maymun said regarding the statement of God Almighty: **Every day He is in a matter**: "It is His business to He causes the living to die, and settles in the wombs whom He wills, and He honors the lowly and humiliates the honorable. One of the princes asked his minister about the verse: **Every day He is concerned with a matter**, but he did not understand its meaning, so he asked him to wait until the next day. He went home sadly, and a black slave of his said to him: **What is the matter with you?** So he told him. The minister said to him: **Go back to the prince, and I will interpret it for him**. So he called him and said: "O

prince, His affair is that He merges night into day and merges day into night. He brings forth the living from the dead and brings forth the dead from the living. He heals the sick and makes the healthy sick. He tests the healthy and heals the afflicted. He honors the lowly and humiliates the honorable. He impoverishes the rich and enriches the poor." The minister said to him: **You have relieved me, so may God relieve you**. Then he ordered the minister's clothes to be taken off and the slave dressed in them. The youth said: **O my master, this is from the affair of God Almighty**. On the authority of Abdullah bin Tahir: that he called Al-Hussein bin Al-Fadl and said to him: Three verses are unclear to me, so I have asked you to explain them to me: The Almighty's saying, "So he became among the regretful," and it is authentically stated that regret is repentance. His saying, **Every day he is concerned with a matter**, and it is authentically stated that the pen has dried up regarding what will happen until the Day of Resurrection. His saying, **And that man can have nothing but what he strives for**, so what about the multiples? He said: Al-Hussein said: It is possible that regret does not constitute repentance in that nation and that it constitutes repentance in this nation because God, the Almighty, has given this nation special characteristics that no other nation shares with them. It was said that Cain's regret was not for killing Abel, but for carrying his child. As for His saying, **Every day he is concerned with a matter**, these are matters that he expresses, not matters that he initiates. As for His saying, **And that man can have nothing but what he strives for**, its meaning is that he can have nothing but what he strives for as justice, and I have the right to reward him with one thousand as an excess. Abdullah stood up, kissed his head, and permitted his tax.

Tafsir Ibn Kathir

The Almighty informs us that all the people of the earth will go and die together, and so will the people of the heavens, except for whom God wills, and nothing will remain except His Noble Face. The Lord, glory be to Him, does not die, rather He is the Ever-Living Who never dies. Qatada said: He informed us of what He created, then He informed us that all of that will perish. And in the well-known supplication: O Ever-Living, O Self-Sustaining, O Creator of the heavens and the earth, O Possessor of majesty and honor, there is no god but You, by Your mercy we seek help. Set right for us all our affairs, and do not leave us to ourselves for the blink of an eye, nor to any of Your creation. Al-Sha'bi said: If you read **All that is on it will perish**, do not stop until you read **And the Face of your Lord, Owner of Majesty and Honor, will remain**. This verse is like the saying of God Almighty: **Everything will perish except His Face**. God Almighty described His noble Face in this verse as Owner of Majesty and Honor, meaning He is worthy of being revered and not disobeyed, and of being obeyed and not disobeyed, like His saying: **And be patient with those who call upon their Lord morning and evening, seeking His Face**. And like His saying, informing about those who give in charity: **We feed you only for the sake of God**. Ibn Abbas said: Owner of Majesty and Honor is the

Everyone in the heavens and the earth asks Him. Every day He is concerned with a matter.

Owner of greatness and pride. When God Almighty informed about the equality of all the people of the earth in death, and that they will go to the Hereafter, and the Owner of Majesty and Honor will judge them with His just judgment, He said: **Then which of the favors of your Lord will you deny?** And His saying: "Whoever is in the heavens and the earth asks Him every day. He is concerned." This is informing about His independence from everything other than Him and the need of creation for Him at all times, and that they ask Him with the tongues of their hearts and their words, and that every day He is concerned with a matter. He said: Al-A'mash, on the authority of Mujahid, on the authority of Ubaid bin Umair: **Every day He is engaged in a matter.** He said: **His concern is to answer a supplicant, give to a beggar, free a suffering person, or heal a sick person.**

Ibn Abi Nujayh narrated on the authority of Mujahid who said: Every day He answers the caller, relieves distress, responds to the needy, and forgives sins. Qatada said: The inhabitants of the heavens and the earth cannot do without Him. He gives life to the living and causes the dead to die, raises the young and frees the captive. He is the ultimate need of the righteous, their cry, and the ultimate complaint of their wrath. Ibn Abi Hatim said: My father narrated to us, Abu Al-Yaman Al-Himsi narrated to us, Jarir bin Uthman narrated to us on the authority of Suwaid bin Jabalah - he is Al-Fazari - who said: Your Lord is every day engaged in a matter, so He frees slaves, gives desires, and inflicts punishment.

Ibn Jarir said: Abdullah bin Muhammad bin Amr Al-Ghazi told me, Ibrahim bin Muhammad bin Yusuf Al-Faryabi told me, Amr bin Bakr Al-Sakaski told me, Al-Harith bin Abdah bin Rabah Al-Ghasani told us on the authority of his father, on the authority of Munib bin Abdullah bin Munib Al-Azdi, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, recited this verse: **Every day He is concerned with a matter.** So we said: O Messenger of God, what is that matter? He said: **That He forgives a sin, relieves a distress, raises up a people and lowers others.** Ibn Abi Hatim said: My father told us, Hisham bin Ammar and Sulayman bin Ahmad al-Wasiti told us: Al-Wazir bin Subaih al-Thaqafi Abu Ruh al-Dimashqi told us, and the chain of transmission is from Hisham. He said: I heard Yunus bin Maysarah bin Halis narrating on the authority of Umm al-Darda' on the authority of Abu al-Darda' on the authority of the Prophet, may God bless him and grant him peace, who said: "God, the Almighty, said: 'Every day He is concerned with a matter' - he said - of which His concern is to forgive a sin, relieve a distress, raise up a people and lower others." Ibn Asakir narrated it through various chains of transmission on the authority of Hisham bin Ammar, then he cited it from the hadith of Abu Hammam al-Walid bin Shuja' on the authority of al-Wazir bin Subaih. He said: Al-Walid bin Muslim directed us to it on the authority of Mutraf on the authority of al-Sha'bi on the authority of Umm al-Darda' on the authority of Abu al-Darda' on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. He said: The first is the correct one, meaning its first

chain of transmission.

I said: It has been narrated as a suspended hadith, as Al-Bukhari suspended it with the formula of certainty, so he made it from the words of Abu Darda, and God knows best. Al-Bazzar said: Muhammad bin Al-Muthanna told us, Muhammad bin Al-Harith told us, Muhammad bin Abdul Rahman bin Al-Baylamani told us, on the authority of his father, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace: Every day He is in a matter. He said: **He forgives a sin and removes a distress.** Then Ibn Jarir said: Abu Kurayb told us, Ubayd God bin Musa told us, on the authority of Abu Hamza Al-Thamali, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that God created a Preserved Tablet of white pearl, its covers are red rubies, its pen is light, its writing is light, and its width is between the heaven and the earth. Every day, he looks into it three hundred and sixty times, and with every look, He creates, gives life, causes death, honors, humiliates, and does whatever He wills.

Fath al-Qadir

29- **Whoever is in the heavens and the earth asks Him** meaning they all ask Him because they are in need of Him and none of them can do without Him. Abu Salih said: The people of the heavens ask Him for forgiveness but not provision, and the people of the earth ask Him for both things. Muqatil said: The people of the earth ask Him for provision and forgiveness, and the angels also ask for provision and forgiveness for them. Ibn Jurayj said the same. It was also said that they ask Him for mercy. Qatadah said: Neither the people of the heavens nor the earth can do without Him. The gist is that every one of His creatures asks Him, by word or deed, for what they ask for of the good of the two abodes or of one of them. **Every day He is concerned with a matter** is the accusative of *every* by the stability implied in the report. The meaning is: He, glory be to Him, is concerned with a matter at every time. *Day* refers to the time, and **the matter** is the command. Among His matters, glory be to Him, is giving the people of the heavens and the earth what they ask of Him, despite their differing needs and varying purposes. The commentators said: It is His nature to give life and cause death, to provide for and to make poor, to honor and to humiliate, to sicken and to heal, to give and to withhold, to forgive and to punish, and other countless things. It was said that what is meant by the aforementioned day is the day of this world and the day of the hereafter. Ibn Bahr said: All of time is two days: one is the duration of the days of this world, and the other is the Day of Resurrection. It was also said that what is meant is every day of the days of this world.

Tafsir al-Baghawi

29. **Whoever is in the heavens and the earth asks Him**, from angels, humans, and jinn. Qatada said, **The people of the heavens and the earth cannot do without**

Him. Ibn Abbas said, **The people of the heavens ask Him for forgiveness, and the people of the earth ask Him for mercy [and provision, repentance, and forgiveness].** Muqatil said, **The people of the earth ask Him for provision and forgiveness, and the angels also ask Him for provision and forgiveness for them.**

"Every day He has a matter to do." Muqatil said: It was revealed about the Jews when they said that God does not decree anything on the Sabbath.

The commentators said: It is His nature to give life and death, to provide sustenance, to honor some people and humiliate others, to heal the sick, to free the suffering and relieve the distressed, to answer the supplicant, to give to the beggar, to forgive sins, and to countless other actions and to bring about in His creation whatever He wills.

Abu Saeed Ahmad bin Ibrahim Al-Sharafi told us, Ahmad bin Muhammad bin Ibrahim Al-Tha'labi told us, Abu Bakr Muhammad bin Ahmad bin Abdus Al-Muzaki told us - by dictation - Abu Hamid Ahmad bin Muhammad bin Yahya Al-Bazzar told us, Yahya bin Al-Rabi' Al-Makki told us, Sufyan bin Uyaynah told us, Abu Hamza Al-Thamali told us, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, who said: Among what God, the Almighty, created is a tablet of white pearl, its two covers are red rubies, its pen is light and its writing is light. God, the Almighty, looks at it three hundred and sixty times every day, creating and providing, giving life and causing death, honoring and humiliating, and God does what He wills. This is what He says: **Every day He is concerned with a matter.**

Sufyan ibn Uyaynah said: All of time with God is two days, one of which is the duration of the days of this world and the other is the Day of Resurrection. The affair that He is in on the day, which is the duration of this world, is informing of commands and prohibitions, giving life and death, giving and withholding. The affair of the Day of Resurrection is recompense and accounting, reward and punishment.

It was said: His affair, may He be glorified, is that three armies emerge every day and night: an army from the loins of the fathers to the wombs of the mothers, an army from the wombs to the world, and an army from the world to the graves. Then they all travel to God Almighty.

Al-Husayn ibn al-Fadl said: It is the transfer of destinies to their appointed times. Abu Sulayman al-Darani said about this verse: Every day is a new day for the slaves.

Tafsir al-Baidawi

29- **He is asked by whoever is in the heavens and the earth** for they are in need of Him in their selves, their attributes, and everything else that concerns them, and what is meant by asking is what indicates the need to obtain something in their selves and attributes, whether it is spoken or otherwise. **Every day He is concerned with a matter** Every time He speaks to people and determines conditions based on what He

has previously decreed. In the hadith: **His concern is to forgive sins, relieve distress, raise up some people, and lower others.** This is a refutation of the Jews' claim that God does not decree anything on the Sabbath.

Surat Ar-Rahman: 30

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:30

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

30 - **Then which of the favors of your Lord would you deny?**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says: Then which of the favors of your Lord, O group of jinn and mankind, which He has bestowed upon you, by directing you to what is in your best interests and by what He knows better than you, by turning you over to what is most beneficial for you, would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

The Almighty informs us that all the people of the earth will go and die together, and so will the people of the heavens, except for whom God wills, and nothing will remain except His Noble Face. The Lord, glory be to Him, does not die, rather He is the Ever-Living Who never dies. Qatada said: He informed us of what He created, then He informed us that all of that will perish. And in the well-known supplication: O Ever-Living, O Self-Sustaining, O Creator of the heavens and the earth, O Possessor of majesty and honor, there is no god but You, by Your mercy we seek help. Set right for us all our affairs, and do not leave us to ourselves for the blink of an eye, nor to any of Your creation.

Al-Sha'bi said: If you read **All that is on it will perish**, do not stop until you read **And the Face of your Lord, Owner of Majesty and Honor, will remain**. This verse is like the saying of God Almighty: **Everything will perish except His Face**. God Almighty described His noble Face in this verse as Owner of Majesty and Honor, meaning He is worthy of being revered and not disobeyed, and of being obeyed and not disobeyed, like His saying: **And be patient with those who call upon their Lord morning and evening, seeking His Face**. And like His saying, informing about those who give in charity: **We feed you only for the sake of God**. Ibn Abbas said: Owner of Majesty and Honor is the Owner of greatness and pride. When God Almighty informed about the equality of all the people of the earth in death, and that they will go to the Hereafter, and the Owner of Majesty and Honor will judge them

with His just judgment, He said: **Then which of the favors of your Lord will you deny?** And His saying: "Whoever is in the heavens and the earth asks Him every day. He is concerned." This is informing about His independence from everything other than Him and the need of creation for Him at all times, and that they ask Him with the tongues of their hearts and their words, and that every day He is concerned with a matter. He said: Al-A'mash, on the authority of Mujahid, on the authority of Ubaid bin Umair: **Every day He is engaged in a matter**. He said: **His concern is to answer a supplicant, give to a beggar, free a suffering person, or heal a sick person**.

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Ibn Jarir said: Abdullah bin Muhammad bin Amr Al-Ghazi told me, Ibrahim bin Muhammad bin Yusuf Al-Faryabi told me, Amr bin Bakr Al-Sakaski told me, Al-Harith bin Abdah bin Rabah Al-Ghasani told us on the authority of his father, on the authority of Munib bin Abdullah bin Munib Al-Azdi, on the authority of his father, who said: The Messenger of God, may God bless him and grant him peace, recited this verse: **Every day He is concerned with a matter**. So we said: O Messenger of God, what is that matter? He said: **That He forgives a sin, relieves a distress, raises up a people and lowers others**. Ibn Abi Hatim said: My father told us, Hisham bin Ammar and Sulayman bin Ahmad al-Wasiti told us: Al-Wazir bin Subaih al-Thaqafi Abu Ruh al-Dimashqi told us, and the chain of transmission is from Hisham. He said: I heard Yunus bin Maysarah bin Halis narrating on the authority of Umm al-Darda' on the authority of Abu al-Darda' on the authority of the Prophet, may God bless him and grant him peace, who said: "God, the Almighty, said: 'Every day He is concerned with a matter' - he said - of which His concern is to forgive a sin, relieve a distress, raise up a people and lower others." Ibn Asakir narrated it through various chains of transmission on the authority of Hisham bin Ammar, then he cited it from the hadith of Abu Hammam al-Walid bin Shuja' on the authority of al-Wazir bin Subaih. He said: Al-Walid bin Muslim directed us to it on the authority of Mutraf on the authority of al-Sha'bi on the authority of Umm al-Darda' on the authority of Abu al-Darda' on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it. He said: The first is the correct one, meaning its first chain of transmission.

I said: It has been narrated as a suspended hadith, as Al-Bukhari suspended it with the formula of certainty,

so he made it from the words of Abu Darda, and God knows best. Al-Bazzar said: Muhammad bin Al-Muthanna told us, Muhammad bin Al-Harith told us, Muhammad bin Abdul Rahman bin Al-Baylamani told us, on the authority of his father, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace: Every day He is in a matter. He said: **He forgives a sin and removes a distress.** Then Ibn Jarir said: Abu Kurayb told us, Ubayd God bin Musa told us, on the authority of Abu Hamza Al-Thamali, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that God created a Preserved Tablet of white pearl, its covers are red rubies, its pen is light, its writing is light, and its width is between the heaven and the earth. Every day, he looks into it three hundred and sixty times, and with every look, He creates, gives life, causes death, honors, humiliates, and does whatever He wills.

Fath al-Qadir

30- Then which of the favors of your Lord would you deny? For the diversity of His affairs in managing His servants is a blessing that cannot be denied. And it is not easy for a denier to deny it.

Tafsir al-Baghawi

30. Then which of the favors of your Lord would you deny?

Tafsir al-Baidawi

30- Then which of the favors of your Lord would you deny? That is, what your question helps with and what comes out for you from a place of nothingness from time to time.

Surat Ar-Rahman: 31

We will attend to you, O mankind and jinn.

Surat al-Rahman 55:31

We will attend to you, O mankind and jinn.

Tafsir al-Jalalayn

31 - **We will attend to you** We will intend to account for you **O you two heavy burdens** mankind and jinn

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their recitation of His statement, **We will attend to you, O two heavy things**. The majority of the reciters of Medina and Basra, and some of the Meccans, recited it as **We will attend to you** with a *nun*. The majority of the reciters of Kufa recited it as **We will attend to you** with a *ya* and a fat-ha, in response to His statement, **He who is in the heavens and the earth asks Him**. He did not say, **He who is in the heavens asks Us**. So follow the good, scholar.

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.

As for its interpretation: It is a threat and warning from God to His servants, like the saying of the speaker who threatens and warns others, but has no business to distract him from His punishment: **I will devote myself to you, and I will devote myself to you, and I will devote myself to you**, meaning: I will strive to deal with your matter and punish you. And the speaker who has no business may say: **You have devoted yourself to me, and you have devoted yourself to cursing me**, meaning you have taken up and turned to it. And likewise His statement, may His praise be exalted, **We will devote ourselves to you**, we will hold you to account and take action in your matter, O mankind and jinn, so we will punish the people of disobedience and reward the people of obedience.

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

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **We will be free for you, O two heavy burdens**, he said: It is a warning from God for worship, and God is not busy while He is free.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada that he recited: **We will attend to you, O two heavy burdens**. He said: God has drawn near to His creation.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Juwaybir, on the authority of Ad-Dahhak: **We will attend to you, O two heavy burdens**. He said: A threat. It is possible that the

meaning of that is directed to: We will attend to you from what We promised you and what We promised you of reward and punishment.

Tafsir al-Qurtubi

The Almighty's saying: **We will devote ourselves to you, O two heavy burdens**. It is said: **I have devoted myself to work**, meaning I have devoted myself to such-and-such, and I have devoted myself to such-and-such, meaning I have expended it. God Almighty has no work from which He will be emptied. Rather, the meaning is: We will intend to punish you or hold you to account. This is a threat and a warning to them, as someone says to someone he wants to threaten: **If I devote myself to you**, meaning I intend you. And **I have devoted myself to you** means *intended*. Ibn al-Anbari recited in something like this to Jarir:

Now that you have finished with Namir, this is when I was a torment to her

He wants and I intended and also said and Al-Nahhas recited to him:

I went to the slave chained in the ring

In the hadith:

"When the Prophet, may God bless him and grant him peace, pledged allegiance to the Ansar on the night of Aqaba, Satan shouted, 'O people of Jabajib, this is a reprehensible person who pledges allegiance to Banu Qaylah to fight you.' The Prophet, may God bless him and grant him peace, said, 'This is the enemy of Aqaba. By God, O enemy of God, I will devote myself to you.'" That is, I intend to nullify your matter. This is the choice of Al-Qutbi, Al-Kisa'i, and others. It was said that God Almighty promised for piety and threatened for immorality. Then He said, **We will devote ourselves to you** from what We promised you and will bring each one to what We promised him, meaning I swear that and devote myself to it. This was said by Al-Hasan, Muqatil, and Ibn Zayd. Abdullah and Abi read **We will devote ourselves to you**. Al-A'mash and Ibrahim read **We will devote ourselves to you** with a damma on the *ya*' and a fatha on the *ra*', for what the agent is not named. Ibn Shihab and Al-A'raj read **We will devote ourselves to you** with a fatha on the noon and the *ra*'. Al-Kisa'i said: It is the language of Tamim, they say **fargh yafrugh** and it was also said **fargh yafrugh** and Hubayrah narrated them both from Hafs from Asim. It was narrated from Isa Al-Thaqafi **We will devote ourselves to you** with a kasra on the noon and a fatha on the *ra*'. Hamzah and Al-Kisa'i read **We will devote ourselves to you** with a *ya*', while the rest read with a *nun*. It is the language of Tihamah. The two thaqalayn, the jinn and mankind, were named thus because of their great importance in comparison to what is on the earth other than them because of the obligation. It was said that they were named thus because they are a burden on the earth, the living and the dead. God the Most High said: **And the earth will bring forth its burdens**. From this is their saying **Give him his burden or weight**. Some of the scholars of semantics said:

Everything that has a measure and weight in which it competes is a burden. And from this, ostrich eggs are called *thaqal* because the one who finds them and the one who hunts them rejoice when they get hold of them. And Ja'far al-Sadiq said: They were called *thaqalayn* because they are burdened with sins. And he said: **We will be at your disposal** so he made the plural, then he said: **O you two *thaqalayn*** because they are two groups and each group is a plural. And likewise the saying of the Most High: **O company of jinn and mankind, if you are able** and he did not say **If you both are able** because they are two groups in the state of plural like the saying of the Most High: **Then they will be two groups disputing and These two are opponents who have disputed about their Lord.** And if he had said: We will be at your disposal and said: **If you both are able** it would have been permissible. And the people of Ash-Sham read **O you two *thaqalayn*** with a damma on the ha', the rest with a fatha on it, and it has been mentioned previously.

Question: This Surah, Al-Ahqaf, and **Say, 'It has been revealed'** are evidence that the jinn are addressed, charged, commanded, forbidden, rewarded, and punished just like humans, whether their believers are like their believers or their disbelievers are like their disbelievers. There is no difference between us and them in any of this.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse: **We will be free for you, O two heavy things**, he said: It is a threat from God to His servants, and God has no business while He is free. Ad-Dahhak said the same: This is a threat. Qatadah said: Free time has come from God for His creation. Ibn Jurayj said: **We will be free for you**, meaning We will judge for you. Al-Bukhari said: We will hold you to account, and nothing will distract Him from anything else. It is well-known in the speech of the Arabs. It is said: **I will be free for you, and I have no business**, meaning: I will catch you by surprise. God Almighty said: **O two heavy things**, the two heavy things are mankind and jinn, as stated in the Sahih: **And everything hears it except the two heavy things.** In another narration: **Except mankind and jinn.** In the hadith of the Trumpet: **The two heavy things are mankind and jinn.** "Then which of the favors of your Lord will you deny?" Then the Almighty said: "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." That is, you cannot escape from the command and decree of God, rather He surrounds you. You are not able to escape His decree nor escape His decree over you. Wherever you go, He surrounds you. This is in the place of gathering. The angels surround the creation in seven rows on each side, so no one will be able to go **except by authority**. That is, except by the command of God. "On that Day, man will say, 'Where is the escape?' No! There is no burden. To your Lord, that Day, is the final settlement."

God the Almighty said: "And those who have earned evil deeds will be recompensed with the like thereof,

and humiliation will cover them. They will have from God no protector. It is as if pieces of the night, which are quite dark, had covered their faces. Those are the companions of the Fire; they will abide therein eternally." That is why God the Almighty said: **He will send upon you both a flame of fire and molten copper, and you will not be aided.** Ali bin Abi Talha said on the authority of Ibn Abbas: *Shawaaz* means the flame of fire." Saeed ibn Jubayr said on the authority of Ibn Abbas: *Shawaaz* means the smoke. Mujahid said: **It is the green, intermittent flame.** Abu Salih said: *Shawaaz* is the flame above the fire and below the smoke." Ad-Dahhak said: **Shawaaz of fire** means a torrent of fire. God the Almighty said: **And copper**, Ali bin Abi Talha said on the authority of Ibn Abbas: **And copper** is the smoke of the fire. A similar narration was narrated on the authority of Abu Salih, Saeed ibn Jubayr, and Abu Sinan. Ibn Jarir said: **The Arabs call smoke copper, with a damma or kasra on the "nun**, and the reciters agree on the damma. Among the meanings of copper is the statement of Nabigha Ja'dah:

It shines like the light of a burning lamp, in which God has not placed any copper.

Meaning smoke, that's what he said. Al-Tabarani narrated on the authority of Juwaybir on the authority of Al-Dahhak that Nafi' bin Al-Azraq asked Ibn Abbas about Al-Shawaz, and he said: It is the flame that has no smoke with it. So he asked him for evidence for that from the language, and he recited to him the words of Umayyah bin Abi Al-Salt about Hassan:

Is there anyone who can tell Hassan on my behalf that the flock is creeping towards Ukaz?

Wasn't your father among us a slave girl, a skilled guard?

A Yemeni who keeps pulling the bellows and constantly blowing the flames of the flames

He said: You are right. What is copper? He said: It is smoke without a flame. He said: Do the Arabs know it? He said: Yes. Haven't you heard Nabigha of Banu Dhubyayn say:

It shines like the light of a burning lamp, in which God has not placed any copper.

Mujahid said: The yellow copper will be melted and poured over their heads. Qatadah said the same. Ad-Dahhak said: And copper is a torrent of copper. The meaning according to each opinion is that if you were to flee on the Day of Resurrection, the angels and the guards would turn you back by sending flames of fire and molten copper upon you so that you would return. For this reason, He said: "So do not seek help. * Which of the favors of your Lord would you deny?"

Fath al-Qadir

31- **We will devote ourselves to you, O two heavy burdens.** This is a severe threat from God, the Most High, to the jinn and mankind. Al-Zajjaj, Al-Kisa'i, Ibn Al-A'rabi, and Abu Ali Al-Farisi said: "The emptiness here does not mean emptiness from work, but rather its interpretation is the intention: that is, We will intend to hold you accountable." Al-Wahidi, quoting the

Surat Ar-Rahman: 31

We will attend to you, O mankind and jinn.

commentators, said: "This is a threat from Him, the Most High, to His servants. From this is the saying of the one who wants to threaten him: Then I will devote myself to you," meaning I intend to intend you.

Devoted comes with the meaning of *intended*. Ibn Al-Anbari recited the words of the poet:

Now that I have finished with Namir, this is when I was a torment to him

He wants and I intended, and Al-Nahhas recited the poet's saying:

I went to the slave chained in the ring

Meaning, it was said that God, the Exalted, promised for piety and threatened for disobedience. Then He said: **We will surely complete for you what We promised you and will bring each one to what We promised him.** Al-Hasan, Muqatil, and Ibn Zayd said the same. The speech is by way of example. The majority read *sanfarag* with a noon and a damma on the ra'. Hamzah and Al-Kisa'i read it with a fatha over the ra' and a damma over the ra': meaning, God will complete. Al-A'raj read it with a noon and a fatha over the ra'. Al-Kisa'i said: It is the language of Tamim. Isa Al-Thaqafi read it with a kasra over the noon and a fatha over the ra'. Al-A'mash and Ibrahim read it with a damma over the ya' and a fatha over the ra' in the passive voice. The jinn and mankind were called *thaqalayn* **those two burdens** due to their great importance in comparison to other animals on earth. It was said that they were called this because they are a burden on the earth, living and dead, as in His statement: **And the earth will bring forth its burdens.** Ja'far Al-Sadiq said: They were called *thaqalayn* because they are burdened with sins. The plural in His statement **for you**. Then he said: **The verse of the two burdens** is because they are two groups, and each group is a plural. The majority read **O Thaqalayn** with a fat-ha on the ha', while the people of Ash-Sham read it with a damma.

Tafsir al-Baghawi

31. **We will devote ourselves to you**, Hamza and Al-Kisa'i read: **We will devote ourselves to you**, with a *ya* because of His saying: **He is asked by whoever is in the heavens and the earth**, "And the Face of your Lord will remain," **And to Him belongs the neighborhood**, so he followed the report.

Others read it with the letter *nun*, and what is meant by it is not freeing oneself from one occupation, because God Almighty is not distracted by one matter from another, but rather it is a threat from God Almighty [to creation] of accountability, like the saying of the one who says, **I will devote myself to you**, and I have no occupation. This is the saying of Ibn Abbas and Al-Dahhak, and this freeing up is good because the matter was mentioned previously.

Others said: Its meaning is: We will approach you after leaving and delaying and we will take action on your matter, like someone saying to someone who has

nothing to do: You are free for me.

Some of them said: God promised the people of piety and threatened piety and threatened the people of immorality, then He said: We will complete for you what We promised you and informed you of, so we will hold you to account and reward you and fulfill for you what We promised you, so that is completed and completed, and this is what Al-Hasan and Muqatil held.

O you two heavy things, meaning the jinn and mankind, they are called two heavy things because they are a burden on the earth, both the living and the dead. God Almighty said: **And the earth will cast forth its burdens, Al-Zalzalah 2.** Some of the scholars of semantics said: Everything that has a value and weight in which it competes is a burden. The Prophet, may God bless him and grant him peace, said: "I am leaving among you two heavy things: the Book of God and my family," so he made them two heavy things out of respect for their value.

Jaafar bin Muhammad Al-Sadiq said: The jinn and mankind were called Thaqalayn because they are burdened with sins.

Tafsir al-Baidawi

31- **We will devote ourselves to you, O two heavy things.** That is, We will devote ourselves to your reckoning and recompense, and that will be on the Day of Resurrection, for the Almighty does not do anything on that Day except for Him. It was said that it is a threat borrowed from your saying to the one you threaten, **I will devote myself to you.** For the one who devotes himself to something is stronger and more diligent in it. Hamzah and Al-Kisa'i read it with the letter *ya* and it was read **We will go to you**, meaning, **We will come to you.** "The two heavy things" are mankind and jinn, and they were called that because of their weight on the earth, or because of the seriousness of their opinion and their status, or because they are burdened by adaptation.

Surat al-Rahman 55:32

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

32 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?**: Then which of the favors of your Lord, O group of mankind and mankind, which He bestowed upon you of His reward for those who obey Him and His punishment for those who disobey Him, would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse: **We will be free for you, O two heavy things**, he said: It is a threat from God to His servants, and God has no business while He is free. Ad-Dahhak said the same: This is a threat. Qatadah said: Free time has come from God for His creation. Ibn Jurayj said: **We will be free for you**, meaning We will judge for you. Al-Bukhari said: We will hold you to account, and nothing will distract Him from anything else. It is well-known in the speech of the Arabs. It is said: **I will be free for you, and I have no business**, meaning: I will catch you by surprise. God Almighty said: **O two heavy things**, the two heavy things are mankind and jinn, as stated in the Sahih: **And everything hears it except the two heavy things**. In another narration: **Except mankind and jinn**. In the hadith of the Trumpet: **The two heavy things are mankind and jinn**. "Then which of the favors of your Lord will you deny?" Then the Almighty said: "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." That is, you cannot escape from the command and decree of God, rather He surrounds you. You are not able to escape His decree nor escape His decree over you. Wherever you go, He surrounds you. This is in the place of gathering. The angels surround the creation in seven rows on each side, so no one will be able to go **except by authority**. That is, except by the command of God. "On that Day, man will say, 'Where is the escape?' No! There is no burden. To your Lord, that Day, is the final settlement."

God the Almighty said: "And those who have earned evil deeds will be recompensed with the like thereof, and humiliation will cover them. They will have from God no protector. It is as if pieces of the night, which are quite dark, had covered their faces. Those are the companions of the Fire; they will abide therein eternally." That is why God the Almighty said: **He will send upon you both a flame of fire and molten copper, and you will not be aided**. Ali bin Abi Talha said on the authority of Ibn Abbas: *Shawaaz* means the flame of fire." Saeed ibn Jubayr said on the authority of Ibn Abbas: *Shawaaz* means the smoke. Mujahid said: **It is the green, intermittent flame**. Abu Salih said: *Shawaaz* is the flame above the fire and below the smoke." Ad-Dahhak said: **Shawaaz of fire** means a torrent of fire. God the Almighty said: **And copper**, Ali bin Abi Talha said on the authority of Ibn Abbas: **And copper** is the smoke of the fire. A similar narration was narrated on the authority of Abu Salih, Saeed ibn Jubayr, and Abu Sinan. Ibn Jarir said: **The Arabs call smoke copper, with a damma or kasra on the "nun**, and the reciters agree on the damma. Among the meanings of copper is the statement of Nabigha Ja'dah:

It shines like the light of a burning lamp, in which God has not placed any copper.

Meaning smoke, that's what he said. Al-Tabarani narrated on the authority of Juwaybir on the authority of Al-Dahhak that Nafi' bin Al-Azraq asked Ibn Abbas about Al-Shawaz, and he said: It is the flame that has no smoke with it. So he asked him for evidence for that from the language, and he recited to him the words of Umayyah bin Abi Al-Salt about Hassan:

Is there anyone who can tell Hassan on my behalf that the flock is creeping towards Ukaz?

Wasn't your father among us a slave girl, a skilled guard?

A Yemeni who keeps pulling the bellows and constantly blowing the flames of the flames

He said: You are right. What is copper? He said: It is smoke without a flame. He said: Do the Arabs know it? He said: Yes. Haven't you heard Nabigha of Banu Dhubyayn say:

It shines like the light of a burning lamp, in which God has not placed any copper.

Mujahid said: The yellow copper will be melted and poured over their heads. Qatada said the same. Ad-Dahhak said: And copper is a torrent of copper. The meaning according to each opinion is that if you were to flee on the Day of Resurrection, the angels and the guards would turn you back by sending flames of fire and molten copper upon you so that you would return. For this reason, He said: "So do not seek help. * Which of the favors of your Lord would you deny?"

Fath al-Qadir

32- **Then which of the favors of your Lord would you deny?** Among them are the blessings contained in this threat, such as the fact that it deters the wrongdoer from his wrongdoing, and increases the goodness of the doer of good, and this is a reason for winning the

Surat Ar-Rahman: 32

Then which of the favors of your Lord would you deny?

bliss of the Hereafter, which is bliss in reality.

Tafsir al-Baghawi

32. "Then which of the favors of your Lord would you deny?"

Tafsir al-Baidawi

32- Then which of the favors of your Lord would you deny?"

Surat al-Rahman 55:33

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.

Tafsir al-Jalalayn

33 - O company of jinn and mankind, if you are able to pass go out from the regions of the regions of the heavens and the earth, then pass a command to make it impossible **you will not pass except by authority** by force, and you have no power to do that.

Tafsir al-Suyuti

Tafsir al-Tabari

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.** The people of interpretation differed in the interpretation of His statement, **If you are able to pass.** Some of them said: The meaning for you is: If you are able to pass beyond the edges of the heavens and the earth and defeat your Lord so that He is not able to overcome you, then pass through that, for you will not pass through it except with authority from your Lord. They said: Rather, this is a statement that will be said to them on the Day of Resurrection. They said: The meaning of the statement is: We will devote ourselves to you, O two heavy burdens, and it will be said to them, **O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass.**

Who said that?

Musa bin Abdul Rahman Al-Masruqi told me: Abu Usamah told us, on the authority of Al-Ajlah, who said: I heard Ad-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 and surround the earth and those on it with a second, then a third, then a fourth, then a fifth, then a sixth, then a seventh, and they will be arranged in rows below each other. Then the Supreme 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 seven rows of angels, so they will return to the place they were in. This is the statement of God: **Indeed, I fear for you the Day of Calling, * The Day when you will turn back and flee.** (Ghafir 40:32-33). This is His statement: **And your Lord will come with the angels, rank upon rank, * And that Day Hell will be brought forth.** (al-Fajr 89:22). This is 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." This is His statement: **And the heaven will split open.** On that Day it will be weak, and the angels will be over its corners. (al-Haqqah 69:16)

Others said: Rather, the meaning of this is: If you are able to pass through the regions of the heavens and the earth, then pass, fleeing from death, for death will overtake you and your fleeing from it will not benefit you.

Who said that?

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us: I heard Ad-Dahhak say: **O company of jinn and mankind...** The verse means that no one can protect them from death and that they are mortal and cannot escape from it nor find a way out. If they were to reach the regions of the heavens and the earth, they would be under the control of God, and God would seize them with death.

Others said: Rather, the meaning of this is: If you are able to know what is in the heavens and the earth, then know.

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: He told me, on the authority of his father, on the authority of Ibn Abbas, regarding 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." He said: If you are able to know what is in the heavens and the earth, then know it. You will not know it except by authority, meaning proof from God, may His praise be exalted.

Others said: The meaning of his saying **you will not go out** is you will not go out of my authority.

Mention of who said that: Ali told me, he said: Abu Saleh told us, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his saying, **You will not go out except with authority,** meaning: You will not go out from my authority.

As for the countries, they are the plural of Qatar, which means the edges.

Ibn Hamid told us: Mihran told us on the authority of Sufyan: **If you are able to pass beyond the regions of the heavens and the earth,** he said: from their edges.

And his saying, **Even if it entered upon them from its regions Al-Ahzab 14** means: from its edges.

As for his saying, **except with authority,** the people of interpretation differed regarding its meaning. Some of them said: Its meaning is except with evidence, and we mentioned that before.

Others said: It means: except with an argument.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of a man, on the authority of Ikrimah: **You will not carry out the command except with authority.** He said: Everything in the Qur'an that has authority is an argument.

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, **with**

Surat Ar-Rahman: 33

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.

authority, he said: with an argument.

Others said: Rather, the meaning of this is: except with a king, and you do not have a king.

Who said that?

Muhammad bin Bashar told us: Muhammad bin Marwan told us: Abu Al-A'war told us on the authority of Qatada: **Then carry out, but do not carry out except with authority**. He said: You do not carry out except with a king, and you do not have a king.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Mu'awiyah on the authority of Qatada: **You will not be able to enter except by authority**. He said: **Except by authority from God, except by His kingdom from Him**.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **You will not be able to carry out the command except by authority**. He said: Except by his kingdom from God.

The most correct of the sayings on this matter is the saying of the one who said: The meaning of this is: except with evidence and proof, because that is the meaning of authority in the speech of the Arabs, and kingship may be included in this because kingship is evidence.

Tafsir al-Qurtubi

The Almighty said, **O company of jinn and mankind**, the verse. Ibn al-Mubarak mentioned, and Weber informed us, on the authority of al-Dahhak, who said: When the Day of Resurrection comes, God will command the lowest heaven to split open with its inhabitants, and the angels will be at its heights until the Lord commands them, and they will descend to the earth and surround the earth and everyone in it. Then God will command the next heaven to do the same, and they will descend and form a row behind that row, then the third heaven, then the fourth, then the fifth, then the sixth, then the seventh. Then the highest angel will descend in his splendor and kingdom to the left sides of Hell, and they will hear its sighing and inhaling, and they will not come to any of its regions except that they will find rows of angels. This is what God, the Almighty, said, "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." And authority is an excuse. Ad-Dahhak also said: While the people were in their markets, the sky opened and the angels descended, so the jinn and mankind fled and the angels surrounded them. This is what God Almighty said: **You will not enter except by authority**. You will not leave My authority and power over you. Leaders: You will not enter except by an angel and you do not have a king. It was said: You will not enter except to an authority. The preposition *to* means *to*, like God Almighty's saying: **Be good to me when** meaning to me. The poet said:

Treat us well or badly, we don't have a boring or fried one if you get tired

His saying, **Then carry it out**, is an imperative.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse: **We will be free for you, O two heavy things**, he said: It is a threat from God to His servants, and God has no business while He is free. Ad-Dahhak said the same: This is a threat. Qatadah said: Free time has come from God for His creation. Ibn Jurayj said: **We will be free for you**, meaning We will judge for you. Al-Bukhari said: We will hold you to account, and nothing will distract Him from anything else. It is well-known in the speech of the Arabs. It is said: **I will be free for you, and I have no business**, meaning: I will catch you by surprise. God Almighty said: **O two heavy things**, the two heavy things are mankind and jinn, as stated in the Sahih: **And everything hears it except the two heavy things**. In another narration: **Except mankind and jinn**. In the hadith of the Trumpet: **The two heavy things are mankind and jinn**. "Then which of the favors of your Lord will you deny?" Then the Almighty said: "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." That is, you cannot escape from the command and decree of God, rather He surrounds you. You are not able to escape His decree nor escape His decree over you. Wherever you go, He surrounds you. This is in the place of gathering. The angels surround the creation in seven rows on each side, so no one will be able to go **except by authority**. That is, except by the command of God. "On that Day, man will say, 'Where is the escape?' No! There is no burden. To your Lord, that Day, is the final settlement."

God the Almighty said: "And those who have earned evil deeds will be recompensed with the like thereof, and humiliation will cover them. They will have from God no protector. It is as if pieces of the night, which are quite dark, had covered their faces. Those are the companions of the Fire; they will abide therein eternally." That is why God the Almighty said: **He will send upon you both a flame of fire and molten copper, and you will not be aided**. Ali bin Abi Talha said on the authority of Ibn Abbas: *Shawaaz* means the flame of fire." Saeed ibn Jubayr said on the authority of Ibn Abbas: *Shawaaz* means the smoke. Mujahid said: **It is the green, intermittent flame**. Abu Salih said: *Shawaaz* is the flame above the fire and below the smoke." Ad-Dahhak said: *Shawaaz of fire* means a torrent of fire. God the Almighty said: **And copper**, Ali bin Abi Talha said on the authority of Ibn Abbas: **And copper** is the smoke of the fire. A similar narration was narrated on the authority of Abu Salih, Saeed ibn Jubayr, and Abu Sinan. Ibn Jarir said: **The Arabs call smoke copper, with a damma or kasra on the "nun**, and the reciters agree on the damma. Among the meanings of

copper is the statement of Nabigha Ja'dah:

It shines like the light of a burning lamp, in which God has not placed any copper.

Meaning smoke, that's what he said. Al-Tabarani narrated on the authority of Juwaybir on the authority of Al-Dahhak that Nafi' bin Al-Azraq asked Ibn Abbas about Al-Shawaz, and he said: It is the flame that has no smoke with it. So he asked him for evidence for that from the language, and he recited to him the words of Umayyah bin Abi Al-Salt about Hassan:

Is there anyone who can tell Hassan on my behalf that the flock is creeping towards Ukaz?

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A Yemeni who keeps pulling the bellows and constantly blowing the flames of the flames

He said: You are right. What is copper? He said: It is smoke without a flame. He said: Do the Arabs know it? He said: Yes. Haven't you heard Nabigha of Banu Dhubyah say:

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Fath al-Qadir

33- **O company of jinn and mankind!** The jinn are mentioned first here because their father's creation preceded the creation of Adam, and because their species existed before mankind. **If you are able to pass beyond the regions of the heavens and the earth**, meaning if you are able to exit from the sides of the heavens and the earth and their regions, escaping God's decree and destiny, **then pass** through them and save yourselves. It is said that something passes through something, meaning it is extracted from it as an arrow is extracted. **You will not pass through except by authority**, meaning you will not be able to escape except by force and coercion, and you have no power or ability to do so. Authority is the force by which its owner dominates a matter, and the command to pass through is a command to incapacitate. Ad-Dahhak said: While the people were in their marketplaces, the heaven was opened and the angels descended, so the jinn and mankind fled, and the angels surrounded them. That is why He said: **You will not pass through except by authority**. Ibn al-Mubarak said: That will happen in the Hereafter. Ad-Dahhak also said: The meaning of the verse is: If you are able to flee from death, then flee. It was also said: If you are able to know what is in the heavens and the earth, then know it, and you will not know it except with authority: that is, with clear evidence from God. Tada said: Its meaning

is that you will not penetrate except with a king, and you will not have a king. It was also said that the ba' means to: that is, you will not penetrate except with an authority.

Tafsir al-Baghawi

33. **O company of jinn and mankind, if you are able to pass through**, that is, cross and exit, **from the regions of the heavens and the earth**, that is, from their sides and edges, **then pass through**, meaning if you are able to escape from death by exiting from the regions of the heavens and the earth, then flee and exit from them. [The meaning]: Wherever you are, death will overtake you, as the Most High said: **Wherever you may be, death will overtake you An-Nisa' 4:78**. It was also said: It will be said to them on the Day of al-Qiyamah 75: **If you are able to pass through the regions of the heavens and the earth and defeat your Lord so that He is not able to overpower you, then pass through**, for dominion, power, and argument are all authority, meaning wherever you go, you will be in My dominion and authority. It was narrated on the authority of Ibn Abbas, who said: Its meaning is: If you are able to know what is in the heavens and the earth, then know, for you will not know it except with authority, that is, with clear proof from God, the Almighty. It was said that his saying: **(except with authority)** means to an authority, like his saying: **He has treated me well** (Yusuf 12:100), meaning to me.

Tafsir al-Baidawi

33- "O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth" If you are able to exit from the sides of the heavens and the earth, fleeing from God, escaping from His judgment. "Then pass. Then go out. **You will not pass**. You will not be able to penetrate. **Except by authority**. Except by force and coercion, and how will that be for you? Or if you are able to pass to know what is in the heavens and the earth, **then pass** to know, but **you will not pass** and you will not know except by a clear proof that God Almighty has established, so you ascend to it with your thoughts.

Surat Ar-Rahman: 34

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:34

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

34 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says: Then which of the favors would you deny, O group of the two heavy burdens, which He bestowed upon you, by making you equal, all of you, unable to go against a command He intended for you, that you deny.

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse: **We will be free for you, O two heavy things**, he said: It is a threat from God to His servants, and God has no business while He is free. Ad-Dahhak said the same: This is a threat. Qatadah said: Free time has come from God for His creation. Ibn Jurayj said: **We will be free for you**, meaning We will judge for you. Al-Bukhari said: We will hold you to account, and nothing will distract Him from anything else. It is well-known in the speech of the Arabs. It is said: **I will be free for you, and I have no business**, meaning: I will catch you by surprise. God Almighty said: **O two heavy things**, the two heavy things are mankind and jinn, as stated in the Sahih: **And everything hears it except the two heavy things**. In another narration: **Except mankind and jinn**. In the hadith of the Trumpet: **The two heavy things are mankind and jinn**. "Then which of the favors of your Lord will you deny?" Then the Almighty said: "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." That is, you cannot escape from the command and decree of God, rather He surrounds you. You are not able to escape His decree nor escape His decree over you. Wherever you go, He surrounds you. This is in the place of gathering. The angels surround the creation in seven rows on each side, so no one will be able to go **except by authority**. That is, except by the command of God. "On that Day, man will say, 'Where is the escape?' No! There is no burden. To your Lord, that

Day, is the final settlement."

God the Almighty said: "And those who have earned evil deeds will be recompensed with the like thereof, and humiliation will cover them. They will have from God no protector. It is as if pieces of the night, which are quite dark, had covered their faces. Those are the companions of the Fire; they will abide therein eternally." That is why God the Almighty said: **He will send upon you both a flame of fire and molten copper, and you will not be aided**. Ali bin Abi Talha said on the authority of Ibn Abbas: *Shawaaz* means the flame of fire." Saeed ibn Jubayr said on the authority of Ibn Abbas: *Shawaaz* means the smoke. Mujahid said: **It is the green, intermittent flame**. Abu Salih said: *Shawaaz* is the flame above the fire and below the smoke." Ad-Dahhak said: **Shawaaz of fire** means a torrent of fire. God the Almighty said: **And copper**, Ali bin Abi Talha said on the authority of Ibn Abbas: **And copper** is the smoke of the fire. A similar narration was narrated on the authority of Abu Salih, Saeed ibn Jubayr, and Abu Sinan. Ibn Jarir said: **The Arabs call smoke copper, with a damma or kasra on the "nun**, and the reciters agree on the damma. Among the meanings of copper is the statement of Nabigha Ja'dah:

It shines like the light of a burning lamp, in which God has not placed any copper.

Meaning smoke, that's what he said. Al-Tabarani narrated on the authority of Juwaybir on the authority of Al-Dahhak that Nafi' bin Al-Azraq asked Ibn Abbas about Al-Shawaz, and he said: It is the flame that has no smoke with it. So he asked him for evidence for that from the language, and he recited to him the words of Umayyah bin Abi Al-Salt about Hassan:

Is there anyone who can tell Hassan on my behalf that the flock is creeping towards Ukaz?

Wasn't your father among us a slave girl, a skilled guard?

A Yemeni who keeps pulling the bellows and constantly blowing the flames of the flames

He said: You are right. What is copper? He said: It is smoke without a flame. He said: Do the Arabs know it? He said: Yes. Haven't you heard Nabigha of Banu Dhubyayn say:

It shines like the light of a burning lamp, in which God has not placed any copper.

Mujahid said: The yellow copper will be melted and poured over their heads. Qatada said the same. Ad-Dahhak said: And copper is a torrent of copper. The meaning according to each opinion is that if you were to flee on the Day of Resurrection, the angels and the guards would turn you back by sending flames of fire and molten copper upon you so that you would return. For this reason, He said: "So do not seek help. * Which of the favors of your Lord would you deny?"

Fath al-Qadir

34- "Then which of the favors of your Lord would you deny?" Among them is this blessing that comes from

warning and threatening, for it increases the good of the doer of good, and stops the evildoer from his evil, even though the One who warned you and cautioned you is able to bring you down without delay.

Tafsir al-Baghawi

34. "Then which of the favors of your Lord would you deny?" And in the hadith: The creation will be surrounded by angels and a tongue of fire, then they will call out: "O company of jinn and mankind, if you are able to pass through," the verse. So that is what the Almighty said:

Tafsir al-Baidawi

34- "Then which of the favors of your Lord would you deny?" That is, the warning, the caution, the assistance, and the forgiveness with complete power, or what was established of mental elevators and transcendental ascents by which you can reach what is above the highest heavens.

Surat Ar-Rahman: 35

There will be sent down upon you a flame of fire and molten brass, and you will not be helped.

Surat al-Rahman 55:35

There will be sent down upon you a flame of fire and molten brass, and you will not be helped.

Tafsir al-Jalalayn

35 - **He will send upon you a flame of fire** which is its pure flame without smoke or with it **and copper** smoke without flame **and you will not be victorious** you will not refrain from that, but He will drive you to the place of assembly

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **He will send down upon you both** O two heavy burdens on the Day of Resurrection **a flame of fire** which is its flame from where it ignites and is fanned without any smoke in it. From this is the saying of Ru'bah ibn al-'Ajaj:

They will have from us summers and the fire of war that ignites the flames

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

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **flames of fire**, meaning: the flames of fire.

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, regarding his statement, **He will send down upon you a flame of fire**, meaning the flames of fire.

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, **flames of fire**, he said: the flames of fire.

Ibn Bashar told us: Abu Ahmad Al-Zubayri told us: Sufyan told us, on the authority of Mansur, on the authority of Mujahid: **He will send down upon you a flame of fire**. He said: The intermittent flame.

Ibn Hamid told us: Hakam told us: Amr told us: Mansour told us on the authority of Mujahid: **He will send down upon you a flame of fire**. He said: The flame is the green, scattered flame of fire.

He said: Jarir narrated to us on the authority of Mansour on the authority of Mujahid regarding his statement, **He will send upon you a flame of fire**. He said, **The flame of fire** is: this is the green flame of fire.

He said: Mahran told us on the authority of Sufyan on the authority of Ad-Dahhak: Al-Shawaz: The flame.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **He will send down upon you a flame of fire**. That is, a flame of fire.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **A flame of fire**. He said: A flame of fire.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **He will send down upon you a flame of fire**, that the flame is the blazing flame. As for copper, God knows best what He meant by it.

Others said: The smoke that comes out of the flame.

Who said that?

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **flames of fire**, that the smoke that comes out of the flame is not the smoke of the sermon.

The reciters differed in their reading of his statement *Shawaaz*. The majority of the reciters of Medina, Kufa, and Basra read it as *Shawaaz* with a damma on the sheen. Ibn Abi Ishaq and Abdullah Ibn Kathir read it as **Shawaaz min nar** with a kasra on the sheen. They are two dialects like *al-Sawar* from the cows and *al-Sawar* with a kasra on the sad and a damma on it. The most amazing of the two readings is the one with a damma on the sheen because it is the well-known language and it is also the reading of the reciters from the people of the regions.

As for his saying, **and copper**, the people of interpretation differed regarding its meaning. Some of them said that it meant smoke.

Who said that?

Muhammad bin Ubaid Al-Maharbi told me: Musa bin Umair told us, on the authority of Abu Salih, on the authority of Ibn Abbas, regarding his statement, **And copper, so do not be victorious**. He said: Copper is smoke.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **and copper**, meaning the smoke of fire.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id, regarding his statement, **and copper**, he said: Smoke.

Others said: What is meant by copper in this place is: yellow.

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me on the authority of his father on the authority of Ibn Abbas: **And copper**. He said: Copper is the brass with which they are tortured.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, **and Nahas** said: The brass is melted from

above their heads.

He said: Hakam told us, on the authority of Amr, on the authority of Mansour, on the authority of Mujahid, **and copper**, he said: The brass is melted and poured over his head.

Ibn Hamid told us: Mihran told us on the authority of Sufyan: **And copper** is melted and poured over their heads.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada and Nahas. He said: He threatened them with the yellow, as you hear, that he would torment them with it.

Ibn Bashir told us: Muhammad ibn Marwan told us: Abu al-A'war told us on the authority of Qatada: **He will send upon you a flame of fire and copper**. He said: He will frighten them with fire and copper.

The more correct of the two sayings in this regard, in my opinion, is the saying of the one who said: What is meant by copper is smoke. This is because He, the Most High, mentioned that He will send upon these two tribes flames of fire, which is pure fire that is not mixed with smoke. What is more deserving of the speech is that He threatened them with a fire of this description, that this promise would be followed by what is different from it in its type of punishment, not what is not of its type, and this is the smoke. The Arabs call smoke copper with a damma on the nūn and copper with a kasra, and the reciters agree on the damma. And from copper in the sense of smoke is the saying of Nabighah of Banu Dhubyān:

It shines like the light of a lamp in which God has not placed any copper.

It means: smoke

And His saying, **So do not seek help**, God Almighty says: So do not seek help, O jinn and mankind, from Him if He punishes you with this punishment, and do not seek rescue from Him.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Mu'ammal on the authority of Qatada: **Do not take sides**. He said: It means the jinn and mankind.

Tafsir al-Qurtubi

His Almighty saying, **He will send down upon you a flame of fire and copper** meaning, if you go out, He will send down upon you a flame of fire and you will be seized by a punishment that prevents penetration. It was said that this is not related to penetration, but rather He informed that He will punish the disobedient with a punishment of fire. It was also said that you deny the favors of your Lord, He will send down upon you a flame of fire and copper as a punishment for that denial. It was also said that the creation will be surrounded by angels and a tongue of fire, then they will call out, **O company of jinn and mankind!** That is the fire. His saying, **He will send down upon you a flame of fire**. Flames, according to Ibn Abbas and others, are flames that have no smoke. Copper is smoke that has no flame. From this is the saying of

Umayyah ibn Abi Salt, satirizing Hassan ibn Thabit, may God be pleased with him. This is how it appears in the interpretation of al-Tha'labi and al-Mawardi ibn Abi Salt. In al-Sihah, al-Waqf, and al-Ibtida' by Ibn al-Anbari, Umayyah ibn Khalq said:

Is there anyone who can convey to Hassan on my behalf the message that has crept to Ukaz?

Wasn't your father among us a slave girl, and a poor guardian?

Yemenia keeps pulling Kira and always blowing the flames of the flames

Hassan, may God be pleased with him, answered him and said:

I satirized you, and you submitted to it humbly, with a rhyme that blazed like flames.

Ru'bah said:

They will have from us summers and the fire of war that ignites the flames

Mujahid said: Shawaaz is the green flame emanating from the fire. Ad-Dahhak is the smoke that comes out of the flame, not the smoke of wood. This was also said by Saeed bin Jubair. It has also been said that Shawaaz is both fire and smoke. This was said by Abu Amr and Al-Akhfash narrated it from some Arabs. Ibn Kathir read Shawaaz with a kasra on the sheen, while the rest read it with a damma. They are two dialects, like Sawwar and Sawwar for a herd of cows. **And copper** is the general reading. Copper is in the nominative case in apposition to *shawaaz*. Ibn Kathir, Ibn Muhaisin, Mujahid, and Abu Amr read *copper* in the accusative case in apposition to *fire*. Al-Mahdawi said: Whoever says that *shawaaz* is both fire and smoke, then the accusative case in *nahas* is clear on this point. As for the accusative case according to whoever makes *shawaaz* the flame that has no smoke in it, then it is far-fetched and is not permissible except on the assumption that a described word is deleted, as if he said **He will send upon you both a flame of fire and something of copper**, so *thing* is in apposition to *shawaaz*, and *of copper* is a clause that is an attribute of *thing* and *something* was deleted and *of* was deleted because it was mentioned previously in *of* just as it was deleted on *of* in their saying: **upon whom it descends** meaning upon him, so copper is in this case in the accusative case with the deleted *min*. According to Mujahid, Hamid, Ikrimah, and Abu Al-Aliyah, **and copper** with a kasra on the *nun* is two dialects like *shawaaz* and *shawaaz*, and copper also with a kasra is the nature and origin. It is said: So-and-so is generous copper" and copper is also with a damma meaning generous carpenter. According to Muslim ibn Jundub, "and it is in the nominative case". On the authority of Hanzala bin Murrah bin Al-Numan Al-Ansari: *Nahas* with the accusative case is in apposition to *fire*. It is possible that *Wanahhas* with the kasra is the plural of *Nahas* like *Sa'ab* and *Sa'ab*, and *Nahas* with the nominative case is in apposition to *Shawaaz*. On the authority of Al-Hasan: *Nahas* with the damma is the plural of *Nahas*. It is possible that its original form is *Wanahus*, but it was shortened by deleting its *waw* according to what was mentioned previously regarding his statement, **And by the star**

There will be sent down upon you a flame of fire and molten brass, and you will not be helped.

they are guided. On the authority of Abd Al-Rahman bin Abi Bakra: *Nahas* with the fatha on the *nun*, the damma on the *ha*, and the shaddah on the *seen*, from *has*, "yahas," *hassan*, if he exterminates. From this is the statement of the Most High: **When you exterminate them by His permission.** The meaning is: **And we kill with the torment.** According to the first reading, *Nahas* is molten brass that is poured on their heads. This was said by Mujahid and Qatadah. It was narrated on the authority of Ibn Abbas, and also on the authority of Ibn Abbas, Saeed bin Jubair, that brass is smoke without flame, and this is the meaning of Al-Khalil's statement, and it is well-known in the speech of the Arabs with this meaning. Nabigha Bani Ja'dah said:

It shines like the light of a lamp in which God has not placed any copper.

Al-Asma'i said: I heard a Bedouin say: Al-Sulayt is sesame oil in Ash-Sham, and it has no smoke. Muqatil said: It is five rivers of molten brass. They flow from beneath the Throne over the heads of the people of Hell, three rivers according to the length of the night and two rivers according to the length of the day. Ibn Mas'ud said: It is molten copper. Ad-Dahhak said: It is the dregs of boiling oil. Al-Kisa'i said: It is the fire that has a strong wind. "So you will not be victorious" means that you will not be victorious over one another, meaning the jinn and humans.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse: "We will be free for you, O two heavy things," he said: It is a threat from God to His servants, and God has no business while He is free. Ad-Dahhak said the same: This is a threat. Qatadah said: Free time has come from God for His creation. Ibn Jurayj said: "We will be free for you," meaning We will judge for you. Al-Bukhari said: We will hold you to account, and nothing will distract Him from anything else. It is well-known in the speech of the Arabs. It is said: "I will be free for you, and I have no business," meaning: I will catch you by surprise. God Almighty said: "O two heavy things," the two heavy things are mankind and jinn, as stated in the Sahih: "And everything hears it except the two heavy things." In another narration: "Except mankind and jinn." In the hadith of the Trumpet: "The two heavy things are mankind and jinn. Then which of the favors of your Lord will you deny?" Then the Almighty said: "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." That is, you cannot escape from the command and decree of God, rather He surrounds you. You are not able to escape His decree nor escape His decree over you. Wherever you go, He surrounds you. This is in the place of gathering. The angels surround the creation in seven rows on each side, so no one will be able to go **except by authority**. That is, except by the command of God. "On that Day, man will say, 'Where is the escape?'" No! There is no burden. To your Lord, that Day, is the final settlement."

God the Almighty said: "And those who have earned evil deeds will be recompensed with the like thereof, and humiliation will cover them. They will have from God no protector. It is as if pieces of the night, which are quite dark, had covered their faces. Those are the companions of the Fire; they will abide therein eternally." That is why God the Almighty said: **He will send upon you both a flame of fire and molten copper, and you will not be aided.** Ali bin Abi Talha said on the authority of Ibn Abbas: *Shawaaz* means the flame of fire." Saeed ibn Jubayr said on the authority of Ibn Abbas: *Shawaaz* means the smoke. Mujahid said: **It is the green, intermittent flame.** Abu Salih said: *Shawaaz* is the flame above the fire and below the smoke." Ad-Dahhak said: **Shawaaz of fire** means a torrent of fire. God the Almighty said: **And copper**, Ali bin Abi Talha said on the authority of Ibn Abbas: **And copper** is the smoke of the fire. A similar narration was narrated on the authority of Abu Salih, Saeed ibn Jubayr, and Abu Sinan. Ibn Jarir said: **The Arabs call smoke copper, with a damma or kasra on the "nun**, and the reciters agree on the damma. Among the meanings of copper is the statement of Nabigha Ja'dah:

It shines like the light of a burning lamp, in which God has not placed any copper.

Meaning smoke, that's what he said. Al-Tabarani narrated on the authority of Juwaybir on the authority of Al-Dahhak that Nafi' bin Al-Azraq asked Ibn Abbas about Al-Shawaz, and he said: It is the flame that has no smoke with it. So he asked him for evidence for that from the language, and he recited to him the words of Umayyah bin Abi Al-Salt about Hassan:

Is there anyone who can tell Hassan on my behalf that the flock is creeping towards Ukaz?

Wasn't your father among us a slave girl, a skilled guard?

A Yemeni who keeps pulling the bellows and constantly blowing the flames of the flames

He said: You are right. What is copper? He said: It is smoke without a flame. He said: Do the Arabs know it? He said: Yes. Haven't you heard Nabigha of Banu Dhubyan say:

It shines like the light of a burning lamp, in which God has not placed any copper.

Mujahid said: The yellow copper will be melted and poured over their heads. Qatada said the same. Ad-Dahhak said: And copper is a torrent of copper. The meaning according to each opinion is that if you were to flee on the Day of Resurrection, the angels and the guards would turn you back by sending flames of fire and molten copper upon you so that you would return. For this reason, He said: "So do not seek help. * Which of the favors of your Lord would you deny?"

Fath al-Qadir

35- "He will send upon you both a flame of fire. **The majority of scholars read yursul**" with a dhammah on the letter shin, passive voice. Zaid bin Ali read it with a noon and the accusative case of "shawaaz." Shawaaaz

means a flame without smoke. Mujahid said: Shawaaaz means the green flame that comes out of the fire. Ad-Dahhak said: It is the smoke that comes out of the flame, not the smoke of wood. Al-Akhfash and Abu Amr said: It is both fire and smoke. The majority of scholars read "shawaaaz" with a damma on the letter shin, and Ibn Kathir read it with a kasrah, and they are two dialects. The majority of scholars read "and copper with a nominative case in apposition to shawaaaz. Ibn Kathir, Ibn Muhaisin, Mujahid, and Abu Amr read it with a genitive case in apposition to fire. The majority of scholars read nuhaas" with a damma on the letter shin, and Mujahid, Ikrimah, Humayd, and Abu Al-Aaliyah read it with a kasrah. Muslim bin Jundub, Al-Hasan, Nahas, and An-Nahhas read: molten brass poured on their heads, as stated by Mujahid, Qatadah, and others. Saeed bin Jubair said: It is smoke that has no flame, and Al-Khalil said the same. Ad-Dahhak said: It is the dregs of boiling oil. Al-Kisa'i said: It is the fire that has a strong wind. It was also said that it is the molten metal. **So you will not be victorious** means you will not be able to avoid God's punishment.

Or molten brass poured on their heads. Ibn Kathir read Shawaaaz with a kasra, which is a language, and Nahas with a genitive, in apposition to *fire*. Abu Amr and Yaqub agreed with him in one narration. It was also read Nahas, which is the plural of Kalhf. **Do not be victorious** means do not resist.

Tafsir al-Baghawi

35. **He will send down upon you a flame of fire.** Ibn Kathir read it as *Shawaaaz* with a kasra over the *seen* and others read it with a damma. They are two dialects, like *Sawar* from cows and *Sawar*. It is the flame that has no smoke. This is the opinion of most of the commentators. Mujahid said: It is the green flame that comes out of the fire. **And copper.** Ibn Kathir and Abu Amr read **and copper** with a genitive *seen* in apposition to *fire*. The rest read it with a damma over both of them in apposition to *shawaaaz*.

Saeed bin Jabero Al-Kalbi said: *An-Nahhas* means smoke. This is the narration of Ata' on the authority of Ibn Abbas.

The meaning of the nominative is that He sends upon you flames and sends copper, that is, He sends this one time and this one another, and it is permissible to send it together without one of them mixing with the other, and whoever breaks it with the conjunction to the fire is weak because it is not flames of copper, so it is permissible for it to be estimated as: flames of fire and something of copper, on the basis that it has been narrated that flames are only from fire and smoke together.

Mujahid and Qatada said: Copper is molten brass poured over their heads. This is the narration of Al-Awfi on the authority of Ibn Abbas. Abdullah ibn Masoud said: Copper is molten brass.

"Do not be victorious, **meaning do not resist God and do not have anyone to help you with Him.**

Tafsir al-Baidawi

35-He will send upon you flames of fire and smoke." He said:

It shines like the light of a bright lamp in which God has not placed copper.

Surat Ar-Rahman: 36

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:36

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

36 - **Then which of the favors of your Lord would you deny?**

Tafsir al-Suyuti

Tafsir al-Tabari

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the verse: **We will be free for you, O two heavy things**, he said: It is a threat from God to His servants; and God has no business while He is free. Ad-Dahhak said the same: This is a threat. Qatadah said: Free time has come from God for His creation. Ibn Jurayj said: **We will be free for you**, meaning We will judge for you. Al-Bukhari said: We will hold you to account, and nothing will distract Him from anything else. It is well-known in the speech of the Arabs. It is said: **I will be free for you, and I have no business**, meaning: I will catch you by surprise. God Almighty said: **O two heavy things**, the two heavy things are mankind and jinn, as stated in the Sahih: **And everything hears it except the two heavy things**. In another narration: **Except mankind and jinn**. In the hadith of the Trumpet: **The two heavy things are mankind and jinn**. "Then which of the favors of your Lord will you deny?" Then the Almighty said: "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." That is, you cannot escape from the command and decree of God, rather He surrounds you. You are not able to escape His decree nor escape His decree over you. Wherever you go, He surrounds you. This is in the place of gathering. The angels surround the creation in seven rows on each side, so no one will be able to go **except by authority**. That is, except by the command of God. "On that Day, man will say, 'Where is the escape?'" No! There is no burden. To your Lord, that Day, is the final settlement."

God the Almighty said: "And those who have earned evil deeds will be recompensed with the like thereof, and humiliation will cover them. They will have from

God no protector. It is as if pieces of the night, which are quite dark, had covered their faces. Those are the companions of the Fire; they will abide therein eternally." That is why God the Almighty said: **He will send upon you both a flame of fire and molten copper, and you will not be aided**. Ali ibn Abi Talha said on the authority of Ibn Abbas: *Shawaaz* means the flame of fire." Saeed ibn Jubayr said on the authority of Ibn Abbas: *Shawaaz* means the smoke. Mujahid said: **It is the green, intermittent flame**. Abu Salih said: *Shawaaz* is the flame above the fire and below the smoke." Ad-Dahhak said: **Shawaaz of fire** means a torrent of fire. God the Almighty said: **And copper**, Ali ibn Abi Talha said on the authority of Ibn Abbas: **And copper** is the smoke of the fire. A similar narration was narrated on the authority of Abu Salih, Saeed ibn Jubayr, and Abu Sinan. Ibn Jarir said: **The Arabs call smoke copper, with a damma or kasra on the "nun**, and the reciters agree on the damma. Among the meanings of copper is the statement of Nabigha Ja'dah:

It shines like the light of a burning lamp, in which God has not placed any copper.

Meaning smoke, that's what he said. Al-Tabarani narrated on the authority of Juwaybir on the authority of Al-Dahhak that Nafi' bin Al-Azraq asked Ibn Abbas about Al-Shawaz, and he said: It is the flame that has no smoke with it. So he asked him for evidence for that from the language, and he recited to him the words of Umayyah bin Abi Al-Salt about Hassan:

Is there anyone who can tell Hassan on my behalf that the flock is creeping towards Ukaz?

Wasn't your father among us a slave girl, a skilled guard?

A Yemeni who keeps pulling the bellows and constantly blowing the flames of the flames

He said: You are right. What is copper? He said: It is smoke without a flame. He said: Do the Arabs know it? He said: Yes. Haven't you heard Nabigha of Banu Dhubyan say:

It shines like the light of a burning lamp, in which God has not placed any copper.

Mujahid said: The yellow copper will be melted and poured over their heads. Qatadah said the same. Ad-Dahhak said: And copper is a torrent of copper. The meaning according to each opinion is that if you were to flee on the Day of Resurrection, the angels and the guards would turn you back by sending flames of fire and molten copper upon you so that you would return. For this reason, He said: "So do not seek help. * Which of the favors of your Lord would you deny?"

Fath al-Qadir

36- **Then which of the favors of your Lord would you deny?** Among them is this threat that leads to aversion from evil and a desire for good.

Tafsir al-Baghawi

36. "Then which of the favors of your Lord would you deny?"

Tafsir al-Baidawi

36- Then which of the favors of your Lord would you deny?" The threat is gentle, and the distinction between the obedient and the disobedient with punishment and vengeance against the infidels is among the favors.

Surat Ar-Rahman: 37

Then, when the heaven is split open and becomes rose-red like oil.

Surat al-Rahman 55:37

Then, when the heaven is split open and becomes rose-red like oil.

Tafsir al-Jalalayn

37 - **Then when the heaven is split open** the gates are opened for the angels to descend **and it becomes red** that is, like reddish paint **like paint** like red leather, unlike what has been known before. And the answer to *if* is: how great is the terror.

Tafsir al-Suyuti

Tafsir al-Tabari

He said: And His saying, **And when the heaven is split and becomes rose-colored like oil**, God Almighty says, **And when the heaven is split and cracked, that is on the Day of Resurrection, its color will be the color of a red rose-colored mule**.

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

Who said that?

Sulayman ibn Abd al-Jabbar told me: Muhammad ibn al-Salt told us: Abu Kudayna told us, on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas: **And it was a rose like oil**. He said: Like a rose-colored horse.

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, regarding his statement, **And when the sky is split and becomes rose-colored like oil**, meaning: its color changes.

Abdullah bin Ahmed Habouba told us: Shihab bin Abbad told us: Ibrahim bin Hamid told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Saleh, regarding his statement, **A rose like oil**, he said, **The color of a mule is rose, then it was later like oil**.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **And it was rose-colored like oil**, that the sky will change and its color will become like the color of a rose-colored animal.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **A rose like oil**. Today it is green as you see, but on the Day of Resurrection its color will be another color.

Ibn Bashar told us: Muhammad ibn Marwan told us: Ibn al-Awam told us on the authority of Qatada regarding his statement, **Then when the heaven is split open and becomes rose-red like oil**, he said: Today it is green and on that day its color will be red.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **A rose like oil**. He said: Today it is green, but on that day it will have a different color.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And it was a rose like oil**, he said: Shining like oil.

The people of interpretation differed about the meaning of his saying, **like oil**. Some of them said: Its meaning is like oil, pure red and radiant. Those who said that mentioned:

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, **A rose like oil**, he said: Like oil.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **like oil**, meaning: pure.

Others said: What he meant by that was: It was a rose like leather. They said: The paint is a collective noun, the singular of which is paint.

The more correct of the two opinions is the one that says: It refers to the fat in its bright colour, because that is what is known in the speech of the Arabs.

Tafsir al-Qurtubi

The Almighty said: **And when the heaven is split** meaning, cracked on the Day of Resurrection **and it will be red like oil**. Ad-Dahan is Ad-Dahan, according to Mujahid, Ad-Dahhaan, and others. The meaning is that it will become as pure as oil, and Ad-Dahan, according to this, is the plural of *dahn*. Sa'id ibn Jubayr and Qatadah said the meaning is that it will be red. It was also said: The meaning is that it will become as red as a rose and as flowing as oil, meaning that it will melt with the splitting until it becomes red from the heat of the Fire of Hell. It will become like oil due to its thinness and melting. It was also said that Ad-Dahan is pure red skin, mentioned by Abu Ubaid and Al-Farra', meaning that the sky will become red like leather due to the intense heat of the Fire. Ibn Abbas said: The meaning is that it will be like a rose-brown horse, a dark-brown horse is called *dark-brown* if it changes colors. Ibn Abbas said: A rose-brown horse in the spring is yellow-brown, and at the beginning of winter it is red-brown, but when winter becomes intense it is dusty-brown. Al-Farraa said: He meant the rose-colored horse. In the spring, it is rose-yellow, but when it gets very cold, it is a rose-red, and after that, it is a rose-yellow to dusty. So he likened the color of the sky to the color of the rose-colored horse. Al-Hasan said: **Like oil** means like pouring oil, for when you pour it, you see colors in it. Zayd ibn Aslam said: The meaning is that it becomes like turbid oil. It was also said that the meaning is that it comes and goes. Al-Zajaj said: The origin of the letters waw, ra and dal

are for coming and arriving. This is close to what we mentioned before, that the colors of the rose-colored horse change. Qatada said: Today it is green and will have a red color, as Al-Tha'labi related. Al-Mawardi said: The earlier scholars claimed that the original color of the sky is red, and that due to the many barriers and the great distance, it is seen in this blue color. They likened that to the veins of the body, which are red like the red of blood, and are seen blue by the barrier. If this is correct, then the sky, due to its proximity to the observers on the Day of Resurrection and the height of the barriers, will appear red because that is its original color. And God knows best.

Tafsir Ibn Kathir

The Almighty says: **Then when the heaven is split** on the Day of Resurrection, as indicated by these verses, along with similar verses that have the same meaning, such as His statement: **And the heaven is split, and on that Day it will be fragile** and His statement: **And the Day the heaven will be split with clouds and the angels will be sent down** and His statement: **When the heaven is split * And obeys its Lord, and it must be** and His statement: **And it will be rose-colored like oil**, meaning it will melt as tar and silver melt in a casting, and it will change color as the dyes with which it is applied change color, sometimes red, yellow, blue, and green, and that is due to the severity of the matter and the great horror of the Day of Resurrection. Imam Ahmad said: Ahmad ibn Abd al-Malik told us, Abd al-Rahman ibn Abi al-Sahba' told us, Nafi' Abu Ghalib al-Bahili told us, Anas ibn Malik told us: The Messenger of God, may God bless him and grant him peace, said: **People will be resurrected on the Day of Resurrection and the sky will be pouring down on them.** Al-Jawhari said: **Pour down** means light rain. Ad-Dahhak said on the authority of Ibn Abbas regarding the words of God, the Most High: **A rose-like coat of paint**, that it is red leather. Abu Kudayna said on the authority of Qabus on the authority of his father on the authority of Ibn Abbas: **Then it was a rose-like coat of paint**, like a rose-like horse. Al-Awfi said on the authority of Ibn Abbas: Its color changed. Abu Salih said: Like a rose-like mule, then it was later like red. Al-Baghawi and others narrated that a rose-like horse is yellow in the spring and red in the winter, and when the cold becomes intense its color changes. Al-Hasan al-Basri said: It can be of many colors. Al-Suddi said: It will be like the color of a rose-colored mule, and it will be like the tarnish of oil. Mujahid said: **Like paint** like the colors of paint. Ata' al-Khurasani said: Like the color of rose oil in its yellowness. Qatada said: Today it is green, and on that day its color will be reddish, a day of colors. Abu al-Juz'a' said: Like the clarity of oil. Ibn Jurayj said: The sky will become like melting oil, and that will be when the heat of Hell hits it.

God the Almighty says: **On that Day no man or jinn will be asked about his sin**, and this is like His saying: **This is a Day when they will not speak, nor will they be permitted to make excuses.** This is in one situation, and then in another situation, creation will be asked about all their deeds. God the Almighty says: **By your Lord, We will surely question them all, About what they**

used to do. For this reason, Qatada said: **On that Day no man or jinn will be asked about his sin**, and he said: There had been a questioning, then the mouths of the people were sealed and their hands and feet spoke about what they used to do. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He will not ask them, **Did you do such and such?** because He knows more about that than they do. Rather, He will say, **Why did you do such and such?** This is a second opinion. Mujahid said about this verse: **The angels will not be asked about the criminals, but they will be known by their marks.** This is a third opinion. It is as if this will be after they are ordered to the Fire, at which time they will not be asked about their sins, but they will be led to it and thrown into it, as God the Almighty says: **The criminals will be known by their marks**, meaning by signs that appear on them. Al-Hasan and Qatada said: They will be recognized by the blackness of their faces and the blueness of their eyes. I said: This is just as believers are recognized by the forelock and white spots left by ablution.

God the Almighty says: {Then he will be seized by the forelocks and the feet} meaning the angels will gather his forelock with his feet and throw him into the Fire like that. Al-A'mash said on the authority of Ibn Abbas: He will be seized by his forelock and his feet and broken as firewood is broken in an oven. Ad-Dahhak said: His forelock and his feet will be gathered together with a chain behind his back. As-Suddi said: The forelock and his feet of the disbeliever will be gathered together and his forelock will be tied to his foot and his back will be twisted. Ibn Abi Hatim said: My father told us, Abu Tuba Ar-Rabi' ibn Nafi' told us, Mu'awiyah ibn Salam told us, on the authority of his brother Zayd ibn Salam, that he heard Abu Salam, meaning his grandfather, Abd ar-Rahman told me, a man from Kinda told me: I came to Aisha and entered upon her with a veil between me and her. I said: The Messenger of God (blessings and peace of God be upon him) told you that there will come a time when he will not have the power to intercede for anyone? She said: Yes, I asked him about this while he and I were in the same state. He said: Yes, when the bridge is set up, I will not have the right to intercede for anyone until I know where it will lead me. And on the Day when some faces will turn white and some will turn black until I see what will be done to me - or he said, it will be revealed - and at the bridge when it will be sharpened and heated. She said: What will be sharpened and heated? He said: It will be sharpened until it is like the blade of a sword, and heated until it is like a live coal. As for the believer, he will cross it and it will not harm him. As for the hypocrite, he will cling to it until, when it reaches his middle, he will fall from his feet and fall with his hands to his feet. She said: Have you ever seen someone who runs barefoot and a thorn will seize him until it almost pierces his feet? Then he will fall with his hands and head to his feet, and the angels will strike him with a hook on his forelock and foot and throw him into Hell and he will fall in it for a period of fifty years. I said: What is the weight of a man? She said: The weight of ten fat people. On that Day, the criminals will be known by their marks, and they will be seized by the forelocks and feet. This is a very strange hadith, and it contains some strange words that are attributed to the Prophet, and in the chain of transmission there

Surat Ar-Rahman: 37

Then, when the heaven is split open and becomes rose-red like oil.

is someone who was not named, and the likes of him cannot be used as evidence. And God knows best.

God the Almighty says: **This is Hell which the criminals denied.** That is, this fire whose existence you denied, here it is present and you can see it with your own eyes. It is said to them as a rebuke, a rebuke, a belittlement and a humiliation. God the Almighty says: **They will circulate between it and scalding water.** That is, sometimes they are tormented in Hell and sometimes they are given to drink from scalding water, which is a drink like molten copper that cuts through the intestines and entrails. This is like God the Almighty's saying: **When the shackles are around their necks and the chains, they will be dragged * In the scalding water; then into the Fire they will be blazing.**

And the Almighty's saying: *Now* means extremely hot, the heat has reached such an extreme that it is unbearable because of its intensity. Ibn Abbas said about His saying: **They will circulate between it and scalding water** meaning that it has reached its boiling point and its heat has become intense. This is what Mujahid, Sa'id ibn Jubayr, Ad-Dahhak, Al-Hasan, Ath-Thawri and As-Suddi said. Qatadah said: It has been ready to be cooked since God created the heavens and the earth. Muhammad ibn Ka'b Al-Qurazi said: The servant will be seized and moved by his forelock in that scalding water until the flesh melts and the bone and eyes in the head remain. It is like that in which God the Almighty says: **In scalding water, then in the Fire they will be burned.** Now scalding water means hot. Another narration is from Al-Qurazi: **Now scalding water** means present, and this is also the saying of Ibn Zayd. Present does not contradict what was narrated from Al-Qurazi firstly that it is hot, like His saying: **They will be given to drink from a spring boiling hot**, meaning hot, extremely hot, unbearable, and like His saying: **Not seeing when it is cooked** means when it is cooked and ripe. So His saying: **Now scalding water** means very hot scalding water. Since the punishment of the disobedient criminals and the blessing of the righteous are from His grace, mercy, justice and kindness to His creation, and His warning them of His punishment and wrath is what deters them from what they are doing of polytheism, sins and other things, He said, expressing gratitude for that to His creation: **Then which of the favors of your Lord would you deny?**

Fath al-Qadir

37- **So when the heaven is split open** meaning, cracked by the descent of the angels on the Day of Resurrection, **and it will be red like rose-colored oil** meaning, like a red rose. Saeed bin Jubayr and Qatadah said: The meaning is, it will be red. It was also said that it will be like the color of a rose-colored horse, which is white tending toward red or yellow. Al-Farra' and Abu Ubaidah said: The sky will become like leather due to the intense heat of the Fire. Al-Farra' also said: He likened the coloration of the sky to the coloration of rose-colored horses. He likened the colors of roses to oil and its different colors. *Dahan* is the plural of *dahan*. It was also said that the meaning is

that the sky will become the reddish color of a rose. The flow of oil means that it melts with the splitting until it turns red from the heat of the Fire of Hell, and it will become like oil due to its melting. It was also said that *Dahan* is red skin. Al-Hasan said: Like the pouring of oil, for when you pour it, you will see colors in it. Zayd bin Aslam said: It will become like the juice of olive oil. Al-Zajaj said: Today it is green and it will have a red color. Al-Mawardi said: The ancients claimed that the original color of the sky is red, and that due to the many obstacles and the great distance, it appears this blue color.

Tafsir al-Baghawi

37. **Then when the heaven is split open**, [opened], **and becomes doors for the angels to descend**, **and it will be rose-colored like oil**, meaning like the color of a rose-colored horse, which is white that tends toward red and yellow. Qatada said: Today it is green, and it will have another color that is reddish.

It was said: On that day, it will change colors like the color of a rose horse, which will be yellow in spring and red in winter, and when winter becomes intense, it will be dusty. So the sky was likened in its color when it splits to this horse in its color.

Kaldahan, plural of *dahan*. He likened the color of the sky to the color of the rose among horses, and he likened the rose in its different colors to oil and its different colors, which is the opinion of Ad-Dahhak, Mujahid, Qatadah, and Ar-Rabi'.

Muqatil said: Like pure rose oil. Ibn Jurayj said: The sky will become like melting oil when the heat of Hell hits it.

Al-Kalbi said: Like paint, meaning like red leather. The plural is *adhan* and *dahn*.

Tafsir al-Baidawi

37- **And when the sky is split and becomes red like a rose** meaning red like a rose. It is read in the nominative case on the basis of the perfect *kana*, so it is from the category of abstraction, like his saying:

If I live, I will set out on a raid that will bring in the spoils, or a noble man will die.

Kaldahan is the name for something that is applied as a belt, or the plural of *dahan*, and it is said that it is red leather.

Surat al-Rahman 55:38

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

38 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **Then which of the favors of your Lord would you deny?** God Almighty says, **Then which of the power of your Lord, O group of jinn and mankind, over what He has informed you that He will do to you, would you deny?**

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

The Almighty says: **Then when the heaven is split** on the Day of Resurrection, as indicated by these verses, along with similar verses that have the same meaning, such as His statement: **And the heaven is split, and on that Day it will be fragile** and His statement: **And the Day the heaven will be split with clouds and the angels will be sent down** and His statement: **When the heaven is split * And obeys its Lord, and it must be** and His statement: **And it will be rose-colored like oil**, meaning it will melt as tar and silver melt in a casting, and it will change color as the dyes with which it is applied change color, sometimes red, yellow, blue, and green, and that is due to the severity of the matter and the great horror of the Day of Resurrection. Imam Ahmad said: Ahmad ibn Abd al-Malik told us, Abd al-Rahman ibn Abi al-Sahba' told us, Nafi' Abu Ghalib al-Bahili told us, Anas ibn Malik told us: The Messenger of God, may God bless him and grant him peace, said: **People will be resurrected on the Day of Resurrection and the sky will be pouring down on them.** Al-Jawhari said: **Pour down** means light rain. Ad-Dahhak said on the authority of Ibn Abbas regarding the words of God, the Most High: **A rose-like coat of paint**, that it is red leather. Abu Kadayna said on the authority of Qabus on the authority of his father on the authority of Ibn Abbas: **Then it was a rose-like coat of paint**, like a rose-like horse. Al-Awfi said on the authority of Ibn Abbas: Its color changed. Abu Salih said: Like a rose-like mule, then it was later like red. Al-Baghawi and others narrated that a rose-like horse is yellow in the spring and red in the winter, and when the cold becomes intense its color changes. Al-Hasan al-Basri said: It can be of many colors. Al-Suddi said: It will be like the color of a rose-colored mule, and it will

be like the tarnish of oil. Mujahid said: **Like paint** like the colors of paint. Ata' al-Khurasani said: Like the color of rose oil in its yellowness. Qatada said: Today it is green, and on that day its color will be reddish, a day of colors. Abu al-Juza' said: Like the clarity of oil. Ibn Jurayj said: The sky will become like melting oil, and that will be when the heat of Hell hits it.

God the Almighty says: **On that Day no man or jinn will be asked about his sin**, and this is like His saying: **This is a Day when they will not speak, nor will they be permitted to make excuses.** This is in one situation, and then in another situation, creation will be asked about all their deeds. God the Almighty says: **By your Lord, We will surely question them all, About what they used to do.** For this reason, Qatada said: **On that Day no man or jinn will be asked about his sin**, and he said: There had been a questioning, then the mouths of the people were sealed and their hands and feet spoke about what they used to do. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He will not ask them, **Did you do such and such?** because He knows more about that than they do. Rather, He will say, **Why did you do such and such?** This is a second opinion. Mujahid said about this verse: **The angels will not be asked about the criminals, but they will be known by their marks.** This is a third opinion. It is as if this will be after they are ordered to the Fire, at which time they will not be asked about their sins, but they will be led to it and thrown into it, as God the Almighty says: **The criminals will be known by their marks**, meaning by signs that appear on them. Al-Hasan and Qatada said: They will be recognized by the blackness of their faces and the blueness of their eyes. I said: This is just as believers are recognized by the forelock and white spots left by ablution.

God the Almighty says: {Then he will be seized by the forelocks and the feet} meaning the angels will gather his forelock with his feet and throw him into the Fire like that. Al-A'mash said on the authority of Ibn Abbas: He will be seized by his forelock and his feet and broken as firewood is broken in an oven. Ad-Dahhak said: His forelock and his feet will be gathered together with a chain behind his back. As-Suddi said: The forelock and his feet of the disbeliever will be gathered together and his forelock will be tied to his foot and his back will be twisted. Ibn Abi Hatim said: My father told us, Abu Tuba Ar-Rabi' ibn Nafi' told us, Mu'awiyah ibn Salam told us, on the authority of his brother Zayd ibn Salam, that he heard Abu Salam, meaning his grandfather, Abd ar-Rahman told me, a man from Kinda told me: I came to Aisha and entered upon her with a veil between me and her. I said: The Messenger of God (blessings and peace of God be upon him) told you that there will come a time when he will not have the power to intercede for anyone? She said: Yes, I asked him about this while he and I were in the same state. He said: Yes, when the bridge is set up, I will not have the right to intercede for anyone until I know where it will lead me. And on the Day when some faces will turn white and some will turn black until I see what will be done to me - or he said, it will be revealed - and at the bridge when it will be sharpened and heated. She said: What will be sharpened and heated? He said: It will be sharpened until it is like the blade of a sword, and heated until it is like a live coal. As for the believer, he will cross it and it will not harm him. As for

Surat Ar-Rahman: 38

Then which of the favors of your Lord would you deny?

the hypocrite, he will cling to it until, when it reaches his middle, he will fall from his feet and fall with his hands to his feet. She said: Have you ever seen someone who runs barefoot and a thorn will seize him until it almost pierces his feet? Then he will fall with his hands and head to his feet, and the angels will strike him with a hook on his forelock and foot and throw him into Hell and he will fall in it for a period of fifty years. I said: What is the weight of a man? She said: The weight of ten fat people. On that Day, the criminals will be known by their marks, and they will be seized by the forelocks and feet. This is a very strange hadith, and it contains some strange words that are attributed to the Prophet, and in the chain of transmission there is someone who was not named, and the likes of him cannot be used as evidence. And God knows best.

God the Almighty says: **This is Hell which the criminals denied.** That is, this fire whose existence you denied, here it is present and you can see it with your own eyes. It is said to them as a rebuke, a rebuke, a belittlement and a humiliation. God the Almighty says: **They will circulate between it and scalding water.** That is, sometimes they are tormented in Hell and sometimes they are given to drink from scalding water, which is a drink like molten copper that cuts through the intestines and entrails. This is like God the Almighty's saying: **When the shackles are around their necks and the chains, they will be dragged * In the scalding water; then into the Fire they will be blazing.**

And the Almighty's saying: *Now* means extremely hot, the heat has reached such an extreme that it is unbearable because of its intensity. Ibn Abbas said about His saying: **They will circulate between it and scalding water** meaning that it has reached its boiling point and its heat has become intense. This is what Mujahid, Sa'id ibn Jubayr, Ad-Dahhak, Al-Hasan, Ath-Thawri and As-Suddi said. Qatadah said: It has been ready to be cooked since God created the heavens and the earth. Muhammad ibn Ka'b Al-Qurazi said: The servant will be seized and moved by his forelock in that scalding water until the flesh melts and the bone and eyes in the head remain. It is like that in which God the Almighty says: **In scalding water, then in the Fire they will be burned.** Now scalding water means hot. Another narration is from Al-Qurazi: **Now scalding water** means present, and this is also the saying of Ibn Zayd. Present does not contradict what was narrated from Al-Qurazi firstly that it is hot, like His saying: **They will be given to drink from a spring boiling hot,** meaning hot, extremely hot, unbearable, and like His saying: **Not seeing when it is cooked** means when it is cooked and ripe. So His saying: **Now scalding water** means very hot scalding water. Since the punishment of the disobedient criminals and the blessing of the righteous are from His grace, mercy, justice and kindness to His creation, and His warning them of His punishment and wrath is what deters them from what they are doing of polytheism, sins and other things, He said, expressing gratitude for that to His creation: **Then which of the favors of your Lord would you deny?**

Fath al-Qadir

38- Which of the favors of your Lord would you deny?

For among those who bear it is what is in this threat and intimidation of a good outcome by turning to good and turning away from evil.

Tafsir al-Baghawi

38. Then which of the favors of your Lord would you deny?

Tafsir al-Baidawi

38- Then which of the favors of your Lord would you deny? That is, what will happen after that.

Surat al-Rahman 55:39

Then on that Day no human being or jinn will be asked about his sin.

Tafsir al-Jalalayn

39 - **On that Day, no human being or jinn will be asked about his sin** about his sin, and they will be asked at another time. So by your Lord, We will surely question them all. And the jinn here and in what will come means the jinn, and the human being in them means the human.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: On that Day, the angels will not ask the criminals about their sins, because God has preserved them for them, nor will some of them ask their Lord about the sins of others.

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

Who said that?

Muhammad bin Saad told me: My father 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, regarding his statement, **On that Day no human being or jinn will be asked about his sin**, meaning, the Most High said: He will not ask them about their deeds, nor will they be asked about one another. This is like His statement, **Nor will the criminals be asked about their sins Al-Qasas 78**, and like His statement to Muhammad, may God bless him and grant him peace, **And you will not be asked about the companions of Hellfire Al-Baqarah 119**.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **Neither man nor jinn will be asked about his sin**, he said: God Almighty preserved their deeds for them.

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, **Neither man nor jinn will be asked about his sin**, he said: Mujahid used to say: The angels will not be asked about a criminal whom they know by their mark.

Muhammad bin Bashir told us: Muhammad bin Marwan told us: Abu Al-A'war told us on the authority of Qatada: **On that Day, no human being or jinn will be asked about his sin**. He said: It was a questioning, then the tongues of the people were sealed, and their hands and feet spoke of what they used to do.

Tafsir al-Qurtubi

The Almighty's statement, **On that Day no human being or jinn will be asked about his sin**. This is similar to His statement, **Nor will the criminals be asked about their sins**. The Resurrection will be held in different places due to the length of that Day, so he will be asked some times and not others. This is the statement of Ikrimah. It was also said that the meaning is that they will not be asked when they are settled in the Fire. Al-Hasan and Qatada said that they will not be asked about their sins because God preserved them for them and the angels wrote them down for them. Al-Awfi narrated it from Ibn Abbas. Al-Hasan and Mujahid also said that the meaning is that the angels will not be asked about them because they know them by their marks, the evidence for which is what follows. Mujahid said the same from Ibn Abbas. It was also narrated from him regarding the statement, **By your Lord, We will surely question them all**, and His statement, **On that Day no human being or jinn will be asked about his sin**, and he said: He will not be asked about them so that that will be known from them. Because he knows more about that than they do, but he asks them why they did it, a question of rebuke. Abu Al-Aaliyah said that only the criminal is asked about the sin of the criminal. Qatada said that the question was before, then the mouths of the people were sealed and the limbs spoke, bearing witness against them. And in the hadith of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, in which he said: "The servant will meet God and say, 'O so-and-so, did I not honor you and make you a leader and give you in marriage and subject horses and camels to you and let you rule and sit on the throne?' He will say, 'Yes.' God will say, 'Did you think that you would meet Me?' He will say, 'No.' God will say, 'I will forget you as you forgot Me.' Then he will meet a second and say the same to him. Then he will meet a third and say the same to him. He will say, 'O Lord, I have believed in You and Your Book and Your Messengers, and I have prayed and fasted and given charity, and I have praised You as much as I can.' He will say, 'This is it.' Then it will be said to him, 'Now shall We send Our witness against you?' He will think to himself, 'Who is this who will testify against me?' Then his mouth will be sealed and his thigh, flesh, and bones will be told, 'Speak.' So his thigh, flesh, and bones will speak of his deeds. This is so that he may excuse himself. This is the hypocrite, and this is the one with whom God is angry." This hadith has already been mentioned in Ha Mim as-Sajdah and others.

Tafsir Ibn Kathir

The Almighty says: **Then when the heaven is split** on the Day of Resurrection, as indicated by these verses, along with similar verses that have the same meaning, such as His statement: **And the heaven is split, and on that Day it will be fragile** and His statement: **And the Day the heaven will be split with clouds and the angels will be sent down** and His statement: **When the heaven is split * And obeys its Lord, and it must be** and His statement: **And it will be rose-colored like oil**, meaning it will melt as tar and silver melt in a casting,

Then on that Day no human being or jinn will be asked about his sin.

and it will change color as the dyes with which it is applied change color, sometimes red, yellow, blue, and green, and that is due to the severity of the matter and the great horror of the Day of Resurrection. Imam Ahmad said: Ahmad ibn Abd al-Malik told us, Abd al-Rahman ibn Abi al-Sahba' told us, Nafi' Abu Ghalib al-Bahili told us, Anas ibn Malik told us: The Messenger of God, may God bless him and grant him peace, said: **People will be resurrected on the Day of Resurrection and the sky will be pouring down on them.**

Al-Jawhari said: **Pour down** means light rain.

Ad-Dahhak said on the authority of Ibn Abbas regarding the words of God, the Most High: **A rose-like coat of paint**, that it is red leather. Abu Kudayna said on the authority of Qabus on the authority of his father on the authority of Ibn Abbas: **Then it was a rose-like coat of paint**, like a rose-like horse. Al-Awfi said on the authority of Ibn Abbas: Its color changed. Abu Salih said: Like a rose-like mule, then it was later like red. Al-Baghawi and others narrated that a rose-like horse is yellow in the spring and red in the winter, and when the cold becomes intense its color changes. Al-Hasan al-Basri said: It can be of many colors. Al-Suddi said: It will be like the color of a rose-colored mule, and it will be like the tarnish of oil. Mujahid said: **Like paint** like the colors of paint. Ata' al-Khurasani said: Like the color of rose oil in its yellowness. Qatada said: Today it is green, and on that day its color will be reddish, a day of colors. Abu al-Juza' said: Like the clarity of oil. Ibn Jurayj said: The sky will become like melting oil, and that will be when the heat of Hell hits it.

God the Almighty says: **On that Day no man or jinn will be asked about his sin**, and this is like His saying: **This is a Day when they will not speak, nor will they be permitted to make excuses.** This is in one situation, and then in another situation, creation will be asked about all their deeds. God the Almighty says: **By your Lord, We will surely question them all, About what they used to do.** For this reason, Qatada said: **On that Day no man or jinn will be asked about his sin**, and he said: There had been a questioning, then the mouths of the people were sealed and their hands and feet spoke about what they used to do. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He will not ask them, **Did you do such and such?** because He knows more about that than they do. Rather, He will say, **Why did you do such and such?** This is a second opinion. Mujahid said about this verse: **The angels will not be asked about the criminals, but they will be known by their marks.** This is a third opinion. It is as if this will be after they are ordered to the Fire, at which time they will not be asked about their sins, but they will be led to it and thrown into it, as God the Almighty says: **The criminals will be known by their marks**, meaning by signs that appear on them. Al-Hasan and Qatada said: They will be recognized by the blackness of their faces and the blueness of their eyes. I said: This is just as believers are recognized by the forelock and white spots left by ablution.

God the Almighty says: {Then he will be seized by the forelocks and the feet} meaning the angels will gather his forelock with his feet and throw him into the Fire like that. Al-A'mash said on the authority of Ibn Abbas: He will be seized by his forelock and his feet and

broken as firewood is broken in an oven. Ad-Dahhak said: His forelock and his feet will be gathered together with a chain behind his back. As-Suddi said: The forelock and his feet of the disbeliever will be gathered together and his forelock will be tied to his foot and his back will be twisted. Ibn Abi Hatim said: My father told us, Abu Tuba Ar-Rabi' ibn Nafi' told us, Mu'awiyah ibn Salam told us, on the authority of his brother Zayd ibn Salam, that he heard Abu Salam, meaning his grandfather, Abd ar-Rahman told me, a man from Kinda told me: I came to Aisha and entered upon her with a veil between me and her. I said: The Messenger of God (blessings and peace of God be upon him) told you that there will come a time when he will not have the power to intercede for anyone? She said: Yes, I asked him about this while he and I were in the same state. He said: Yes, when the bridge is set up, I will not have the right to intercede for anyone until I know where it will lead me. And on the Day when some faces will turn white and some will turn black until I see what will be done to me - or he said, it will be revealed - and at the bridge when it will be sharpened and heated. She said: What will be sharpened and heated? He said: It will be sharpened until it is like the blade of a sword, and heated until it is like a live coal. As for the believer, he will cross it and it will not harm him. As for the hypocrite, he will cling to it until, when it reaches his middle, he will fall from his feet and fall with his hands to his feet. She said: Have you ever seen someone who runs barefoot and a thorn will seize him until it almost pierces his feet? Then he will fall with his hands and head to his feet, and the angels will strike him with a hook on his forelock and foot and throw him into Hell and he will fall in it for a period of fifty years. I said: What is the weight of a man? She said: The weight of ten fat people. On that Day, the criminals will be known by their marks, and they will be seized by the forelocks and feet. This is a very strange hadith, and it contains some strange words that are attributed to the Prophet, and in the chain of transmission there is someone who was not named, and the likes of him cannot be used as evidence. And God knows best.

God the Almighty says: **This is Hell which the criminals denied.** That is, this fire whose existence you denied, here it is present and you can see it with your own eyes. It is said to them as a rebuke, a rebuke, a belittlement and a humiliation. God the Almighty says: **They will circulate between it and scalding water.** That is, sometimes they are tormented in Hell and sometimes they are given to drink from scalding water, which is a drink like molten copper that cuts through the intestines and entrails. This is like God the Almighty's saying: **When the shackles are around their necks and the chains, they will be dragged * in the scalding water; then into the Fire they will be blazing.**

And the Almighty's saying: *Now* means extremely hot, the heat has reached such an extreme that it is unbearable because of its intensity. Ibn Abbas said about His saying: **They will circulate between it and scalding water** meaning that it has reached its boiling point and its heat has become intense. This is what Mujahid, Sa'id ibn Jubayr, Ad-Dahhak, Al-Hasan, Ath-Thawri and As-Suddi said. Qatadah said: It has been ready to be cooked since God created the

heavens and the earth. Muhammad ibn Ka'b Al-Qurazi said: The servant will be seized and moved by his forelock in that scalding water until the flesh melts and the bone and eyes in the head remain. It is like that in which God the Almighty says: **In scalding water, then in the Fire they will be burned.** Now scalding water means hot. Another narration is from Al-Qurazi: **Now scalding water** means present, and this is also the saying of Ibn Zayd. Present does not contradict what was narrated from Al-Qurazi firstly that it is hot, like His saying: **They will be given to drink from a spring boiling hot**, meaning hot, extremely hot, unbearable, and like His saying: **Not seeing when it is cooked** means when it is cooked and ripe. So His saying: **Now scalding water** means very hot scalding water. Since the punishment of the disobedient criminals and the blessing of the righteous are from His grace, mercy, justice and kindness to His creation, and His warning them of His punishment and wrath is what deters them from what they are doing of polytheism, sins and other things, He said, expressing gratitude for that to His creation: **Then which of the favors of your Lord would you deny?**

Fath al-Qadir

36- **On that Day, no human being or jinn will be asked about his sin.** That is, on the Day the sky will split open, no human being or jinn will be asked about his sin, because they will be known by their appearance when they emerge from their graves. Reconciling this verse with the likes of His statement, **By your Lord, We will surely question them all**, is that what is here is in one situation and the questioning is in another situation of the situations of the Resurrection. It was said that they will not be asked here as a question of inquiry about their sins, because God, the Exalted, has counted the deeds and preserved them for His servants, but they will be asked as a question of rebuke and reprimand. Similar to this verse is His statement, **And the criminals will not be asked about their sins.** Abu Al-Aaliyah said: The meaning is that no one other than the criminal will be asked about the sin of the criminal. It was said that not being asked is at the Resurrection, and the questioning is at the situation of accountability.

Tafsir al-Baghawi

39. **On that Day, no human being or jinn will be asked about his sin.** Al-Hasan and Qatada said: They will not be asked about their sins so that they will be known from their side, because God Almighty knew them from them, and the angels wrote them down for them. This is the narration of Al-Awfi on the authority of Ibn Abbas.

It was also narrated from him that the angels do not question the criminals because they know them by their marks. The evidence for this is what follows, and this is the statement of Mujahid.

On the authority of Ibn Abbas, regarding the reconciliation between this verse and His statement: **By your Lord, We will surely question them all** (al-Hijr 15:92), he said: He will not ask them, **Did you do such and such?** because He knows more about that than

they do, but He will ask them, **Why did you do such and such?** And on the authority of Ikrimah, he said: These are situations in which He will ask about some of them and not ask about others.

On the authority of Ibn Abbas also: They do not ask a question of compassion and mercy, but rather they ask a question of rebuke and reprimand.

Abu Al-Aaliyah said: Only the criminal is asked about the sin of the criminal.

Tafsir al-Baidawi

39- **On that Day** meaning on the day the sky is split open. **No human being or jinn will be asked about his sin** because they will be known by their appearance when they emerge from their graves and are gathered together to the place of assembly, defended according to their different ranks. As for the Almighty's saying: **By your Lord, We will surely question them** and similar words, that is when they are brought to account in the assembly. The *ha* refers to humans in terms of the wording, for even if it comes after the wording, it comes before it in rank.

Surat Ar-Rahman: 40

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:40

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

40 - **Then which of the favors of your Lord would you deny?**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Then which of the favors of your Lord would you deny?** God Almighty says: Then which of the favors of your Lord, O group of mankind and mankind, which He bestowed upon you out of His justice towards you? Indeed, He did not punish from among you anyone except a criminal.

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

The Almighty says: **Then when the heaven is split** on the Day of Resurrection, as indicated by these verses, along with similar verses that have the same meaning, such as His statement: **And the heaven is split, and on that Day it will be fragile** and His statement: **And the Day the heaven will be split with clouds and the angels will be sent down** and His statement: **When the heaven is split * And obeys its Lord, and it must be** and His statement: **And it will be rose-colored like oil**, meaning it will melt as tar and silver melt in a casting, and it will change color as the dyes with which it is applied change color, sometimes red, yellow, blue, and green, and that is due to the severity of the matter and the great horror of the Day of Resurrection. Imam Ahmad said: Ahmad ibn Abd al-Malik told us, Abd al-Rahman ibn Abi al-Sahba' told us, Nafi' Abu Ghalib al-Bahili told us, Anas ibn Malik told us: The Messenger of God, may God bless him and grant him peace, said: **People will be resurrected on the Day of Resurrection and the sky will be pouring down on them.** Al-Jawhari said: **Pour down** means light rain. Ad-Dahhak said on the authority of Ibn Abbas regarding the words of God, the Most High: **A rose-like coat of paint**, that it is red leather. Abu Kudayna said on the authority of Qabus on the authority of his father on the authority of Ibn Abbas: **Then it was a rose-like coat of paint**, like a rose-like horse. Al-Awfi said on the authority of Ibn Abbas: Its color changed. Abu Salih said: Like a rose-like mule, then it was later like red. Al-Baghawi and others narrated that a rose-like horse is yellow in the spring and red in the winter, and when

the cold becomes intense its color changes. Al-Hasan al-Basri said: It can be of many colors. Al-Suddi said: It will be like the color of a rose-colored mule, and it will be like the tarnish of oil. Mujahid said: **Like paint** like the colors of paint. Ata' al-Khurasani said: Like the color of rose oil in its yellowness. Qatada said: Today it is green, and on that day its color will be reddish, a day of colors. Abu al-Juza' said: Like the clarity of oil. Ibn Jurayj said: The sky will become like melting oil, and that will be when the heat of Hell hits it.

God the Almighty says: **On that Day no man or jinn will be asked about his sin**, and this is like His saying: **This is a Day when they will not speak, nor will they be permitted to make excuses.** This is in one situation, and then in another situation, creation will be asked about all their deeds. God the Almighty says: **By your Lord, We will surely question them all, About what they used to do.** For this reason, Qatada said: **On that Day no man or jinn will be asked about his sin**, and he said: There had been a questioning, then the mouths of the people were sealed and their hands and feet spoke about what they used to do. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He will not ask them, **Did you do such and such?** because He knows more about that than they do. Rather, He will say, **Why did you do such and such?** This is a second opinion. Mujahid said about this verse: **The angels will not be asked about the criminals, but they will be known by their marks.** This is a third opinion. It is as if this will be after they are ordered to the Fire, at which time they will not be asked about their sins, but they will be led to it and thrown into it, as God the Almighty says: **The criminals will be known by their marks**, meaning by signs that appear on them. Al-Hasan and Qatada said: They will be recognized by the blackness of their faces and the blueness of their eyes. I said: This is just as believers are recognized by the forelock and white spots left by ablution.

God the Almighty says: {Then he will be seized by the forelocks and the feet} meaning the angels will gather his forelock with his feet and throw him into the Fire like that. Al-A'mash said on the authority of Ibn Abbas: He will be seized by his forelock and his feet and broken as firewood is broken in an oven. Ad-Dahhak said: His forelock and his feet will be gathered together with a chain behind his back. As-Suddi said: The forelock and his feet of the disbeliever will be gathered together and his forelock will be tied to his foot and his back will be twisted. Ibn Abi Hatim said: My father told us, Abu Tuba Ar-Rabi' ibn Nafi' told us, Mu'awiyah ibn Salam told us, on the authority of his brother Zayd ibn Salam, that he heard Abu Salam, meaning his grandfather, Abd ar-Rahman told me, a man from Kinda told me: I came to Aisha and entered upon her with a veil between me and her. I said: The Messenger of God (blessings and peace of God be upon him) told you that there will come a time when he will not have the power to intercede for anyone? She said: Yes, I asked him about this while he and I were in the same state. He said: Yes, when the bridge is set up, I will not have the right to intercede for anyone until I know where it will lead me. And on the Day when some faces will turn white and some will turn black until I see what will be done to me - or he said, it will be revealed

- and at the bridge when it will be sharpened and heated. She said: What will be sharpened and heated? He said: It will be sharpened until it is like the blade of a sword, and heated until it is like a live coal. As for the believer, he will cross it and it will not harm him. As for the hypocrite, he will cling to it until, when it reaches his middle, he will fall from his feet and fall with his hands to his feet. She said: Have you ever seen someone who runs barefoot and a thorn will seize him until it almost pierces his feet? Then he will fall with his hands and head to his feet, and the angels will strike him with a hook on his forelock and foot and throw him into Hell and he will fall in it for a period of fifty years. I said: What is the weight of a man? She said: The weight of ten fat people. On that Day, the criminals will be known by their marks, and they will be seized by the forelocks and feet. This is a very strange hadith, and it contains some strange words that are attributed to the Prophet, and in the chain of transmission there is someone who was not named, and the likes of him cannot be used as evidence. And God knows best.

God the Almighty says: **This is Hell which the criminals denied.** That is, this fire whose existence you denied, here it is present and you can see it with your own eyes. It is said to them as a rebuke, a rebuke, a belittlement and a humiliation. God the Almighty says: **They will circulate between it and scalding water.** That is, sometimes they are tormented in Hell and sometimes they are given to drink from scalding water, which is a drink like molten copper that cuts through the intestines and entrails. This is like God the Almighty's saying: **When the shackles are around their necks and the chains, they will be dragged * In the scalding water; then into the Fire they will be blazing.**

And the Almighty's saying: *Now* means extremely hot, the heat has reached such an extreme that it is unbearable because of its intensity. Ibn Abbas said about His saying: **They will circulate between it and scalding water** meaning that it has reached its boiling point and its heat has become intense. This is what Mujahid, Sa'id ibn Jubayr, Ad-Dahhak, Al-Hasan, Ath-Thawri and As-Suddi said. Qatadah said: It has been ready to be cooked since God created the heavens and the earth. Muhammad ibn Ka'b Al-Qurazi said: The servant will be seized and moved by his forelock in that scalding water until the flesh melts and the bone and eyes in the head remain. It is like that in which God the Almighty says: **In scalding water, then in the Fire they will be burned.** Now scalding water means hot. Another narration is from Al-Qurazi: **Now scalding water** means present, and this is also the saying of Ibn Zayd. Present does not contradict what was narrated from Al-Qurazi firstly that it is hot, like His saying: **They will be given to drink from a spring boiling hot**, meaning hot, extremely hot, unbearable, and like His saying: **Not seeing when it is cooked** means when it is cooked and ripe. So His saying: **Now scalding water** means very hot scalding water. Since the punishment of the disobedient criminals and the blessing of the righteous are from His grace, mercy, justice and kindness to His creation, and His warning them of His punishment and wrath is what deters them from what they are doing of polytheism, sins and other things, He said, expressing gratitude for that to His creation: **Then which of the favors of your Lord would you deny?**

Fath al-Qadir

40- **Which of the favors of your Lord would you deny?** Among them is this severe threat, due to the many benefits that result from it.

Tafsir al-Baghawi

40. **Then which of the favors of your Lord would you deny?**

Tafsir al-Baidawi

40- **Then which of the favors of your Lord would you deny?** That is, of the favors that God bestowed upon His believing servants on this day.

Surat Ar-Rahman: 41

The criminals will be known by their mark, and they will be seized by the forelocks and the feet.

Surat al-Rahman 55:41

The criminals will be known by their mark, and they will be seized by the forelocks and the feet.

Tafsir al-Jalalayn

41 - **The criminals will be known by their marks** the blackness of their faces and the blueness of their eyes **and they will be seized by the forelocks and the feet**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **The criminals will be known by their marks**, God Almighty says, **The angels will know the criminals by their marks and marks that God will mark them with, such as blackened faces and blue eyes.**

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of al-Hasan regarding his statement, **The criminals will be known by their marks**, he said: They will be known by the blackness of their faces and the blueness of their eyes.

Ibn Bashar told us: Muhammad ibn Marawan told us: Abu al-A'war told us on the authority of Qatada: **The criminals will be known by their marks.** He said: Blue eyes and black faces.

And His saying, **Then they will be seized by the forelocks and the feet**, God Almighty says: Then the guards will seize them by their forelocks and their feet and drag them to Hell and throw them into it.

Tafsir al-Qurtubi

The Almighty said, **The criminals will be known by their mark.** Al-Hasan said: The blackness of the face and the blueness of the eyes. God the Almighty said, **And We will gather the criminals on that Day blue-eyed.** And He the Almighty said, **The Day when some faces will turn white and some faces will turn black.** "Then they will be seized by the forelocks and the feet." That is, the angels will seize them by their forelocks, that is, by the hair on the front of their heads and their feet, and they will throw them into the Fire. Forelocks is the plural of forelock. Ad-Dahhak said, "Then his forelock and feet will be joined together in a chain behind his back." It was also reported from him that a man's feet will be seized and his forelock and his feet will be joined together until his back is crushed, then he will be thrown into the Fire. It was also said that this will be done to him so that his punishment will be more severe and his disfigurement greater. It was also said that the angels will drag them into the Fire, sometimes taking them by the forelock and dragging them on their face, and sometimes taking them by the feet and dragging them on their head.

Tafsir Ibn Kathir

The Almighty says: "Then when the heaven is split" on the Day of Resurrection, as indicated by these verses, along with similar verses that have the same meaning, such as His statement: "And the heaven is split, and on that Day it will be fragile" and His statement: "And the Day the heaven will be split with clouds and the angels will be sent down" and His statement: "When the heaven is split * And obeys its Lord, and it must be" and His statement: "And it will be rose-colored like oil", meaning it will melt as tar and silver melt in a casting, and it will change color as the dyes with which it is applied change color, sometimes red, yellow, blue, and green, and that is due to the severity of the matter and the great horror of the Day of Resurrection. Imam Ahmad said: Ahmad ibn Abd al-Malik told us, Abd al-Rahman ibn Abi al-Sahba' told us, Nafi' Abu Ghalib al-Bahili told us, Anas ibn Malik told us: The Messenger of God, may God bless him and grant him peace, said: **People will be resurrected on the Day of Resurrection and the sky will be pouring down on them.** Al-Jawhari said: **Pour down** means light rain.

Ad-Dahhak said on the authority of Ibn Abbas regarding the words of God, the Most High: **A rose-like coat of paint**, that it is red leather. Abu Kudayna said on the authority of Qabus on the authority of his father on the authority of Ibn Abbas: **Then it was a rose-like coat of paint**, like a rose-like horse. Al-Awfi said on the authority of Ibn Abbas: Its color changed. Abu Salih said: Like a rose-like mule, then it was later like red. Al-Baghawi and others narrated that a rose-like horse is yellow in the spring and red in the winter, and when the cold becomes intense its color changes. Al-Hasan al-Basri said: It can be of many colors. Al-Suddi said: It will be like the color of a rose-colored mule, and it will be like the tarnish of oil. Mujahid said: **Like paint** like the colors of paint. Ata' al-Khurasani said: Like the color of rose oil in its yellowness. Qatada said: Today it is green, and on that day its color will be reddish, a day of colors. Abu al-Juza' said: Like the clarity of oil. Ibn Jurayj said: The sky will become like melting oil, and that will be when the heat of Hell hits it.

God the Almighty says: **On that Day no man or jinn will be asked about his sin**, and this is like His saying: **This is a Day when they will not speak, nor will they be permitted to make excuses.** This is in one situation, and then in another situation, creation will be asked about all their deeds. God the Almighty says: **By your Lord, We will surely question them all, About what they used to do.** For this reason, Qatada said: **On that Day no man or jinn will be asked about his sin**, and he said: There had been a questioning, then the mouths of the people were sealed and their hands and feet spoke about what they used to do. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He will not ask them, **Did you do such and such?** because He knows more about that than they do. Rather, He will say, **Why did you do such and such?** This is a second opinion. Mujahid said about this verse: **The angels will not be asked about the criminals, but they will be known by their marks.** This is a third opinion. It is as if this will be after they

are ordered to the Fire, at which time they will not be asked about their sins, but they will be led to it and thrown into it, as God the Almighty says: **The criminals will be known by their marks**, meaning by signs that appear on them. Al-Hasan and Qatada said: They will be recognized by the blackness of their faces and the blueness of their eyes. I said: This is just as believers are recognized by the forelock and white spots left by ablution.

God the Almighty says: {Then he will be seized by the forelocks and the feet} meaning the angels will gather his forelock with his feet and throw him into the Fire like that. Al-A'mash said on the authority of Ibn Abbas: He will be seized by his forelock and his feet and broken as firewood is broken in an oven. Ad-Dahhak said: His forelock and his feet will be gathered together with a chain behind his back. As-Suddi said: The forelock and his feet of the disbeliever will be gathered together and his forelock will be tied to his foot and his back will be twisted. Ibn Abi Hatim said: My father told us, Abu Tuba Ar-Rabi' ibn Nafi' told us, Mu'awiyah ibn Salam told us, on the authority of his brother Zayd ibn Salam, that he heard Abu Salam, meaning his grandfather, Abd ar-Rahman told me, a man from Kinda told me: I came to Aisha and entered upon her with a veil between me and her. I said: The Messenger of God (blessings and peace of God be upon him) told you that there will come a time when he will not have the power to intercede for anyone? She said: Yes, I asked him about this while he and I were in the same state. He said: Yes, when the bridge is set up, I will not have the right to intercede for anyone until I know where it will lead me. And on the Day when some faces will turn white and some will turn black until I see what will be done to me - or he said, it will be revealed - and at the bridge when it will be sharpened and heated. She said: What will be sharpened and heated? He said: It will be sharpened until it is like the blade of a sword, and heated until it is like a live coal. As for the believer, he will cross it and it will not harm him. As for the hypocrite, he will cling to it until, when it reaches his middle, he will fall from his feet and fall with his hands to his feet. She said: Have you ever seen someone who runs barefoot and a thorn will seize him until it almost pierces his feet? Then he will fall with his hands and head to his feet, and the angels will strike him with a hook on his forelock and foot and throw him into Hell and he will fall in it for a period of fifty years. I said: What is the weight of a man? She said: The weight of ten fat people. On that Day, the criminals will be known by their marks, and they will be seized by the forelocks and feet. This is a very strange hadith, and it contains some strange words that are attributed to the Prophet, and in the chain of transmission there is someone who was not named, and the likes of him cannot be used as evidence. And God knows best.

God the Almighty says: **This is Hell which the criminals denied**. That is, this fire whose existence you denied, here it is present and you can see it with your own eyes. It is said to them as a rebuke, a rebuke, a belittlement and a humiliation. God the Almighty says: **They will circulate between it and scalding water**. That is, sometimes they are tormented in Hell and sometimes they are given to drink from scalding water, which is a drink like molten copper that cuts through the intestines and entrails. This is like God the

Almighty's saying: **When the shackles are around their necks and the chains, they will be dragged * In the scalding water; then into the Fire they will be blazing**.

And the Almighty's saying: *Now* means extremely hot, the heat has reached such an extreme that it is unbearable because of its intensity. Ibn Abbas said about His saying: **They will circulate between it and scalding water** meaning that it has reached its boiling point and its heat has become intense. This is what Mujahid, Sa'id ibn Jubayr, Ad-Dahhak, Al-Hasan, Ath-Thawri and As-Suddi said. Qatadah said: It has been ready to be cooked since God created the heavens and the earth. Muhammad ibn Ka'b Al-Qurazi said: The servant will be seized and moved by his forelock in that scalding water until the flesh melts and the bone and eyes in the head remain. It is like that in which God the Almighty says: **In scalding water, then in the Fire they will be burned**. Now scalding water means hot. Another narration is from Al-Qurazi: **Now scalding water** means present, and this is also the saying of Ibn Zayd. Present does not contradict what was narrated from Al-Qurazi firstly that it is hot, like His saying: **They will be given to drink from a spring boiling hot**, meaning hot, extremely hot, unbearable, and like His saying: **Not seeing when it is cooked** means when it is cooked and ripe. So His saying: **Now scalding water** means very hot scalding water. Since the punishment of the disobedient criminals and the blessing of the righteous are from His grace, mercy, justice and kindness to His creation, and His warning them of His punishment and wrath is what deters them from what they are doing of polytheism, sins and other things, He said, expressing gratitude for that to His creation: **Then which of the favors of your Lord would you deny?**

Fath al-Qadir

41- "The criminals will be known by their mark." This sentence is used to explain why there is no question. Mark: Sign. Al-Hasan said: Their mark will be black faces and blue eyes, as in His statement: "And We shall gather the criminals on that Day blue." And He said: "The Day when some faces will turn white and some faces will turn black." It was also said that their mark will be what will cover them of sadness and gloom. "So they will be seized by the forelocks and the feet." The preposition and the noun in the accusative case are in the nominative case as a substitute, and the forelocks are the hair on the front of the head. The meaning is: The feet will be secured to the forelocks, and the angels will throw them into the Fire. Ad-Dahhak said: His forelock and feet will be gathered together in a chain behind his back. It was also said that the angels will drag them to the Fire, sometimes taking them by the forelocks and dragging them on their faces, and sometimes taking them by the feet and dragging them on their heads.

Tafsir al-Baghawi

41. **The criminals will be known by their mark**, which is the blackness of their faces and the blueness of their eyes, as the Almighty said: **On the Day when some**

Surat Ar-Rahman: 41

The criminals will be known by their mark, and they will be seized by the forelocks and the feet.

faces will turn white and some faces will turn black (Al Imran 3:106). **Then they will be seized by the forelocks and the feet**, the feet will be brought together to the forelocks from behind and they will be thrown into the Fire.

Tafsir al-Baidawi

41- **The criminals will be known by their mark**, which is the gloom and sadness that overtakes them. **They will be seized by the forelocks and the feet**, combining them together. It was also said that they will be seized **by the forelocks** sometimes and **by the feet** other times.

Surat al-Rahman 55:42

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

42 - **Then which of the favors of your Lord would you deny?** The forelock of each of them will be pulled to his feet from behind or in front and he will be thrown into the Fire and it will be said to them:

Tafsir al-Suyuti

Tafsir al-Tabari

Then which of the favors of your Lord would you deny? God Almighty says, "Then which of the favors of your Lord, O assembly of jinn and mankind, has He bestowed upon you, by making known to His angels the criminals among the obedient among you, until He singled out the criminals for humiliation and disgrace, to the exclusion of others..."

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

The Almighty says: **Then when the heaven is split** on the Day of Resurrection, as indicated by these verses, along with similar verses that have the same meaning, such as His statement: **And the heaven is split, and on that Day it will be fragile** and His statement: **And the Day the heaven will be split with clouds and the angels will be sent down** and His statement: **When the heaven is split * And obeys its Lord, and it must be** and His statement: **And it will be rose-colored like oil**, meaning it will melt as tar and silver melt in a casting, and it will change color as the dyes with which it is applied change color, sometimes red, yellow, blue, and green, and that is due to the severity of the matter and the great horror of the Day of Resurrection. Imam Ahmad said: Ahmad ibn Abd al-Malik told us, Abd al-Rahman ibn Abi al-Sahba' told us, Nafi' Abu Ghalib al-Bahili told us, Anas ibn Malik told us: The Messenger of God, may God bless him and grant him peace, said: **People will be resurrected on the Day of Resurrection and the sky will be pouring down on them.** Al-Jawhari said: **Pour down** means light rain. Ad-Dahhak said on the authority of Ibn Abbas regarding the words of God, the Most High: **A rose-like coat of paint**, that it is red leather. Abu Kudayna said on the authority of Qabus on the authority of his father on the authority of Ibn Abbas: **Then it was a rose-like coat of paint**, like a rose-like horse. Al-Awfi said on the authority of Ibn Abbas: Its color changed. Abu Salih said: Like a rose-like mule, then it was later like red. Al-Baghawi and others narrated that a rose-like horse

is yellow in the spring and red in the winter, and when the cold becomes intense its color changes. Al-Hasan al-Basri said: It can be of many colors. Al-Suddi said: It will be like the color of a rose-colored mule, and it will be like the tarnish of oil. Mujahid said: **Like paint** like the colors of paint. Ata' al-Khurasani said: Like the color of rose oil in its yellowness. Qatada said: Today it is green, and on that day its color will be reddish, a day of colors. Abu al-Juz'a' said: Like the clarity of oil. Ibn Jurayj said: The sky will become like melting oil, and that will be when the heat of Hell hits it.

God the Almighty says: **On that Day no man or jinn will be asked about his sin**, and this is like His saying: **This is a Day when they will not speak, nor will they be permitted to make excuses.** This is in one situation, and then in another situation, creation will be asked about all their deeds. God the Almighty says: **By your Lord, We will surely question them all, About what they used to do.** For this reason, Qatada said: **On that Day no man or jinn will be asked about his sin**, and he said: There had been a questioning, then the mouths of the people were sealed and their hands and feet spoke about what they used to do. Ali ibn Abi Talhah said on the authority of Ibn Abbas: He will not ask them, **Did you do such and such?** because He knows more about that than they do. Rather, He will say, **Why did you do such and such?** This is a second opinion. Mujahid said about this verse: **The angels will not be asked about the criminals, but they will be known by their marks.** This is a third opinion. It is as if this will be after they are ordered to the Fire, at which time they will not be asked about their sins, but they will be led to it and thrown into it, as God the Almighty says: **The criminals will be known by their marks**, meaning by signs that appear on them. Al-Hasan and Qatada said: They will be recognized by the blackness of their faces and the blueness of their eyes. I said: This is just as believers are recognized by the forelock and white spots left by ablution.

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Surat Ar-Rahman: 42

Then which of the favors of your Lord would you deny?

heated. She said: What will be sharpened and heated? He said: It will be sharpened until it is like the blade of a sword, and heated until it is like a live coal. As for the believer, he will cross it and it will not harm him. As for the hypocrite, he will cling to it until, when it reaches his middle, he will fall from his feet and fall with his hands to his feet. She said: Have you ever seen someone who runs barefoot and a thorn will seize him until it almost pierces his feet? Then he will fall with his hands and head to his feet, and the angels will strike him with a hook on his forelock and foot and throw him into Hell and he will fall in it for a period of fifty years. I said: What is the weight of a man? She said: The weight of ten fat people. On that Day, the criminals will be known by their marks, and they will be seized by the forelocks and feet. This is a very strange hadith, and it contains some strange words that are attributed to the Prophet, and in the chain of transmission there is someone who was not named, and the likes of him cannot be used as evidence. And God knows best.

God the Almighty says: **This is Hell which the criminals denied.** That is, this fire whose existence you denied, here it is present and you can see it with your own eyes. It is said to them as a rebuke, a rebuke, a belittlement and a humiliation. God the Almighty says: **They will circulate between it and scalding water.** That is, sometimes they are tormented in Hell and sometimes they are given to drink from scalding water, which is a drink like molten copper that cuts through the intestines and entrails. This is like God the Almighty's saying: **When the shackles are around their necks and the chains, they will be dragged * In the scalding water; then into the Fire they will be blazing.**

And the Almighty's saying: *Now* means extremely hot, the heat has reached such an extreme that it is unbearable because of its intensity. Ibn Abbas said about His saying: **They will circulate between it and scalding water** meaning that it has reached its boiling point and its heat has become intense. This is what Mujahid, Sa'id ibn Jubayr, Ad-Dahhak, Al-Hasan, Ath-Thawri and As-Suddi said. Qatadah said: It has been ready to be cooked since God created the heavens and the earth. Muhammad ibn Ka'b Al-Qurazi said: The servant will be seized and moved by his forelock in that scalding water until the flesh melts and the bone and eyes in the head remain. It is like that in which God the Almighty says: **In scalding water, then in the Fire they will be burned.** Now scalding water means hot. Another narration is from Al-Qurazi: **Now scalding water** means present, and this is also the saying of Ibn Zayd. Present does not contradict what was narrated from Al-Qurazi firstly that it is hot, like His saying: **They will be given to drink from a spring boiling hot**, meaning hot, extremely hot, unbearable, and like His saying: **Not seeing when it is cooked** means when it is cooked and ripe. So His saying: **Now scalding water** means very hot scalding water. Since the punishment of the disobedient criminals and the blessing of the righteous are from His grace, mercy, justice and kindness to His creation, and His warning them of His punishment and wrath is what deters them from what they are doing of polytheism, sins and other things, He said, expressing gratitude for that to His creation: **Then which of the favors of your Lord would**

you deny?

Fath al-Qadir

42- **Which of the favors of your Lord would you deny?**

Among them is this severe intimidation and severe threat that makes hearts tremble and the insides shake with terror.

Tafsir al-Baghawi

42. **Then which of the favors of your Lord would you deny?**

Tafsir al-Baidawi

42- **Then which of the favors of your Lord would you deny?**

Surat al-Rahman 55:43

This is Hell which the criminals deny.

Tafsir al-Jalalayn

43 - This is Hell which the criminals deny

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to these criminals, whom He, the Most High, has informed us will be known on the Day of Resurrection by their marks when they are seized by the forelocks and feet: This is Hell which the criminals deny. He left out mentioning it, being satisfied with the indication of the speech on it from him. He mentioned that this is in the reading of Abdullah (This is Hell which you used to deny. You will burn in it. You will neither die therein nor live therein).

Tafsir al-Qurtubi

The Almighty says, **This is Hell which the criminals deny.** That is, they will be told, **This is the fire which you were told about, but you denied it.**

Tafsir Ibn Kathir

The Almighty says: **Then when the heaven is split** on the Day of Resurrection, as indicated by these verses, along with similar verses that have the same meaning, such as His statement: **And the heaven is split, and on that Day it will be fragile** and His statement: **And the Day the heaven will be split with clouds and the angels will be sent down** and His statement: **When the heaven is split * And obeys its Lord, and it must be** and His statement: **And it will be rose-colored like oil**, meaning it will melt as tar and silver melt in a casting, and it will change color as the dyes with which it is applied change color, sometimes red, yellow, blue, and green, and that is due to the severity of the matter and the great horror of the Day of Resurrection. Imam Ahmad said: Ahmad ibn Abd al-Malik told us, Abd al-Rahman ibn Abi al-Sahba' told us, Nafi' Abu Ghalib al-Bahili told us, Anas ibn Malik told us: The Messenger of God, may God bless him and grant him peace, said: **People will be resurrected on the Day of Resurrection and the sky will be pouring down on them.** Al-Jawhari said: **Pour down** means light rain. Ad-Dahhak said on the authority of Ibn Abbas regarding the words of God, the Most High: **A rose-like coat of paint**, that it is red leather. Abu Kudayna said on the authority of Qabus on the authority of his father on the authority of Ibn Abbas: **Then it was a rose-like coat of paint**, like a rose-like horse. Al-Awfi said on the authority of Ibn Abbas: Its color changed. Abu Salih said: Like a rose-like mule, then it was later like red. Al-Baghawi and others narrated that a rose-like horse

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Surat Ar-Rahman: 43

This is Hell which the criminals deny.

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you deny?

Fath al-Qadir

43- **This is Hell which the criminals deny.** That is, they will be told at that time, **This is the Hell which you see and look at, even though you used to deny it and say that it will not exist.** The sentence is a new answer to an implied question, as if it was said: **So what will be said to them when they are seized by the forelocks and feet?** So it was said that they will be told, **This is Hell**, as a rebuke and reprimand to them.

Tafsir al-Baghawi

43. Then it will be said to them: **This is Hell, which the criminals deny**, the polytheists.

Tafsir al-Baidawi

43- **This is Hell which the criminals deny.**

Surat al-Rahman 55:44

They will circulate between it and scalding water for a while.

Tafsir al-Jalalayn

44 - **They will go around** running **between it and scalding water** boiling water **very hot** which they will drink if they seek help from the heat of the fire. It is defective like qadi.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **They will circulate between it and scalding water**, God Almighty says: These criminals, whose description He has described in Hell, will circulate between its layers. **And between scalding water**, meaning: And between hotter and more boiling water until its heat is at its peak and its cooking is complete. And everything that has been perceived and reached has come. And from this is the statement, **Not looking at its [time]** (al-Ahzab 33:53), meaning: its perception and its reaching, as Nabigha of Banu Dhubyani said:

And he dyes the beard of the one who betrayed and deceived with red from the blood of the hollow

It means: aware.

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

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **and between scalding water**, meaning: His freedom has ended.

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 between scalding water** meaning: it boiled until it reached boiling point.

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, **and between scalding water**, he said: It has reached its boiling point.

Ibn Hamid told us: Yaqub told us, on the authority of Jaafar, on the authority of Saeed, who said: The vessel is the one whose heat has reached its peak.

Ibn Bashar told us: Abu Asim told us: Shabib told us, on the authority of Bishr, on the authority of Ikrimah, on the authority of Ibn Abbas: **They will circulate between it and scalding water**. He said: The boiling water is that which is intensely boiling and cooked.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **A hot water bath**, that it is what has been concluded.

Ibn Bashar told us: Muhammad ibn Marwan told us: Abu al-A'war told us on the authority of Qatada: **And between scalding water** means: He cooked it since the day God created the heavens and the earth.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **They will circulate between it and scalding water**. He said: Scalding water has been cooked since God created the heavens and the earth.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Mu'awiyah, on the authority of al-Hasan: **Hameem is about to reach its peak**. He said: **Hameem is about to reach its peak**.

Ibn Hamid told us: Mihran told us on the authority of Sufyan, **Hameem Ann**, he said: His heat has ended.

Some of them said: What is meant by **the present** is **the immediate**.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **They will go around between it and scalding water, just now**. He said, **They will go around between it and scalding water, just now**. "Then" means **the present**.

Tafsir al-Qurtubi

They will go around it and scalding water. Qatada said: They will go around once between scalding water and once between Hellfire. Hellfire is fire, and scalding water is a drink. There are three interpretations of the Almighty's statement: *Soon*. One of them is that it is that which has reached its heat and scalding water. This was said by Ibn Abbas, Saeed bin Jubayr, and Al-Suddi. From this is the statement of Al-Nabigha Al-Dhubyani:

And the beard of the one who betrayed and deceived was dyed red from the blood of the soul

Qatada said, *An* means cooking since God created the heavens and the earth. He says: When they cry out for help from the Fire, He makes that their help. Ka'b said, *An* is a valley from the valleys of Hell in which the pus of the people of Hell collects, so they are immersed in it in their shackles until their joints are dislocated, then they emerge from it and God has created for them a new creation and they are thrown into the Fire. This is what God the Most High said, **They will circulate between it and scalding water**. Ka'b also said, **It is the present**. Mujahid said, "It is the one whose drink has reached its peak and the blessing in what is described of the horror of the Resurrection and the punishment of the criminals is what is in it of deterrence from sins and encouragement to acts of obedience." It was narrated from the Prophet (peace and blessings of God be upon him) that he came upon a young man at night reciting, **And when the heaven is split open and becomes rose-colored like oil**. The young man stood and was

They will circulate between it and scalding water for a while.

choked with tears and began to say, **Woe to Yahya! What a day will the heaven be split open and Yahya?** The Prophet (peace and blessings of God be upon him) said, **Woe to you, young man! The same! By the One in Whose hand is my soul, the angels of the heavens wept because of your weeping.**

Tafsir Ibn Kathir

The Almighty says: **Then when the heaven is split on the Day of Resurrection**, as indicated by these verses, along with similar verses that have the same meaning, such as His statement: **And the heaven is split, and on that Day it will be fragile** and His statement: **And the Day the heaven will be split with clouds and the angels will be sent down** and His statement: **When the heaven is split * And obeys its Lord, and it must be** and His statement: **And it will be rose-colored like oil**, meaning it will melt as tar and silver melt in a casting, and it will change color as the dyes with which it is applied change color, sometimes red, yellow, blue, and green, and that is due to the severity of the matter and the great horror of the Day of Resurrection. Imam Ahmad said: Ahmad ibn Abd al-Malik told us, Abd al-Rahman ibn Abi al-Sahba' told us, Nafi' Abu Ghalib al-Bahili told us, Anas ibn Malik told us: The Messenger of God, may God bless him and grant him peace, said: **People will be resurrected on the Day of Resurrection and the sky will be pouring down on them.** Al-Jawhari said: **Pour down** means light rain. Ad-Dahhak said on the authority of Ibn Abbas regarding the words of God, the Most High: **A rose-like coat of paint**, that it is red leather. Abu Kudayna said on the authority of Qabus on the authority of his father on the authority of Ibn Abbas: **Then it was a rose-like coat of paint**, like a rose-like horse. Al-Awfi said on the authority of Ibn Abbas: Its color changed. Abu Salih said: Like a rose-like mule, then it was later like red. Al-Baghawi and others narrated that a rose-like horse is yellow in the spring and red in the winter, and when the cold becomes intense its color changes. Al-Hasan al-Basri said: It can be of many colors. Al-Suddi said: It will be like the color of a rose-colored mule, and it will be like the tarnish of oil. Mujahid said: **Like paint** like the colors of paint. Ata' al-Khurasani said: Like the color of rose oil in its yellowness. Qatada said: Today it is green, and on that day its color will be reddish, a day of colors. Abu al-Juza' said: Like the clarity of oil. Ibn Jurayj said: The sky will become like melting oil, and that will be when the heat of Hell hits it.

God the Almighty says: **On that Day no man or jinn will be asked about his sin**, and this is like His saying: **This is a Day when they will not speak, nor will they be permitted to make excuses.** This is in one situation, and then in another situation, creation will be asked about all their deeds. God the Almighty says: **By your Lord, We will surely question them all, About what they used to do.** For this reason, Qatada said: **On that Day no man or jinn will be asked about his sin**, and he said: There had been a questioning, then the mouths of the people were sealed and their hands and feet spoke about what they used to do. Ali ibn Abi Talhah said on

the authority of Ibn Abbas: He will not ask them, **Did you do such and such?** because He knows more about that than they do. Rather, He will say, **Why did you do such and such?** This is a second opinion. Mujahid said about this verse: **The angels will not be asked about the criminals, but they will be known by their marks.** This is a third opinion. It is as if this will be after they are ordered to the Fire, at which time they will not be asked about their sins, but they will be led to it and thrown into it, as God the Almighty says: **The criminals will be known by their marks**, meaning by signs that appear on them. Al-Hasan and Qatada said: They will be recognized by the blackness of their faces and the blueness of their eyes. I said: This is just as believers are recognized by the forelock and white spots left by ablution.

God the Almighty says: {Then he will be seized by the forelocks and the feet} meaning the angels will gather his forelock with his feet and throw him into the Fire like that. Al-A'mash said on the authority of Ibn Abbas: He will be seized by his forelock and his feet and broken as firewood is broken in an oven. Ad-Dahhak said: His forelock and his feet will be gathered together with a chain behind his back. As-Suddi said: The forelock and his feet of the disbeliever will be gathered together and his forelock will be tied to his foot and his back will be twisted. Ibn Abi Hatim said: My father told us, Abu Tuba Ar-Rabi' ibn Nafi' told us, Mu'awiyah ibn Salam told us, on the authority of his brother Zayd ibn Salam, that he heard Abu Salam, meaning his grandfather, Abd ar-Rahman told me, a man from Kinda told me: I came to Aisha and entered upon her with a veil between me and her. I said: The Messenger of God (blessings and peace of God be upon him) told you that there will come a time when he will not have the power to intercede for anyone? She said: Yes, I asked him about this while he and I were in the same state. He said: Yes, when the bridge is set up, I will not have the right to intercede for anyone until I know where it will lead me. And on the Day when some faces will turn white and some will turn black until I see what will be done to me - or he said, it will be revealed - and at the bridge when it will be sharpened and heated. She said: What will be sharpened and heated? He said: It will be sharpened until it is like the blade of a sword, and heated until it is like a live coal. As for the believer, he will cross it and it will not harm him. As for the hypocrite, he will cling to it until, when it reaches his middle, he will fall from his feet and fall with his hands to his feet. She said: Have you ever seen someone who runs barefoot and a thorn will seize him until it almost pierces his feet? Then he will fall with his hands and head to his feet, and the angels will strike him with a hook on his forelock and foot and throw him into Hell and he will fall in it for a period of fifty years. I said: What is the weight of a man? She said: The weight of ten fat people. On that Day, the criminals will be known by their marks, and they will be seized by the forelocks and feet. This is a very strange hadith, and it contains some strange words that are attributed to the Prophet, and in the chain of transmission there is someone who was not named, and the likes of him cannot be used as evidence. And God knows best.

God the Almighty says: **This is Hell which the criminals**

denied. That is, this fire whose existence you denied, here it is present and you can see it with your own eyes. It is said to them as a rebuke, a rebuke, a belittlement and a humiliation. God the Almighty says: **They will circulate between it and scalding water.** That is, sometimes they are tormented in Hell and sometimes they are given to drink from scalding water, which is a drink like molten copper that cuts through the intestines and entrails. This is like God the Almighty's saying: **When the shackles are around their necks and the chains, they will be dragged * In the scalding water; then into the Fire they will be blazing.**

And the Almighty's saying: *Now* means extremely hot, the heat has reached such an extreme that it is unbearable because of its intensity. Ibn Abbas said about His saying: **They will circulate between it and scalding water** meaning that it has reached its boiling point and its heat has become intense. This is what Mujahid, Sa'id ibn Jubayr, Ad-Dahhak, Al-Hasan, Ath-Thawri and As-Suddi said. Qatadah said: It has been ready to be cooked since God created the heavens and the earth. Muhammad ibn Ka'b Al-Qurazi said: The servant will be seized and moved by his forelock in that scalding water until the flesh melts and the bone and eyes in the head remain. It is like that in which God the Almighty says: **In scalding water, then in the Fire they will be burned.** Now scalding water means hot. Another narration is from Al-Qurazi: **Now scalding water** means present, and this is also the saying of Ibn Zayd. Present does not contradict what was narrated from Al-Qurazi firstly that it is hot, like His saying: **They will be given to drink from a spring boiling hot,** meaning hot, extremely hot, unbearable, and like His saying: **Not seeing when it is cooked** means when it is cooked and ripe. So His saying: **Now scalding water** means very hot scalding water. Since the punishment of the disobedient criminals and the blessing of the righteous are from His grace, mercy, justice and kindness to His creation, and His warning them of His punishment and wrath is what deters them from what they are doing of polytheism, sins and other things, He said, expressing gratitude for that to His creation: **Then which of the favors of your Lord would you deny?**

Fath al-Qadir

44- **They will circulate between it** meaning between Hell, which will burn them. **And between scalding water** will be poured over their faces. The scalding water is the hot water, and *now* is that which has reached its peak and its heat. This is what Al-Farra' said: Al-Zajjaj said: **However, it comes to an, so it is now:** if it has reached its peak in maturity and heat. From this is the saying of Al-Nabigha Al-Dhubyani:

And the beard of the one who betrayed and deceived was dyed red from the blood of the soul

It was said that it is a valley of the valleys of Hell in which the pus of the people of Hell is, and they are immersed in it. Qatada said: They will wander once in the boiling water and once in Hell.

Tafsir al-Baghawi

44. **They will circulate between it and scalding water, which is boiling hot.** Al-Zajjaj said: **Whenever it comes, it is boiling hot.** The meaning is that they will walk between Hell and scalding water, but when they seek help from the heat of the Fire, their torment will be made into scalding water that has become like molten brass. This is His statement: **And if they seek help, they will be relieved with water like molten brass.** (al-Kahf 18:29) Ka'b Al-Ahbar said: '*Aan*' is a valley from the valleys of Hell in which the pus of the people of Hell will collect, and they will be thrown into that valley until their joints are dislocated. Then they will emerge from it and God, the Most High, will have created a new creation for them, and they will be thrown into the Fire. This is His statement: **They will circulate between it and scalding water, which is boiling hot.**

Tafsir al-Baidawi

44- **They will go around between it** between the fire, burning them in it. **And between scalding water,** which has reached the extreme of heat, and is poured over them, or they are given from it to drink. It was said that if they seek help from the fire, they are helped with scalding water.

Surat Ar-Rahman: 45

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:45

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

45 - **Then which of the favors of your Lord would you deny?**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** means: Then which of the favors of your Lord, O group of jinn and mankind, which He bestowed upon you by punishing the people of disbelief in Him and honoring the people of faith in Him, would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

The Almighty says: **Then when the heaven is split** on the Day of Resurrection, as indicated by these verses, along with similar verses that have the same meaning, such as His statement: **And the heaven is split, and on that Day it will be fragile** and His statement: **And the Day the heaven will be split with clouds and the angels will be sent down** and His statement: **When the heaven is split * And obeys its Lord, and it must be** and His statement: **And it will be rose-colored like oil**, meaning it will melt as tar and silver melt in a casting, and it will change color as the dyes with which it is applied change color, sometimes red, yellow, blue, and green, and that is due to the severity of the matter and the great horror of the Day of Resurrection. Imam Ahmad said: Ahmad ibn Abd al-Malik told us, Abd al-Rahman ibn Abi al-Sahba' told us, Nafi' Abu Ghalib al-Bahili told us, Anas ibn Malik told us: The Messenger of God, may God bless him and grant him peace, said: **People will be resurrected on the Day of Resurrection and the sky will be pouring down on them.** Al-Jawhari said: **Pour down** means light rain. Ad-Dahhak said on the authority of Ibn Abbas regarding the words of God, the Most High: **A rose-like coat of paint**, that it is red leather. Abu Kudayna said on the authority of Qabus on the authority of his father on the authority of Ibn Abbas: **Then it was a rose-like coat of paint**, like a rose-like horse. Al-Awfi said on the authority of Ibn Abbas: Its color changed. Abu Salih said: Like a rose-like mule, then it was later like red. Al-Baghawi and others narrated that a rose-like horse is yellow in the spring and red in the winter, and when

the cold becomes intense its color changes. Al-Hasan al-Basri said: It can be of many colors. Al-Suddi said: It will be like the color of a rose-colored mule, and it will be like the tarnish of oil. Mujahid said: **Like paint** like the colors of paint. Ata' al-Khurasani said: Like the color of rose oil in its yellowness. Qatada said: Today it is green, and on that day its color will be reddish, a day of colors. Abu al-Juza' said: Like the clarity of oil. Ibn Jurayj said: The sky will become like melting oil, and that will be when the heat of Hell hits it.

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- and at the bridge when it will be sharpened and heated. She said: What will be sharpened and heated? He said: It will be sharpened until it is like the blade of a sword, and heated until it is like a live coal. As for the believer, he will cross it and it will not harm him. As for the hypocrite, he will cling to it until, when it reaches his middle, he will fall from his feet and fall with his hands to his feet. She said: Have you ever seen someone who runs barefoot and a thorn will seize him until it almost pierces his feet? Then he will fall with his hands and head to his feet, and the angels will strike him with a hook on his forelock and foot and throw him into Hell and he will fall in it for a period of fifty years. I said: What is the weight of a man? She said: The weight of ten fat people. On that Day, the criminals will be known by their marks, and they will be seized by the forelocks and feet. This is a very strange hadith, and it contains some strange words that are attributed to the Prophet, and in the chain of transmission there is someone who was not named, and the likes of him cannot be used as evidence. And God knows best.

God the Almighty says: **This is Hell which the criminals denied.** That is, this fire whose existence you denied, here it is present and you can see it with your own eyes. It is said to them as a rebuke, a rebuke, a belittlement and a humiliation. God the Almighty says: **They will circulate between it and scalding water.** That is, sometimes they are tormented in Hell and sometimes they are given to drink from scalding water, which is a drink like molten copper that cuts through the intestines and entrails. This is like God the Almighty's saying: **When the shackles are around their necks and the chains, they will be dragged * In the scalding water; then into the Fire they will be blazing.**

And the Almighty's saying: *Now* means extremely hot, the heat has reached such an extreme that it is unbearable because of its intensity. Ibn Abbas said about His saying: **They will circulate between it and scalding water** meaning that it has reached its boiling point and its heat has become intense. This is what Mujahid, Sa'id ibn Jubayr, Ad-Dahhak, Al-Hasan, Ath-Thawri and As-Suddi said. Qatadah said: It has been ready to be cooked since God created the heavens and the earth. Muhammad ibn Ka'b Al-Qurazi said: The servant will be seized and moved by his forelock in that scalding water until the flesh melts and the bone and eyes in the head remain. It is like that in which God the Almighty says: **In scalding water, then in the Fire they will be burned.** Now scalding water means hot. Another narration is from Al-Qurazi: **Now scalding water** means present, and this is also the saying of Ibn Zayd. Present does not contradict what was narrated from Al-Qurazi firstly that it is hot, like His saying: **They will be given to drink from a spring boiling hot,** meaning hot, extremely hot, unbearable, and like His saying: **Not seeing when it is cooked** means when it is cooked and ripe. So His saying: **Now scalding water** means very hot scalding water. Since the punishment of the disobedient criminals and the blessing of the righteous are from His grace, mercy, justice and kindness to His creation, and His warning them of His punishment and wrath is what deters them from what they are doing of polytheism, sins and other things, He said, expressing gratitude for that to His creation: **Then which of the favors of your Lord would you deny?**

Fath al-Qadir

45- Then which of the favors of your Lord would you deny? For among its most important aspects is the blessing that comes from this intimidation and the encouragement to do good and the warning against evil that comes from it.

Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh in al-Azmah, Ibn Mardawayh, and al-Bayhaqi in al-Asma' wa'l-Sifat narrated on the authority of Ibn Abbas, regarding His statement, **Possessor of majesty and honor**, that he said, **Possessor of pride and greatness.** Ibn Jarir and Ibn Abi Hatim narrated on his authority, **He who is in the heavens asks Him**, that he said, **His servants ask Him for sustenance, death, and life every day, and He is in that state.** Al-Hasan ibn Sufyan in his Musnad, Al-Bazzar, Ibn Jarir, Al-Tabarani, Abu Al-Shaykh in Al-Azmah, Ibn Mandah, Ibn Mardawayh, Abu Nu'aym and Ibn Asakir narrated on the authority of Abdullah ibn Munib who said: "The Messenger of God (peace and blessings of God be upon him) recited to us this verse: 'Every day He is concerned with a matter.' We said: 'O Messenger of God, what is that matter?' He said: 'To forgive sins, relieve distress, raise some people up and degrade others.'" Al-Bukhari narrated in his Tarikh, Ibn Majah, Ibn Abi Asim, Al-Bazzar, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Hibban, Al-Tabarani, Abu Al-Shaykh in Al-Azmah, Ibn Mardawayh, Ibn Asakir and Al-Bayhaqi in Al-Shu'ab on the authority of Abu Al-Darda', on the authority of the Prophet (peace and blessings of God be upon him) regarding the verse: 'It is His concern that He forgives sins, relieves distress, raises some people up and degrades others.' Al-Bazzar added: 'And He answers the caller.' Al-Bukhari narrated it as a suspended hadith and attributed it to Abu Al-Darda'. Al-Bazzar narrated on the authority of Ibn Umar, on the authority of the Prophet, peace and blessings be upon him, regarding the verse: He forgives sins and relieves distress. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi narrated in Al-Asma' wa'l-Sifat on the authority of Ibn Abbas regarding His statement: **We will attend to you, O two heavy things**, that he said: This is a warning from God to His servants, and God has no business. And regarding His statement: **You will not go forth except by authority**, he said: You will not go out from My authority. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on his authority regarding His statement: **He will send upon you a flame of fire**, that he said: The flame of fire, **and brass**, that he said: The smoke of fire. Ibn Jarir also narrated on his authority: **And brass** that he said: The brass with which they are tormented. Ibn Abi Hatim narrated on his authority: **And it was rose-colored**, that is, red, **like paint**, that he said: It is red leather. Al-Faryabi, Sa'id ibn Mansur, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim also narrated on his authority: **And it was rose-colored like paint**, that he said: Like the color of a rose-colored horse. Ibn Abi Hatim also narrated from him regarding his statement, **On that Day, neither man nor jinn will be asked about his sin**, he said: He will not ask them, **Did you do such and such?** because He knows more about that than they do. But He will say to them, **Why did you do such and such?** Ibn Abi Hatim, Ibn Mardawayh, and Al-Bayhaqi in Al-Baath wal-Nashur also narrated from him regarding his

Surat Ar-Rahman: 45

Then which of the favors of your Lord would you deny?

statement, **Then he will be seized by the forelocks and the feet**, he said: The guards will seize him by the forelock and the feet, and he will be gathered and crushed as firewood is crushed in an oven. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim also narrated from him regarding his statement, **And between scalding water**, he said: It is that which has reached its boiling point.

Tafsir al-Baghawi

45. **Then which of the favors of your Lord would you deny?** Everything that God Almighty mentioned from His saying: **Everything on it will perish** until here is admonition, warning, and intimidation. All of that is a blessing from God Almighty, because it deters from sins. That is why He concluded every verse with His saying: **Then which of the favors of your Lord would you deny?** Then He mentioned what He has prepared for whoever fears Him and is wary of Him, saying:

Tafsir al-Baidawi

45- **Then which of the favors of your Lord would you deny?**

Surat al-Rahman 55:46

And for him who fears the position of his Lord are two gardens.

Tafsir al-Jalalayn

46 - **And for him who fears** that is, for each of them or for all of them **the position of his Lord** standing before Him for the reckoning and so refrains from disobeying Him **there are two Gardens**

Tafsir al-Suyuti

Ibn Abi Hatim and Abu Sheikh narrated in the Book of Al-Azmah on the authority of Ata' that Abu Bakr Al-Siddiq mentioned one day the Day of Resurrection, the scales, Paradise, and Hell, and he said, **I wish I were one of these green things, and that an animal would come and eat me, and that I had not been created.** So this verse was revealed: **For whoever fears standing before his Lord are two Paradises.** Ibn Abi Hatim narrated on the authority of Ibn Shawdhab, who said, **This verse was revealed about Abu Bakr Al-Siddiq.**

Tafsir al-Tabari

God Almighty says: And for whoever fears God among His servants, fears standing before Him and obeys Him by performing His obligations and avoiding His disobedience, there are two gardens, meaning two orchards.

And in a similar manner to what we said about that, the people of interpretation said, although their words differed in explaining its interpretation, the meaning of all of them leads to this.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And for him who fears standing before his Lord are two Gardens.** He said: God, the Most High, promised Paradise to the believers who feared standing before Him and performed His duties.

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, regarding his statement, **And for he who fears standing before his Lord are two Gardens,** meaning: He feared and then feared God. And the fearful one is he who performs the obedience of God and refrains from disobeying Him.

Abu Al-Sa'ib told me: Ibn Idris told us, on the authority of Al-A'mash, on the authority of Mujahid, regarding his statement, **And for him who fears standing before his Lord are two Gardens,** it refers to a man who is about to commit a sin, but remembers the standing before his Lord and refrains.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Mansour, on the authority of Mujahid, regarding his statement, **And for him who**

fears standing before his Lord are two Gardens, meaning that a man is about to commit a sin, but remembers his standing before God and abandons it, so he will have two Gardens.

He said: Jarir narrated to us on the authority of Mansour on the authority of Mujahid, regarding his statement, **And for him who fears standing before his Lord are two Gardens,** he said: A man intends to commit a sin, but he remembers God Almighty and abandons it.

He said: Mahran told us, on the authority of Sufyan, on the authority of Mansour, on the authority of Mujahid: **And for him who fears standing before his Lord are two Gardens.** He said about the one who, when he intends to commit a sin, abandons it.

Nasr bin Ali told us: Ishaq bin Mansour told us on the authority of Mujahid, regarding his statement, **And for him who fears standing before his Lord are two Gardens,** he said, **It is the man who intends to disobey God Almighty, then abandons it out of fear of God.**

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Mansur, on the authority of Mujahid: **And for him who fears standing before his Lord are two Gardens.** He said: He commits a sin, then remembers the position of his Lord and abandons it.

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 Ibrahim, regarding this verse, **And for him who fears standing before his Lord are two Gardens,** he said: If he wants to commit a sin, he should hold back out of fear of God.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **And for him who fears the position of his Lord are two gardens,** he said: The believers feared that position, so they worked for it, submitted to it, and worshipped it night and day.

Ibn Bashar told us: Muhammad bin Marwan told us: Abu Al-A'war told us: Qatada told us regarding His statement, **And for him who fears the position of his Lord are two Gardens,** he said: God has a position that the believers fear.

Muhammad ibn Musa told me: Abdullah ibn al-Harith al-Qurashi told us: Shu'bah ibn al-Hajjaj told us: Sa'id al-Jariri told us, on the authority of Muhammad ibn Sa'd, on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **For he who fears standing before his Lord are two Gardens.** I said: Even if he commits adultery and steals? He said: Even if he commits adultery and steals, and even if he humiliates Abu al-Darda'.

Zakariya bin Yahya bin Abaan Al-Masry narrated to me: Ibn Abi Maryam narrated to us: Muhammad bin Ja'far informed us, on the authority of Muhammad bin Abi Harmalah, on the authority of Ata' bin Yasar, who said: Abu Darda' informed me that the Messenger of God (peace and blessings of God be upon him) recited this verse one day: **And for him who fears standing before his Lord are two Gardens.** I said: **Even if he commits adultery or steals, O Messenger of God? He said: And for him who fears standing before his Lord**

Surat Ar-Rahman: 46

And for him who fears the position of his Lord are two gardens.

are two Gardens. I said: **Even if he commits adultery or steals, O Messenger of God?** He said: **Even if he commits adultery or steals, despite Abu Darda's anger.**

Ali bin Sahl told us: Muammil told us: Hammad bin Salamah told us, on the authority of Thabit, on the authority of Abu Bakr, on the authority of Abu Musa, on the authority of his father. Hammad said: I do not know of anything except that he raised it in his statement: **And for him who fears the position of his Lord are two gardens.** He said: Two gardens of gold for those brought near, or he said: for those who are foremost, and two gardens of silver for the people of Yemen.

Ibn Abd al-A'la told us: Al-Mu'tamir told us, on the authority of his father, on the authority of Sayyar, who said: Abu al-Darda' was asked about this verse, **And for him who fears standing before his Lord are two Gardens.** He was asked, **Even if he commits adultery and steals?** He said, **Even if he commits adultery and steals.** He said, **If he fears standing before his Lord, he will neither commit adultery nor steal.**

Ibn Hamid told us: Mihran told us, on the authority of Ibn al-Mubarak, on the authority of Saeed al-Jariri, on the authority of a man, on the authority of Abu al-Darda': **And for him who fears standing before his Lord are two Gardens.** Abu al-Darda' said: Even if he commits adultery and steals? He said: Yes, even if Abu al-Darda's nose is in vain.

Abu Kuraib told us: Ibn Al-Salt told us, on the authority of Amr bin Thabit, on the authority of someone who mentioned it, on the authority of Abu Wa'il, on the authority of Ibn Mas'ud, regarding his statement, **And for him who fears standing before his Lord are two Gardens,** he said: Even if he commits adultery or steals.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And for him who fears the position of his Lord are two Gardens,** he said: His position when he performs worship on the Day of Resurrection. And he recited, **The Day when mankind will stand before the Lord of the Worlds Al-Muttaffin 6** and said: That is the position of your Lord.

Tafsir al-Qurtubi

The Almighty's saying, **And for him who fears standing before his Lord are two Gardens.** There are two issues in this.

First: When He mentioned the conditions of the people of Hell, He mentioned what was prepared for the righteous. The meaning is that he feared his standing before his Lord for the reckoning, so he abandoned the sin. So, *standing* is a source meaning standing. It was said that he feared his Lord's standing over him, meaning His supervision and knowledge of him. This is explained by the Most High's statement: **Is he who stands over every soul for what it has earned?** Mujahid and Ibrahim al-Nakha'i said that it is the man who intends to commit a sin, then he remembers God and

abandons it out of fear.

Second: This verse is evidence that whoever says to his wife, **If I am not among the people of Paradise, then you are divorced,** he has not broken his oath if he intended to commit a sin but abandoned it out of fear of God and shyness before Him. Sufyan al-Thawri said this and issued a fatwa according to it. Muhammad ibn Ali al-Tirmidhi said, **Paradise is for his fear of his Lord, and Paradise is for his abandoning his desires.** Ibn Abbas said, **Whoever fears standing before his Lord after performing the obligatory duties.** It was said that the standing is the place, meaning he fears standing before his Lord for the reckoning, as mentioned above. It is permissible for the station to be for the servant and then added to God, and it is like the term in His statement, **So when their term comes,** and His statement elsewhere, **Indeed, when the term of God comes, it cannot be delayed.** "Two Gardens," meaning for the one who fears, there are two separate Gardens, so for each fearful one there are two Gardens. It was also said that there are two Gardens for all the fearful, and the first is more apparent. It was narrated on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, that he said: "The two Gardens are two gardens in the breadth of Paradise, each garden is one hundred years long. In the middle of each garden is a house of light, and there is nothing in it that does not shake with melody and greenery. Its foundation is firm and its trees are firm." Al-Mahdawi and Al-Tha'labi also mentioned it from the hadith of Abu Hurayrah. It was said that the two Gardens are his Garden that was created for him and a Garden that he inherited. It was also said that one of the two Gardens is a residence and the other is his garden. It was also said that one of the two Gardens is the lower parts of the palaces and the other is their upper parts. Muqatil said that they are the Garden of Eden and the Garden of Delight. Al-Farra' said that they are only one Garden, so he used a dual method for the heads of the verses. Al-Qutbi denied this and said: It is not permissible to say that the keepers of Hell are twenty, but rather he said nineteen to take into account the beginnings of the verses. He also said: **with branches.** Abu Ja'far al-Nahhas said: Al-Farra' said: It may be a garden and then it is used in dual form in poetry. This statement is one of the greatest mistakes against the Book of God, the Almighty. God the Almighty says: **Two gardens** and describes them by saying: **In them.** He abandons the apparent meaning and says: It may be a garden, and he uses poetry as evidence. It was also said: They were two so that his joy would be doubled by moving from one place to another. It was also said that it was revealed about Abu Bakr al-Siddiq **may God be pleased with him** specifically when he mentioned one day Paradise when it was brought near and Hell when it appeared. This was said by 'Ata' and Ibn Shawdhab. Ad-Dahhak said: Rather, he drank milk one day when he was thirsty and it pleased him, so he asked about it and was told that it was not from Halal, so he vomited it out while the Messenger of God (blessings and peace of God be upon him) was looking at him. He said: May God have mercy on you, a verse has been revealed about you, and he recited this verse to him.

Tafsir Ibn Kathir

Ibn Shawdhab and Ata' al-Khurasani said: This verse, **And for him who fears standing before his Lord are two Gardens**, was revealed about Abu Bakr al-Siddiq. Ibn Abi Hatim said: My father told us, Muhammad ibn Musafi told us, Baqiya told us, on the authority of Abu Bakr ibn Abi Maryam, on the authority of Atiyah ibn Qays, regarding the words of God Almighty: **And for him who fears standing before his Lord are two Gardens**, it was revealed about the one who said: **Burn me with fire so that I may lead God astray**. He said: He repented for a day and a night, after saying this, so God accepted it from him and admitted him to Paradise. The correct view is that this verse is general, as Ibn Abbas and others said. God Almighty says: **And for him who fears standing before his Lord**, before God Almighty on the Day of Resurrection, **and restrains the soul from desire**, and does not transgress or prefer worldly life, and knows that the Hereafter is better and more lasting, so he fulfills God's obligations and avoids what He has forbidden, so on the Day of Resurrection he will have two Gardens with his Lord, as al-Bukhari, may God have mercy on him, said: Abdullah ibn Abi al-Aswad told us, Abdul Aziz ibn Abdul Samad told us. Al-Ami narrated to us from Abu Imran Al-Joni, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "Two gardens of silver, their vessels and what is in them, and two gardens of gold, their vessels and what is in them, and nothing will stand between the people and seeing their Lord, the Mighty and Sublime, except the cloak of majesty over His face in the Garden of Eden." The rest of the group transmitted it except Abu Dawud from the hadith of Abdul Aziz with it. Hammad bin Salamah said on the authority of Thabit, on the authority of Abu Bakr bin Abi Musa, on the authority of his father. Hammad said: I do not know of it except that he raised it in the words of God, the Most High: **And for him who fears the position of his Lord are two gardens**, and in His words: **And below them are two gardens**, two gardens of gold for those brought near and two gardens of silver for the companions of the right hand.

Ibn Jarir said: Zakariya bin Yahya bin Abaan Al-Muqri narrated to us, Ibn Abi Maryam narrated to us, Muhammad bin Ja'far narrated to us, on the authority of Muhammad bin Abi Harmalah, on the authority of Ata' bin Yasar, Abu Darda' informed me that the Messenger of God (peace and blessings of God be upon him) recited this verse one day: **And for him who fears the position of his Lord are two Gardens**. I said: Even if he commits adultery and steals? He said ..., O Messenger of God? He said: **Even in spite of Abu Darda's nose**. An-Nasa'i narrated it from the hadith of Muhammad bin Abi Harmalah with this chain of transmission. An-Nasa'i also narrated it on the authority of Mu'ammil bin Hisham, on the authority of Isma'il, on the authority of Al-Jariri, on the authority of Musa, on the authority of Muhammad bin Sa'd bin Abi Waqqas, on the authority of Abu Darda' with this chain of transmission. It has been narrated as a narration that ends with Abu Darda'. It has been narrated from him that he said: Whoever fears the position of his

Lord will neither commit adultery nor steal. This verse is general for both humans and jinn, and it is one of the clearest proofs that jinn will enter Paradise if they believe and fear God. For this reason, God the Almighty bestowed this reward upon both mankind and mankind, saying: "And for him who fears standing before his Lord are two Gardens. So which of the favors of your Lord will you deny?" Then He described these two Gardens, saying: **With spreading branches**, meaning fresh, beautiful branches bearing every ripe and excellent fruit. **So which of the favors of your Lord will you deny?** This is what Ata' al-Khurasani and a group said, that the *afnan* are the branches of the tree that touch each other. Ibn Abi Hatim said: My father told us, Amr ibn Ali told us, Muslim ibn Qutaybah told us, Abdullah ibn al-Nu'man told us, I heard Ikrimah say: **With spreading branches**, meaning the shade of the branches on the walls. Haven't you heard the poet say:

What arouses your longing for the cooing of a dove calling for doves on the branches?

Call Abu Farkhayn, who came across a two-taloned falcon, Qatama

Al-Baghawi narrated on the authority of Mujahid, Ikrimah, Ad-Dahhak, and Al-Kalbi that it is the straight branch. He said: Abu Saeed Al-Ashja' told us, Abd Al-Salam bin Harb told us, Ata' bin As-Sa'ib told us, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **With branches, with colors**. He said: Something similar was narrated on the authority of Saeed bin Jubayr, Al-Hasan, As-Suddi, Khasif, Al-Nadr bin Arabi, and Ibn Sinan. The meaning of this statement is that they contain various kinds of pleasures, and Ibn Jarir chose it. Ata' said: Every branch gathers various kinds of fruit. Ar-Rabi' bin Anas said: **With branches** means wide-spreading, and all of these statements are correct and there is no contradiction between them, and God knows best. Qatada said: **With branches** means its vastness, superiority, and advantage over other trees. Muhammad bin Ishaq said on the authority of Yahya bin Ibad bin Abdullah bin Az-Zubayr on the authority of his father on the authority of Asma' bint Abi Bakr, who said: I heard the Messenger of God, may God bless him and grant him peace, mention the Lote Tree of the Limit, and he said: **A rider would travel in the shade of its branches for a hundred years** - or he said: One hundred riders can find shade in its shade, and its fruit is as if it were pots of gold." Narrated by Al-Tirmidhi on the authority of Yunus ibn Bakir.

Hammad bin Salamah said on the authority of Thabit on the authority of Abu Bakr bin Abi Musa on the authority of his father, Hammad said: I do not know of it except that he raised it in his statement: {And for him who fears standing before his Lord are two Gardens} and in his statement: {And below them are two Gardens} he said: Two Gardens of gold for those brought near, and two Gardens of silver for the companions of the right hand. {In them are two flowing springs} meaning they flow to water those trees and branches so that they bear fruit of all colors. {Then which of the favors of your Lord would you deny?} Al-Hasan Al-Basri said: One of them is called Tasnim, and the other is Al-Salsabil. Atiyah said: One of them is of fresh water, and the other is of wine that is

delicious to those who drink. For this reason he said after this: {In them are of every kind of fruit in pairs} meaning of all kinds of fruits of what they know and better than what they know, and of what no eye has seen, no ear has heard, and no human heart has conceived. {Then which of the favors of your Lord would you deny?} Ibrahim bin Al-Hakam bin Abaan said, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas: There is no sweet or bitter fruit in this world that is not in Paradise, even the colocynth. Ibn Abbas said: There is nothing in this world that is different from what is in the Hereafter except the names, meaning that there is a great gap and a clear difference in distinction between them.

Fath al-Qadir

When He, the Almighty, finished enumerating the worldly blessings upon mankind and all mankind, He mentioned His otherworldly blessings that He bestowed upon them: He said: 46- **And for him who fears the position of his Lord are two Gardens.** His position, the Almighty, is the place where the servants stand for judgment, as in His statement: **The Day mankind will stand before the Lord of the worlds.** The position is a source meaning standing, and it was said that the meaning is he feared his Lord standing over him, which is His supervision of his conditions and His knowledge of his actions and words, as in His statement: **Then is he who stands over every soul for what it has earned?** Mujahid and Al-Nakha'i said: He is the man who intends to commit a sin, then he remembers God and abandons it out of fear.

There is a difference of opinion about the two gardens. Muqatil said: It means the Garden of Eden and the Garden of Delight. It is also said that one of them was created for him and the other he inherited. It is also said that one of them is his home and the other is the home of his wives. It is also said that one of them is the lower reaches of the palaces and the other is their upper reaches. It is also said that one is a garden for the fearful human being, and one is a garden for the fearful jinn. It is also said that one is a garden for doing obedience and another for abandoning disobedience. It is also said that one is a garden for the belief that he believes in and another for the work that he does. It is also said that one is a garden for work and one for abandoning his desires. Al-Farra' said: It is only one garden, and the dual is to agree with the beginnings of the verses. An-Nahhas said: This statement is one of the greatest harshness against the Book of God, for God says: **Two gardens** and describes them by saying in them, etc.

Tafsir al-Baghawi

46. **And for him who fears the position of his Lord,** meaning: his position before his Lord for the reckoning, so he abandons sin and desire. It was also said: his Lord's standing over him, as explained in His statement: **Is he who stands over every soul for what it has earned?** (al-Ra'd 13:33). Ibrahim and Mujahid said:

He is the one who intends to commit a sin, then remembers God and abandons it out of fear of God. **Two Gardens,** Muqatil said: The Garden of Eden and the Garden of Delight. Muhammad ibn Ali al-Tirmidhi said: A Garden for his fear of his Lord and a Garden for his abandoning his desires.

Ad-Dahhak said: This is for the one who observes God in secret and in public, with knowledge of what is forbidden to him and what he abandons out of fear of God, and what good he does and brings it to God, and he does not like anyone to know about it.

Qatada said: The believers feared that situation, so they worked for God and persevered day and night.

Abu al-Hasan Ali ibn al-Husayn al-Qurashi told us, Abu Muslim Ghalib ibn Ali al-Razi told us, Abu Bakr Muhammad ibn Ibrahim ibn Yunus told us, Abu Ja'far Muhammad ibn Musa ibn 'Isa al-Halwani told us, and Muhammad ibn Hamid al-Hamadhani told us, Hashim ibn al-Qasim told us, on the authority of Abu 'Aqil, who is al-Thaqafi, on the authority of Yazid ibn Sinan, I heard Bakir ibn Fayruz say, I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said, "Whoever fears should set out early, and whoever sets out early will reach his destination. Beware, God's merchandise is expensive. Beware, God's merchandise is Paradise."

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 Jafar told us, on the authority of Muhammad bin Abi Harmalah, the client of Huwaytib bin Abdul-Uzza, on the authority of Ata bin Yasar, on the authority of Abu Al-Darda', "That he heard the Messenger of God, may God bless him and grant him peace, narrating from the pulpit, saying: 'For he who fears standing before his Lord are two Paradises.' I said: 'Even if he commits adultery and steals, O Messenger of God?' The Messenger of God, may God bless him and grant him peace, said: 'And for he who fears standing before his Lord are two Paradises.' I said the second time: 'Even if he commits adultery and steals, O Messenger of God?' The Messenger of God, may God bless him and grant him peace, said: 'Thirdly, 'For he who fears standing before his Lord are two Paradises.' I said the third time: 'Even if he commits adultery and steals, O Messenger of God?' He said: 'Even if he commits adultery and steals,' in spite of Abu Al-Darda's disdain."

Tafsir al-Baidawi

46- **And for him who fears the position of his Lord** His position in which the servants stand for the reckoning, or his standing over his conditions from the one who stands over him if he watches him, or the position of the one who fears before his Lord for the reckoning in one of the two meanings, so it was added to the Lord for glorification and intimidation, or his Lord, and *position* is glorified for exaggeration like his saying:

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

Two Paradises, one for the fearful human being and the other for the fearful jinn. The address is to both groups, and the meaning is for each of you who is fearful, or for each one of you there is a Paradise for his beliefs and another for his deeds, or a Paradise for doing good deeds and another for abandoning sins, or a Paradise for which he is rewarded and another for which he is punished, or a Spiritual and a Physical Paradise, and so on for what came in pairs after that.

Surat Ar-Rahman: 47

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:47

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

47 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Then which of the favors of your Lord would you deny?** God Almighty says: Then which of the favors of your Lord, O mankind and jinn, which He has bestowed upon you by rewarding the doer of good among you with what He, the Most High, has described in these verses, would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

Ibn Shawdhab and Ata' al-Khurasani said: This verse, **And for him who fears standing before his Lord are two Gardens**, was revealed about Abu Bakr al-Siddiq. Ibn Abi Hatim said: My father told us, Muhammad ibn Musafi told us, Baqiya told us, on the authority of Abu Bakr ibn Abi Maryam, on the authority of Atiyah ibn Qays, regarding the words of God Almighty: **And for him who fears standing before his Lord are two Gardens**, it was revealed about the one who said: **Burn me with fire so that I may lead God astray**. He said: He repented for a day and a night, after saying this, so God accepted it from him and admitted him to Paradise. The correct view is that this verse is general, as Ibn Abbas and others said. God Almighty says: **And for him who fears standing before his Lord**, before God Almighty on the Day of Resurrection, **and restrains the soul from desire**, and does not transgress or prefer worldly life, and knows that the Hereafter is better and more lasting, so he fulfills God's obligations and avoids what He has forbidden, so on the Day of Resurrection he will have two Gardens with his Lord, as al-Bukhari, may God have mercy on him, said: Abdullah ibn Abi al-Aswad told us, Abdul Aziz ibn Abdul Samad told us. Al-Ami narrated to us from Abu Imran Al-Joni, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "Two gardens of silver, their vessels and what is in them, and two gardens of gold, their vessels and what is in them, and nothing will stand between the people and seeing their Lord, the Mighty and Sublime, except the

cloak of majesty over His face in the Garden of Eden." The rest of the group transmitted it except Abu Dawud from the hadith of Abdul Aziz with it. Hammad bin Salamah said on the authority of Thabit, on the authority of Abu Bakr bin Abi Musa, on the authority of his father. Hammad said: I do not know of it except that he raised it in the words of God, the Most High: **And for him who fears the position of his Lord are two gardens**, and in His words: **And below them are two gardens**, two gardens of gold for those brought near and two gardens of silver for the companions of the right hand.

Ibn Jarir said: Zakariya bin Yahya bin Abaan Al-Muqri narrated to us, Ibn Abi Maryam narrated to us, Muhammad bin Ja'far narrated to us, on the authority of Muhammad bin Abi Harmalah, on the authority of Ata' bin Yasar, Abu Darda' informed me that the Messenger of God (peace and blessings of God be upon him) recited this verse one day: **And for him who fears the position of his Lord are two Gardens**. I said: Even if he commits adultery and steals? He said ..., O Messenger of God? He said: **Even in spite of Abu Darda's nose**. An-Nasa'i narrated it from the hadith of Muhammad bin Abi Harmalah with this chain of transmission. An-Nasa'i also narrated it on the authority of Mu'ammil bin Hisham, on the authority of Isma'il, on the authority of Al-Jariri, on the authority of Musa, on the authority of Muhammad bin Sa'd bin Abi Waqqas, on the authority of Abu Darda' with this chain of transmission. It has been narrated as a narration that ends with Abu Darda'. It has been narrated from him that he said: Whoever fears the position of his Lord will neither commit adultery nor steal. This verse is general for both humans and jinn, and it is one of the clearest proofs that jinn will enter Paradise if they believe and fear God. For this reason, God the Almighty bestowed this reward upon both mankind and mankind, saying: "And for him who fears standing before his Lord are two Gardens. So which of the favors of your Lord will you deny?" Then He described these two Gardens, saying: **With spreading branches**, meaning fresh, beautiful branches bearing every ripe and excellent fruit. **So which of the favors of your Lord will you deny?** This is what Ata' al-Khurasani and a group said, that the *afnan* are the branches of the tree that touch each other. Ibn Abi Hatim said: My father told us, Amr ibn Ali told us, Muslim ibn Qutaybah told us, Abdullah ibn al-Nu'man told us, I heard Ikrimah say: **With spreading branches**, meaning the shade of the branches on the walls. Haven't you heard the poet say:

What arouses your longing for the cooing of a dove calling for doves on the branches?

Call Abu Farkhayn, who came across a two-taloned falcon, Qatama

Al-Baghawi narrated on the authority of Mujahid, Ikrimah, Ad-Dahhak, and Al-Kalbi that it is the straight branch. He said: Abu Saeed Al-Ashja' told us, Abd Al-Salam bin Harb told us, Ata' bin As-Sa'ib told us, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **With branches, with colors**. He said: Something similar was narrated on the authority of Saeed bin Jubayr, Al-Hasan, As-Suddi, Khasif, Al-Nadr bin Arabi, and Ibn Sinan. The meaning of this

deny?

statement is that they contain various kinds of pleasures, and Ibn Jarir chose it. Ata' said: Every branch gathers various kinds of fruit. Ar-Rabi' bin Anas said: **With branches** means wide-spreading, and all of these statements are correct and there is no contradiction between them, and God knows best. Qatada said: **With branches** means its vastness, superiority, and advantage over other trees. Muhammad bin Ishaq said on the authority of Yahya bin Ibad bin Abdullah bin Az-Zubayr on the authority of his father on the authority of Asma' bint Abi Bakr, who said: I heard the Messenger of God, may God bless him and grant him peace, mention the Lote Tree of the Limit, and he said: **A rider would travel in the shade of its branches for a hundred years** - or he said: One hundred riders can find shade in its shade, and its fruit is as if it were pots of gold." Narrated by Al-Tirmidhi on the authority of Yunus ibn Bakir.

Hammad bin Salamah said on the authority of Thabit on the authority of Abu Bakr bin Abi Musa on the authority of his father, Hammad said: I do not know of it except that he raised it in his statement: {And for him who fears standing before his Lord are two Gardens} and in his statement: {And below them are two Gardens} he said: Two Gardens of gold for those brought near, and two Gardens of silver for the companions of the right hand. {In them are two flowing springs} meaning they flow to water those trees and branches so that they bear fruit of all colors. {Then which of the favors of your Lord would you deny?} Al-Hasan Al-Basri said: One of them is called Tasnim, and the other is Al-Salsabil. Atiyyah said: One of them is of fresh water, and the other is of wine that is delicious to those who drink. For this reason he said after this: {In them are of every kind of fruit in pairs} meaning of all kinds of fruits of what they know and better than what they know, and of what no eye has seen, no ear has heard, and no human heart has conceived. {Then which of the favors of your Lord would you deny?} Ibrahim bin Al-Hakam bin Abaan said, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas: There is no sweet or bitter fruit in this world that is not in Paradise, even the colocynth. Ibn Abbas said: There is nothing in this world that is different from what is in the Hereafter except the names, meaning that there is a great gap and a clear difference in distinction between them.

Fath al-Qadir

47- **Then which of the favors of your Lord would you deny?** For among them is this great blessing, which is giving the one who fears the position of his Lord two gardens characterized by sublime and great attributes.

Tafsir al-Baghawi

47. **Then which of the favors of your Lord would you deny?** Then he described the two gardens and said:

Tafsir al-Baidawi

47- **Then which of the favors of your Lord would you**

Surat Ar-Rahman: 48
with spreading branches

Surat al-Rahman 55:48

with spreading branches

Tafsir al-Jalalayn

48 - *Dhatā* dual of Dhatāt according to the original and its lam is a *ya' Afnān* branches, plural of fannān like Ṭālāl

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying of **many branches** means: of many colors, one of which is fann, and it is from their saying **so-and-so fascinated in his speech**: if he took up many branches and types of it.

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

He mentioned that:

Al-Husayn bin Yazid Al-Tahan told me: Abd Al-Salam bin Harb told us, on the authority of Ata bin Al-Sa'ib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement, **with branches**, he said: with colors.

Al-Fadl bin Ishaq told us: Abu Qutaybah told us: Abdullah bin Al-Nu'man told us on the authority of Ikrimah: **with branches** he said: the shade of the branches on the walls. He said: And the poet said:

What arouses your longing for the cooing of a dove calling for doves on the branches?

Call Abu Farkhayn, who came across a fierce two-taloned falcon, a quail

Ibn Hamid told us: Mihran, on the authority of Sufyan, on the authority of Mujahid: **With branches** means: With colors.

He said: Mahran told us on the authority of Abu Sinan: **With branches**. He said: With colors.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **with spreading branches**, that he said: Different types of fruit.

Others said: They have branches.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of a man from Basra, on the authority of Mujahid: **With branches**. He said: With twigs.

Others said: The meaning of this is: those with the ends of tree branches.

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **with branches**, meaning: between the ends of its trees, meaning: some of them touch others like trellises. And it is said that those with branches are separated from everything.

Others said that he meant by that their superiority and their vastness over others.

Who said that?

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **with spreading branches**, meaning: their superiority over everything else.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **with spreading branches**, he said: with superiority over everything else.

Tafsir al-Qurtubi

The Almighty said, **with branches**. Ibn Abbas and others said: meaning with different types of fruit, the singular of which is fann. Mujahid said, *afnan* means branches, the singular of which is fann. Al-Nabigha said:

A dove's cry calls for a heartbreaking cooing on the singing of the arts.

Another said, describing two birds:

They sat on a branch of a ban tree, in the heights of art, singing colorful tunes.

He meant by melodies languages. Another said:

What arouses your longing for the cooing of a dove calling for doves on the branches?

Call Abu Farkhayn, who came across a fierce two-taloned falcon, Qatama

The plural of art is afnan, then afanin. He said, describing a mill:

She has a rein of the trees' branches

A tree with branches, meaning it has branches. Fana' is also not analogical. In the hadith: **The people of Paradise will be lined with kohl and have branches**. Yardi is the plural of afnan and afnan is the plural of fann, which is a lock of hair. It was likened to a branch, mentioned by Al-Harawi. It was said: **with branches**, meaning they have breadth and superiority over what is other than them. This was said by Qatada, and also by Mujahid and Ikrimah, that the branches are the shade of the branches on the walls.

Tafsir Ibn Kathir

Ibn Shawdhab and Ata' al-Khurasani said: This verse, **And for him who fears standing before his Lord are two Gardens**, was revealed about Abu Bakr al-Siddiq. Ibn Abi Hatim said: My father told us, Muhammad ibn Musafi told us, Baqiya told us, on the authority of Abu Bakr ibn Abi Maryam, on the authority of Atiyah ibn Qays, regarding the words of God Almighty: **And for him who fears standing before his Lord are two Gardens**, it was revealed about the one who said: **Burn me with fire so that I may lead God astray**. He said: He repented for a day and a night, after saying this, so God accepted it from him and admitted him to Paradise. The correct view is that this verse is general, as Ibn Abbas and others said. God Almighty says: **And for him who fears standing before his Lord**, before God Almighty on the Day of Resurrection, **and restrains the soul from desire**, and does not transgress or prefer worldly life, and knows that the Hereafter is better and more lasting, so he fulfills God's obligations and avoids what He has forbidden, so on the Day of Resurrection he will have two Gardens with his Lord, as al-Bukhari, may God have mercy on him, said: Abdullah ibn Abi al-Aswad told us, Abdul Aziz ibn Abdul Samad told us. Al-Ami narrated to us from Abu Imran Al-Joni, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "Two gardens of silver, their vessels and what is in them, and two gardens of gold, their vessels and what is in them, and nothing will stand between the people and seeing their Lord, the Mighty and Sublime, except the cloak of majesty over His face in the Garden of Eden." The rest of the group transmitted it except Abu Dawud from the hadith of Abdul Aziz with it. Hammad bin Salamah said on the authority of Thabit, on the authority of Abu Bakr bin Abi Musa, on the authority of his father. Hammad said: I do not know of it except that he raised it in the words of God, the Most High: **And for him who fears the position of his Lord are two gardens**, and in His words: **And below them are two gardens**, two gardens of gold for those brought near and two gardens of silver for the companions of the right hand.

Ibn Jarir said: Zakariya bin Yahya bin Abaan Al-Muqri narrated to us, Ibn Abi Maryam narrated to us, Muhammad bin Ja'far narrated to us, on the authority of Muhammad bin Abi Harmalah, on the authority of Ata' bin Yasar, Abu Darda' informed me that the Messenger of God (peace and blessings of God be upon him) recited this verse one day: **And for him who fears the position of his Lord are two Gardens**. I said: Even if he commits adultery and steals? He said ..., O Messenger of God? He said: **Even in spite of Abu Darda's nose**. An-Nasa'i narrated it from the hadith of Muhammad bin Abi Harmalah with this chain of transmission. An-Nasa'i also narrated it on the authority of Mu'ammil bin Hisham, on the authority of Isma'il, on the authority of Al-Jariri, on the authority of Musa, on the authority of Muhammad bin Sa'd bin Abi Waqqas, on the authority of Abu Darda' with this chain of transmission. It has been narrated as a narration that ends with Abu Darda'. It has been narrated from him that he said: Whoever fears the position of his Lord will neither commit adultery nor steal. This verse is general for both humans and jinn, and it is one of the

clearest proofs that jinn will enter Paradise if they believe and fear God. For this reason, God the Almighty bestowed this reward upon both mankind and mankind, saying: "And for him who fears standing before his Lord are two Gardens. So which of the favors of your Lord will you deny?" Then He described these two Gardens, saying: **With spreading branches**, meaning fresh, beautiful branches bearing every ripe and excellent fruit. **So which of the favors of your Lord will you deny?** This is what Ata' al-Khurasani and a group said, that the *afnan* are the branches of the tree that touch each other. Ibn Abi Hatim said: My father told us, Amr ibn Ali told us, Muslim ibn Qutaybah told us, Abdullah ibn al-Nu'man told us, I heard Ikrimah say: **With spreading branches**, meaning the shade of the branches on the walls. Haven't you heard the poet say:

What arouses your longing for the cooing of a dove calling for doves on the branches?

Call Abu Farkhayn, who came across a two-taloned falcon, Qatama

Al-Baghawi narrated on the authority of Mujahid, Ikrimah, Ad-Dahhak, and Al-Kalbi that it is the straight branch. He said: Abu Saeed Al-Ashja' told us, Abd Al-Salam bin Harb told us, Ata' bin As-Sa'ib told us, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **With branches, with colors**. He said: Something similar was narrated on the authority of Saeed bin Jubayr, Al-Hasan, As-Suddi, Khasif, Al-Nadr bin Arabi, and Ibn Sinan. The meaning of this statement is that they contain various kinds of pleasures, and Ibn Jarir chose it. Ata' said: Every branch gathers various kinds of fruit. Ar-Rabi' bin Anas said: **With branches** means wide-spreading, and all of these statements are correct and there is no contradiction between them, and God knows best. Qatada said: **With branches** means its vastness, superiority, and advantage over other trees. Muhammad bin Ishaq said on the authority of Yahya bin Ibad bin Abdullah bin Az-Zubayr on the authority of his father on the authority of Asma' bint Abi Bakr, who said: I heard the Messenger of God, may God bless him and grant him peace, mention the Lote Tree of the Limit, and he said: **A rider would travel in the shade of its branches for a hundred years** - or he said: One hundred riders can find shade in its shade, and its fruit is as if it were pots of gold." Narrated by Al-Tirmidhi on the authority of Yunus ibn Bakir.

Hammad bin Salamah said on the authority of Thabit on the authority of Abu Bakr bin Abi Musa on the authority of his father, Hammad said: I do not know of it except that he raised it in his statement: {And for him who fears standing before his Lord are two Gardens} and in his statement: {And below them are two Gardens} he said: Two Gardens of gold for those brought near, and two Gardens of silver for the companions of the right hand. {In them are two flowing springs} meaning they flow to water those trees and branches so that they bear fruit of all colors. {Then which of the favors of your Lord would you deny?} Al-Hasan Al-Basri said: One of them is called Tasnim, and the other is Al-Salsabil. Atiyah said: One of them is of fresh water, and the other is of wine that is delicious to those who drink. For this reason he said after this: {In them are of every kind of fruit in pairs}

Surat Ar-Rahman: 48 with spreading branches

meaning of all kinds of fruits of what they know and better than what they know, and of what no eye has seen, no ear has heard, and no human heart has conceived. {Then which of the favors of your Lord would you deny?} Ibrahim bin Al-Hakam bin Abaan said, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas: There is no sweet or bitter fruit in this world that is not in Paradise, even the colocynth. Ibn Abbas said: There is nothing in this world that is different from what is in the Hereafter except the names, meaning that there is a great gap and a clear difference in distinction between them.

Fath al-Qadir

48- **With spreading branches** This is an attribute of the two gardens, and what is between them is an objection. The branches are the twigs, the singular of which is fann, which is a straight branch in length. This is what Mujahid, Ikrimah, Atiyah and others said. Al-Zajaj said: The branches are the colors, the singular of which is fann, which is a type of everything. This is what Ata' and Sa'id ibn Jubayr said. Ata' combined the two sayings, and said that in each branch there are types of fruit. Among the uses of fann to refer to a branch is what Al-Nabigha said:

A dove's prayer calls for a heartbreaking cooing on the art of singing

And the other said:

What arouses your longing for the cooing of a dove calling for doves on the branches?

It was said that the meaning of **with branches** is **with abundance and spaciousness over everything else**, as said by Qatada. It was also said that **the branches** means the shade of the branches on the walls. This was narrated on the authority of Mujahid and Ikrimah.

Tafsir al-Baghawi

48. **With branches**, twigs, the singular of which is fann, which is a straight branch in length. This is the opinion of Mujahid, Ikrimah, and Al-Kalbi. Ikrimah said: The shade of the branches on the walls. Al-Hasan said: With shadows. Ibn Abbas said: Colors. Saeed bin Jubayr and Ad-Dahhak said: Colors of fruit, the singular of which is fann from their saying *afnan* so-and-so in his hadith if he took on various kinds and types of it. Ata' combined the two opinions and said: On every branch there are various kinds of fruit. Qatada said: With excess and spaciousness over everything else.

Tafsir al-Baidawi

48- **With branches** is a type of tree and fruit, plural of fann, or branches, plural of fann, which is the branch that branches out from the branch of the tree, and it is specifically mentioned because it is the one that produces leaves, bears fruit, and provides shade.

Surat al-Rahman 55:49

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

49 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says: Then which of the favors of your Lord, O group of mankind and mankind, which He has bestowed upon you by rewarding you with this reward, the people of His obedience, would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

Ibn Shawdhab and Ata' al-Khurasani said: This verse, **And for him who fears standing before his Lord are two Gardens**, was revealed about Abu Bakr al-Siddiq. Ibn Abi Hatim said: My father told us, Muhammad ibn Musafi told us, Baqiya told us, on the authority of Abu Bakr ibn Abi Maryam, on the authority of Atiyah ibn Qays, regarding the words of God Almighty: **And for him who fears standing before his Lord are two Gardens**, it was revealed about the one who said: **Burn me with fire so that I may lead God astray**. He said: He repented for a day and a night, after saying this, so God accepted it from him and admitted him to Paradise. The correct view is that this verse is general, as Ibn Abbas and others said. God Almighty says: **And for him who fears standing before his Lord**, before God Almighty on the Day of Resurrection, **and restrains the soul from desire**, and does not transgress or prefer worldly life, and knows that the Hereafter is better and more lasting, so he fulfills God's obligations and avoids what He has forbidden, so on the Day of Resurrection he will have two Gardens with his Lord, as al-Bukhari, may God have mercy on him, said: Abdullah ibn Abi al-Aswad told us, Abdul Aziz ibn Abdul Samad told us. Al-Ami narrated to us from Abu Imran Al-Joni, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "Two gardens of silver, their vessels and what is in them, and two gardens of gold, their vessels and what is in them, and nothing will stand between the people and seeing their Lord, the Mighty and Sublime, except the cloak of majesty over His face in the Garden of Eden." The rest of the group transmitted it except Abu Dawud

from the hadith of Abdul Aziz with it. Hammad bin Salamah said on the authority of Thabit, on the authority of Abu Bakr bin Abi Musa, on the authority of his father. Hammad said: I do not know of it except that he raised it in the words of God, the Most High: **And for him who fears the position of his Lord are two gardens**, and in His words: **And below them are two gardens**, two gardens of gold for those brought near and two gardens of silver for the companions of the right hand.

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Call Abu Farkhayn, who came across a two-taloned falcon, Qatama

Al-Baghawi narrated on the authority of Mujahid, Ikrimah, Ad-Dahhak, and Al-Kalbi that it is the straight branch. He said: Abu Saeed Al-Ashja' told us, Abd Al-Salam bin Harb told us, Ata' bin As-Sa'ib told us, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **With branches, with colors**. He said: Something similar was narrated on the authority of Saeed bin Jubayr, Al-Hasan, As-Suddi, Khasif, Al-Nadr bin Arabi, and Ibn Sinan. The meaning of this statement is that they contain various kinds of pleasures, and Ibn Jarir chose it. Ata' said: Every branch gathers various kinds of fruit. Ar-Rabi' bin Anas said: **With branches** means wide-spreading, and all of

Surat Ar-Rahman: 49

Then which of the favors of your Lord would you deny?

these statements are correct and there is no contradiction between them, and God knows best. Qatada said: **With branches** means its vastness, superiority, and advantage over other trees. Muhammad bin Ishaq said on the authority of Yahya bin Ibad bin Abdullah bin Az-Zubayr on the authority of his father on the authority of Asma' bint Abi Bakr, who said: I heard the Messenger of God, may God bless him and grant him peace, mention the Lote Tree of the Limit, and he said: **A rider would travel in the shade of its branches for a hundred years** - or he said: One hundred riders can find shade in its shade, and its fruit is as if it were pots of gold." Narrated by Al-Tirmidhi on the authority of Yunus ibn Bakir.

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Fath al-Qadir

49- **Then which of the favors of your Lord would you deny?** Each one of them is not a place for denial or rejection.

Tafsir al-Baghawi

49. **Then which of the favors of your Lord would you deny?**

Tafsir al-Baidawi

49- **Then which of the favors of your Lord would you deny?**

Surat al-Rahman 55:50

Within them are two flowing springs.

Tafsir al-Jalalayn

50 - In them are two flowing springs

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: In these two gardens are two springs of water flowing within them. So which of the favors of your Lord would you deny?

Tafsir al-Qurtubi

The Almighty said, **In them are two flowing springs.** That is, in each of them is a flowing spring. Ibn Abbas said: They flow with water in abundance and honor from God the Almighty to the people of Paradise. It was also narrated from Ibn Abbas and Al-Hasan that they flow with clear water, one of the springs is At-Tasnim and the other is Salsabil. It was also narrated from him: Two springs like this world many times over, their pebbles are red rubies and green chrysolite, their soil is camphor, their mud is fragrant musk, and their edges are saffron. Atiyah said: One of them is of water that is not stagnant and the other of wine that is a delight to those who drink it. It was also said that they flow from a mountain of musk. Abu Bakr Al-Warraq said: They have two flowing springs for those whose eyes in this world flowed out of fear of God the Almighty.

Tafsir Ibn Kathir

Ibn Shawdhab and Ata' al-Khurasani said: This verse, **And for him who fears standing before his Lord are two Gardens**, was revealed about Abu Bakr al-Siddiq. Ibn Abi Hatim said: My father told us, Muhammad ibn Musafi told us, Baqiya told us, on the authority of Abu Bakr ibn Abi Maryam, on the authority of Atiyah ibn Qays, regarding the words of God Almighty: **And for him who fears standing before his Lord are two Gardens**, it was revealed about the one who said: **Burn me with fire so that I may lead God astray**. He said: He repented for a day and a night, after saying this, so God accepted it from him and admitted him to Paradise. The correct view is that this verse is general, as Ibn Abbas and others said. God Almighty says: **And for him who fears standing before his Lord**, before God Almighty on the Day of Resurrection, **and restrains the soul from desire**, and does not transgress or prefer worldly life, and knows that the Hereafter is better and more lasting, so he fulfills God's obligations and avoids what He has forbidden, so on the Day of Resurrection he will have two Gardens with his Lord, as al-Bukhari, may God have mercy on him, said: Abdullah ibn Abi

al-Aswad told us, Abdul Aziz ibn Abdul Samad told us. Al-Ami narrated to us from Abu Imran Al-Joni, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "Two gardens of silver, their vessels and what is in them, and two gardens of gold, their vessels and what is in them, and nothing will stand between the people and seeing their Lord, the Mighty and Sublime, except the cloak of majesty over His face in the Garden of Eden." The rest of the group transmitted it except Abu Dawud from the hadith of Abdul Aziz with it. Hammad bin Salamah said on the authority of Thabit, on the authority of Abu Bakr bin Abi Musa, on the authority of his father. Hammad said: I do not know of it except that he raised it in the words of God, the Most High: **And for him who fears the position of his Lord are two gardens**, and in His words: **And below them are two gardens**, two gardens of gold for those brought near and two gardens of silver for the companions of the right hand.

Ibn Jarir said: Zakariya bin Yahya bin Abaan Al-Muqri narrated to us, Ibn Abi Maryam narrated to us, Muhammad bin Ja'far narrated to us, on the authority of Muhammad bin Abi Harmalah, on the authority of Ata' bin Yasar, Abu Darda' informed me that the Messenger of God (peace and blessings of God be upon him) recited this verse one day: **And for him who fears the position of his Lord are two Gardens**. I said: Even if he commits adultery and steals? He said ..., O Messenger of God? He said: **Even in spite of Abu Darda's nose**. An-Nasa'i narrated it from the hadith of Muhammad bin Abi Harmalah with this chain of transmission. An-Nasa'i also narrated it on the authority of Mu'ammil bin Hisham, on the authority of Isma'il, on the authority of Al-Jariri, on the authority of Musa, on the authority of Muhammad bin Sa'd bin Abi Waqqas, on the authority of Abu Darda' with this chain of transmission. It has been narrated as a narration that ends with Abu Darda'. It has been narrated from him that he said: Whoever fears the position of his Lord will neither commit adultery nor steal. This verse is general for both humans and jinn, and it is one of the clearest proofs that jinn will enter Paradise if they believe and fear God. For this reason, God the Almighty bestowed this reward upon both mankind and mankind, saying: "And for him who fears standing before his Lord are two Gardens. So which of the favors of your Lord will you deny?" Then He described these two Gardens, saying: **With spreading branches**, meaning fresh, beautiful branches bearing every ripe and excellent fruit. **So which of the favors of your Lord will you deny?** This is what Ata' al-Khurasani and a group said, that the *afnan* are the branches of the tree that touch each other. Ibn Abi Hatim said: My father told us, Amr ibn Ali told us, Muslim ibn Qutaybah told us, Abdullah ibn al-Nu'man told us, I heard Ikrimah say: **With spreading branches**, meaning the shade of the branches on the walls. Haven't you heard the poet say:

What arouses your longing for the cooing of a dove
calling for doves on the branches?

Call Abu Farkhayn, who came across a two-taloned falcon, Qatama

Al-Baghawi narrated on the authority of Mujahid, Ikrimah, Ad-Dahhak, and Al-Kalbi that it is the straight

Surat Ar-Rahman: 50

Within them are two flowing springs.

branch. He said: Abu Saeed Al-Ashja' told us, Abd Al-Salam bin Harb told us, Ata' bin As-Sa'ib told us, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **With branches, with colors.** He said: Something similar was narrated on the authority of Saeed bin Jubayr, Al-Hasan, As-Suddi, Khasif, Al-Nadr bin Arabi, and Ibn Sinan. The meaning of this statement is that they contain various kinds of pleasures, and Ibn Jarir chose it. Ar-Rabi' bin Anas said: **With branches** means wide-spreading, and all of these statements are correct and there is no contradiction between them, and God knows best. Qatada said: **With branches** means its vastness, superiority, and advantage over other trees. Muhammad bin Ishaq said on the authority of Yahya bin Ibad bin Abdullah bin Az-Zubayr on the authority of his father on the authority of Asma' bint Abi Bakr, who said: I heard the Messenger of God, may God bless him and grant him peace, mention the Lote Tree of the Limit, and he said: **A rider would travel in the shade of its branches for a hundred years** - or he said: One hundred riders can find shade in its shade, and its fruit is as if it were pots of gold." Narrated by Al-Tirmidhi on the authority of Yunus ibn Bakir.

Hammad bin Salamah said on the authority of Thabit on the authority of Abu Bakr bin Abi Musa on the authority of his father, Hammad said: I do not know of it except that he raised it in his statement: {And for him who fears standing before his Lord are two Gardens} and in his statement: {And below them are two Gardens} he said: Two Gardens of gold for those brought near, and two Gardens of silver for the companions of the right hand. {In them are two flowing springs} meaning they flow to water those trees and branches so that they bear fruit of all colors. {Then which of the favors of your Lord would you deny?} Al-Hasan Al-Basri said: One of them is called Tasnim, and the other is Al-Salsabil. Atiyyah said: One of them is of fresh water, and the other is of wine that is delicious to those who drink. For this reason he said after this: {In them are of every kind of fruit in pairs} meaning of all kinds of fruits of what they know and better than what they know, and of what no eye has seen, no ear has heard, and no human heart has conceived. {Then which of the favors of your Lord would you deny?} Ibrahim bin Al-Hakam bin Abaan said, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas: There is no sweet or bitter fruit in this world that is not in Paradise, even the colocynth. Ibn Abbas said: There is nothing in this world that is different from what is in the Hereafter except the names, meaning that there is a great gap and a clear difference in distinction between them.

Fath al-Qadir

50- **In them are two flowing springs.** This is also another description of **Two Gardens**, meaning that in each of them is a flowing spring. Al-Hasan said: One of them is Al-Salsabil and the other is Al-Tasnim. Atiyya said: One of them is of fresh water, and the other is of wine that is delicious to those who drink it. It was said that each of them is like this world many times over.

Tafsir al-Baghawi

50. **In them are two flowing springs**, Ibn Abbas said: with honor and extra for the people of Paradise. Al-Hasan said: They flow with clear water, one of them is Al-Tasnim and the other is Al-Salsabil. Atiyah said: One of them is of fresh water and the other is of wine, a delight for those who drink it.

Tafsir al-Baidawi

50- **In them are two springs running** wherever they wish, in the highlands and the lowlands. It is said that one of them is At-Tasnim and the other is Salsabil.

Surat al-Rahman 55:51

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

51 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

Ibn Shawdhab and Ata' al-Khurasani said: This verse, **And for him who fears standing before his Lord are two Gardens**, was revealed about Abu Bakr al-Siddiq. Ibn Abi Hatim said: My father told us, Muhammad ibn Musafi told us, Baqiya told us, on the authority of Abu Bakr ibn Abi Maryam, on the authority of Atiyah ibn Qays, regarding the words of God Almighty: **And for him who fears standing before his Lord are two Gardens**, it was revealed about the one who said: **Burn me with fire so that I may lead God astray**. He said: He repented for a day and a night, after saying this, so God accepted it from him and admitted him to Paradise. The correct view is that this verse is general, as Ibn Abbas and others said. God Almighty says: **And for him who fears standing before his Lord**, before God Almighty on the Day of Resurrection, **and restrains the soul from desire**, and does not transgress or prefer worldly life, and knows that the Hereafter is better and more lasting, so he fulfills God's obligations and avoids what He has forbidden, so on the Day of Resurrection he will have two Gardens with his Lord, as al-Bukhari, may God have mercy on him, said: Abdullah ibn Abi al-Aswad told us, Abdul Aziz ibn Abdul Samad told us. Al-Ami narrated to us from Abu Imran Al-Joni, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "Two gardens of silver, their vessels and what is in them, and two gardens of gold, their vessels and what is in them, and nothing will stand between the people and seeing their Lord, the Mighty and Sublime, except the cloak of majesty over His face in the Garden of Eden." The rest of the group transmitted it except Abu Dawud from the hadith of Abdul Aziz with it. Hammad bin Salamah said on the authority of Thabit, on the authority of Abu Bakr bin Abi Musa, on the authority of his father. Hammad said: I do not know of it except that he raised it in the words of God, the Most High: **And for**

him who fears the position of his Lord are two gardens, and in His words: **And below them are two gardens**, two gardens of gold for those brought near and two gardens of silver for the companions of the right hand.

Ibn Jarir said: Zakariya bin Yahya bin Abaan Al-Muqri narrated to us, Ibn Abi Maryam narrated to us, Muhammad bin Ja'far narrated to us, on the authority of Muhammad bin Abi Harmalah, on the authority of Ata' bin Yasar, Abu Darda' informed me that the Messenger of God (peace and blessings of God be upon him) recited this verse one day: **And for him who fears the position of his Lord are two Gardens**. I said: Even if he commits adultery and steals? He said ..., O Messenger of God? He said: **Even in spite of Abu Darda's nose**. An-Nasa'i narrated it from the hadith of Muhammad bin Abi Harmalah with this chain of transmission. An-Nasa'i also narrated it on the authority of Mu'ammil bin Hisham, on the authority of Isma'il, on the authority of Al-Jariri, on the authority of Musa, on the authority of Muhammad bin Sa'd bin Abi Waqqas, on the authority of Abu Darda' with this chain of transmission. It has been narrated as a narration that ends with Abu Darda'. It has been narrated from him that he said: Whoever fears the position of his Lord will neither commit adultery nor steal. This verse is general for both humans and jinn, and it is one of the clearest proofs that jinn will enter Paradise if they believe and fear God. For this reason, God the Almighty bestowed this reward upon both mankind and mankind, saying: "And for him who fears standing before his Lord are two Gardens. So which of the favors of your Lord will you deny?" Then He described these two Gardens, saying: **With spreading branches**, meaning fresh, beautiful branches bearing every ripe and excellent fruit. **So which of the favors of your Lord will you deny?** This is what Ata' al-Khurasani and a group said, that the *afnan* are the branches of the tree that touch each other. Ibn Abi Hatim said: My father told us, Amr ibn Ali told us, Muslim ibn Qutaybah told us, Abdullah ibn al-Nu'man told us, I heard Ikrimah say: **With spreading branches**, meaning the shade of the branches on the walls. Haven't you heard the poet say:

What arouses your longing for the cooing of a dove
calling for doves on the branches?

Call Abu Farkhayn, who came across a two-taloned falcon, Qatama

Al-Baghawi narrated on the authority of Mujahid, Ikrimah, Ad-Dahhak, and Al-Kalbi that it is the straight branch. He said: Abu Saeed Al-Ashja' told us, Abd Al-Salam bin Harb told us, Ata' bin As-Sa'ib told us, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **With branches, with colors**. He said: Something similar was narrated on the authority of Saeed bin Jubayr, Al-Hasan, As-Suddi, Khasif, Al-Nadr bin Arabi, and Ibn Sinan. The meaning of this statement is that they contain various kinds of pleasures, and Ibn Jarir chose it. Ata' said: Every branch gathers various kinds of fruit. Ar-Rabi' bin Anas said: **With branches** means wide-spreading, and all of these statements are correct and there is no contradiction between them, and God knows best. Qatada said: **With branches** means its vastness, superiority, and advantage over other trees. Muhammad bin Ishaq said on the authority of Yahya

Surat Ar-Rahman: 51

Then which of the favors of your Lord would you deny?

bin Ibad bin Abdullah bin Az-Zubayr on the authority of his father on the authority of Asma' bint Abi Bakr, who said: I heard the Messenger of God, may God bless him and grant him peace, mention the Lote Tree of the Limit, and he said: **A rider would travel in the shade of its branches for a hundred years** - or he said: One hundred riders can find shade in its shade, and its fruit is as if it were pots of gold." Narrated by Al-Tirmidhi on the authority of Yunus ibn Bakir.

Hammad bin Salamah said on the authority of Thabit on the authority of Abu Bakr bin Abi Musa on the authority of his father, Hammad said: I do not know of it except that he raised it in his statement: {And for him who fears standing before his Lord are two Gardens} and in his statement: {And below them are two Gardens} he said: Two Gardens of gold for those brought near, and two Gardens of silver for the companions of the right hand. {In them are two flowing springs} meaning they flow to water those trees and branches so that they bear fruit of all colors. {Then which of the favors of your Lord would you deny?} Al-Hasan Al-Basri said: One of them is called Tasnim, and the other is Al-Salsabil. Atiyyah said: One of them is of fresh water, and the other is of wine that is delicious to those who drink. For this reason he said after this: {In them are of every kind of fruit in pairs} meaning of all kinds of fruits of what they know and better than what they know, and of what no eye has seen, no ear has heard, and no human heart has conceived. {Then which of the favors of your Lord would you deny?} Ibrahim bin Al-Hakam bin Abaan said, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas: There is no sweet or bitter fruit in this world that is not in Paradise, even the colocynth. Ibn Abbas said: There is nothing in this world that is different from what is in the Hereafter except the names, meaning that there is a great gap and a clear difference in distinction between them.

Fath al-Qadir

51- **Then which of the favors of your Lord would you deny?** Among them is this blessing in Paradise for the people of happiness.

Tafsir al-Baghawi

51. **Then which of the favors of your Lord would you deny?**

Tafsir al-Baidawi

51- **Then which of the favors of your Lord would you deny?**

Surat al-Rahman 55:52

In them are pairs of every kind of fruit.

Tafsir al-Jalalayn

52 - **In them are every kind of fruit** in this world or everything that is enjoyed **in pairs** two kinds, fresh and dry, and the bitter ones of them in this world are like the colocynt, which is sweet.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **In them are two kinds of every kind of fruit.** God Almighty says: In them are two kinds of every kind of fruit.

Tafsir al-Qurtubi

The Almighty says, **In them are two kinds of every kind of fruit.** That is, two types, both of which are sweet and enjoyed. Ibn Abbas said, **There is no sweet or bitter tree in this world that is not in Paradise, not even the colocynt, except that it is sweet.** It was also said, **There are two kinds, fresh and dry, and one does not fall short of the other in excellence and goodness.** It was also said that He meant to give preference to these two gardens over the two gardens below them, for He mentioned here two flowing springs, and then He mentioned two springs that gush with water, and the gushing is not the same as the flowing, so it is as if He said, **In those two gardens is one kind of every kind of fruit, and in this garden there are two kinds of every kind of fruit.**

Tafsir Ibn Kathir

Ibn Shawdhab and Ata' al-Khurasani said: This verse, **And for him who fears standing before his Lord are two Gardens,** was revealed about Abu Bakr al-Siddiq. Ibn Abi Hatim said: My father told us, Muhammad ibn Musafi told us, Baqiya told us, on the authority of Abu Bakr ibn Abi Maryam, on the authority of Atiyyah ibn Qays, regarding the words of God Almighty: **And for him who fears standing before his Lord are two Gardens,** it was revealed about the one who said: **Burn me with fire so that I may lead God astray.** He said: He repented for a day and a night, after saying this, so God accepted it from him and admitted him to Paradise. The correct view is that this verse is general, as Ibn Abbas and others said. God Almighty says: **And for him who fears standing before his Lord,** before God Almighty on the Day of Resurrection, **and restrains the soul from desire,** and does not transgress or prefer worldly life, and knows that the Hereafter is better and more lasting, so he fulfills God's obligations and avoids what He has forbidden, so on the Day of Resurrection he will have two Gardens with his Lord, as al-Bukhari,

may God have mercy on him, said: Abdullah ibn Abi al-Aswad told us, Abdul Aziz ibn Abdul Samad told us. Al-Ami narrated to us from Abu Imran Al-Joni, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "Two gardens of silver, their vessels and what is in them, and two gardens of gold, their vessels and what is in them, and nothing will stand between the people and seeing their Lord, the Mighty and Sublime, except the cloak of majesty over His face in the Garden of Eden." The rest of the group transmitted it except Abu Dawud from the hadith of Abdul Aziz with it. Hammad bin Salamah said on the authority of Thabit, on the authority of Abu Bakr bin Abi Musa, on the authority of his father. Hammad said: I do not know of it except that he raised it in the words of God, the Most High: **And for him who fears the position of his Lord are two gardens,** and in His words: **And below them are two gardens,** two gardens of gold for those brought near and two gardens of silver for the companions of the right hand.

Ibn Jarir said: Zakariya bin Yahya bin Abaan Al-Muqri narrated to us, Ibn Abi Maryam narrated to us, Muhammad bin Ja'far narrated to us, on the authority of Muhammad bin Abi Harmalah, on the authority of Ata' bin Yasar, Abu Darda' informed me that the Messenger of God (peace and blessings of God be upon him) recited this verse one day: **And for him who fears the position of his Lord are two Gardens.** I said: Even if he commits adultery and steals? He said ..., O Messenger of God? He said: **Even in spite of Abu Darda's nose.** An-Nasa'i narrated it from the hadith of Muhammad bin Abi Harmalah with this chain of transmission. An-Nasa'i also narrated it on the authority of Mu'ammil bin Hisham, on the authority of Isma'il, on the authority of Al-Jariri, on the authority of Musa, on the authority of Muhammad bin Sa'd bin Abi Waqqas, on the authority of Abu Darda' with this chain of transmission. It has been narrated as a narration that ends with Abu Darda'. It has been narrated from him that he said: Whoever fears the position of his Lord will neither commit adultery nor steal. This verse is general for both humans and jinn, and it is one of the clearest proofs that jinn will enter Paradise if they believe and fear God. For this reason, God the Almighty bestowed this reward upon both mankind and mankind, saying: "And for him who fears standing before his Lord are two Gardens. So which of the favors of your Lord will you deny?" Then He described these two Gardens, saying: **With spreading branches,** meaning fresh, beautiful branches bearing every ripe and excellent fruit. **So which of the favors of your Lord will you deny?** This is what Ata' al-Khurasani and a group said, that the *afnan* are the branches of the tree that touch each other. Ibn Abi Hatim said: My father told us, Amr ibn Ali told us, Muslim ibn Qutaybah told us, Abdullah ibn al-Nu'man told us, I heard Ikrimah say: **With spreading branches,** meaning the shade of the branches on the walls. Haven't you heard the poet say:

What arouses your longing for the cooing of a dove calling for doves on the branches?

Call Abu Farkhayn, who came across a two-taloned falcon, Qatama

Al-Baghawi narrated on the authority of Mujahid,

Surat Ar-Rahman: 52

In them are pairs of every kind of fruit.

Ikrimah, Ad-Dahhak, and Al-Kalbi that it is the straight branch. He said: Abu Saeed Al-Ashja' told us, Abd Al-Salam bin Harb told us, Ata' bin As-Sa'ib told us, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **With branches, with colors.** He said: Something similar was narrated on the authority of Saeed bin Jubayr, Al-Hasan, As-Suddi, Khasif, Al-Nadr bin Arabi, and Ibn Sinan. The meaning of this statement is that they contain various kinds of pleasures, and Ibn Jarir chose it. Ata' said: Every branch gathers various kinds of fruit. Ar-Rabi' bin Anas said: **With branches** means wide-spreading, and all of these statements are correct and there is no contradiction between them, and God knows best. Qatada said: **With branches** means its vastness, superiority, and advantage over other trees. Muhammad bin Ishaq said on the authority of Yahya bin Ibad bin Abdullah bin Az-Zubayr on the authority of his father on the authority of Asma' bint Abi Bakr, who said: I heard the Messenger of God, may God bless him and grant him peace, mention the Lote Tree of the Limit, and he said: **A rider would travel in the shade of its branches for a hundred years** - or he said: One hundred riders can find shade in its shade, and its fruit is as if it were pots of gold." Narrated by Al-Tirmidhi on the authority of Yunus ibn Bakir.

Hammad bin Salamah said on the authority of Thabit on the authority of Abu Bakr bin Abi Musa on the authority of his father, Hammad said: I do not know of it except that he raised it in his statement: {And for him who fears standing before his Lord are two Gardens} and in his statement: {And below them are two Gardens} he said: Two Gardens of gold for those brought near, and two Gardens of silver for the companions of the right hand. {In them are two flowing springs} meaning they flow to water those trees and branches so that they bear fruit of all colors. {Then which of the favors of your Lord would you deny?} Al-Hasan Al-Basri said: One of them is called Tasnim, and the other is Al-Salsabil. Atiyah said: One of them is of fresh water, and the other is of wine that is delicious to those who drink. For this reason he said after this: {In them are of every kind of fruit in pairs} meaning of all kinds of fruits of what they know and better than what they know, and of what no eye has seen, no ear has heard, and no human heart has conceived. {Then which of the favors of your Lord would you deny?} Ibrahim bin Al-Hakam bin Abaan said, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas: There is no sweet or bitter fruit in this world that is not in Paradise, even the colocynth. Ibn Abbas said: There is nothing in this world that is different from what is in the Hereafter except the names, meaning that there is a great gap and a clear difference in distinction between them.

Fath al-Qadir

52- **In them are two kinds of every kind of fruit.** This is a third description of the two gardens. The two kinds are the two types and the two kinds. The meaning is that in the two gardens there are two kinds of every kind that one can enjoy, each of which is enjoyed. It was said that one of the two kinds is moist and the

other is dry, neither of them falling short of the other in excellence and goodness.

Tafsir al-Baghawi

52. **In them are pairs of every kind of fruit,** two kinds and two types. It was said that its meaning is that in them are two kinds of everything that is enjoyed, fresh and dry. Ibn Abbas said: There is no sweet or bitter fruit in this world that is not in Paradise, not even the colocynth, except that it is sweet.

Tafsir al-Baidawi

52- **In them are two kinds of every fruit.** Two kinds: strange and known, or fresh and dry.

Surat al-Rahman 55:53

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

53 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

Then which of the blessings He bestowed upon His obedient people would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

Ibn Shawdhab and Ata' al-Khurasani said: This verse, **And for him who fears standing before his Lord are two Gardens**, was revealed about Abu Bakr al-Siddiq. Ibn Abi Hatim said: My father told us, Muhammad ibn Musafi told us, Baqiya told us, on the authority of Abu Bakr ibn Abi Maryam, on the authority of Atiyyah ibn Qays, regarding the words of God Almighty: **And for him who fears standing before his Lord are two Gardens**, it was revealed about the one who said: **Burn me with fire so that I may lead God astray**. He said: He repented for a day and a night, after saying this, so God accepted it from him and admitted him to Paradise. The correct view is that this verse is general, as Ibn Abbas and others said. God Almighty says: **And for him who fears standing before his Lord**, before God Almighty on the Day of Resurrection, **and restrains the soul from desire**, and does not transgress or prefer worldly life, and knows that the Hereafter is better and more lasting, so he fulfills God's obligations and avoids what He has forbidden, so on the Day of Resurrection he will have two Gardens with his Lord, as al-Bukhari, may God have mercy on him, said: Abdullah ibn Abi al-Aswad told us, Abdul Aziz ibn Abdul Samad told us. Al-Ami narrated to us from Abu Imran Al-Joni, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "Two gardens of silver, their vessels and what is in them, and two gardens of gold, their vessels and what is in them, and nothing will stand between the people and seeing their Lord, the Mighty and Sublime, except the cloak of majesty over His face in the Garden of Eden." The rest of the group transmitted it except Abu Dawud from the hadith of Abdul Aziz with it. Hammad bin Salamah said on the authority of Thabit, on the authority of Abu Bakr bin Abi Musa, on the authority of his father. Hammad said: I do not know of it except that

he raised it in the words of God, the Most High: **And for him who fears the position of his Lord are two gardens**, and in His words: **And below them are two gardens**, two gardens of gold for those brought near and two gardens of silver for the companions of the right hand.

Ibn Jarir said: Zakariya bin Yahya bin Abaan Al-Muqri narrated to us, Ibn Abi Maryam narrated to us, Muhammad bin Ja'far narrated to us, on the authority of Muhammad bin Abi Harmalah, on the authority of Ata' bin Yasar, Abu Darda' informed me that the Messenger of God (peace and blessings of God be upon him) recited this verse one day: **And for him who fears the position of his Lord are two Gardens**. I said: Even if he commits adultery and steals? He said ..., O Messenger of God? He said: **Even in spite of Abu Darda's nose**. An-Nasa'i narrated it from the hadith of Muhammad bin Abi Harmalah with this chain of transmission. An-Nasa'i also narrated it on the authority of Mu'ammil bin Hisham, on the authority of Isma'il, on the authority of Al-Jariri, on the authority of Musa, on the authority of Muhammad bin Sa'd bin Abi Waqqas, on the authority of Abu Darda' with this chain of transmission. It has been narrated as a narration that ends with Abu Darda'. It has been narrated from him that he said: Whoever fears the position of his Lord will neither commit adultery nor steal. This verse is general for both humans and jinn, and it is one of the clearest proofs that jinn will enter Paradise if they believe and fear God. For this reason, God the Almighty bestowed this reward upon both mankind and mankind, saying: "And for him who fears standing before his Lord are two Gardens. So which of the favors of your Lord will you deny?" Then He described these two Gardens, saying: **With spreading branches**, meaning fresh, beautiful branches bearing every ripe and excellent fruit. **So which of the favors of your Lord will you deny?** This is what Ata' al-Khurasani and a group said, that the *afnan* are the branches of the tree that touch each other. Ibn Abi Hatim said: My father told us, Amr ibn Ali told us, Muslim ibn Qutaybah told us, Abdullah ibn al-Nu'man told us, I heard Ikrimah say: **With spreading branches**, meaning the shade of the branches on the walls. Haven't you heard the poet say:

What arouses your longing for the cooing of a dove calling for doves on the branches?

Call Abu Farkhayn, who came across a two-taloned falcon, Qatama

Al-Baghawi narrated on the authority of Mujahid, Ikrimah, Ad-Dahhak, and Al-Kalbi that it is the straight branch. He said: Abu Saeed Al-Ashja' told us, Abd Al-Salam bin Harb told us, Ata' bin As-Sa'ib told us, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas: **With branches, with colors**. He said: Something similar was narrated on the authority of Saeed bin Jubayr, Al-Hasan, As-Suddi, Khasif, Al-Nadr bin Arabi, and Ibn Sinan. The meaning of this statement is that they contain various kinds of pleasures, and Ibn Jarir chose it. Ata' said: Every branch gathers various kinds of fruit. Ar-Rabi' bin Anas said: **With branches** means wide-spreading, and all of these statements are correct and there is no contradiction between them, and God knows best. Qatada said: **With branches** means its vastness, superiority, and advantage over other trees.

Surat Ar-Rahman: 53

Then which of the favors of your Lord would you deny?

Muhammad bin Ishaq said on the authority of Yahya bin Ibad bin Abdullah bin Az-Zubayr on the authority of his father on the authority of Asma' bint Abi Bakr, who said: I heard the Messenger of God, may God bless him and grant him peace, mention the Lote Tree of the Limit, and he said: **A rider would travel in the shade of its branches for a hundred years** - or he said: One hundred riders can find shade in its shade, and its fruit is as if it were pots of gold." Narrated by Al-Tirmidhi on the authority of Yunus ibn Bakir.

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Fath al-Qadir

53- Then which of the favors of your Lord would you deny? Indeed, in the mere enumeration and description of these blessings in this noble Book, there is an encouragement to do good and a warning against doing evil that is not hidden from the one who understands. This is a great blessing and a great favor, so how will it be enjoyed when you reach it?

Tafsir al-Baghawi

53. Then which of the favors of your Lord would you deny?

Tafsir al-Baidawi

53- Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:54

Reclining on couches whose linings are of fine brocade, and the fruit of the two gardens will be within easy reach.

Tafsir al-Jalalayn

54 - *reclining* the subject of the omitted verb, meaning they are enjoying themselves **on couches whose linings are of heavy brocade** the coarse and rough type of brocade, and the backs are of fine satin **and the fruits of the two gardens** their fruit **is within reach** close to be reached by the one standing, the one sitting, and the one lying down.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And for him who fears standing before his Lord are two gardens** in which they will enjoy themselves **reclining on furnishings**. So *reclining* is in the accusative case as a state of the meaning of the statement before it, meaning the report about the one who fears standing before his Lord that he is in bliss and joy, enjoying himself in the two gardens.

And His saying, **On couches whose linings are of heavy brocade and the fruits of the two gardens**, God Almighty says: The linings of these couches are of thick brocade, and heavy brocade among the Arabs is the thick and coarse type of brocade.

Some of the people of Basra who were knowledgeable in the Arabic language called the merchandise that was not as fine as brocade or as soft as silk was called *istibraq*.

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

Who said that?

Imran bin Musa Al-Fazzaz told me: Abdul-Warith bin Saeed told us: Yahya bin Abi Ishaq told us: Salim bin Abdullah said to me: What is *istibraq*? I said: What is thick and coarse of brocade.

Muhammad bin Bashir told us: Yahya bin Abi Aruba told us, on the authority of Qatada, on the authority of Ikrimah, regarding his statement, *brocade*, he said: thick brocade.

And Ishaq bin Zaid Al-Khattabi told us: Al-Faryabi told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Hubayrah bin Yarim, on the authority of Ibn Masoud, regarding his statement, **And their linings are covered with brocade**. He said: You have been informed of the linings, so how would it be if you were informed of the outward appearance?

Al-Rafa'i told us: Ibn Al-Yaman told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Hubayrah, who said: These are the inner meanings, so what do you think of the outer

meanings?

Abu Hisham Al-Rafa'i narrated: Abu Dawud narrated from Ya'qub from Ja'far from Sa'id who said: It was said to him: These linings are made of brocade, so what are the outer parts? He said: This is from what God said: **No soul knows what has been hidden for them of comfort for their eyes 32:17**. The Arabists have claimed that the lining may be the outer part and the outer part may be the lining, because each of them may be a face. He said: The Arabs say: This is the outer part of the sky and this is the inner part of the sky, referring to its outer part that we see.

His saying, **And the fruits of the two gardens are within reach**, means: The fruits of the two gardens that are picked are close to them because they do not tire themselves out by climbing its palm trees and trees to pick its fruits, but they pick them from a place of sitting without effort.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, his statement, **And the fruits of the two gardens are within easy reach**, their fruits are within easy reach, their hands cannot hold them back from it, nor are there any thorns. It was mentioned to us that the Prophet of God, may God bless him and grant him peace, said: **By the One in Whose hand is my soul, a man will not cut a fruit from Paradise and it will reach his mouth until God replaces it with one better than it**.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And the fruits of the two gardens are within reach**. He said: He will not hold back his hand after that, nor will he have thorns.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And the fruits of the two gardens are within easy reach**, meaning: Their fruits are within easy reach.

Tafsir al-Qurtubi

The Almighty's saying, **Reclining on couches** is an accusative case of state. *Couches* is the plural of *bedding*. Abu Haywah read *farsh* with a sukoon on the *ra* "its linings" is the plural of *batana* which is under the *dhahara* and *istibraq* is the thick and rough brocade, meaning if the lining that is next to the ground is like this, then what do you think of the *dhahara*? Ibn Mas'ud and Abu Hurairah said this. It was said to Sa'id ibn Jubayr: **The linings are from istibraq, so what are the "dhahara"**? He said: This is from what God said: **No soul knows what has been hidden for them of comfort for their eyes** and Ibn Abbas said: **Their linings have only been described to you so that your hearts may be guided to it, but as for the "dhahara" only God knows them**. "And in the report from the Prophet, may God bless him and grant him peace, he said: "Their linings are a shining light." And from Al-Hasan: **Their linings are from istibraq and their outer parts are from solid light**. And from Al-Hasan also: **The linings are the outer parts**, and this is the saying of Al-Farra'. It was narrated from Qatada: "The Arabs say for the outer

Reclining on couches whose linings are of fine brocade, and the fruit of the two gardens will be within easy reach.

part batan, so they say: This is the back of the sky and this is the belly of the sky for its outer part that we see.” Ibn Qutaybah and others denied this and said: This only happens in the two equal aspects if each one is in charge.” From them are people like a wall between you and people, and this is the order of the heavens. **And the fruits of the two gardens were within reach.** The fruits are what are picked from the trees. It is said: He brought us good fruits for everything that is picked, and the fruit is picked on the basis of fa'il when it is picked. He said:

This is my crime and his choice in it, as every criminal has his hand to his mouth

It is read as jana with a kasra on the jim. Dan qareeb. Ibn Abbas said: The tree approaches until the friend of God picks it, whether standing, sitting, or lying down. He does not hold back his hand after that, nor does he have thorns.

Tafsir Ibn Kathir

God the Almighty says: *Reclining* meaning the people of Paradise, and what is meant by reclining here is lying down, and it is said: sitting in a square manner, **on couches whose linings are of heavy brocade** which is the thickest type of brocade, as stated by Ikrimah, Ad-Dahhak, Qatadah, and Abu Imran Al-Jawni. He said, it is brocade decorated with gold, so he pointed out the nobility of the outer layer by the nobility of the lining, so this is from pointing out the lower layer to the higher. Abu Ishaq said on the authority of Hubayrah ibn Maryam on the authority of Abdullah ibn Masoud who said: These are the linings, so how would it be if you saw the outer layers? Malik ibn Dinar said: Its linings are of heavy brocade and its exteriors are of light. Sufyan al-Thawri or Sharik said: Its linings are of heavy brocade and its exteriors are of solid light. Al-Qasim ibn Muhammad said: Its linings are of heavy brocade and its exteriors are of mercy. Ibn Shawdb said on the authority of Abu Abdullah al-Shami: God mentioned the linings but did not mention the exteriors. On the exteriors are the barriers and no one knows what is under the barriers except God, the Most High. All of that was mentioned by Imam Ibn Abi Hatim, may God have mercy on him. **And the fruits of the two gardens will be within reach** means their fruit will be close to them whenever they wish to take it, regardless of their condition, as God, the Most High, said: **Its fruits will be within reach** and He said: **And its shades will be brought low to them, and its fruits will be made lowly** meaning they will not be prevented from taking them, but will descend to them from its branches. **Then which of the favors of your Lord will you deny?** And when He mentioned the beds and their greatness, He said after that: **In them** meaning in the beds **will be limiting their glances** meaning lowered from anyone other than their husbands, so they will not see anything in Paradise better than their husbands. This was said by Ibn Abbas and Qatadah. Ata Al-Khurasani and Ibn Zayd, and it was reported that one of them would say to her

husband: By God, I do not see anything in Paradise better than you. Nor do I see anything in Paradise more beloved to me than you. So praise be to God who made you for me and made me for you.

No man or jinn has touched them before them

meaning, they are virgins, Arabs of equal age, and no one from among the humans or jinn has touched them before their husbands, and this is also one of the proofs for the believing jinn entering Paradise. Artah ibn al-Mundhir said: Damrah ibn Habib was asked: Will the jinn enter Paradise? He said: Yes, and they marry. The jinn have female jinn and the humans have female humans. This is due to His statement: “No man or jinn has touched them before them. * So which of the favors of your Lord would you deny?” Then He described them to the addressee: **As if they were rubies and coral.** Mujahid, al-Hasan, Ibn Zayd and others said: In the purity of rubies and the whiteness of coral, so they made coral here mean pearls. Ibn Abi Hatim said: My father told us, Muhammad ibn Hatim told us, Ubaidah ibn Hamid told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Amr ibn Maymun al-Awdi, on the authority of Abdullah ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: **The whiteness of a woman from the people of Paradise will be seen from behind seventy garments of silk, so much so that her marrow can be seen.** This is the statement of God Almighty: **As if they were rubies and coral.** As for the ruby, it is a stone such that if you were to insert a wire into it and then purify it, you would see it from behind it. This is how al-Tirmidhi narrated it from the hadith of Ubaidah ibn Hamid and Abu al-Ahwas on the authority of Ata' ibn al-Sa'ib, and he narrated it as a mursal, then he said: It is more authentic.

Imam Ahmad said: Affan told us, Hammad bin Salamah told us, Yunus told us, on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **A man from the people of Paradise will have two wives from among the hours, each of whom will wear seventy garments, and the marrow of her shin will be seen through her clothing.** Imam Ahmad was the only one to narrate it from this chain of transmission. Muslim narrated the hadith of Ismail bin Aliyah, on the authority of Ayoub, on the authority of Muhammad bin Sirin, who said: “They will either boast or discuss: Are there more men or women in Paradise?” Abu Hurairah said: Did not Abu al-Qasim (peace be upon him) say: “The first group to enter Paradise will be like the moon on a full moon night, and the one that follows will be like the light of a brilliant star in the sky. Each of them will have two wives, the marrow of whose shins will be visible from behind the flesh. There is no single man in Paradise.” This hadith is reported in the two Sahihis from the hadith of Hammam ibn Munabbih and Abu Zur'ah from Abu Hurairah **may God be pleased with him.** Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us from Humaid from Anas that the Messenger of God (peace be upon him) said: “A morning or afternoon in the cause of God is better than

the world and everything in it. The reach of one of your bows or the place of his whip in Paradise is better than the world and everything in it. If a woman from the women of Paradise looked down at the earth, she would fill what is between them with fragrance and what is between them would be pleasant. The veil of her hair on her head is better than the world and everything in it." Al-Bukhari narrated it similarly from the hadith of Abu Ishaq from Humaid from Anas.

God the Almighty said: **Is the reward for good [anything] but good?** That is, for those who do good deeds in this world there is nothing but goodness towards them in the Hereafter, as God the Almighty said: **For those who do good is the best [reward] and even more.** Al-Baghawi said: Abu Saeed Al-Shuraihi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told me, Ibn Shaybah told us, Ishaq bin Ibrahim bin Bahram told us, Al-Hajjaj bin Yusuf Al-Maktab told us, Bishr bin Al-Husayn told us, on the authority of Al-Zubayr bin Adi, on the authority of Anas bin Malik, who said: The Messenger of God (blessings and peace of God be upon him) recited: **Is the reward for good [anything] but good?** and said: **Do you know what your Lord has said?** They said: God and His Messenger know best. He said, **He says, 'Is the reward of one whom You have bestowed upon him by means of monotheism anything but Paradise?'** And since what was mentioned included great blessings that cannot be resisted by deeds, but rather mere favor and gratitude, He said after all of that, **Then which of the favors of your Lord would you deny?** And what is related to the words of God Almighty: **And for him who fears the position of his Lord are two Gardens**, is what was narrated by Al-Tirmidhi and Al-Baghawi from the hadith of Abu Al-Nadr Hashim bin Al-Qasim from Abu Aqil Al-Thaqafi, from Abu Farwah Yazid bin Sinan Al-Rahawi from Bakir bin Fayruz from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever fears sets out early, and whoever sets out early reaches the destination. Beware, God's merchandise is expensive. Beware, God's merchandise is Paradise." Then Al-Tirmidhi said: It is strange and we do not know it except from the hadith of Abu Al-Nadr. Al-Baghawi narrated from the hadith of Ali bin Hajar from Ismail bin Ja'far from Muhammad bin Abi Harmalah, the client of Huwaytib bin Abd Al-Uzza, from Ata' bin Yasar, from Abu Al-Darda' that he heard the Messenger of God, may God bless him and grant him peace, narrating on the pulpit and he was saying: **And for him who "Whoever fears standing before his Lord will have two Gardens.** I said: **Even if he commits adultery or steals, O Messenger of God?** The Messenger of God (peace and blessings be upon him) said: **And for whoever fears standing before his Lord will have two Gardens.** I said the second time: **Even if he commits adultery or steals, O Messenger of God.** He said: **And for whoever fears standing before his Lord will have two Gardens.** I said the third time: **Even if he commits adultery or steals, O Messenger of God?** He said: **Even if Abu Darda' is in jeopardy.**

Fath al-Qadir

54- Reclining on couches whose linings are of heavy brocade. The word *reclining* is in the accusative case

as a predicate of the subject of the phrase **and for him who fears**. The plural is based on the meaning of *from*, and it was said that its agent is omitted, and the meaning is: they enjoy themselves reclining. It was also said that it is in the accusative case as a compliment. Furnishings are the plural of fursh, and linings are those under the outer coverings, and it is the plural of batana. Al-Zajjaj said: It is what is closest to the ground. Istabraq is the thickest type of brocade. If the linings are of heavy brocade, then what are the outer coverings? It was said to Sa'id ibn Jubayr: What is the lining made of heavy brocade, so what are the outer coverings? He said: This is because of what God said about it: **No soul knows what has been hidden for them of comfort for eyes.** It was said that He limited it to mentioning the linings because no one on earth knew what was in the outer coverings. Al-Hasan said: Their linings are of heavy brocade and their outer coverings are of solid light. Al-Hasan said: The linings are the outer sides, and Al-Farra' said the same. He said: The lining may be the outer side and the outer side may be the lining, because each one of them is a face, and the Arabs say this is the back of the sky, and this is the belly of the sky for its outer side that we see, and Ibn Qutaybah denied this, and said that this only happens in the two equal faces. **And the harvest of the two gardens was close** is a subject and its predicate, and harvest is what is picked from the fruits, it was said that the tree comes close until whoever wants to pick it picks it, and from this is the saying of the poet:

This is my crime and his choice in it, as every criminal has his hand to his mouth

The majority read *Farsh* with two dammahs, and Abu Haywah read it with a dammah and a sukoon. The majority read *Jana* with a fathah on the jim, and Isa bin Omar read it with a kasrah, and Isa also read it with a kasrah on the noon with imala.

Tafsir al-Baghawi

54. Reclining on mattresses, plural of mattress, **its linings**, plural of batana, which is under the outer layer. Al-Zajjaj said: It is what is closest to the ground. **Of brocade**, which is thick brocade. Ibn Mas'ud and Abu Hurayrah said: These are the linings, so what do you think of the outer layers? It was said to Sa'id ibn Jubayr: The linings are of brocade, so what are the outer layers? He said: This is from what God the Almighty said: **No soul knows what has been hidden for them of comfort for their eyes** (al-Sajdah 32:17), and it was also narrated from him: Their linings are of brocade, so their outer layers are of solid light. Ibn Abbas said: He described the linings and left out the outer layers because there is no one on earth who knows what the outer layers are.

And the fruits of the two gardens are within reach. The harvest is what is gathered from the fruits. He means: its fruit is within reach and can be reached by those standing, sitting, and sleeping. Ibn Abbas said: The tree will come near so that a friend of God can gather it, whether standing or sitting. Qatada said: He will not turn their hands away from it after that, nor will he have thorns.

Surat Ar-Rahman: 54

Reclining on couches whose linings are of fine brocade, and the fruit of the two gardens will be within easy reach.

Tafsir al-Baidawi

54- **Reclining on couches whose linings are of heavy brocade** of thick brocade. If the linings are like that, then what do you think of the backs? *Reclining* is praise for those who are fearful or a condition of them, because the one who fears has the meaning of a group. **And the fruits of the two gardens are within reach** is close and can be reached by the one who is sitting or lying down. **And harvested** is a noun meaning harvested and it is read with a kasra on the jim.

Surat al-Rahman 55:55

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

55 - **Then which of the favors of your Lord would you deny?**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says, "Then which of the favors of your Lord, O group of mankind and mankind, upon whom He has bestowed favors, from among you, who has rewarded the people of His obedience with this reward and honored them with this honor, would you deny?"

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

God the Almighty says: *Reclining* meaning the people of Paradise, and what is meant by reclining here is lying down, and it is said: sitting in a square manner, **on couches whose linings are of heavy brocade** which is the thickest type of brocade, as stated by Ikrimah, Ad-Dahhak, Qatadah, and Abu Imran Al-Jawni. He said, it is brocade decorated with gold, so he pointed out the nobility of the outer layer by the nobility of the lining, so this is from pointing out the lower layer to the higher. Abu Ishaq said on the authority of Hubayrah ibn Maryam on the authority of Abdullah ibn Masoud who said: These are the linings, so how would it be if you saw the outer layers? Malik ibn Dinar said: Its linings are of heavy brocade and its exteriors are of light. Sufyan al-Thawri or Sharik said: Its linings are of heavy brocade and its exteriors are of solid light. Al-Qasim ibn Muhammad said: Its linings are of heavy brocade and its exteriors are of mercy. Ibn Shawdb said on the authority of Abu Abdullah al-Shami: God mentioned the linings but did not mention the exteriors. On the exteriors are the barriers and no one knows what is under the barriers except God, the Most High. All of that was mentioned by Imam Ibn Abi Hatim, may God have mercy on him. **And the fruits of the two gardens will be within reach** means their fruit will be close to them whenever they wish to take it, regardless of their condition, as God, the Most High, said: **Its fruits will be within reach** and He said: **And its shades will be brought low to them, and its fruits will be made lowly** meaning they will not be prevented from taking them, but will descend to them from its branches. **Then which of the favors of your Lord will you deny?** And when He

mentioned the beds and their greatness, He said after that: **In them** meaning in the beds **will be limiting their glances** meaning lowered from anyone other than their husbands, so they will not see anything in Paradise better than their husbands. This was said by Ibn Abbas and Qatadah. Ata Al-Khurasani and Ibn Zayd, and it was reported that one of them would say to her husband: By God, I do not see anything in Paradise better than you. Nor do I see anything in Paradise more beloved to me than you. So praise be to God who made you for me and made me for you.

No man or jinn has touched them before them meaning, they are virgins, Arabs of equal age, and no one from among the humans or jinn has touched them before their husbands, and this is also one of the proofs for the believing jinn entering Paradise. Artah ibn al-Mundhir said: Damrah ibn Habib was asked: Will the jinn enter Paradise? He said: Yes, and they marry. The jinn have female jinn and the humans have female humans. This is due to His statement: "No man or jinn has touched them before them." * So which of the favors of your Lord would you deny?" Then He described them to the addressee: **As if they were rubies and coral.** Mujahid, al-Hasan, Ibn Zayd and others said: In the purity of rubies and the whiteness of coral, so they made coral here mean pearls. Ibn Abi Hatim said: My father told us, Muhammad ibn Hatim told us, Ubaidah ibn Hamid told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Amr ibn Maymun al-Awdi, on the authority of Abdullah ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: **The whiteness of a woman from the people of Paradise will be seen from behind seventy garments of silk, so much so that her marrow can be seen.** This is the statement of God Almighty: **As if they were rubies and coral.** As for the ruby, it is a stone such that if you were to insert a wire into it and then purify it, you would see it from behind it. This is how al-Tirmidhi narrated it from the hadith of Ubaidah ibn Hamid and Abu al-Ahwas on the authority of Ata' ibn al-Sa'ib, and he narrated it as a mursal, then he said: It is more authentic.

Imam Ahmad said: Affan told us, Hammad bin Salamah told us, Yunus told us, on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **A man from the people of Paradise will have two wives from among the hours, each of whom will wear seventy garments, and the marrow of her shin will be seen through her clothing.** Imam Ahmad was the only one to narrate it from this chain of transmission. Muslim narrated the hadith of Ismail bin Aliyah, on the authority of Ayoub, on the authority of Muhammad bin Sirin, who said: "They will either boast or discuss: Are there more men or women in Paradise?" Abu Hurairah said: Did not Abu al-Qasim (peace be upon him) say: "The first group to enter Paradise will be like the moon on a full moon night, and the one that follows will be like the light of a brilliant star in the sky. Each of them will have two wives, the marrow of whose shins will be visible from behind the flesh. There is no single man in Paradise." This hadith is reported in the two Sahihs from the hadith of Hammam ibn Munabbih and Abu Zur'ah from Abu Hurairah **may God be pleased with him.** Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn

Surat Ar-Rahman: 55

Then which of the favors of your Lord would you deny?

Talhah told us from Humaid from Anas that the Messenger of God (peace be upon him) said: "A morning or afternoon in the cause of God is better than the world and everything in it. The reach of one of your bows or the place of his whip in Paradise is better than the world and everything in it. If a woman from the women of Paradise looked down at the earth, she would fill what is between them with fragrance and what is between them would be pleasant. The veil of her hair on her head is better than the world and everything in it." Al-Bukhari narrated it similarly from the hadith of Abu Ishaq from Humaid from Anas.

God the Almighty said: **Is the reward for good [anything] but good?** That is, for those who do good deeds in this world there is nothing but goodness towards them in the Hereafter, as God the Almighty said: **For those who do good is the best [reward] and even more.** Al-Baghawi said: Abu Saeed Al-Shuraihi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told me, Ibn Shaybah told us, Ishaq bin Ibrahim bin Bahram told us, Al-Hajjaj bin Yusuf Al-Maktab told us, Bishr bin Al-Husayn told us, on the authority of Al-Zubayr bin Adi, on the authority of Anas bin Malik, who said: The Messenger of God (blessings and peace of God be upon him) recited: **Is the reward for good [anything] but good?** and said: **Do you know what your Lord has said?** They said: God and His Messenger know best. He said, **He says, 'Is the reward of one whom You have bestowed upon him by means of monotheism anything but Paradise?'** And since what was mentioned included great blessings that cannot be resisted by deeds, but rather mere favor and gratitude, He said after all of that, **Then which of the favors of your Lord would you deny?** And what is related to the words of God Almighty: **And for him who fears the position of his Lord are two Gardens**, is what was narrated by Al-Tirmidhi and Al-Baghawi from the hadith of Abu Al-Nadr Hashim bin Al-Qasim from Abu Aqil Al-Thaqafi, from Abu Farwah Yazid bin Sinan Al-Rahawi from Bakir bin Fayruz from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever fears sets out early, and whoever sets out early reaches the destination. Beware, God's merchandise is expensive. Beware, God's merchandise is Paradise." Then Al-Tirmidhi said: It is strange and we do not know it except from the hadith of Abu Al-Nadr. Al-Baghawi narrated from the hadith of Ali bin Hajar from Ismail bin Ja'far from Muhammad bin Abi Harmalah, the client of Huwaytib bin Abd Al-Uzza, from Ata' bin Yasar, from Abu Al-Darda' that he heard the Messenger of God, may God bless him and grant him peace, narrating on the pulpit and he was saying: **And for him who "Whoever fears standing before his Lord will have two Gardens. I said: Even if he commits adultery or steals, O Messenger of God? The Messenger of God (peace and blessings be upon him) said: And for whoever fears standing before his Lord will have two Gardens. I said the second time: Even if he commits adultery or steals, O Messenger of God. He said: And for whoever fears standing before his Lord will have two Gardens. I said the third time: Even if he commits adultery or steals, O Messenger of God? He said: Even if Abu Darda' is in jeopardy.**

Fath al-Qadir

55- Which of the favors of your Lord would you deny?

They are all in a position where it is not possible for a denier to deny any of them because of the immediate and future benefits they contain.

Tafsir al-Baghawi

55. Then which of the favors of your Lord would you deny?

Tafsir al-Baidawi

55- Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:56

In them are women limiting their glances, untouched before them by man or jinn.

Tafsir al-Jalalayn

56 - **In them** in the two gardens and what they contain of upper rooms and palaces **with lowered glances** their eyes at their husbands who are reclining from among mankind and jinn **whom no human being or jinn has touched** deflowered them, and they are from the hours or from the well-established women of this world **before them** (man or jinn)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **On these couches whose linings are of brocade are 'chaste women' whose glances are limited to their faces, so they do not look at other men.**

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

Who said that?

Muhammad bin Ubaid Al-Maharbi told me: My father told me on the authority of Abu Yahya on the authority of Mujahid regarding his statement, **In them are those who limit their glances**, he said: Their glances are limited to men and they do not look except at their husbands.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **In them are those who limit their glances** means that they limit their glances to their husbands and do not desire anyone other than them.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **Limiting their glances**, he said: They do not look except at their husbands. She says: By the glory, majesty, and beauty of my Lord, if I see in Paradise anything more beautiful than you, then praise be to God, who made you my husband and made me your husband.

His statement, **No human being or jinn has ever touched them before them**, means: No human being or jinn has ever touched them before these people whom God Almighty described, and they are the ones about whom He said, **And for him who fears standing before his Lord are two gardens**, nor a jinn. It is said of this: This camel has never been touched by a rope, meaning no rope has ever touched it.

Some of the scholars of Arabic language from Kufa used to say: **Menstruation is intercourse with bleeding**. He also said: **Menstruation is blood**. He also said: **He menstruated her** if he made her bleed with intercourse. What he meant in this passage was that no human or jinn had intercourse with them before them.

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

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **No man or jinn has touched them before them**, meaning: No man or jinn has had sexual intercourse with them.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Ismail, on the authority of a man, on the authority of Ali: **No human being or jinn has touched them before them**. He said: Since their creation.

Al-Husayn bin Yazid Al-Tahan told us: Abu Muawiyah Al-Dharee' told us, on the authority of Mughirah bin Muslim, on the authority of Ikrimah, who said: Do not say to a woman **she is menstruating**, because menstruation means intercourse. God says: **No man or jinn has touched them before them**.

Yunus told us: Ibn Wahb told us: Ibn Zayd said about His statement, **No man or jinn has touched them before them**, he said: Nothing, man or other, touched 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, regarding his statement, **No man or jinn has touched them before them**, he said: He did not touch them.

Amr bin Abdul Hamid Al-Amili told us: Marwan bin Muawiyah told us on the authority of Asim who said: I said to Abu Al-Aaliyah: A menstruating woman. He said: What is menstruating? A man said: Menstruating. Abu Al-Aaliyah said: Didn't God Almighty say: **No man or jinn has touched them before them**?

If someone says: Do jinn have intercourse with women and it is said: **No human or jinn has touched them before them**, then it was narrated from Mujahid that:

Muhammad bin Amara Al-Suddi told me: Sahl bin Aamer told us: Yahya bin Ya'la Al-Aslami told us, on the authority of Uthman bin Al-Aswad, on the authority of Mujahid, who said: If a man has intercourse without saying Bismillah, the jinn will surround his urethra and have intercourse with him. This is what is meant by His statement, **No man or jinn has touched them before them**.

Some scholars used this verse to prove that the jinn will enter Paradise.

Who said that?

Abu Hamid Ahmad bin Al-Mughira Al-Himsi told me: Abu Haywah Shureih bin Yazid Al-Hadrami told me: Arta'ah bin Al-Mundhir told me: I asked Damrah bin Habib: Do the jinn have a reward? He said: Yes. Then he recited this verse: **No man or jinn has touched them before them**. So the human women are for the humans and the jinn women are for the jinn.

Tafsir al-Qurtubi

There are three issues:

In them are women limiting their glances, untouched before them by man or jinn.

The first is the saying of the Most High: **In them will be women limiting their glances.** It was said that it refers to the two gardens mentioned. Al-Zajaj said: He only said **in them** and did not say **in them** because he meant the two gardens and what was prepared for their inhabitants of bliss. And it was said that **in them** refers back to the rugs whose linings are of brocade, that is, in these rugs **in them will be women limiting their glances**, that is, women limiting their glances to their husbands so they do not see anyone but them. It was mentioned previously in As-Saffat and the word *at-taraf* was made singular with the addition to the plural because it is in the meaning of the verbal noun from *tarafatu 'aynu* meaning to blink a glance, then the 'ayn was named thus so it conveyed the singular and the plural like their saying **a people of justice and fasting.**

The second: The Almighty's saying **did not touch them** meaning he did not have intercourse with them before their husbands. These are one of Al-Farra'. Tamat is defloration, which is intercourse with blood. He tamathu yatuthuha wa tamathuha taman if he deflowered her. From this it was said: a menstruating woman, meaning a menstruating woman. Others than Al-Farra' disagree with him on this and say: Tamathu means he had intercourse with her, in any of the ways except that the saying of Al-Farra' is better known and more famous. Al-Kisa'i read Qaml yatuthuna with a damma on the meem. It is said: the woman tamathut, tatuthuma with a damma, she menstruated. Tamathut with a kasra is a language, so she is tame. Al-Farazdaq said:

They came to me without having menstruated before me, and they are healthier than ostrich eggs.

It was said, **He did not touch them**, meaning he did not touch them. Abu Amr said, *Tamat* means touching, and that applies to everything that is touched. It is said about a pasture, **No one touched that pasture before us**, and **No rope touched this she-camel**, meaning no hobble touched it. Al-Mubarrad said, **No human or jinn had tamed them before them**, and tamat means taming. Al-Hasan read *Jana* with a hamza.

Third: In this verse is evidence that the jinn will visit you just like humans and will enter Paradise and they will have jinn therein. Damrah said: For the believers among them are spouses from the houris, so the human women are for the humans and the jinn are for the jinn. It was said: That is, what God has given to the believers from the jinn in Paradise from the houris of the jinn will not be touched by jinn, and what God has given to the believers from the human women from the houris of the human women will not be touched by humans. This is because the jinn do not have intercourse with the daughters of Adam in this world. This was mentioned by Al-Qushayri.

I said: The discussion of this has already been mentioned in An-Naml and also in Subhan, and that it is permissible to have intercourse with the daughters of Adam. Mujahid said: If a man has intercourse without mentioning the name of God, the jinn will wrap themselves around his urethra and have intercourse with him. This is due to the words of God Almighty: **No**

man or jinn has touched them before them. This is because God Almighty described the houris as having never been touched by a man or a jinn before them, so that you know that the women of Adam may be touched by the jinn and that the houris are free from this defect and pure, and intercourse is sexual intercourse. This was mentioned in full by Al-Tirmidhi Al-Hakim, and it was also mentioned by Al-Mahdawi, Al-Tha'labi and others, and God knows best.

Tafsir Ibn Kathir

God the Almighty says: *Reclining* meaning the people of Paradise, and what is meant by reclining here is lying down, and it is said: sitting in a square manner, **on couches whose linings are of heavy brocade** which is the thickest type of brocade, as stated by Ikrimah, Ad-Dahhak, Qatadah, and Abu Imran Al-Jawni. He said, it is brocade decorated with gold, so he pointed out the nobility of the outer layer by the nobility of the lining, so this is from pointing out the lower layer to the higher. Abu Ishaq said on the authority of Hubayrah ibn Maryam on the authority of Abdullah ibn Masoud who said: These are the linings, so how would it be if you saw the outer layers? Malik ibn Dinar said: Its linings are of heavy brocade and its exteriors are of light. Sufyan al-Thawri or Sharik said: Its linings are of heavy brocade and its exteriors are of solid light. Al-Qasim ibn Muhammad said: Its linings are of heavy brocade and its exteriors are of mercy. Ibn Shawdb said on the authority of Abu Abdullah al-Shami: God mentioned the linings but did not mention the exteriors. On the exteriors are the barriers and no one knows what is under the barriers except God, the Most High. All of that was mentioned by Imam Ibn Abi Hatim, may God have mercy on him. **And the fruits of the two gardens will be within reach** means their fruit will be close to them whenever they wish to take it, regardless of their condition, as God, the Most High, said: **Its fruits will be within reach** and He said: **And its shades will be brought low to them, and its fruits will be made lowly** meaning they will not be prevented from taking them, but will descend to them from its branches. **Then which of the favors of your Lord will you deny?** And when He mentioned the beds and their greatness, He said after that: **In them** meaning in the beds **will be limiting their glances** meaning lowered from anyone other than their husbands, so they will not see anything in Paradise better than their husbands. This was said by Ibn Abbas and Qatadah. Ata Al-Khurasani and Ibn Zayd, and it was reported that one of them would say to her husband: By God, I do not see anything in Paradise better than you. Nor do I see anything in Paradise more beloved to me than you. So praise be to God who made you for me and made me for you.

No man or jinn has touched them before them meaning, they are virgins, Arabs of equal age, and no one from among the humans or jinn has touched them before their husbands, and this is also one of the proofs for the believing jinn entering Paradise. Artah ibn al-Mundhir said: Damrah ibn Habib was asked: Will the jinn enter Paradise? He said: Yes, and they marry.

The jinn have female jinn and the humans have female humans. This is due to His statement: "No man or jinn has touched them before them. * So which of the favors of your Lord would you deny?" Then He described them to the addressee: **As if they were rubies and coral.** Mujahid, al-Hasan, Ibn Zayd and others said: In the purity of rubies and the whiteness of coral, so they made coral here mean pearls. Ibn Abi Hatim said: My father told us, Muhammad ibn Hatim told us, Ubaidah ibn Hamid told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Amr ibn Maymun al-Awdi, on the authority of Abdullah ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: **The whiteness of a woman from the people of Paradise will be seen from behind seventy garments of silk, so much so that her marrow can be seen.** This is the statement of God Almighty: **As if they were rubies and coral.** As for the ruby, it is a stone such that if you were to insert a wire into it and then purify it, you would see it from behind it. This is how al-Tirmidhi narrated it from the hadith of Ubaidah ibn Hamid and Abu al-Ahwas on the authority of Ata' ibn al-Sa'ib, and he narrated it as a mursal, then he said: It is more authentic.

Imam Ahmad said: Affan told us, Hammad bin Salamah told us, Yunus told us, on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **A man from the people of Paradise will have two wives from among the houris, each of whom will wear seventy garments, and the marrow of her shin will be seen through her clothing.** Imam Ahmad was the only one to narrate it from this chain of transmission. Muslim narrated the hadith of Ismail bin Aliyah, on the authority of Ayoub, on the authority of Muhammad bin Sirin, who said: "They will either boast or discuss: Are there more men or women in Paradise?" Abu Hurairah said: Did not Abu al-Qasim (peace be upon him) say: "The first group to enter Paradise will be like the moon on a full moon night, and the one that follows will be like the light of a brilliant star in the sky. Each of them will have two wives, the marrow of whose shins will be visible from behind the flesh. There is no single man in Paradise." This hadith is reported in the two Sahihs from the hadith of Hammam ibn Munabbih and Abu Zur'ah from Abu Hurairah **may God be pleased with him.** Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us from Humaid from Anas that the Messenger of God (peace be upon him) said: "A morning or afternoon in the cause of God is better than the world and everything in it. The reach of one of your bows or the place of his whip in Paradise is better than the world and everything in it. If a woman from the women of Paradise looked down at the earth, she would fill what is between them with fragrance and what is between them would be pleasant. The veil of her hair on her head is better than the world and everything in it." Al-Bukhari narrated it similarly from the hadith of Abu Ishaq from Humaid from Anas.

God the Almighty said: **Is the reward for good [anything] but good?** That is, for those who do good deeds in this world there is nothing but goodness towards them in the Hereafter, as God the Almighty said: **For those who do good is the best [reward] and even more.** Al-Baghawi said: Abu Saeed Al-Shuraihi

told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told me, Ibn Shaybah told us, Ishaq bin Ibrahim bin Bahram told us, Al-Hajjaj bin Yusuf Al-Maktab told us, Bishr bin Al-Husayn told us, on the authority of Al-Zubayr bin Adi, on the authority of Anas bin Malik, who said: The Messenger of God (blessings and peace of God be upon him) recited: **Is the reward for good [anything] but good?** and said: **Do you know what your Lord has said?** They said: God and His Messenger know best. He said, **He says, 'Is the reward of one whom You have bestowed upon him by means of monotheism anything but Paradise?'** And since what was mentioned included great blessings that cannot be resisted by deeds, but rather mere favor and gratitude, He said after all of that, **Then which of the favors of your Lord would you deny?** And what is related to the words of God Almighty: **And for him who fears the position of his Lord are two Gardens,** is what was narrated by Al-Tirmidhi and Al-Baghawi from the hadith of Abu Al-Nadr Hashim bin Al-Qasim from Abu Aqil Al-Thaqafi, from Abu Farwah Yazid bin Sinan Al-Rahawi from Bakir bin Fayruz from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever fears sets out early, and whoever sets out early reaches the destination. Beware, God's merchandise is expensive. Beware, God's merchandise is Paradise." Then Al-Tirmidhi said: It is strange and we do not know it except from the hadith of Abu Al-Nadr. Al-Baghawi narrated from the hadith of Ali bin Hajar from Ismail bin Ja'far from Muhammad bin Abi Harmalah, the client of Huwaytib bin Abd Al-Uzza, from Ata' bin Yasar, from Abu Al-Darda' that he heard the Messenger of God, may God bless him and grant him peace, narrating on the pulpit and he was saying: **And for him who 'Whoever fears standing before his Lord will have two Gardens. I said: Even if he commits adultery or steals, O Messenger of God? The Messenger of God (peace and blessings be upon him) said: And for whoever fears standing before his Lord will have two Gardens. I said the second time: Even if he commits adultery or steals, O Messenger of God. He said: And for whoever fears standing before his Lord will have two Gardens. I said the third time: Even if he commits adultery or steals, O Messenger of God? He said: Even if Abu Darda' is in jeopardy.**

Fath al-Qadir

56- **In them are those who restrain their glances** meaning in the two mentioned gardens. Al-Zajaj said: He only said **in them** because he meant the two gardens and what has been prepared for their inhabitant in them of bliss. It was also said: in them, meaning in the furnishings whose linings are of brocade. The meaning of **constrained their glances** is that they restrain their gaze at their husbands and do not look at anyone else. The explanation of this has been presented in Surat al-Saffat 37: **No man or jinn has touched them before them.** Al-Farra' said: *Tamth* is defloration, which is intercourse by bleeding. It is said that a slave girl was deflowered if he deflowered her. Al-Wahidi said: The commentators said that no one had intercourse with them, defiled them, or had sexual intercourse with them before them. Muqatil said: Because they were created in Paradise. The pronoun in **before them** refers to the spouses indicated by

Surat Ar-Rahman: 56

In them are women limiting their glances, untouched before them by man or jinn.

chaste glances. It was said that it refers to *reclining*. The sentence is in the nominative case as an attribute of **chaste glances**, because its addition is verbal. It was said that menstruation is touching: meaning that He did not touch them, said Abu Amr. Al-Mubarrad said: meaning that He did not humiliate them. Menstruation is humiliation. Among the uses of menstruation in what Al-Farra' mentioned is the saying of Al-Farazdaq:

They were brought to me without having menstruated before me, and they are healthier than ostrich eggs.

The majority read *yatmathunna* with a kasra on the meem, while Al-Kisa'i read it with a damma, and Al-Jahdary and Talha ibn Musarraf read it with a fatha. In this verse, and in many verses of this surah, there is evidence that the jinn will enter Paradise if they believe in God Almighty, perform His obligations, and refrain from what He has prohibited.

Tafsir al-Baghawi

56. **In them are those who lower their gaze**, lowering their eyes, they lower their gaze to their husbands, they do not look at anyone but them and they do not desire anyone but them. Ibn Zayd said: She says to her husband: By the glory of my Lord, I do not see anything in Paradise more beautiful than you, so praise be to God who made you my husband and made me your wife. **He did not have sexual intercourse with them**, he did not have sexual intercourse with them or [have sexual intercourse with them]. Its root is from tamat, which means blood, and from it the menstruating woman is called taamith, as if he said: she did not have sexual intercourse with them, **No human being before them or jinn**, Al-Zajaj said: This is evidence that the jinn overpowers the same way humans overpower. Mujahid said: If a man has sexual intercourse and does not say Bismillah, the jinn will wrap themselves around his urethra and have sexual intercourse with him.

Muqatil said regarding his statement: **No human or jinn has touched them before them**, because they were created in Paradise. So based on his statement: These are from the houris of Paradise.

Al-Sha'bi said: They are women of this world who have not been touched since they were created. This is what Al-Kalbi said, meaning: They have not been touched, so in this creation in which they were created there is neither a human nor a jinn.

Talha bin Masraf read: **He did not touch them** with a dammah on the meem in both of them.

Al-Kisa'i read one of them with a dammah, and if he pronounced the first with a kasrah, he pronounced the second with a dammah, and if he pronounced the first with a dammah, he pronounced the second with a kasrah, because of what Ishaq al-Sabi'i narrated, saying: I used to pray behind the companions of Ali, may God be pleased with him, and I would hear them recite: lam yatmathunna, with the nominative case. I

used to pray behind the companions of Abdullah ibn Mas'ud and I would hear them recite with a kasrah on the meem. Al-Kisa'i would pronounce one of them with a dammah and the other with a kasrah, so as not to deviate from these two traditions.

Tafsir al-Baidawi

56- **in them** in the gardens, for **two gardens** indicates gardens for the fearful, or in what is in them of places and palaces, or in these enumerated bounties of the two gardens, springs, fruits, and furnishings. **Limiting their glances** are women who lower their gazes toward their husbands. **No man or jinn has touched them before them** No man or jinn has touched the human women, nor has a jinn touched the jinn, and in this is evidence that the jinn are touched. Al-Kisa'i read it with a damma on the meem.

Surat al-Rahman 55:57

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

57 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says, **Then which of the favors of your Lord, O group of jinn and mankind, of these blessings that He has bestowed upon the people of His obedience, would you deny?**

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

God the Almighty says: *Reclining* meaning the people of Paradise, and what is meant by reclining here is lying down, and it is said: sitting in a square manner, **on couches whose linings are of heavy brocade** which is the thickest type of brocade, as stated by Ikrimah, Ad-Dahhak, Qatadah, and Abu Imran Al-Jawni. He said, it is brocade decorated with gold, so he pointed out the nobility of the outer layer by the nobility of the lining, so this is from pointing out the lower layer to the higher. Abu Ishaq said on the authority of Hubayrah ibn Maryam on the authority of Abdullah ibn Masoud who said: These are the linings, so how would it be if you saw the outer layers? Malik ibn Dinar said: Its linings are of heavy brocade and its exteriors are of light. Sufyan al-Thawri or Sharik said: Its linings are of heavy brocade and its exteriors are of solid light. Al-Qasim ibn Muhammad said: Its linings are of heavy brocade and its exteriors are of mercy. Ibn Shawdb said on the authority of Abu Abdullah al-Shami: God mentioned the linings but did not mention the exteriors. On the exteriors are the barriers and no one knows what is under the barriers except God, the Most High. All of that was mentioned by Imam Ibn Abi Hatim, may God have mercy on him. **And the fruits of the two gardens will be within reach** means their fruit will be close to them whenever they wish to take it, regardless of their condition, as God, the Most High, said: **Its fruits will be within reach** and He said: **And its shades will be brought low to them, and its fruits will be made lowly** meaning they will not be prevented from taking them, but will descend to them from its branches. **Then which of the favors of your Lord will you deny?** And when He mentioned the beds and their greatness, He said after that: **In them** meaning in the beds **will be limiting their**

glances meaning lowered from anyone other than their husbands, so they will not see anything in Paradise better than their husbands. This was said by Ibn Abbas and Qatadah. Ata Al-Khurasani and Ibn Zayd, and it was reported that one of them would say to her husband: By God, I do not see anything in Paradise better than you. Nor do I see anything in Paradise more beloved to me than you. So praise be to God who made you for me and made me for you.

No man or jinn has touched them before them

meaning, they are virgins, Arabs of equal age, and no one from among the humans or jinn has touched them before their husbands, and this is also one of the proofs for the believing jinn entering Paradise. Artah ibn al-Mundhir said: Damrah ibn Habib was asked: Will the jinn enter Paradise? He said: Yes, and they marry. The jinn have female jinn and the humans have female humans. This is due to His statement: "No man or jinn has touched them before them." * So which of the favors of your Lord would you deny?" Then He described them to the addressee: **As if they were rubies and coral.** Mujahid, al-Hasan, Ibn Zayd and others said: In the purity of rubies and the whiteness of coral, so they made coral here mean pearls. Ibn Abi Hatim said: My father told us, Muhammad ibn Hatim told us, Ubaidah ibn Hamid told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Amr ibn Maymun al-Awdi, on the authority of Abdullah ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: **The whiteness of a woman from the people of Paradise will be seen from behind seventy garments of silk, so much so that her marrow can be seen.** This is the statement of God Almighty: **As if they were rubies and coral.** As for the ruby, it is a stone such that if you were to insert a wire into it and then purify it, you would see it from behind it. This is how al-Tirmidhi narrated it from the hadith of Ubaidah ibn Hamid and Abu al-Ahwas on the authority of Ata' ibn al-Sa'ib, and he narrated it as a mursals, then he said: It is more authentic.

Imam Ahmad said: Affan told us, Hammad bin Salamah told us, Yunus told us, on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **A man from the people of Paradise will have two wives from among the hours, each of whom will wear seventy garments, and the marrow of her shin will be seen through her clothing.** Imam Ahmad was the only one to narrate it from this chain of transmission. Muslim narrated the hadith of Ismail bin Aliyah, on the authority of Ayoub, on the authority of Muhammad bin Sirin, who said: "They will either boast or discuss: Are there more men or women in Paradise?" Abu Hurairah said: Did not Abu al-Qasim (peace be upon him) say: "The first group to enter Paradise will be like the moon on a full moon night, and the one that follows will be like the light of a brilliant star in the sky. Each of them will have two wives, the marrow of whose shins will be visible from behind the flesh. There is no single man in Paradise." This hadith is reported in the two Sahihis from the hadith of Hammam ibn Munabbih and Abu Zur'ah from Abu Hurairah **may God be pleased with him.** Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us from Humaid from Anas that the Messenger of God (peace be upon him) said: "A

Surat Ar-Rahman: 57

Then which of the favors of your Lord would you deny?

morning or afternoon in the cause of God is better than the world and everything in it. The reach of one of your bows or the place of his whip in Paradise is better than the world and everything in it. If a woman from the women of Paradise looked down at the earth, she would fill what is between them with fragrance and what is between them would be pleasant. The veil of her hair on her head is better than the world and everything in it." Al-Bukhari narrated it similarly from the hadith of Abu Ishaq from Humaid from Anas.

God the Almighty said: **Is the reward for good [anything] but good?** That is, for those who do good deeds in this world there is nothing but goodness towards them in the Hereafter, as God the Almighty said: **For those who do good is the best [reward] and even more.** Al-Baghawi said: Abu Saeed Al-Shuraihi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told me, Ibn Shaybah told us, Ishaq bin Ibrahim bin Bahram told us, Al-Hajaj bin Yusuf Al-Maktab told us, Bishr bin Al-Husayn told us, on the authority of Al-Zubayr bin Adi, on the authority of Anas bin Malik, who said: The Messenger of God (blessings and peace of God be upon him) recited: **Is the reward for good [anything] but good?** and said: **Do you know what your Lord has said?** They said: God and His Messenger know best. He said, **He says, 'Is the reward of one whom You have bestowed upon him by means of monotheism anything but Paradise?'** And since what was mentioned included great blessings that cannot be resisted by deeds, but rather mere favor and gratitude, He said after all of that, **Then which of the favors of your Lord would you deny?** And what is related to the words of God Almighty: **And for him who fears the position of his Lord are two Gardens**, is what was narrated by Al-Tirmidhi and Al-Baghawi from the hadith of Abu Al-Nadr Hashim bin Al-Qasim from Abu Aqil Al-Thaqafi, from Abu Farwah Yazid bin Sinan Al-Rahawi from Bakir bin Fayruz from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever fears sets out early, and whoever sets out early reaches the destination. Beware, God's merchandise is expensive. Beware, God's merchandise is Paradise." Then Al-Tirmidhi said: It is strange and we do not know it except from the hadith of Abu Al-Nadr. Al-Baghawi narrated from the hadith of Ali bin Hajar from Ismail bin Ja'far from Muhammad bin Abi Harmalah, the client of Huwaytib bin Abd Al-Uzza, from Ata' bin Yasar, from Abu Al-Darda' that he heard the Messenger of God, may God bless him and grant him peace, narrating on the pulpit and he was saying: **And for him who "Whoever fears standing before his Lord will have two Gardens.** I said: **Even if he commits adultery or steals, O Messenger of God?** The Messenger of God (peace and blessings be upon him) said: **And for whoever fears standing before his Lord will have two Gardens.** I said the second time: **Even if he commits adultery or steals, O Messenger of God.** He said: **And for whoever fears standing before his Lord will have two Gardens.** I said the third time: **Even if he commits adultery or steals, O Messenger of God?** He said: **Even if Abu Darda' is in jeopardy.**

Fath al-Qadir

57- **Then which of the favors of your Lord would you deny?** Indeed, in the mere encouragement of these blessings is a great blessing and a tremendous favor, because through it comes eagerness to do good deeds and flee from evil deeds, so how about attaining these blessings and enjoying them in the gardens of bliss without interruption or disappearance.

Tafsir al-Baghawi

57. **Then which of the favors of your Lord would you deny?**

Tafsir al-Baidawi

57- **Then which of the favors of your Lord would you deny?**

Surat al-Rahman 55:58

As if they were rubies and coral

Tafsir al-Jalalayn

58 - **As if they were rubies** in purity **and coral** in whiteness of pearls

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: As if these women with lowered gazes who are in these two gardens are in their descriptions like rubies whose thread can be seen from behind, so too the marrow of their shins can be seen from behind their bodies, and in their beauty are rubies and coral. And similar to what we said about that, the people of interpretation said:

Muhammad bin Hatim told me: Ubaidah told us, on the authority of Hamid, on the authority of Ata bin Al-Saib, on the authority of Amr bin Maymun, on the authority of Ibn Masoud, on the authority of the Prophet, may God bless him and grant him peace, who said: "The whiteness of a woman's leg will be seen from behind seventy garments of silk and her marrow. This is because God Almighty says: 'As if they were rubies and coral.' As for rubies, if you were to insert a thread into them and then purify them, you would see them from their brightness."

Yaqub ibn Ibrahim told me: Ibn Ulayyah told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Amr ibn Maymun, who said: Ibn Mas'ud said: A woman from the people of Paradise will wear seventy garments of silk, and the whiteness and beauty of her legs will be seen from behind them. This is because God says, **As if they were rubies and coral**. Indeed, rubies are stones, so if you were to put a thread through them and then purify them, you would see the thread from behind the stone.

He said: Ibn Ulayyah told us: Abu Raja told us on the authority of Al-Hasan regarding his statement, **As if they were rubies and coral**, regarding the whiteness of coral.

Abu Hisham Al-Rafa'i told us: Ibn Fadil told us: Ata' bin Al-Sa'ib told us on the authority of Amr bin Maymun: Ubayd God told us: A woman from the people of Paradise will wear seventy garments of silk, and the whiteness and beauty of her shins and the marrow of her shins will be seen from behind them. That is because God said, **As if they were rubies and coral**. Do you not see that rubies are a stone, and if you put a thread through it, you will see the thread from the beauty of the stone?

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, who said: A woman from the hours will wear seventy garments, and the marrow of her leg will be seen just as a red drink is seen in a white bottle.

Muhammad bin Abdul-Maharbi told me: Al-Muttalib bin Ziyad told us on the authority of Al-Suddi regarding his statement, **As if they were rubies and coral**, he said: The purity of rubies and the beauty of coral.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: **As if they were rubies and coral**. The purity of the ruby is in the whiteness of the coral. He told us: "The Prophet of God, may God bless him and grant him peace, said: Whoever enters Paradise will have two wives in it, the marrow of whose shins can be seen through their clothes."

Ibn Bashar told us: Muhammad ibn Marwan told us: Abu al-Awam told us on the authority of Qatada: **As if they were rubies and coral**. He said: He likened them to the purity of rubies in the whiteness of coral.

Muhammad bin Abdul A'la told us: Ibn Thaur told us, on the authority of Muammar, on the authority of Qatada: **As if they were rubies and coral**, referring to the purity of rubies and the whiteness of coral.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **As if they were rubies and coral**, he said: As if they were rubies in purity and coral in whiteness. The purity is the purity of a ruby and the whiteness is the whiteness of a pearl.

Ibn Hamid told us: Mihran told us on the authority of Sufyan: **As if they were rubies and coral**. He said: In the purity of rubies and the whiteness of coral.

Tafsir al-Qurtubi

The Almighty said, **As if they were rubies and coral**. At-Tirmidhi narrated on the authority of Abdullah ibn Mas'ud that the Prophet, may God bless him and grant him peace, said, "A woman from the women of Paradise will have the whiteness of her shins visible from behind seventy garments, so that her marrow can be seen. This is because God Almighty says, "As if they were rubies and coral. **As for rubies, they are a stone such that if you were to insert a wire through it and then purify it, you would see it from behind it**. It is also narrated as a mursal. Amr ibn Maymun said, **A woman from the hours will wear seventy garments, and the marrow of her shins will be seen from behind them, just as a red drink is seen in a white bottle**. Al-Hasan said, **They are as pure as rubies and as white as coral**.

Tafsir Ibn Kathir

God the Almighty says: *Reclining* meaning the people of Paradise, and what is meant by reclining here is lying down, and it is said: sitting in a square manner, **on couches whose linings are of heavy brocade** which is the thickest type of brocade, as stated by Ikrimah, Ad-Dahhak, Qatadah, and Abu Imran Al-Jawni. He said, it is brocade decorated with gold, so he pointed out the nobility of the outer layer by the nobility of the lining, so this is from pointing out the lower layer to the higher. Abu Ishaq said on the authority of Hubayrah ibn Maryam on the authority of Abdullah ibn Masoud

who said: These are the linings, so how would it be if you saw the outer layers? Malik ibn Dinar said: Its linings are of heavy brocade and its exteriors are of light. Sufyan al-Thawri or Sharik said: Its linings are of heavy brocade and its exteriors are of solid light. Al-Qasim ibn Muhammad said: Its linings are of heavy brocade and its exteriors are of mercy. Ibn Shawdb said on the authority of Abu Abdullah al-Shami: God mentioned the linings but did not mention the exteriors. On the exteriors are the barriers and no one knows what is under the barriers except God, the Most High. All of that was mentioned by Imam Ibn Abi Hatim, may God have mercy on him. **And the fruits of the two gardens will be within reach** means their fruit will be close to them whenever they wish to take it, regardless of their condition, as God, the Most High, said: **Its fruits will be within reach** and He said: **And its shades will be brought low to them, and its fruits will be made lowly** meaning they will not be prevented from taking them, but will descend to them from its branches. **Then which of the favors of your Lord will you deny?** And when He mentioned the beds and their greatness, He said after that: **In them** meaning in the beds **will be limiting their glances** meaning lowered from anyone other than their husbands, so they will not see anything in Paradise better than their husbands. This was said by Ibn Abbas and Qatadah. Ata Al-Khurasani and Ibn Zayd, and it was reported that one of them would say to her husband: By God, I do not see anything in Paradise better than you. Nor do I see anything in Paradise more beloved to me than you. So praise be to God who made you for me and made me for you.

No man or jinn has touched them before them meaning, they are virgins, Arabs of equal age, and no one from among the humans or jinn has touched them before their husbands, and this is also one of the proofs for the believing jinn entering Paradise. Artah ibn al-Mundhir said: Damrah ibn Habib was asked: Will the jinn enter Paradise? He said: Yes, and they marry. The jinn have female jinn and the humans have female humans. This is due to His statement: "No man or jinn has touched them before them." * So which of the favors of your Lord would you deny? Then He described them to the addressee: **As if they were rubies and coral.** Mujahid, al-Hasan, Ibn Zayd and others said: In the purity of rubies and the whiteness of coral, so they made coral here mean pearls. Ibn Abi Hatim said: My father told us, Muhammad ibn Hatim told us, Ubaidah ibn Hamid told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Amr ibn Maymun al-Awdi, on the authority of Abdullah ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: **The whiteness of a woman from the people of Paradise will be seen from behind seventy garments of silk, so much so that her marrow can be seen.** This is the statement of God Almighty: **As if they were rubies and coral.** As for the ruby, it is a stone such that if you were to insert a wire into it and then purify it, you would see it from behind it. This is how al-Tirmidhi narrated it from the hadith of Ubaidah ibn Hamid and Abu al-Awas on the authority of Ata' ibn al-Sa'ib, and he narrated it as a mursal, then he said: It is more authentic.

Imam Ahmad said: Affan told us, Hammad bin

Salamah told us, Yunus told us, on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **A man from the people of Paradise will have two wives from among the hoursis, each of whom will wear seventy garments, and the marrow of her shin will be seen through her clothing.** Imam Ahmad was the only one to narrate it from this chain of transmission. Muslim narrated the hadith of Ismail bin Aliyah, on the authority of Ayoub, on the authority of Muhammad bin Sirin, who said: "They will either boast or discuss: Are there more men or women in Paradise?" Abu Hurairah said: Did not Abu al-Qasim (peace be upon him) say: "The first group to enter Paradise will be like the moon on a full moon night, and the one that follows will be like the light of a brilliant star in the sky. Each of them will have two wives, the marrow of whose shins will be visible from behind the flesh. There is no single man in Paradise." This hadith is reported in the two Sahihs from the hadith of Hammam ibn Munabbih and Abu Zur'ah from Abu Hurairah **may God be pleased with him.** Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us from Humaid from Anas that the Messenger of God (peace be upon him) said: "A morning or afternoon in the cause of God is better than the world and everything in it. The reach of one of your bows or the place of his whip in Paradise is better than the world and everything in it. If a woman from the women of Paradise looked down at the earth, she would fill what is between them with fragrance and what is between them would be pleasant. The veil of her hair on her head is better than the world and everything in it." Al-Bukhari narrated it similarly from the hadith of Abu Ishaq from Humaid from Anas.

God the Almighty said: **Is the reward for good [anything] but good?** That is, for those who do good deeds in this world there is nothing but goodness towards them in the Hereafter, as God the Almighty said: **For those who do good is the best [reward] and even more.** Al-Baghawi said: Abu Saeed Al-Shuraihi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told me, Ibn Shaybah told us, Ishaq bin Ibrahim bin Bahram told us, Al-Hajjaj bin Yusuf Al-Maktab told us, Bishr bin Al-Husayn told us, on the authority of Al-Zubayr bin Adi, on the authority of Anas bin Malik, who said: The Messenger of God (blessings and peace of God be upon him) recited: **Is the reward for good [anything] but good?** and said: **Do you know what your Lord has said?** They said: God and His Messenger know best. He said, **He says, 'Is the reward of one whom You have bestowed upon him by means of monotheism anything but Paradise?'** And since what was mentioned included great blessings that cannot be resisted by deeds, but rather mere favor and gratitude, He said after all of that, **Then which of the favors of your Lord would you deny?** And what is related to the words of God Almighty: **And for him who fears the position of his Lord are two Gardens,** is what was narrated by Al-Tirmidhi and Al-Baghawi from the hadith of Abu Al-Nadr Hashim bin Al-Qasim from Abu Aqil Al-Thaqafi, from Abu Farwah Yazid bin Sinan Al-Rahawi from Bakir bin Fayruz from Abu Hurayrah, who said: The Messenger of God, may God bless him

and grant him peace, said: "Whoever fears sets out early, and whoever sets out early reaches the destination. Beware, God's merchandise is expensive. Beware, God's merchandise is Paradise." Then Al-Tirmidhi said: It is strange and we do not know it except from the hadith of Abu Al-Nadr. Al-Baghawi narrated from the hadith of Ali bin Hajar from Ismail bin Ja'far from Muhammad bin Abi Harmalah, the client of Huwaytib bin Abd Al-Uzza, from Ata' bin Yasar, from Abu Al-Darda' that he heard the Messenger of God, may God bless him and grant him peace, narrating on the pulpit and he was saying: **And for him who "Whoever fears standing before his Lord will have two Gardens.** I said: **Even if he commits adultery or steals, O Messenger of God?** The Messenger of God (peace and blessings be upon him) said: **And for whoever fears standing before his Lord will have two Gardens.** I said the second time: **Even if he commits adultery or steals, O Messenger of God.** He said: **And for whoever fears standing before his Lord will have two Gardens.** I said the third time: **Even if he commits adultery or steals, O Messenger of God?** He said: **Even if Abu Darda' is in jeopardy.**

Fath al-Qadir

58- As if they were rubies and coral This is an attribute of the minor girls, or a condition of them. The Almighty likened them in the purity of their color from their redness to rubies and coral. Rubies are the well-known stones, and we have already discussed coral in this surah, despite the disagreement over whether they are small pearls or the well-known red. Al-Hasan said: They are in the purity of rubies and the whiteness of coral. He only specified coral based on the view that they are small pearls because their purity is more intense than that of large pearls.

Tafsir al-Baghawi

58. As if they were rubies and coral. Qatada said: The purity of the ruby is in the whiteness of the coral.

We narrated on the authority of Abu Saeed in describing the people of Paradise, on the authority of the Messenger of God, may God bless him and grant him peace: "Every man among them will have two wives, and each wife will have seventy garments of clothing. He will see the marrow of their shins, but not their flesh, blood, or skin."

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Al-Yaman told us, Shuaib told us, Abu Al-Zinad Al-Araj told us, on the authority of Abu Hurairah, that 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, and those who follow them will be like the brightest shining star. Their hearts will be like the heart of one man. There will be no disagreement or hatred between them. Every man among them will have two wives, each of whom the marrow of her shin will be seen through her flesh because of her beauty. They glorify God morning and evening. They do not get sick, nor do they urinate or defecate, nor do they

spit or blow their noses. Their utensils are gold and silver, their combs are gold, the fuel for their incense burners is Aloe vera, and their sweat is musk."

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Al-Hussein bin Muhammad bin Al-Hussein told us, Harun bin Muhammad bin Harun told us, Hazim bin Yahya Al-Halwani told us, Suhayl bin Uthman Al-Askari told us, Ubaidah bin Hamid told us, on the authority of Ata' Al-Sa'ib, on the authority of Amr bin Maimun, on the authority of Abdullah bin Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: "The whiteness of a woman from the people of Paradise can be seen from behind seventy garments of silk, and her marrow. God Almighty says: 'As if they were rubies and coral.' As for the ruby, it is a stone. If you were to insert a wire into it and then purify it, you would see it from behind it."

Amr bin Maimun said: **A woman from the Houris will wear seventy garments, and the marrow of her leg will be seen from behind her, just as a red drink can be seen from a white bottle.**

Tafsir al-Baidawi

58- As if they were rubies and coral meaning the redness of the cheeks and the whiteness and purity of the skin.

Surat Ar-Rahman: 59

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:59

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

59 - **Then which of the favors of your Lord would you deny?**

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says: Then which of the favors of your Lord which He bestowed upon you, O mankind and all mankind, by rewarding those among you who obey Him with what He described in these verses would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

God the Almighty says: *Reclining* meaning the people of Paradise, and what is meant by reclining here is lying down, and it is said: sitting in a square manner, **on couches whose linings are of heavy brocade** which is the thickest type of brocade, as stated by Ikrimah, Ad-Dahhak, Qatadah, and Abu Imran Al-Jawni. He said, it is brocade decorated with gold, so he pointed out the nobility of the outer layer by the nobility of the lining, so this is from pointing out the lower layer to the higher. Abu Ishaq said on the authority of Hubayrah ibn Maryam on the authority of Abdullah ibn Masoud who said: These are the linings, so how would it be if you saw the outer layers? Malik ibn Dinar said: Its linings are of heavy brocade and its exteriors are of light. Sufyan al-Thawri or Sharik said: Its linings are of heavy brocade and its exteriors are of solid light. Al-Qasim ibn Muhammad said: Its linings are of heavy brocade and its exteriors are of mercy. Ibn Shawdb said on the authority of Abu Abdullah al-Shami: God mentioned the linings but did not mention the exteriors. On the exteriors are the barriers and no one knows what is under the barriers except God, the Most High. All of that was mentioned by Imam Ibn Abi Hatim, may God have mercy on him. **And the fruits of the two gardens will be within reach** means their fruit will be close to them whenever they wish to take it, regardless of their condition, as God, the Most High, said: **Its fruits will be within reach** and He said: **And its shades will be brought low to them, and its fruits will be made lowly** meaning they will not be prevented from taking them, but will descend to them from its branches. **Then which**

of the favors of your Lord will you deny? And when He mentioned the beds and their greatness, He said after that: **In them** meaning in the beds **will be limiting their glances** meaning lowered from anyone other than their husbands, so they will not see anything in Paradise better than their husbands. This was said by Ibn Abbas and Qatadah. Ata Al-Khurasani and Ibn Zayd, and it was reported that one of them would say to her husband: By God, I do not see anything in Paradise better than you. Nor do I see anything in Paradise more beloved to me than you. So praise be to God who made you for me and made me for you.

No man or jinn has touched them before them

meaning, they are virgins, Arabs of equal age, and no one from among the humans or jinn has touched them before their husbands, and this is also one of the proofs for the believing jinn entering Paradise. Artah ibn al-Mundhir said: Damrah ibn Habib was asked: Will the jinn enter Paradise? He said: Yes, and they marry. The jinn have female jinn and the humans have female humans. This is due to His statement: "No man or jinn has touched them before them. * So which of the favors of your Lord would you deny?" Then He described them to the addressee: **As if they were rubies and coral.** Mujahid, al-Hasan, Ibn Zayd and others said: In the purity of rubies and the whiteness of coral, so they made coral here mean pearls. Ibn Abi Hatim said: My father told us, Muhammad ibn Hatim told us, Ubaidah ibn Hamid told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Amr ibn Maymun al-Awdi, on the authority of Abdullah ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: **The whiteness of a woman from the people of Paradise will be seen from behind seventy garments of silk, so much so that her marrow can be seen.** This is the statement of God Almighty: **As if they were rubies and coral.** As for the ruby, it is a stone such that if you were to insert a wire into it and then purify it, you would see it from behind it. This is how al-Tirmidhi narrated it from the hadith of Ubaidah ibn Hamid and Abu al-Ahwas on the authority of Ata' ibn al-Sa'ib, and he narrated it as a mursal, then he said: It is more authentic.

Imam Ahmad said: Affan told us, Hammad bin Salamah told us, Yunus told us, on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **A man from the people of Paradise will have two wives from among the hours, each of whom will wear seventy garments, and the marrow of her shin will be seen through her clothing.** Imam Ahmad was the only one to narrate it from this chain of transmission. Muslim narrated the hadith of Ismail bin Aliyah, on the authority of Ayoub, on the authority of Muhammad bin Sirin, who said: "They will either boast or discuss: Are there more men or women in Paradise?" Abu Hurairah said: Did not Abu al-Qasim (peace be upon him) say: "The first group to enter Paradise will be like the moon on a full moon night, and the one that follows will be like the light of a brilliant star in the sky. Each of them will have two wives, the marrow of whose shins will be visible from behind the flesh. There is no single man in Paradise." This hadith is reported in the two Sahihs from the

hadith of Hammam ibn Munabbih and Abu Zur'ah from Abu Hurairah **may God be pleased with him**. Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us from Humaid from Anas that the Messenger of God (peace be upon him) said: "A morning or afternoon in the cause of God is better than the world and everything in it. The reach of one of your bows or the place of his whip in Paradise is better than the world and everything in it. If a woman from the women of Paradise looked down at the earth, she would fill what is between them with fragrance and what is between them would be pleasant. The veil of her hair on her head is better than the world and everything in it." Al-Bukhari narrated it similarly from the hadith of Abu Ishaq from Humaid from Anas.

God the Almighty said: **Is the reward for good [anything] but good?** That is, for those who do good deeds in this world there is nothing but goodness towards them in the Hereafter, as God the Almighty said: **For those who do good is the best [reward] and even more.** Al-Baghawi said: Abu Saeed Al-Shuraihi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told me, Ibn Shaybah told us, Ishaq bin Ibrahim bin Bahram told us, Al-Hajjaj bin Yusuf Al-Maktab told us, Bishr bin Al-Husayn told us, on the authority of Al-Zubayr bin Adi, on the authority of Anas bin Malik, who said: The Messenger of God (blessings and peace of God be upon him) recited: **Is the reward for good [anything] but good?** and said: **Do you know what your Lord has said?** They said: God and His Messenger know best. He said, **He says, 'Is the reward of one whom You have bestowed upon him by means of monotheism anything but Paradise?'** And since what was mentioned included great blessings that cannot be resisted by deeds, but rather mere favor and gratitude, He said after all of that, **Then which of the favors of your Lord would you deny?** And what is related to the words of God Almighty: **And for him who fears the position of his Lord are two Gardens**, is what was narrated by Al-Tirmidhi and Al-Baghawi from the hadith of Abu Al-Nadr Hashim bin Al-Qasim from Abu Aqil Al-Thaqafi, from Abu Farwah Yazid bin Sinan Al-Rahawi from Bakir bin Fayruz from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever fears sets out early, and whoever sets out early reaches the destination. Beware, God's merchandise is expensive. Beware, God's merchandise is Paradise." Then Al-Tirmidhi said: It is strange and we do not know it except from the hadith of Abu Al-Nadr. Al-Baghawi narrated from the hadith of Ali bin Hajar from Ismail bin Ja'far from Muhammad bin Abi Harmalah, the client of Huwaytib bin Abd Al-Uzza, from Ata' bin Yasar, from Abu Al-Darda' that he heard the Messenger of God, may God bless him and grant him peace, narrating on the pulpit and he was saying: **And for him who "Whoever fears standing before his Lord will have two Gardens.** I said: **Even if he commits adultery or steals, O Messenger of God?** The Messenger of God (peace and blessings be upon him) said: **And for whoever fears standing before his Lord will have two Gardens.** I said the second time: **Even if he commits adultery or steals, O Messenger of God.** He said: **And for whoever fears standing before his Lord will have two Gardens.** I said the third time: **Even if he commits adultery or steals, O Messenger of God?** He said: **Even if Abu**

Darda' is in jeopardy.

Fath al-Qadir

59- **Then which of the favors of your Lord would you deny?** For it is not possible to deny any of His blessings, whatever they may be, so how about these great blessings and abundant favors.

Tafsir al-Baghawi

59. **Then which of the favors of your Lord would you deny?**

Tafsir al-Baidawi

59- **Then which of the favors of your Lord would you deny?**

Surat Ar-Rahman: 60

Is the reward for good [anything] but good?

Surat al-Rahman 55:60

Is the reward for good [anything] but good?

Tafsir al-Jalalayn

60 - *Is there any reward for good in obedience except good in bliss?*

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Is the reward for good [anything] but good?** God Almighty says: Is the reward for fearing the position of God Almighty for someone who fears Him and does good deeds in this world and obeys his Lord anything but that his Lord will do good to him in the Hereafter by rewarding him for his good deeds in this world? That is what is described in these verses from His statement, **And for him who fears the position of his Lord are two gardens** to His statement, **as if they were rubies and coral**.

And in a similar manner to what we said about that, the people of interpretation said, although their wording differed in expressing it.

Who said that?

Ibn Bashar told us: Muhammad ibn Marwan told us: Abu al-A'war told us on the authority of Qatada: **Is the reward for good [anything] but good?** He said: They did good and were rewarded with good.

Muhammad bin Amr told us: Ubaidah bin Bakkar Al-Azdi told us: Muhammad bin Jaber told us: I heard Muhammad bin Al-Munkadir say about the words of God, the Most High, **Is the reward for good [anything] but good?** He said: Is the reward of the one upon whom You have bestowed the favor of Islam anything but Paradise?

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **Is the reward for good [anything] but good?** He said: Do you not see that He mentioned them, their dwellings, their spouses, and the rivers that He prepared for them? He said, **Is the reward for good [anything] but good?** When they did good in this world, We did good to them and admitted them into Paradise.

Ibn Hamid told us: Mihran told us: Sufyan told us, on the authority of Salim ibn Abi Hafsa, on the authority of Abu Ya'la, on the authority of Muhammad ibn al-Hanafiyyah: **Is the reward for good [anything] but good?** He said: It is recorded for the righteous and the wicked.

Tafsir al-Qurtubi

The Almighty's saying, **Is the reward for good [anything] but good?** The word *hal* appears in the

Qur'an in four ways: it can mean **has not come upon man a period of time?** as in His saying, **Has there not been over man a period of time?** and it can mean **Have you found what your Lord promised to be true?** and it can mean **A command** as in His saying, **Will you not then desist?** and it can mean *what* in denial as in His saying, **So is there upon the messengers [to deliver] anything but the conveyance? and Is the reward for good [anything] but good?** Ikrimah said, meaning, is the reward for one who says **There is no god but God** but Paradise? Ibn Abbas said, **What is the reward for one who says "There is no god but God** and acts according to what Muhammad (peace and blessings of God be upon him) brought but Paradise?" It was said: Is the reward of one who does good in this world anything but that he will be treated well in the Hereafter? This was said by Ibn Zayd. Anas narrated that the Prophet, may God bless him and grant him peace, recited: **Is the reward for good anything but good?** Then he said: **Do you know what your Lord said?** They said: **God and His Messenger know best.** He said: "He says: What is the reward of one upon whom I have bestowed the favor of monotheism except Paradise?" Ibn Abbas narrated that the Prophet, may God bless him and grant him peace, recited this verse and said: God Almighty says: Is the reward of one upon whom I have bestowed the favor of knowing Me and monotheism anything but that I make him dwell in My Paradise and in My sacred enclosure with My mercy?" Al-Sadiq said: Is the reward of one upon whom I have done good in eternity anything but that the goodness be preserved for him in eternity? Muhammad ibn al-Hanafiyyah and al-Hasan said: It is recorded for the righteous and the wicked, meaning it is sent to the wicked in this world and the righteous in the Hereafter.

Tafsir Ibn Kathir

God the Almighty says: *Reclining* meaning the people of Paradise, and what is meant by reclining here is lying down, and it is said: sitting in a square manner, **on couches whose linings are of heavy brocade** which is the thickest type of brocade, as stated by Ikrimah, Ad-Dahhak, Qatadah, and Abu Imran Al-Jawni. He said, it is brocade decorated with gold, so he pointed out the nobility of the outer layer by the nobility of the lining, so this is from pointing out the lower layer to the higher. Abu Ishaq said on the authority of Hubayrah ibn Maryam on the authority of Abdullah ibn Masoud who said: These are the linings, so how would it be if you saw the outer layers? Malik ibn Dinar said: Its linings are of heavy brocade and its exteriors are of light. Sufyan al-Thawri or Sharik said: Its linings are of heavy brocade and its exteriors are of solid light. Al-Qasim ibn Muhammad said: Its linings are of heavy brocade and its exteriors are of mercy. Ibn Shawdb said on the authority of Abu Abdullah al-Shami: God mentioned the linings but did not mention the exteriors. On the exteriors are the barriers and no one knows what is under the barriers except God, the Most High. All of that was mentioned by Imam Ibn Abi Hatim, may God have mercy on him. **And the fruits of the two**

gardens will be within reach means their fruit will be close to them whenever they wish to take it, regardless of their condition, as God, the Most High, said: **Its fruits will be within reach** and He said: **And its shades will be brought low to them, and its fruits will be made lowly** meaning they will not be prevented from taking them, but will descend to them from its branches. **Then which of the favors of your Lord will you deny?** And when He mentioned the beds and their greatness, He said after that: **In them** meaning in the beds **will be limiting their glances** meaning lowered from anyone other than their husbands, so they will not see anything in Paradise better than their husbands. This was said by Ibn Abbas and Qatadah. Ata Al-Khurasani and Ibn Zayd, and it was reported that one of them would say to her husband: By God, I do not see anything in Paradise better than you. Nor do I see anything in Paradise more beloved to me than you. So praise be to God who made you for me and made me for you.

No man or jinn has touched them before them meaning, they are virgins, Arabs of equal age, and no one from among the humans or jinn has touched them before their husbands, and this is also one of the proofs for the believing jinn entering Paradise. Artah ibn al-Mundhir said: Damrah ibn Habib was asked: Will the jinn enter Paradise? He said: Yes, and they marry. The jinn have female jinn and the humans have female humans. This is due to His statement: "No man or jinn has touched them before them. * So which of the favors of your Lord would you deny?" Then He described them to the addressee: **As if they were rubies and coral.** Mujahid, al-Hasan, Ibn Zayd and others said: In the purity of rubies and the whiteness of coral, so they made coral here mean pearls. Ibn Abi Hatim said: My father told us, Muhammad ibn Hatim told us, Ubaidah ibn Hamid told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Amr ibn Maymun al-Awdi, on the authority of Abdullah ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: **The whiteness of a woman from the people of Paradise will be seen from behind seventy garments of silk, so much so that her marrow can be seen.** This is the statement of God Almighty: **As if they were rubies and coral.** As for the ruby, it is a stone such that if you were to insert a wire into it and then purify it, you would see it from behind it. This is how al-Tirmidhi narrated it from the hadith of Ubaidah ibn Hamid and Abu al-Ahwas on the authority of Ata' ibn al-Sa'ib, and he narrated it as a mursal, then he said: It is more authentic.

Imam Ahmad said: Affan told us, Hammad bin Salamah told us, Yunus told us, on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **A man from the people of Paradise will have two wives from among the houris, each of whom will wear seventy garments, and the marrow of her shin will be seen through her clothing.** Imam Ahmad was the only one to narrate it from this chain of transmission. Muslim narrated the hadith of Ismail bin Aliyah, on the authority of Ayoub, on the authority of Muhammad bin Sirin, who said: "They will either boast or discuss: Are there more men or women in Paradise?" Abu Hurairah said: Did not Abu al-Qasim (peace be upon him) say: "The first group to enter Paradise will be like the moon on a full moon night,

and the one that follows will be like the light of a brilliant star in the sky. Each of them will have two wives, the marrow of whose shins will be visible from behind the flesh. There is no single man in Paradise." This hadith is reported in the two Sahihs from the hadith of Hammam ibn Munabbih and Abu Zur'ah from Abu Hurairah **may God be pleased with him.** Imam Ahmad said: Abu al-Nadr told us, Muhammad ibn Talhah told us from Humaid from Anas that the Messenger of God (peace be upon him) said: "A morning or afternoon in the cause of God is better than the world and everything in it. The reach of one of your bows or the place of his whip in Paradise is better than the world and everything in it. If a woman from the women of Paradise looked down at the earth, she would fill what is between them with fragrance and what is between them would be pleasant. The veil of her hair on her head is better than the world and everything in it." Al-Bukhari narrated it similarly from the hadith of Abu Ishaq from Humaid from Anas.

God the Almighty said: **Is the reward for good [anything] but good?** That is, for those who do good deeds in this world there is nothing but goodness towards them in the Hereafter, as God the Almighty said: **For those who do good is the best [reward] and even more.** Al-Baghawi said: Abu Saeed Al-Shuraihi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told me, Ibn Shaybah told us, Ishaq bin Ibrahim bin Bahram told us, Al-Hajjaj bin Yusuf Al-Maktab told us, Bishr bin Al-Husayn told us, on the authority of Al-Zubayr bin Adi, on the authority of Anas bin Malik, who said: The Messenger of God (blessings and peace of God be upon him) recited: **Is the reward for good [anything] but good?** and said: **Do you know what your Lord has said?** They said: God and His Messenger know best. He said, **He says, 'Is the reward of one whom You have bestowed upon him by means of monotheism anything but Paradise?'** And since what was mentioned included great blessings that cannot be resisted by deeds, but rather mere favor and gratitude, He said after all of that, **Then which of the favors of your Lord would you deny?** And what is related to the words of God Almighty: **And for him who fears the position of his Lord are two Gardens,** is what was narrated by Al-Tirmidhi and Al-Baghawi from the hadith of Abu Al-Nadr Hashim bin Al-Qasim from Abu Aqil Al-Thaqafi, from Abu Farwah Yazid bin Sinan Al-Rahawi from Bakir bin Fayruz from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever fears sets out early, and whoever sets out early reaches the destination. Beware, God's merchandise is expensive. Beware, God's merchandise is Paradise." Then Al-Tirmidhi said: It is strange and we do not know it except from the hadith of Abu Al-Nadr. Al-Baghawi narrated from the hadith of Ali bin Hajar from Ismail bin Ja'far from Muhammad bin Abi Harmalah, the client of Huwaytib bin Abd Al-Uzza, from Ata' bin Yasar, from Abu Al-Darda' that he heard the Messenger of God, may God bless him and grant him peace, narrating on the pulpit and he was saying: **And for him who "Whoever fears standing before his Lord will have two Gardens. I said: Even if he commits adultery or steals, O Messenger of God? The Messenger of God (peace and blessings be upon him) said: And for whoever fears standing before his Lord will have two Gardens. I**

Surat Ar-Rahman: 60

Is the reward for good [anything] but good?

said the second time: **Even if he commits adultery or steals, O Messenger of God.** He said: **And for whoever fears standing before his Lord will have two Gardens.** I said the third time: **Even if he commits adultery or steals, O Messenger of God?** He said: **Even if Abu Darda' is in jeopardy.**

Fath al-Qadir

60- **Is the reward for good [anything] but good?** This sentence confirms the meaning of what preceded it, and the meaning is: What is the reward for one who does good deeds in this world except goodness towards him in the Hereafter? This is what Ibn Zayd and others said. Ikrimah said: Is the reward for one who says: There is no god but God except Paradise? And Al-Sadiq said: Is the reward for one who has been good to since eternity anything but the preservation of your good deeds towards him forever? Al-Razi said: There are many interpretations of this verse, to the point that it was said: There are three verses in the Qur'an, each of which contains one hundred verses: The first is the saying of God the Most High: **So remember Me; I will remember you.** The second is: **And if you return [to righteousness], We will return.** The third is: **Is the reward for good [anything] but good?** Muhammad ibn Al-Hanafiyyah said: It applies to the righteous and the wicked: the righteous in the Hereafter, and the wicked in this world.

Tafsir al-Baghawi

60. **Is the reward for good [anything] but good?** That is, what is the reward for someone who does good in this world except that he will be treated well in the Hereafter. Ibn Abbas said: Is the reward for someone who says, **There is no god but God** and acts in accordance with what Muhammad, may God bless him and grant him peace, brought anything but Paradise?

Abu Saeed Al-Sharafi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told us, [Ibn Shaybah] told us, Ishaq bin Ibrahim bin Bahram told us, Al-Hajjaj bin Yusuf Al-Maktab told us, Bishr bin Al-Hussein told us, on the authority of Al-Zubayr bin Adi, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, recited: **Is the reward for good [anything] but good?** Then he said: **Do you know what your Lord has said?** They said: **God and His Messenger know best.** He said: "He says: Is the reward of one upon whom You have bestowed favor by making him a monotheist [believer] but Paradise?"

Tafsir al-Baidawi

60- **Is the reward for goodness** in work **anything but goodness** in reward, which is Paradise.

Surat al-Rahman 55:61

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

61 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** means: Then which of the favors of your Lord, O group of mankind and mankind, which He has bestowed upon you by rewarding the doer of good among you for his goodness, would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

God the Almighty says: *Reclining* meaning the people of Paradise, and what is meant by reclining here is lying down, and it is said: sitting in a square manner, **on couches whose linings are of heavy brocade** which is the thickest type of brocade, as stated by Ikrimah, Ad-Dahhak, Qatadah, and Abu Imran Al-Jawni. He said, it is brocade decorated with gold, so he pointed out the nobility of the outer layer by the nobility of the lining, so this is from pointing out the lower layer to the higher. Abu Ishaq said on the authority of Hubayrah ibn Maryam on the authority of Abdullah ibn Masoud who said: These are the linings, so how would it be if you saw the outer layers? Malik ibn Dinar said: Its linings are of heavy brocade and its exteriors are of light. Sufyan al-Thawri or Sharik said: Its linings are of heavy brocade and its exteriors are of solid light. Al-Qasim ibn Muhammad said: Its linings are of heavy brocade and its exteriors are of mercy. Ibn Shawdb said on the authority of Abu Abdullah al-Shami: God mentioned the linings but did not mention the exteriors. On the exteriors are the barriers and no one knows what is under the barriers except God, the Most High. All of that was mentioned by Imam Ibn Abi Hatim, may God have mercy on him. **And the fruits of the two gardens will be within reach** means their fruit will be close to them whenever they wish to take it, regardless of their condition, as God, the Most High, said: **Its fruits will be within reach** and He said: **And its shades will be brought low to them, and its fruits will be made lowly** meaning they will not be prevented from taking them, but will descend to them from its branches. **Then which of the favors of your Lord will you deny?** And when He mentioned the beds and their greatness, He said after

that: **In them** meaning in the beds **will be limiting their glances** meaning lowered from anyone other than their husbands, so they will not see anything in Paradise better than their husbands. This was said by Ibn Abbas and Qatadah. Ata Al-Khurasani and Ibn Zayd, and it was reported that one of them would say to her husband: By God, I do not see anything in Paradise better than you. Nor do I see anything in Paradise more beloved to me than you. So praise be to God who made you for me and made me for you.

No man or jinn has touched them before them meaning, they are virgins, Arabs of equal age, and no one from among the humans or jinn has touched them before their husbands, and this is also one of the proofs for the believing jinn entering Paradise. Artah ibn al-Mundhir said: Damrah ibn Habib was asked: Will the jinn enter Paradise? He said: Yes, and they marry. The jinn have female jinn and the humans have female humans. This is due to His statement: "No man or jinn has touched them before them." * So which of the favors of your Lord would you deny?" Then He described them to the addressee: **As if they were rubies and coral.** Mujahid, al-Hasan, Ibn Zayd and others said: In the purity of rubies and the whiteness of coral, so they made coral here mean pearls. Ibn Abi Hatim said: My father told us, Muhammad ibn Hatim told us, Ubaidah ibn Hamid told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Amr ibn Maymun al-Awdi, on the authority of Abdullah ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, who said: **The whiteness of a woman from the people of Paradise will be seen from behind seventy garments of silk, so much so that her marrow can be seen.** This is the statement of God Almighty: **As if they were rubies and coral.** As for the ruby, it is a stone such that if you were to insert a wire into it and then purify it, you would see it from behind it. This is how al-Tirmidhi narrated it from the hadith of Ubaidah ibn Hamid and Abu al-Ahwas on the authority of Ata' ibn al-Sa'ib, and he narrated it as a mural, then he said: It is more authentic.

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Surat Ar-Rahman: 61

Then which of the favors of your Lord would you deny?

Messenger of God (peace be upon him) said: "A morning or afternoon in the cause of God is better than the world and everything in it. The reach of one of your bows or the place of his whip in Paradise is better than the world and everything in it. If a woman from the women of Paradise looked down at the earth, she would fill what is between them with fragrance and what is between them would be pleasant. The veil of her hair on her head is better than the world and everything in it." Al-Bukhari narrated it similarly from the hadith of Abu Ishaq from Humaid from Anas.

God the Almighty said: **Is the reward for good [anything] but good?** That is, for those who do good deeds in this world there is nothing but goodness towards them in the Hereafter, as God the Almighty said: **For those who do good is the best [reward] and even more.** Al-Baghawi said: Abu Saeed Al-Shuraihi told us, Abu Ishaq Al-Tha'labi told us, Ibn Fanjawayh told me, Ibn Shaybah told us, Ishaq bin Ibrahim bin Bahram told us, Al-Hajjaj bin Yusuf Al-Maktab told us, Bishr bin Al-Husayn told us, on the authority of Al-Zubayr bin Adi, on the authority of Anas bin Malik, who said: The Messenger of God (blessings and peace of God be upon him) recited: **Is the reward for good [anything] but good?** and said: **Do you know what your Lord has said?** They said: God and His Messenger know best. He said, **He says, 'Is the reward of one whom You have bestowed upon him by means of monotheism anything but Paradise?'** And since what was mentioned included great blessings that cannot be resisted by deeds, but rather mere favor and gratitude, He said after all of that, **Then which of the favors of your Lord would you deny?** And what is related to the words of God Almighty: **And for him who fears the position of his Lord are two Gardens**, is what was narrated by Al-Tirmidhi and Al-Baghawi from the hadith of Abu Al-Nadr Hashim bin Al-Qasim from Abu Aqil Al-Thaqafi, from Abu Farwah Yazid bin Sinan Al-Rahawi from Bakir bin Fayruz from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Whoever fears sets out early, and whoever sets out early reaches the destination. Beware, God's merchandise is expensive. Beware, God's merchandise is Paradise." Then Al-Tirmidhi said: It is strange and we do not know it except from the hadith of Abu Al-Nadr. Al-Baghawi narrated from the hadith of Ali bin Hajar from Ismail bin Ja'far from Muhammad bin Abi Harmalah, the client of Huwaytib bin Abd Al-Uzza, from Ata' bin Yasar, from Abu Al-Darda' that he heard the Messenger of God, may God bless him and grant him peace, narrating on the pulpit and he was saying: **And for him who 'Whoever fears standing before his Lord will have two Gardens.** I said: **Even if he commits adultery or steals, O Messenger of God?** The Messenger of God (peace and blessings be upon him) said: **And for whoever fears standing before his Lord will have two Gardens.** I said the second time: **Even if he commits adultery or steals, O Messenger of God.** He said: **And for whoever fears standing before his Lord will have two Gardens.** I said the third time: **Even if he commits adultery or steals, O Messenger of God?** He said: **Even if Abu Darda' is in jeopardy.**

Fath al-Qadir

61- **Then which of the favors of your Lord would you deny?** For among them is His benevolence towards you in this world and the hereafter through creation, provision, guidance to righteous deeds, and warning against deeds that He does not approve of.

Tafsir al-Baghawi

61. **Then which of the favors of your Lord would you deny?**

Tafsir al-Baidawi

61- **Then which of the favors of your Lord would you deny?**

Surat al-Rahman 55:62

And below them are two gardens.

Tafsir al-Jalalayn

62 - **And besides them** the two mentioned gardens **are two gardens** also for whoever fears the position of his Lord.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And besides these two gardens, which God Almighty described in His description, which He mentioned, are two gardens for whoever fears standing before his Lord.

Then the people of interpretation differed about the meaning of his saying **and those below them** in this place. Some of them said: The meaning of that is: and those below them in the degree.

Who said that?

Muhammad bin Mansur al-Tusi told us: Ishaq bin Sulayman told us: Amr bin Abi Qais told us, on the authority of Ibn Abi Layla, on the authority of al-Munhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding His statement, **And His Throne was over the water Hud 11:7**, he said: The Throne of God was over the water, then He took for Himself a garden, then He took another garden beneath it, then He covered them both with a single pearl. He said: **And beneath them are two gardens**, and they are the ones that no one knows, or he said: They are the ones that no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do. He said: They are the ones that the creation does not know what is in them or what is in them, and every day a gift comes to them from them or from them.

Ibn Hamid told us: Yaqub told us, on the authority of Anbasa, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, with a similar chain of transmission.

Others said: Rather, the meaning of this is: And those below them in merit.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **And below them are two gardens**, that they are lower than these two for the companions of the right.

Tafsir al-Qurtubi

The Almighty says, **And below them are two gardens**. That is, below the first two gardens are for Him, two other gardens. Ibn Abbas said: And below them in rank.

Ibn Zayd: And below them in excellence. Ibn Abbas: And the gardens are for him who fears standing before his Lord. So in the first two there are palm trees and trees, and in the last two there are crops and plants and what spreads. Al-Mawardi: It is possible that **And below them are two gardens** is for his followers because their status is lower than his status. One of them is for the wide-eyed houris and the other is for the immortal youths. They are to distinguish the males from the females. Ibn Jurayj said: They are four gardens, two of them for the foremost who are brought near: **In them are two kinds of fruit and Two springs flowing** and two gardens for the companions of the right: **In them are fruits and palm trees and pomegranates and In them are two springs flowing**. Ibn Zayd said: The first two are of gold for those brought near, and the last two are of silver for the companions of the right.

I said: Al-Halimi Abu Abdullah Al-Hassan bin Al-Hussein adopted this view in his book Minhaaj Al-Din, and he provided evidence for it with what Saeed bin Jubair narrated on the authority of Ibn Abbas: **And for him who fears standing before his Lord are two gardens to His saying: Two dark gardens**. He said: Those are for those brought near, and these are for the companions of the right hand. And Abu Musa Al-Ash'ari narrated something similar. When God described the two gardens, He indicated the difference between them. He said about the first two: **In them are two flowing springs**. And about the last two: **In them are two gushing springs**. That is, bubbling, but they are not like flowing springs, because gushing is less than running. And He said about the first two: **In them are of every kind of fruit in pairs**. So He made it general and not specific. And about the last two: **In them are fruits, palm trees, and pomegranates**. And He did not say of **every kind of fruit**. And He said about the first two: **Reclining on couches whose linings are of heavy brocade**. And about the last two: **Reclining on green cushions and fine silk**. And fine silk is brocade. There is no doubt that brocade is higher than brocade, and silk is the broken part of a tent. There is no doubt that the cushions prepared for reclining on are better than the excess of a tent. And He said about the first two, describing the houris: **As if they were rubies and coral**. And about the last two: **In them are beautiful good things**. But not every kind of beauty is like the beauty of rubies and coral. He said about the first two: **with branches** and about the last two: **dark green** meaning green as if they were black due to the intensity of their greenness. He described the first two as having many branches and the last two as being green only. In all of this is the realization of the meaning that we intended by his saying: **and below them are two gardens**. Perhaps what was not mentioned of the difference between them is more than what was mentioned. If it is said: How come the people of these two gardens were not mentioned as the people of the first two gardens were mentioned? It was said that the four gardens are for those who fear standing before their Lord, except that those who fear have ranks. The first two gardens are for the highest-ranking servants in fear of God the Most High, and the last two gardens are for those whose state in fear of God the Most High is deficient. Ad-Dahhak's school of thought is that the first two gardens are of gold and silver, and the last two are of

rubies and emeralds, and they are better than the first two. His statement, **And below them are two gardens**, means before them and before them. Abu Abdullah At-Tirmidhi Al-Hakim adopted this view in Nawader Al-Usul, saying: The meaning of **And below them are two gardens** is below this to the Throne, meaning closer and nearer to the Throne. He took them to be superior to the first two, based on what we will mention from him. Muqatil said: The first two gardens are the Garden of Eden and the Garden of Bliss, and the last two are the Garden of Firdaws and the Garden of Refuge.

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises**. It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises**, below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens**. This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches**, which are the branches or the branches in the refuge. And He said here: **two dark green ones**, meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones**, they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones**, he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees**. Qatada said, **Two soft green trees from the rain**. There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs**. Here he said, **Two overflowing springs**. Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs**, meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs**. Here he said, **In them are fruits, date palms, and pomegranates**. There is no doubt that the first is more general and has more individuals and

variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates**, was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates**. They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that**. They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm**. Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered**.

Then he said: **In them are good and beautiful women**. It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris confined in pavilions**. There he said: **In them are those who restrain their glances**. There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden

eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches.** Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is

red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about.** Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari.** Abu Ubaidah said: **It is attributed to a land where brocade is done.** Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs.** From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade.** In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade.** So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor.** That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you.** And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it.** Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of Majesty and Honor.** And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of**

Surat Ar-Rahman: 62

And below them are two gardens.

Majesty and Honor. An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. I said: Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

62- **And below them are two gardens** meaning, below those two gardens described with the aforementioned attributes are two other gardens for those below the people of the two previous gardens from the people of Paradise. The meaning of **before them** is: in front of them and before them: meaning, they are closer to them and nearer to the Throne. It was said that the first two gardens are the Garden of Eden and the Garden of Delight, and the last two are the Garden of Firdaws and the Garden of Refuge. Ibn Jurayj said: They are four gardens: two of them are for the foremost and those brought near **in them are of every kind of fruit in pairs** and two flowing springs, and two gardens for the companions of the right **in them are fruits and palm trees and pomegranates** and **in them are two gushing springs** Ibn Zayd said: The first two are of gold for those brought near, and the last two are of silver for the companions of the right.

Tafsir al-Baghawi

62. **And below them are two gardens**, meaning below the first two gardens are two other gardens. Ibn Abbas said: Below them in rank. Ibn Zayd said: Below them in excellence. Abu Musa Al-Ash'ari said: Two gardens of gold for the foremost and two gardens of silver for the followers. Ibn Jurayj said: They are four gardens for the close ones, the foremost, in them are two pairs of every kind of fruit, and two gardens for the companions of the right hand and the followers. **In them are fruits and palm trees and pomegranates.**

Abdul Wahid 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, Abdul Aziz bin Abdul Samad told us, on the authority of Abu Imran, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, who said: "Two gardens of silver, their vessels and what is in them, and two gardens of gold, their vessels and what is in them. And nothing stands between the people and their seeing their Lord except

the cloak of majesty over His face in the Garden of Eden."

Al-Kisa'i said: **And below them are two gardens**, meaning in front of them and before them. This is indicated by the words of Al-Dahhak: The first two gardens are of gold and silver, and the last two are of rubies.

Tafsir al-Baidawi

62- **And below them are two gardens** And below those two sides promised to the fearful and those brought near. **Two gardens** for those below them from the companions of the right hand.

Surat al-Rahman 55:63

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

63 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** He says: Then which of the favors of your Lord that He bestowed upon you by rewarding the people of goodness with what He described of these two gardens would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises.** It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises,** below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens.** This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches,** which are the branches or the branches in the refuge. And He said here: **two dark green ones,** meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones,** they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones,** he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin

Ka'b said, **Two full green trees.** Qatada said, **Two soft green trees from the rain.** There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs.** Here he said, **Two overflowing springs.** Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs,** meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs.** Here he said, **In them are fruits, date palms, and pomegranates.** There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates,** was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates.** They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that.** They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm.** Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered.**

Then he said: **In them are good and beautiful women.** It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris confined in pavilions.** There he said: **In them are those who restrain their glances.** There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all

secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches.** Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves of the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority

of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about.** Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari.** Abu Ubaidah said: **It is attributed to a land where brocade is done.** Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs.** From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade.** In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade.** So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor.** That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you.** And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it.** Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of**

Majesty and Honor. And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor.** An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. **I said:** Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

63- **Then which of the favors of your Lord would you deny?** For they are all true and blessings that cannot be denied.

Tafsir al-Baghawi

63. **Then which of the favors of your Lord would you deny?**

Tafsir al-Baidawi

63- **Then which of the favors of your Lord would you deny?**

Surat Ar-Rahman: 64
two overwhelming ones

Surat al-Rahman 55:64

two overwhelming ones

Tafsir al-Jalalayn

64 - **two dark ones** black from the intensity of their greenness

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying: **Two dark green ones** means that God Almighty says: Two black ones due to the intensity of their greenness.

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

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Two dark ones** meaning: two green ones.

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, regarding his statement: **Two dark green ones**: He said: Two green ones from the rain, and it is said: Two twisted ones.

Musa bin Abdul Rahman Al-Masruqi told me: Muhammad bin Bishr told us: Ismail bin Abi Khalid told us, on the authority of Haritha bin Sulayman Al-Salami, who said: I heard Ibn Al-Zubayr interpreting this verse on the pulpit, saying: Do you know what **two dark green** means from the rain?

Muhammad bin Amara, who is Al-Asadi, told me: Ubaidullah bin Musa told us: Ismail bin Abi Khalid told us, on the authority of Haritha bin Sulayman, thus he said: Ibn Al-Zubayr said: **Two dark ones** are green ones from Rayy.

Yaqub bin Ibrahim told me: Marwan bin Muawiyah told us, on the authority of Ismail bin Abi Khalid, on the authority of Haritha bin Sulayman, that Ibn al-Zubayr said: **Two dark ones**. He said: They are green from the rain.

Al-Fadl bin Al-Sabah told us: Ibn Fadil told us, on the authority of Ata bin Saeed bin Jubair, on the authority of Ibn Abbas: **Two dark ones** he said: Two green ones.

Abu Kurai'b told us: Ibn Idris told us, on the authority of his father, on the authority of Atiyah: **Two dark ones** he said: Two green ones from the rain.

Muhammad bin Amara told me: Ubaidullah bin Musa told us: Ismail bin Abi Khalid told us on the authority of Abu Saleh regarding his statement: **Two dark ones**: He said: Two green ones from the rain.

Ibn Hamid told us: Yaqub told us, on the authority of Anbasa, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair: **Two dark clouds**. He said: They were covered with rain of black and green.

He said: Hakam told us, on the authority of Amr, on the authority of Ata', on the authority of Saeed bin Jubair: **Two dark ones**. He said: Two green ones.

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: **two dark ones**, he said: two black ones.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement: **Two dark green ones** meaning: Two soft green ones from the rain.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **two dark green ones**, he said: two green ones from the rain, when the greenness becomes intense and turns to black.

Yaqub told me: Ibn Ulayyah told us on the authority of Abu Raja' on the authority of Al-Hasan regarding his statement: **Two dark clouds**, he said: Two soft clouds.

Ibn Hamid told us: Mihran told us on the authority of Abu Sinan: **Two dark ones** he said: Two black ones from the rain.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **And for him who fears standing before his Lord are two gardens**, he said: The gardens of the forerunners. Then he recited, **with spreading branches**, and he recited, **as if they were rubies and coral**. Then he returned to the people of Yemen and said, **And below them are two gardens**, and he mentioned their excellence and what is in them. He said, *Dark* from the greenery from the intensity of their greenery until they were almost black.

Muhammad bin Sinan Al-Qazzaz told me: Al-Hussein bin Al-Hasan Al-Ashqar told us: Abu Kudayna told us, on the authority of Ata bin Al-Saib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement: **Two dark ones**, he said: Two green ones.

Tafsir al-Qurtubi

The Almighty said, **two dark green ones** meaning two green ones from the watering. This was said by Ibn Abbas and others. Mujahid said, **two black ones** and *darkness* in the language means blackness. It is said that a horse is dark, a camel is dark, and a she-camel is dark, meaning its blueness has become intense until the white in it is gone. If it increases beyond that until the blackness is intense, then it is black. The horse became dark, meaning it became dark, and the darkness of something is dark, meaning black. God the Almighty said, **two dark ones** meaning two black ones from the intensity of the greenness from the

watering. The Arabs say that everything that is green is black. Labid said, lamenting the slain of Hawazin:

They brought him in a litter, and behind him were green battalions woven from cat cloth.

The cat is a garment made of leather like armor. The villages of Iraq were called *Sawad* because of their abundance of greenery. The dark night is also called *green*. It is said that God destroyed their greenness, meaning their blackness.

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises**. It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises**, below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens**. This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches**, which are the branches or the branches in the refuge. And He said here: **two dark green ones**, meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones**, they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones**, he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees**. Qatada said, **Two soft green trees from the rain**. There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs**. Here he said, **Two overflowing springs**. Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs**, meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs**. Here he said, **In them are fruits, date palms, and pomegranates**. There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates**, was explained by way of linking the

specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates**. They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that**. They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm**. Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered**.

Then he said: **In them are good and beautiful women**. It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris confined in pavilions**. There he said: **In them are those who restrain their glances**. There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents**. Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise

Surat Ar-Rahman: 64 two overwhelming ones

there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them.” He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: “In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other.”

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi’ told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda’, who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa’id, on the authority of the Prophet, may God bless him and grant him peace, who said: “The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana’a.” Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty’s saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: “As if they were rubies and coral. So which of the favors of your Lord would you deny?”

And the Almighty said: **Reclining on green cushions and finely woven couches**. Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala’ bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu’bah, on the authority of Abu Bishr, on the authority of Sa’id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa’id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala’ bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise**

that no one knows about. Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?**

Al-Qaysi said: **Every embroidered garment among the Arabs is abqari**. Abu Ubaidah said: **It is attributed to a land where brocade is done**. Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs**. From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade**. In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade**. So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor**. That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani’, on the authority of Abu al-Adhra’, on the authority of Abu al-Darda’, who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you**. And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur’an, neither exaggerating nor neglecting it**. Al-Hafiz Abu Ya’la said: Abu Yusuf al-Harbi told us, Mu’ammil bin Isma’il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of Majesty and Honor**. And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu’ammil bin Isma’il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu’ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor**. An-Nasa’i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said:

Someone stuck to someone means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. **I said**: Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

64- *Mudahamat* and what is between them is an interruption. Abu Ubaidah and Al-Zajaj said: Because of their greenness, they have turned black from watering, and everything that has blackness over it from watering is Madham. Mujahid said: Two blackened ones, and Ad-Dahmah in the language means blackness. It is said, a dark horse or a dark camel: if its leaf is intense until the white in it is gone.

Tafsir al-Baghawi

64. *Mudahamtan*, two soft black ones from their Lord and the intensity of their greenness, because when the greenness is intense it turns to black. It is said: the crop is idham if blackness covers it with watering it, then it is mudham.

Tafsir al-Baidawi

64- **Two dark green gardens** that are almost black from the intensity of the greenery. This indicates that the predominant thing in these two gardens is the plants and herbs spread out over the surface of the earth, and the first two have trees and fruits, indicating the disparity between them.

Surat Ar-Rahman: 65

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:65

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

65 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** He says: Then which of the favors of your Lord that He bestowed upon you by rewarding the people of goodness with what was described in these two sentences would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises.** It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises,** below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens.** This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches,** which are the branches or the branches in the refuge. And He said here: **two dark green ones,** meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones,** they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones,** he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi,

Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees.** Qatada said, **Two soft green trees from the rain.** There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs.** Here he said, **Two overflowing springs.** Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs,** meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs.** Here he said, **In them are fruits, date palms, and pomegranates.** There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates,** was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates.** They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that.** They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm.** Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered.**

Then he said: **In them are good and beautiful women.** It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris**

confined in pavilions. There he said: **In them are those who restrain their glances.** There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions,** he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches.** Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions,** meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him.

Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions,** he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets,** Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets,** and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about.** Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari.** Abu Ubaidah said: **It is attributed to a land where brocade is done.** Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs.** From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade.** In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade.** So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor.** That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you.** And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it.** Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of**

Surat Ar-Rahman: 65

Then which of the favors of your Lord would you deny?

Majesty and Honor. And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor.** An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. **I said:** Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

65- **Then which of the favors of your Lord would you deny?** For all of them are apparent and clear blessings that cannot be denied or rejected.

Tafsir al-Baghawi

65. **Then which of the favors of your Lord would you deny?**

Tafsir al-Baidawi

65- **Then which of the favors of your Lord would you deny?**

Surat al-Rahman 55:66

Within them are two gushing springs.

Tafsir al-Jalalayn

66 - **In them are two gushing springs** gushing with water

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **In them are two gushing springs**, God Almighty says, **In these two gardens, which are less than the two gardens that are for those who fear the position of their Lord, are two gushing springs**, meaning two gushing springs.

The interpreters differed about the meaning of **they are sprinkled with water**. Some of them said: **They are sprinkled with water**.

Who said that?

Hanad bin Al-Sarri told us: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, regarding his statement, **In them are two gushing springs**, he said: They gush with water.

Yunus told me: Ibn Wahb told us: Ibn Zayd said: **Two sprinkling ones** means they sprinkling water.

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **In them are two gushing springs**, meaning: gushing with water.

Others said: Rather, it means that they are full.

Who said that?

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **Two flowing eyes**, that he said: Filled and never ceasing.

Others said: They ooze water and fruit.

Who said that?

Abu Kuraib told us: Yahya bin Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id, regarding his statement, **In them are two gushing springs**, he said: with water and fruit.

Others said: Two ripe fruits with the colors of the fruit.

Who said that?

Ibn Hamid told us: Yaqub al-Qummi told us, on the authority of Ja'far, on the authority of Sa'id: **In them are two gushing springs**. He said: Gushing with the colors of fruit.

Others said: Two ripe fruits.

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me on the authority of his father on the authority of Ibn Abbas, regarding his statement, **In them are two gushing springs**, meaning: gushing with goodness.

The most correct of the sayings is the one that says: What is meant by that is that they gush with water because it is known as springs since they were springs of water.

Tafsir al-Qurtubi

The Almighty's saying **In them are two gushing springs** meaning gushing with water, according to Ibn Abbas. The word *nadhkh* with the letter *kha* is more common than *nadhkh* with the letter *ha*. It was narrated from him that the meaning is **two gushing with goodness and blessing**. This was also said by Al-Hasan, Mujahid Ibn Masoud, Ibn Abbas and Anas. It will gush forth upon the friends of God with musk, ambergris and camphor in the dwellings of the people of Paradise, just as the drizzle of rain gushes forth. Saeed Ibn Jubayr said: **With various types of fruits and water**. At-Tirmidhi said: **With various types of fruits, blessings, adorned female slaves, saddled beasts and colored garments**. At-Tirmidhi said: This indicates that *nadhkh* is more common than *running*. It was also said: **They spring forth and then run**.

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises**. It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises**, below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens**. This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches**, which are the branches or the branches in the refuge. And He said here: **two dark green ones**, meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones**, they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones**, he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi,

Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees**. Qatada said, **Two soft green trees from the rain**. There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs**. Here he said, **Two overflowing springs**. Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs**, meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs**. Here he said, **In them are fruits, date palms, and pomegranates**. There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates**, was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates**. They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that**. They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm**. Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered**.

Then he said: **In them are good and beautiful women**. It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris**

confined in pavilions. There he said: **In them are those who restrain their glances**. There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents**. Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches**. Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on**

green cushions, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-'Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about**. Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari**. Abu Ubaidah said: **It is attributed to a land where brocade is done**. Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs**. From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade**. In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade**. So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor**. That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thaubaan told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you**. And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it**. Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the

Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of Majesty and Honor**. And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor**. An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. I said: Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

66- **In them are two gushing springs**. Al-Nadkhk means the gushing of water from a spring. The meaning is that in the two mentioned gardens there are two gushing springs. Linguists said: Al-Nadkhk with the voiced kha is more common than Al-Nadkhk with the silent ha. Al-Hasan and Mujahid said: It will gush forth for the friends of God with musk, ambergris, and camphor in the dwellings of the people of Paradise, just as the rain gushes forth. Saeed ibn Jubayr said: It will gush forth with all kinds of fruits and water.

Tafsir al-Baghawi

66. **In them are two gushing springs**, gushing with water that never stops. **(And the gushing)**: the gushing of water from the spring. Ibn Abbas said: They gush with goodness and blessings for the people of Paradise. Ibn Masoud said: They gush with musk and camphor for the friends of God. Anas ibn Malik said: They gush with musk and ambergris in the homes of the people of Paradise like the pouring of rain.

Tafsir al-Baidawi

66- **In them are two gushing springs** gushing with

Surat Ar-Rahman: 66

Within them are two gushing springs.

water. This is also less than what was described in the first two, and so is what comes after it.

Surat al-Rahman 55:67

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

67 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says: Then which of the favors of your Lord, which He bestowed upon you by rewarding your benefactor with this great reward, would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises.** It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises,** below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens.** This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches,** which are the branches or the branches in the refuge. And He said here: **two dark green ones,** meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones,** they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones,** he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin

Ka'b said, **Two full green trees.** Qatada said, **Two soft green trees from the rain.** There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs.** Here he said, **Two overflowing springs.** Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs,** meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs.** Here he said, **In them are fruits, date palms, and pomegranates.** There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates,** was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates.** They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that.** They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm.** Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered.**

Then he said: **In them are good and beautiful women.** It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waq'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris confined in pavilions.** There he said: **In them are those who restrain their glances.** There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all

Then which of the favors of your Lord would you deny?

secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches.** Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority

of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about.** Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari.** Abu Ubaidah said: **It is attributed to a land where brocade is done.** Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs.** From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade.** In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade.** So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor.** That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you.** And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it.** Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of**

Majesty and Honor. And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor.** An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. **I said:** Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

67- **Then which of the favors of your Lord would you deny?** This is not a place for denial nor a place for rejection.

Tafsir al-Baghawi

67. **Then which of the favors of your Lord would you deny?**

Tafsir al-Baidawi

67- **Then which of the favors of your Lord would you deny?**

Surat Ar-Rahman: 68

In them are fruits, palm trees, and pomegranates.

Surat al-Rahman 55:68

In them are fruits, palm trees, and pomegranates.

Tafsir al-Jalalayn

68 - **In them are fruits, palm trees, and pomegranates**
They are from it, and it was said that they are from something else.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And in these two gardens of abundant rain are fruits, palm trees, and pomegranates.

There is a difference of opinion about the meaning for which the date palm and pomegranate were mentioned again. It was previously mentioned that they contain fruit. Some of them said: It was repeated because the date palm and pomegranate are not fruits.

Others said: They are from the fruit. They said: We said they are from the fruit because the Arabs consider them from the fruit. They said: If we are asked: How are they repeated when they have been mentioned with the rest of the fruit? We say: That is **Guard strictly the prayers and the middle prayer Al-Baqarah 2:238**. He commanded them to guard every prayer. Then He repeated the afternoon prayer to emphasize it. Likewise, the palm trees and pomegranates were repeated to encourage the people of Paradise. He said: That is like His statement: **Do you not see that to God prostrates whoever is in the heavens and whoever is on the earth? Al-Hajj 22:18**. Then He said: **And many of the people, and many upon whom the punishment has become just Al-Hajj 22:18**. He mentioned them at the beginning of the statement in His statement: **whoever is in the heavens and whoever is on the earth Al-Hajj 22:18**.

Ibn Abd al-A'la told us: Ibn Thaur told us, on the authority of Muammar, on the authority of a man, on the authority of Sa'id ibn Jubayr, who said: The palm trees of Paradise have trunks of gold, their roots of gold, their fronds of emerald, and their leaves are clothing for the people of Paradise. Its dates are like dates, whiter than milk, softer than butter, and sweeter than honey, and they have no stones.

He said: Ibn Thaur narrated to us, on the authority of Muammar, on the authority of Zayd ibn Aslam, on the authority of Wahb al-Dhamari, who said: It has reached us that in Paradise there are palm trees whose trunks are of gold, whose branches are of gold, whose fronds are of gold, and whose leaves are clothing for the people of Paradise, like the finest garments that people have ever seen. Their branches are of gold, their clusters are of gold, their clusters are of gold, and their dates are like jugs, whiter than milk

and silver, sweeter than honey and sugar, and softer than butter and ghee.

Tafsir al-Qurtubi

The Almighty's saying, **In them are fruits, palm trees, and pomegranates**. There are two issues in this.

First: Some scholars said: The pomegranate and the date palm are not fruits because a thing cannot be conjoined with itself, but rather with something else. This is the apparent meaning of the statement. The majority said that they are fruits. The date palm and the pomegranate were mentioned repeatedly because of their superiority and their good position with fruits, like the statement of God the Almighty: **Guard strictly the prayers and the middle prayer** and His statement: **Whoever is an enemy to God and His angels and His messengers and Gabriel and Michael** which has been mentioned before. It was also said that they were repeated because the date palm and the pomegranate were to them at that time like wheat to us, because the date palm was their main food and the pomegranate was like the fruits, so they were planted in abundance because of their need for them. Fruits were among the types of fruits that they admired. The reason why fruit was mentioned, then the date palm and the pomegranate were mentioned because they were common and abundant among them from Madinah to Makkah and the adjacent lands of Yemen. So he excluded them from the mention of fruits and singled out fruits on their own. It was also said that they were mentioned separately because the fruit of the date palm is a fruit and food, and the pomegranate is a fruit and medicine, so they were not limited to enjoyment. Abu Hanifa **may God have mercy on him** said, and this is the issue:

Second: If someone swears that he will not eat fruit, and then eats a pomegranate or fresh dates, he has not broken his oath. His two companions and the people disagreed with him. Ibn Abbas said: The pomegranate in Paradise is like a camel that has been picked. Ibn Al-Mubarak said: Sufyan told us, on the authority of Hammad, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The palm trees of Paradise have trunks of green emerald and their fronds are red gold. Their leaves are clothing for the people of Paradise, including their garments and their clothes. Their fruit is like jugs and buckets, whiter than milk, sweeter than honey, and softer than butter. There are no pits in them. Al-Mas'udi told us, on the authority of Amr bin Murrah, on the authority of Abu Ubaidah, who said: The palm trees of Paradise are arranged in rows from their roots to their branches, and their fruit is like jugs. Whenever a fruit is plucked, another takes its place. Its water flows without a furrow, and the cluster is twelve cubits long.

Tafsir Ibn Kathir

These two Paradises are inferior to the two before

them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises.** It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises,** below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens.** This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches,** which are the branches or the branches in the refuge. And He said here: **two dark green ones,** meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones,** they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones,** he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees.** Qatada said, **Two soft green trees from the rain.** There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs.** Here he said, **Two overflowing springs.** Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs,** meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs.** Here he said, **In them are fruits, date palms, and pomegranates.** There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates,** was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates.** They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that.** They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm.** Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the

authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered.**

Then he said: **In them are good and beautiful women.** It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris confined in pavilions.** There he said: **In them are those who restrain their glances.** There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad

bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Hours confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches**. Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Ya'qub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about**. Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari**. Abu Ubaidah said: **It is attributed to a land where brocade is done**. Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs**. From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade**. In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade**. So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first

priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor**. That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you**. And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it**. Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of Majesty and Honor**. And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor**. An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. I said: Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

68- In them are fruits, date palms, and pomegranates.

This is one of the descriptions of the two gardens mentioned earlier. Although date palms and pomegranates are fruits, they were mentioned specifically because of their beauty and great benefit compared to other fruits, as narrated by Al-Zajjaj, Al-Azhari, and others. It was said that they were mentioned specifically because of their abundance in the land of the Arabs. It was also said that they were mentioned specifically because date palms are a fruit and food, while pomegranates are a fruit and medicine. The majority of scholars are of the view that they are among the fruits, and no one disagreed with him except Abu Hanifa. His two companions, Abu Yusuf and Muhammad, disagreed with him.

Tafsir al-Baghawi

68. In them are fruits, date palms, and pomegranates.

Some of them said: Date palms and pomegranates are not among the fruits, and the general public agrees that they are among the fruits. Rather, the mention of date palms and pomegranates was repeated, and they are among the fruits, for the sake of specificity and detail, as God Almighty said: **Whoever is an enemy to God and His angels and His messengers and Gabriel and Michael Al-Baqarah 2:98.**

Abu Bakr Muhammad ibn Abdullah ibn Abi Tuba informed us, Abu Tahir Muhammad ibn Ahmad ibn al-Harith informed us, Muhammad ibn Yaqub al-Kisa'i informed us, Abdullah ibn Mahmud informed us, Ibrahim ibn Abdullah al-Khalal informed us, Abdullah ibn al-Mubarak informed us, on the authority of Sufyan, on the authority of Hammad, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise have trunks of green emerald, their leaves are red gold, and their fronds are clothing for the people of Paradise, containing their provisions and their garments. Their fruit is like jugs or buckets, whiter than milk, sweeter than honey, and softer than butter, without pits.

Tafsir al-Baidawi

68- In them are fruits, date palms, and pomegranates.

He linked them to the fruit to explain their virtue, as the fruit of the date palm is a fruit and the food of the pomegranate is a fruit and a medicine. Abu Hanifa, may God be pleased with him, used it as evidence that whoever swears not to eat fruit and then eats dates or pomegranates has not broken his oath.

Surat Ar-Rahman: 69

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:69

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

69 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** means: Then which of the favors of your Lord would you deny? He says: Then which of the favors of your Lord that He bestowed upon you with this honor with which He honored your benefactor would you deny.

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises.** It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises,** below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens.** This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches,** which are the branches or the branches in the refuge. And He said here: **two dark green ones,** meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones,** they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones,** he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair,

Mujahid in one of the narrations, Ata', Atiya Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees.** Qatada said, **Two soft green trees from the rain.** There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs.** Here he said, **Two overflowing springs.** Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs,** meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs.** Here he said, **In them are fruits, date palms, and pomegranates.** There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates,** was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates.** They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that.** They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm.** Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered.**

Then he said: **In them are good and beautiful women.** It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of

your Lord would you deny?" Then he said: **Houris confined in pavilions.** There he said: **In them are those who restrain their glances.** There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches.** Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the

saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about.** Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari.** Abu Ubaidah said: **It is attributed to a land where brocade is done.** Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs.** From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade.** In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade.** So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor.** That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you.** And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it.** Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him

Surat Ar-Rahman: 69

Then which of the favors of your Lord would you deny?

peace, said: **Be persistent with me, O Possessor of Majesty and Honor.** And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor.** An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. I said: Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

69- **Then which of the favors of your Lord would you deny?** Among them are these blessings in the Gardens of Bliss, and the mere narration has an effect on the souls of the listeners and attracts them to obey the Lord of the Worlds.

Tafsir al-Baghawi

69. **Then which of the favors of your Lord would you deny?**

Tafsir al-Baidawi

69- **Then which of the favors of your Lord would you deny?**

Surat al-Rahman 55:70

In them are good and beautiful things.

Tafsir al-Jalalayn

70 - In **them** are the two gardens and what is in them *goodness* in morals *beautiful* faces

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **In them are good and beautiful things**, God Almighty says: In these four gardens, two of which are for those who fear the position of their Lord, and the other two of them are beyond them, the dark ones, are good morals and beautiful faces.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **In them are good and beautiful women**. He said: In these gardens are good morals and beautiful faces.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **Good and handsome**. He said: Good in character and handsome in face.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **In them are good and beautiful women**, he said: The good and beautiful women are the houris.

Ibn Bashar told us: Muhammad ibn Marwan told us: Abu al-A'war told us on the authority of Qatada: **In them are good and beautiful women**. He said: Good morals and beautiful faces.

Abu Hisham told us: Waki' told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Al-Qasim bin Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah: **In them are good and beautiful women**. He said: In every tent there is a wife.

Ahmad bin Abdul Rahman bin Wahb told us: Muhammad bin Al-Faraj Al-Sadfi Al-Damiani told us, on the authority of Amr bin Hashim, on the authority of Ibn Abi Karima, on the authority of Hisham bin Hassan, on the authority of Al-Hasan, on the authority of his mother, on the authority of Umm Salamah, who said: I said, O Messenger of God, tell me about His statement, **In them are good and beautiful women**. He said: Good morals and beautiful faces.

Tafsir al-Qurtubi

The Almighty's saying, **In them are good and beautiful things**. There are two issues in this:

First: The Almighty's saying: **In them are good and beautiful women**. This means that the singular form of *khayra* means **possessed of goodness**. It was said that *khayraat* means **good things**, so Ka-hain was lightened

and softened. Ibn al-Mubarak told us: Al-Awza'i told us on the authority of Hassan bin Atiyyah on the authority of Saeed bin Amir who said: If the best of **the good things of Hassan** were to rise from the sky, the sun and the moon would shine for her, and the light of her face would overpower the sun and the moon. And a woman clothed in a good woman would be better than the world and everything in it. *Hassan* means **beautiful in character**. And when God says *beautiful*, then who is able to describe their beauty? Az-Zuhri and Qatadah said: **Good in character and beautiful in faces**. This was narrated on the authority of the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. Abu Salih said: Because they are virgins.

Qatada, Ibn al-Sameeq, Abu Raja' al-Attardi, and Bakr ibn Habib al-Sahmi read *khayrat* with emphasis, based on the original word. It has been said that *khayrat* is the plural of *khayr* and the meaning is **those who possess goodness**. It has also been said that it means **chosen ones**. Al-Tirmidhi said: **Good things are those that God has chosen and created by His choice, so God's choice is not like the choice of humans**. Then Hassan said, describing them as beautiful. So if the Creator of beauty describes something as beautiful, then look at what is there. In the first two, he mentioned that they are limiting their gaze, as if they were rubies and coral. So look how much is between the chosen one, who is God's chosen one, and the limiting their gaze. "In the hadith: The wide-eyed houris will take each other's hands and sing with voices that no creation has ever heard anything better or like. We are the satisfied ones, so we will never be angry. We are the residents, so we will never depart. We are the immortal ones, so we will never die. We are the gentle ones, so we will never despair. We are the best, beautiful ones, beloved to noble husbands." Narrated by Al-Tirmidhi with the same meaning from the hadith of Ali, may God be pleased with him. "Aisha, may God be pleased with her, said: When the wide-eyed houris say this, the believing women of this world will answer them: We are the ones who pray, but you did not pray. We are the ones who fast, but you did not fast. We are the ones who perform ablution, but you did not perform ablution. We are the ones who give charity, but you did not give charity." Aisha, may God be pleased with her, said: **By God, they have defeated them**.

Second: There is a difference of opinion as to which of the two is more beautiful and dazzling, the houris or the human women, who are seventy thousand times better than the houris. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). Ibn al-Mubarak mentioned and Rashdin informed us on the authority of Ibn An'am on the authority of Hubbaan ibn Abi Jabalah, who said: **The women of this world, those of them who enter Paradise, will be preferred over the houris by what they did in this world**. It has been said that the houris mentioned in the Qur'an are the believing wives of the prophets and believers, who will be created in the hereafter in the best image. This was said by al-Hasan al-Basri. It is well-known that the houris are not from the women of this world, but rather they were created in Paradise, because God said: **No man or jinn has touched them before them**, and most of the women of this world are touched, and because

Surat Ar-Rahman: 70

In them are good and beautiful things.

the Prophet (peace and blessings of God be upon him) said: **The fewest of the inhabitants of Paradise will be women, so not every one of them will have intercourse with a woman.** He promised the houris to all of them, so it is proven that they are not from the women of this world.

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises.** It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises,** below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens.** This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches,** which are the branches or the branches in the refuge. And He said here: **two dark green ones,** meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones,** they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones,** he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiyyah Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees.** Qatada said, **Two soft green trees from the rain.** There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs.** Here he said, **Two overflowing springs.** Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs,** meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs.** Here he said, **In them are fruits, date palms, and pomegranates.** There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates,** was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were

mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates.** They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that.** They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm.** Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered.**

Then he said: **In them are good and beautiful women.** It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris confined in pavilions.** There he said: **In them are those who restrain their glances.** There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise

there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches**. Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about**. Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?**

Al-Qaysi said: **Every embroidered garment among the Arabs is abqari**. Abu Ubaidah said: **It is attributed to a land where brocade is done**. Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs**. From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade**. In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade**. So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor**. That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you**. And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it**. Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of Majesty and Honor**. And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor**. An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone means stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor means stick to him**. It is said: **Stick to him means persistence**. I said: Both are close to each

Surat Ar-Rahman: 70

In them are good and beautiful things.

other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

70- **In them are good and beautiful things.** The majority of scholars read **good things** without a fatha, while Qatadah, Ibn al-Samifa', Abu Raja' al-Attardi, Bakr ibn Habib al-Sahmi, Ibn Muqsim, and al-Nahdi read it with a shaddah. According to the first reading, it is the plural of *khayra* with the weight of *fa'la* and with a sukoon on the 'ayn. It is said that a woman is *khayra* and another is *sharrara*, or the plural of *khayra* with a fatha is *khayra*. According to the second reading, it is the plural of *khayra* with a shaddah. Al-Wahidi said: The commentators said: **Good things** are women with good morals and beautiful faces. It was said that this description refers to the four Paradises, but there is no basis for this, as the women of the first two Paradises were described as **low-set glances** "as if they were rubies and coral," and there is a great gulf between the two descriptions.

Tafsir al-Baghawi

70. **In them**, meaning in the four gardens, **are good and beautiful things.** Al-Hasan narrated on the authority of his father on the authority of Umm Salamah, who said: I said to the Messenger of God, may God bless him and grant him peace: Tell me about his saying: **good and beautiful things.** He said: **Good morals and beautiful faces.**

Tafsir al-Baidawi

70- "In them are good things **meaning good things, so it was lightened because** good **which means** last" is not pluralized, and it was read according to the original. "Hassan" is good in character and disposition.

Surat al-Rahman 55:71

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

71 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** means: Then which of the favors of your Lord that He bestowed upon you as mentioned would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises.** It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises,** below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens.** This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches,** which are the branches or the branches in the refuge. And He said here: **two dark green ones,** meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones,** they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones,** he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees.** Qatada said, **Two soft**

green trees from the rain. There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs.** Here he said, **Two overflowing springs.** Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs,** meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs.** Here he said, **In them are fruits, date palms, and pomegranates.** There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates,** was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates.** They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that.** They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm.** Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered.**

Then he said: **In them are good and beautiful women.** It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris confined in pavilions.** There he said: **In them are those who restrain their glances.** There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah

Then which of the favors of your Lord would you deny?

Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches.** Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the

Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about.** Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari.** Abu Ubaidah said: **It is attributed to a land where brocade is done.** Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs.** From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade.** In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade.** So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor.** That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you.** And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it.** Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of Majesty and Honor.** And this is how it was narrated by

al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor**. An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. **I said**: Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

71- **Then which of the favors of your Lord would you deny?** For none of them, whatever it may be, can be denied.

Tafsir al-Baghawi

71. **Then which of the favors of your Lord would you deny?**

Tafsir al-Baidawi

71- **Then which of the favors of your Lord would you deny?**

Surat Ar-Rahman: 72
Houris confined to pavilions

Surat al-Rahman 55:72

Houris confined to pavilions

Tafsir al-Jalalayn

72 - *Houris* with very black and white eyes *confined* concealed in **tents** of hollow pearls, added to palaces, resembling bridal chambers

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us about these good and beautiful women, *Houris*. By His saying *Houris*, He means: white, which is the plural of *Hawra'*, and *Hawra'* means: white.

We have already explained the meaning of *Houri* with evidence that makes it unnecessary to repeat it here.

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

Who said that?

Abu Hisham told us: Ubaidullah bin Musa told us: Israel told us, on the authority of Abu Yahya al-Qattat, on the authority of Mujahid: *Houri* means white.

He said: Abu Naim told us, on the authority of Israel, on the authority of Muslim, on the authority of Mujahid: *Houri* means white.

He said: We were told by Wakee', who said: We were told by Sufyan, on the authority of Mansur, on the authority of Mujahid: *Hoor* means women.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **Houris, restricted in size**, that Al-Hawra' means the beautiful, blue-eyed ones.

Ibn Hamid told us: Mihran told us on the authority of Sufyan: Al-Hoor: blackness in white.

He said: Jarir narrated to us on the authority of Mansour on the authority of Mujahid regarding his statement, **Houris confined in pavilions**, he said: The houris are the white ones, their hearts, souls, and eyes.

As for his saying, *restricted*, the people of interpretation differed in its interpretation. Some of them said: Its interpretation is that they were restricted to their husbands, so they did not seek to show off to them, nor did they raise their limbs to other men.

Who said that?

Abu Hisham told us: Ubayd God told us: Israel told us, on the authority of Abu Yahya al-Qattat, on the authority of Mujahid: **Confined to pavilions**. He said:

Confining their gaze and themselves to their husbands.

Abu Hisham told us: Waki' told us: Sufyan told us, on the authority of Mansur, on the authority of Mujahid: *Restricted* means that they restrict their gaze to their husbands and do not desire anyone other than them.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **Confined to the tents**. He said: They confined themselves and their sights to their husbands, so they did not desire anyone other than them.

Abu Hisham told us: Ubaidullah bin Al-Yaman told us, on the authority of Abu Jaafar, on the authority of Al-Rabi': **They kept their gazes closed for their husbands**. He said: They kept their gazes closed for their husbands.

Ibn Hamid told us: Hakam told us, on the authority of Amr, on the authority of Mansour, on the authority of Mujahid: **Confined to the tents**. He said: They confined themselves, their hearts, and their sights to their husbands, and they did not desire anyone other than them.

Abu Kuraib told us: Yahya bin Yaman told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **Confined to the pavilions**. He said: Their gaze is confined to their husbands, so they do not desire anyone other than them.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement, **restricted to their husbands**, he said: restricted to their husbands and not wanting anyone other than them.

Others said: He meant that they were imprisoned in the chambers.

Who said that?

Abu Kurayb told us: Ibn Yaman told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah: **Houris confined in pavilions**. He said: They are confined in pavilions.

Jaafar bin Muhammad Al-Bazuri told us: Ubaid God bin Musa told us on the authority of Abu Jaafar on the authority of Al-Rabi', similarly.

Abu Hisham Al-Rafa'i told us: Abu Na'im told us, on the authority of Israel, on the authority of Mujahid, on the authority of Ibn Abbas: *Restricted* means imprisoned.

Abu Kuraib told us: Ibn Yaman told us: Abu Ma'shar al-Sindi told us on the authority of Muhammad ibn Ka'b, who said: They are imprisoned in the chambers.

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, **Houris confined to pavilions**, he said: They do not leave the pavilions.

Ubaid bin Ismail Al-Habbari told me: Uthman bin Ali

told us, on the authority of Ismail, on the authority of Abu Saleh, regarding his statement, **Houris confined in pavilions**, he said: The virgins of Paradise.

Abu Kuraib and Abu Hisham told us: Othman bin Ali told us, on the authority of Ismail, on the authority of Abu Saleh, similarly.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, *confined*, that he said: those who are confined in tents and do not leave them.

Yaqub told me: Ibn Ulayyah told us on the authority of Abu Raja' on the authority of Al-Hasan regarding his statement, **confined to pavilions**, he said: They are confined, not wandering in the streets.

The correct thing to say about this, in our view, is that God, the Blessed and Exalted, described them as being confined in tents, and confinement is confinement. He did not specify their description as being confined to one of the two meanings we mentioned without the other, but rather he described them in that way in general. The correct thing to say about them is that they are confined in tents to their husbands, so they do not want anyone else, as he did in that general way.

His saying, **in tents**, means: the houses. The Arabs called women's litters tents, and from this is the saying of Labid:

The tribe's departure made you miss them, so carry them and sweep the cotton that covers their tents.

As for this verse, it refers to houses.

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

Who said that?

Ibn Al-Muthanna told us: Yahya told us, on the authority of Saeed, who said: Shu'bah told us: Abdul Malik bin Maysarah told us, on the authority of Abu Al-Ahwas, on the authority of Abdullah: **Houris confined in pavilions**. He said: Hollow pearls.

Al-Hasan bin Arafa told us: Shababah told us: Shu'bah told us, on the authority of Abdul-Malik, on the authority of Abu Al-Ahwas, on the authority of Abdullah, the same.

Yahya bin Talha Al-Yarboui told me: Fadil bin Ayyash told us, on the authority of Hisham, on the authority of Muhammad, on the authority of Ibn Abbas, regarding his statement, **Houris confined in pavilions**, he said: The pavilion is a pearl, four farsakhs by four farsakhs, and has four thousand doors of gold.

Abu Hisham told us: Abu Naim told us, on the authority of Israel, on the authority of Muslim, on the authority of Mujahid, on the authority of Ibn Abbas: **In the tents**, he said: houses of pearls.

Muhammad bin Ismail Al-Ahmasi told us: Muhammad bin Ubaid told us: Idris Al-Awdi told us, on the authority of Shammar bin Atiyah, on the authority of Abu Al-Ahwas, who said: Omar bin Al-Khattab, may God be pleased with him, said: Do you know what the

hollow pearls in the tents are?

He said: Muhammad bin Ubaid told us: Misa'ar told us, on the authority of Abdul Malik, on the authority of Abu Al-Ahwas, regarding his statement, **Houris confined in pavilions**, he said: Hollow pearls.

And on his authority, on the authority of Abu Al-Ahwas, he said: The tent is a hollow pearl, a farsakh by a farsakh, with four thousand doors of gold.

He said: Abu Dawud told us: Hammam told us, on the authority of Qatada, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The tent in Paradise is made of hollow pearl, a league by a league, and it has four thousand doors.

Ahmad bin Al-Muqaddam told me: Al-Mu'tamir told us: I heard my father narrating on the authority of Qatada on the authority of Khalid Al-Asiri, who said: It was mentioned to me that the tent was a hollow pearl with seventy doors, all of them made of pearls.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Musa ibn Abi Aisha, on the authority of Saeed ibn Jubayr, who said: Khayyam is a hollow pearl.

He said: Yahya told us, on the authority of Sufyan, on the authority of Mansour, on the authority of Mujahid, who said: The tents are pearls.

Abu Hisham Al-Rafa'i told us: Waki' and Ya'la told us on the authority of Mansur on the authority of Mujahid, **In the tents**, he said: The hollow pearl.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, **In the tents**, he said: A tent is a hollow pearl.

He said: Mahran told us, on the authority of Sufyan, on the authority of Mansour, on the authority of Harb bin Bashir, on the authority of Amr bin Maimun, who said: **The tents** are a hollow pearl.

Abu Hisham told us: Waki' told us: On the authority of Salamah bin Nabit, on the authority of Al-Dahhak, who said: The tent is a hollow pearl.

Abu Hisham told us: Ibn Al-Yaman told us, on the authority of Abu Jaafar, on the authority of Al-Rabi': **In the tents**. He said: In the chambers.

Ibn Hamid told us: Hakam told us, on the authority of Amr bin Abi Qais, on the authority of Mansour, on the authority of Mujahid, **In the tents**, he said: Pearl tents.

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: **In tents**. Tents are pearls and silver, as they say, and God knows best.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **Houris confined in pavilions**. He mentioned to us that Ibn Abbas used to say: The pavilion is a hollow pearl, a farsakh by a farsakh, and it has four thousand doors of gold.

Qatada said: It was said: The dwelling of the believer in Paradise is a place where a rider can travel on a

horse for three nights, with its rivers, its gardens, and whatever honour God has prepared for him.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Ibn Abbas said: The tent is a hollow pearl, a farsakh by a farsakh, with four thousand doors of gold.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement, **Houris confined in pavilions**, he said: It is said: Their tents in Paradise will be made of pearls.

Yaqub told me: Ibn Ulayyah told us on the authority of Abu Raja' on the authority of Al-Hasan regarding his statement, **Houris confined in pavilions**, he said: The pavilions are hollow pearls.

Muhammad ibn al-Muthanna told us: He said: Harami ibn Ammarah told me: He said: Shu'bah told us: Ammarah told me on the authority of Abu Majlaz that the Messenger of God, may God bless him and grant him peace, said regarding God's statement, **Houris confined in pavilions**, he said: Hollow pearls.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say: Ibn Mas'ud used to narrate, "On the authority of the Prophet of God, may God bless him and grant him peace, that he said: They are hollow pearls," meaning the tents in his statement: **Houris confined in pavilions**.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement, **Houris confined in pavilions**, he said: Pavilions of pearls.

Tafsir al-Qurtubi

The Almighty's saying, **Houris confined in pavilions**. Houris is the plural of Hoora, which means very white or very black eyes. It has been mentioned before. *Confined* means confined and veiled. **In pavilions** in the chambers, not roaming the roads. This was said by Ibn Abbas. Omar **may God be pleased with him** said, **A tent is a hollow pearl**. Ibn Abbas said the same, and he said, **A farsakh by a farsakh, it has four thousand doors of gold**. Al-Tirmidhi, the wise Abu Abdullah, said, regarding the Almighty's saying, **Houris confined in pavilions**, it has reached us in the narration that a cloud rained from the throne and created the houris from the drops of mercy. Then a tent was pitched over each one of them on the banks of the rivers, its width being forty miles, and it had no door. Then, when the friend of God entered Paradise, the tent split open, revealing a door, so that the friend of God would know that the sight of the created beings, the angels and servants, did not perceive it, so it is confined, and it has been limited by it from the sight of the created beings. And God knows best. He said in the first two, **In them are those who restrain their glances**. They restrained their glances to their husbands, and he did not mention that they were restrained, so this indicates that their husbands do not want a substitute for them.

In the Sahihs, **qasr al-shay'** means to restrict something, and from this comes the word **maqsurat al-jami'** the mosque is restricted. **qasr al-shay'** 'ala so-and-so means to not go beyond it to something else. A short woman and *qasr* means to be confined in the house, not to be allowed to go out. Katheer said:

You are the one who made every short girl beloved to me, and you do not know that short girls are like that

I meant short-haired women, not short-stepped women, the worst of women

Al-Farra' recited it to him, as mentioned by Ibn al-Sikkit. Anas narrated that he said: The Prophet, may God bless him and grant him peace, said: On the night of my ascension to heaven, I passed by a river whose banks were domes of coral. I was called from it, "Peace be upon you, O Messenger of God." I said, **O Gabriel, who are these?** He said, "These are maidens from the wide-eyed houris who asked their Lord for permission to greet you, and He gave them permission. They said, "We are immortal, so we will never die. We are the ones who are pampered, so we will never be miserable. We are the ones who are content, so we will never be angry. Wives of noble men." Then the Prophet, may God bless him and grant him peace, recited, **Houris confined in pavilions**, meaning, they are confined, protected, and honored. It was narrated on the authority of Asma' bint Yazid al-Ashhaliya that she came to the Prophet, may God bless him and grant him peace, and said: "O Messenger of God, we women are confined, confined, staying in your homes and bearing your children. Will we share in the reward with you?" The Prophet, may God bless him and grant him peace, said, **Yes, if you treat your husbands well and seek their pleasure**.

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises**. It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises**, below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens**. This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches**, which are the branches or the branches in the refuge. And He said here: **two dark green ones**, meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones**, they have turned black from the greenness from the

intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones**, he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees**. Qatada said, **Two soft green trees from the rain**. There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs**. Here he said, **Two overflowing springs**. Ali bin Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs**, meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs**. Here he said, **In them are fruits, date palms, and pomegranates**. There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates**, was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya bin Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates**. They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that**. They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm**. Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered**.

Then he said: **In them are good and beautiful women**. It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the

other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris confined in pavilions**. There he said: **In them are those who restrain their glances**. There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents**. Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches**. Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks.

And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaquub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about**. Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari**. Abu Ubaidah said: **It is attributed to a land where brocade is done**. Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs**. From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade**. In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade**. So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor**. That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you**. And in another hadith:

Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it. Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of Majesty and Honor**. And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor**. An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. I said: Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surat Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

72- Houris confined in tents meaning imprisoned, and from this comes the word *qasr*, because it confines whoever is in it, and *hoor* is the plural of *hawra*, which is the intense whiteness of the eye and intense blackness, and the meaning of *hawra* and the disagreement over it have been mentioned previously. It was said that the meaning of *maqsurat* is that they were confined to their husbands and did not want anyone else, and Al-Wahidi narrated it from the commentators. The first is more appropriate, and Abu Ubaidah, Muqatil and others said the same. It was said in Al-Sahah: **Qasrtu al-shay** means to confine something, and the meaning is: that they were secluded in the tents. *Khayyam* is the plural of *tent*, and it was said that *khayyam* is the plural of *tent*, and they are sticks that are set up and shaded by clothes, so they are cooler than tents. It was said that the tent is one of the tents of Paradise, a hollow pearl, a farsakh by a farsakh, and the height of *haw* is on the substitute of good

things.

Tafsir al-Baghawi

72. **Houris who are confined and veiled**, confined and covered in veils. It is said of a woman who is confined and short if she is secluded and covered and does not go out. Mujahid said: It means they restrain their gaze and themselves to their husbands and do not seek any replacement for them.

We narrated on the authority of the Prophet, may God bless him and grant him peace, who said: "If a woman from the women of Paradise looked down upon the people of the earth, she would illuminate what is between the heavens and the earth and fill what is between them with fragrance. The veil of her hair on her head is better than the world and everything in it."

In the tents, plural of tent. Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father that the Prophet, may God bless him and grant him peace, said: "The believer will have a tent in Paradise made of a single hollow pearl, sixty miles wide, in each corner of which there will be people who do not see the others, and the believer will go around them."

Tafsir al-Baidawi

72- **Houris confined to tents** They were confined to their tents. It is said that a woman is short, short, and confined, meaning secluded, or those who confine their gaze to their husbands.

Surat Ar-Rahman: 73

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:73

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

73 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** means: Then which of the favors of your Lord that He bestowed upon you of honor by rewarding your good doers with this honor would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises**. It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises**, below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens**. This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches**, which are the branches or the branches in the refuge. And He said here: **two dark green ones**, meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones**, they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones**, he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi,

Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees**. Qatada said, **Two soft green trees from the rain**. There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs**. Here he said, **Two overflowing springs**. Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs**, meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs**. Here he said, **In them are fruits, date palms, and pomegranates**. There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates**, was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates**. They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that**. They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm**. Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered**.

Then he said: **In them are good and beautiful women**. It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris**

confined in pavilions. There he said: **In them are those who restrain their glances.** There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions,** he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches.** Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions,** meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him.

Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions,** he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets,** Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets,** and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about.** Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari.** Abu Ubaidah said: **It is attributed to a land where brocade is done.** Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs.** From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade.** In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade.** So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor.** That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you.** And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it.** Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of**

Surat Ar-Rahman: 73

Then which of the favors of your Lord would you deny?

Majesty and Honor. And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor.** An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. **I said:** Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

73- Then which of the favors of your Lord would you deny?

Tafsir al-Baghawi

73. Then which of the favors of your Lord would you deny?

Tafsir al-Baidawi

73- Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:74

No human being or jinn has touched them before them.

Tafsir al-Jalalayn

74 - **No human being or jinn had touched them before them** before their husbands or jinn

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **No human being or jinn has touched them before them**, God Almighty says: No human being or jinn has touched them by marriage to cause them to bleed before them.

The reciters of the regions read **lam yathmathuna** with a kasra on the meem in this place and in the one before it. Al-Kisa'i would break one of them and add a damma to the other.

The correct reading in this regard is what the readers of the countries do, because it is the eloquent language and the famous speech of the Arabs.

Tafsir al-Qurtubi

The Almighty's saying **He did not touch them** means he did not touch them, as mentioned before. The general reading is **He did not touch them** with a kasra on the meem. Abu Haywah al-Shami, Talhah ibn Musarrafa, al-A'raj, and al-Shirazi from al-Kisa'i read it with a damma on the meem in both letters. Al-Kisa'i would pronounce one with a kasra and the other with a damma, and he would have a choice in that. If he raised the first, he would raise the second, and if he broke the first, he would raise the second. This is the reading of Abu Ishaq al-Subai'i. Abu Ishaq said: I used to pray with the companions of Ali, and they would raise the meem. I used to pray behind the companions of Abdullah, and they would break it. Al-Kisa'i used both traditions. They are two dialects: tamth and tamth, like ya'rashūn and ya'kifūn. So whoever pronounces it with a damma, it is to combine the two dialects, and whoever pronounces it with a kasra, it is because it is the common dialect. He repeated his statement **He did not touch them** to clarify that the description of the houris confined to tents is the same as the description of the houris restricting their gaze. He says: If they confine themselves, then tents will be for them in that situation.

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are**

two Paradises. It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises**, below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens.** This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches**, which are the branches or the branches in the refuge. And He said here: **two dark green ones**, meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones**, they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones**, he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiyya Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees.** Qatada said, **Two soft green trees from the rain.** There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs.** Here he said, **Two overflowing springs.** Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs**, meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs.** Here he said, **In them are fruits, date palms, and pomegranates.** There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates**, was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates.** They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that.** They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm.** Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The

No human being or jinn has touched them before them.

palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered.**

Then he said: **In them are good and beautiful women.** It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris confined in pavilions.** There he said: **In them are those who restrain their glances.** There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad

bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches.** Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about.** Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari.** Abu Ubaidah said: **It is attributed to a land where brocade is done.** Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs.** From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade.** In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade.** So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first

priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor.** That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you.** And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it.** Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of Majesty and Honor.** And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor.** An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. **I said:** Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

74- **No human or jinn had touched them before them.** Its interpretation has already been presented in the description of the first two jinn.

Tafsir al-Baghawi

74. **No human or jinn has touched them before them.**

Tafsir al-Baidawi

74- **No man or jinn has touched them before them** like the houris of the first people, who are the owners of the two gardens, as they point to them.

Surat Ar-Rahman: 75

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:75

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

75 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** means: Then which of the favors of your Lord that He has bestowed upon you, as described, would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises.** It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises,** below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens.** This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches,** which are the branches or the branches in the refuge. And He said here: **two dark green ones,** meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones,** they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadl told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones,** he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan

Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees.** Qatada said, **Two soft green trees from the rain.** There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs.** Here he said, **Two overflowing springs.** Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs,** meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs.** Here he said, **In them are fruits, date palms, and pomegranates.** There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates,** was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates.** They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that.** They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm.** Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered.**

Then he said: **In them are good and beautiful women.** It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris confined in pavilions.** There he said: **In them are those**

who restrain their glances. There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches.** Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of

Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about.** Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari.** Abu Ubaidah said: **It is attributed to a land where brocade is done.** Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs.** From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade.** In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade.** So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor.** That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thaaban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you.** And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it.** Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of Majesty and Honor.** And this is how it was narrated by

Surat Ar-Rahman: 75

Then which of the favors of your Lord would you deny?

al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor**. An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. I said: Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

75- **Then which of the favors of your Lord would you deny?** For they are all blessings that cannot be denied and favors that cannot be denied.

Tafsir al-Baghawi

75. **Then which of the favors of your Lord would you deny?**

Tafsir al-Baidawi

75- **Then which of the favors of your Lord would you deny?**

Surat al-Rahman 55:76

Reclining on green cushions and fine carpets

Tafsir al-Jalalayn

76 - *reclining* meaning their husbands. We parse it as we have presented **on green cushions** plural of *rafrarah* meaning rugs or pillows **and beautiful carpets** plural of *ibqariyyah* meaning rugs

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Those whom He has honored, may He be glorified, will enjoy this honor that He described in these verses in the two gardens that He described as **reclining on green cushions and beautiful carpets**.

The people of interpretation differed about the meaning of *Rafrar*. Some of them said: It is the gardens of Paradise, and its singular is *Rafrarah*.

Who said that?

Ibn Bashar told us: Shu'bah told us on the authority of Abu Bishr on the authority of Sa'id ibn Jubayr that he said about this verse, **Reclining on green cushions**, he said: The gardens of Paradise.

Abbas bin Muhammad told us: Abu Nuh told us: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, similarly.

Yaqub bin Ibrahim told me: Saeed bin Jubair told us regarding his statement, **Reclining on green cushions**, he said: The cushions are the gardens of Paradise.

Others said: They are the prisons.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Reclining on green cushions**, he said: The cushions are the excess of the confines and the carpets.

Yaqub told me: Ibn Ulayyah told us on the authority of Abu Raja' on the authority of Al-Hasan, who said: **Reclining on green cushions**. He said: They are the carpets. The people of Medina say: They are the carpets.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Salamah ibn Muhail al-Khadrami, on the authority of a man called Ghazwan **Rafrar Khadr** who said: The surplus of the prisons.

He said: Mahran told us, on the authority of Sufyan, on the authority of Harun, on the authority of Antarah, on the authority of his father, who said: The excess of the mattresses and the prisons.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us on the authority of Marwan, regarding his statement, **Green flocks fluttered**, he said: The excess of the prisons.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **Reclining on green cushions**, he said: The green cushions are the prisons.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **A green tent** means green prisons.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **Green flaps**, that they are the prisons.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement, **Reclining on green cushions**, that they are the prisons.

Others said: Rather, it is the facilities.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada: Al-Hasan said: Al-Rafrar is the companion of Khidr. As for Al-Abqari, it is the thick carpets, and they are a group, the singular of which is Abqari. It has been mentioned that the Arabs call every kind of carpet Abqari.

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

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **and the most beautiful of carpets**, he said: the carpets.

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me on the authority of Abi' on the authority of Ibn Abbas: **And Abqari Hassan**. He said: Abqari means the beautiful carpets.

Yaqoub told me: Hisham told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, regarding his statement, **Abqari Hassan**, he said: Abqari is the freedman of the carpets.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, who said: Abqari: the carpets.

Ibn Bashar told us: Muhammad bin Marawan told us: Abu Al-Awam told us on the authority of Qatada: **Abqari Hassan** said: The carpets.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And the genius of Hassan**, said Zarabi.

Yunus told me: Ibn Wahb told us: Ibn Zayd said on the authority of Qatada: **And two beautiful ones**. He said: The two beautiful ones are the carpets.

Others said: The genius is brocade.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mujahid, **And Abqari**

Hassan, he said: It is brocade. The reciters in all countries read that as **On a green rug and Abqari Hassan** without an alif in both letters. A report was mentioned from the Prophet, may God bless him and grant him peace, which is not preserved and whose chain of transmission is not authentic: On a green rug and Abqari with an alif and the procedure. It was mentioned from Zuhair al-Farqabi that he used to read On a green rug with an alif and left out the procedure and Abqari Hassan with an alif also and without the procedure. As for the rugs in this reading, it may be possible to find the correct form, but as for Abqari, there is no way for it to be correct according to the people of Arabic, because the alif of the group is not followed by four letters or three correct letters. As for the first reading that was mentioned from the Prophet, may God bless him and grant him peace, if it were correct, then the two words would have to be unconventional.

Tafsir al-Qurtubi

The Almighty said: **Reclining on green cushions.**

Al-Rafrat is the hanging area. Ibn Abbas said:

Al-Rafrat is the excess carpets and rugs. It was also narrated from him: Al-Rafrat is the hanging area. They recline on its excess carpets. Qatada said it. Al-Hasan and Al-Qurazi said it is the rugs. Ibn Uyaynah said it is the carpets. Ibn Kaysan said it is the elbows. Al-Hasan also said it is the hem of the garment. Al-Layth said it is a kind of green garment that is spread out. It was also said: the raised rugs. It was also said that every wide garment among the Arabs is a Rafrat. Ibn Muqbil said:

And our shoes are still covered with fallen leaves of various kinds of raita and rafrat.

These are similar sayings. In Sahih Al-Bukhari, Rafrat refers to green garments from which one garment is made, called Rafrat. Saeed bin Jubair and Ibn Abbas also said: Rafrat are the gardens of Paradise. Rafrat is derived from raff yaraf if it rises, and from this comes the flapping of a bird when it moves its wings in the air. Perhaps the gazelle was called Rafrat because it flaps its wings then runs. A bird also flaps its wings around something wanting to land on it. And the raffr also breaks the tent and the sides of the shield and what hangs from it, the singular is raffra. And in the report about the death of the Prophet, may God bless him and grant him peace: **So he raised the raffra and we saw his face like a rustling leaf**, meaning he raised the edge of the tent. And it was said that the origin of raffra is from raffa al-nabat yaraf if it becomes fresh and lush. This was narrated by al-Tha'labi. And al-Qutbi said of something that has abundant water from grace and freshness until it almost shakes, raf yaraf rafifan. This was narrated by al-Harawi. And it was said that raffra is something that if its owner sits on it, it flutters with it and swings it like a swing right and left and up and down, enjoying it with its companionship. This was said by al-Tirmidhi al-Hakim in Nawader al-Usul, and

we mentioned it in al-Tadhkira. Al-Tirmidhi said, so raffra is more dangerous than bedding, so he mentioned it in the first two, **reclining on beddings whose linings are of brocade**, and here he said, **reclining on a green raffra**. So raffra is something that if the saint sits on it, it flutters with it, meaning it flies with it this way and that wherever he wants. Like the swing, and its origin is from *rafrat* before God Almighty. "It was narrated to us in the hadith of the Ascension that when the Messenger of God, may God bless him and grant him peace, reached the Lote Tree of the Limit, Rafrat came to him and took it from Gabriel and flew with it to the support of the Throne. It was mentioned that he said: "It flew with me, lowering me and raising me until it made me stand before my Lord." Then when it was time to leave, he took it and flew with it, lowering and raising it, falling with it until he delivered it to Gabriel, may God's prayers and peace be upon him, and Gabriel was crying and raising his voice in praise. So Rafrat is a servant of the servants before God Almighty, and it has special matters in the place of nearness and proximity, just as Buraq is a beast that the prophets ride, specifically for that on His earth. So this Rafrat that God has subjected to the people of the two nearest Paradises is their resting place and their furnishing. It flutters with the saint on the edges and banks of those rivers wherever it wishes to the tents of his good and beautiful wives. Then he said, **And the genius of Hassan**. The genius is the engraved clothes spread out. So if the Creator of engravings says that they are Hassan, then what do you think of those geniuses? And Uthman, may God be pleased with him, and Al-Jahdary, Al-Hasan, and others read reclining on cushions in the plural, not declined like that. And the geniuses of Hassan are the plural of rafrat, and the genius and rafrat are the names of the plural, and the genius is singular and indicates the plural attributed to genius. And it has been said that the singular of rafrat and genius is rafrat and genius, and the cushions and the geniuses are the plural of the plural. And the genius is the thick carpets among them, said Al-Farra', and it was said that the carpets from Ibn Abbas and others. The beauty is the carpets, Mujahid, the brocade, the qutbi, every embroidered garment among the Arabs is genius. Abu Ubaid said that it is attributed to a land where brocade is done, so every embroidered fabric is attributed to it. Dhu Al-Rummah said:

As if Riyadh Al-Qaf had dressed her with the brocade of the genius of reverence and upholstery

It is said: Abqar is a village in the region of Yemen where embroidered rugs are woven. Ibn al-Anbari said that the origin of it is that Abqar is a village inhabited by the jinn, and every distinguished and noble person is attributed to it. Al-Khalil said: Every distinguished, competitive, virtuous and proud person among men, women and others among the Arabs is abqari. From this is the saying of the Prophet, may God bless him and grant him peace, about Omar, may God be pleased with him: **I have not seen a bqari among the people who spread his slander**. Abu Amr bin al-Ala' said when he was asked about his saying, may God bless him and grant him peace, **I have not seen a bqari who spread his slander**, he said: A leader of a people

and their noble one. Zuhair said:

Those who are stingy with paradise are worthy of being granted it one day and will be arrogant.

Al-Jawhari Al-Abqari said: It is a place that the Arabs claim is from the land of the jinn.

Labid said:

Old and young people are like the paradise of a genius

Then they attributed to him everything they admired of his skill, quality of craftsmanship and strength, so they said: *abqari*, which is singular and plural. "In the hadith: He used to prostrate on *abqari*," which is these rugs on which are dyed and engraved, until they said: *abqari* was wronged, and this is the *abqari* of a people for the strong man. "In the hadith: I have not seen an *abqari* who spreads his fabric." Then God addressed them with what they knew, saying: **and *abqari* *hasan***, and some of them read it *abaqari*, which is a mistake because the attributed is not pluralized according to its attribution. Qatib said: It is not attributed, and it is like *kursi* and *bukhati* and *bukhati*. "Abu Bakr narrated: The Messenger of God, peace and blessings be upon him, read: **Reclining on green cushions and *abaqari* *hasan***." Al-Tha'labi mentioned it, and the dhammah of the word *khidr* is rare.

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises**. It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises**, below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens**. This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches**, which are the branches or the branches in the refuge. And He said here: **two dark green ones**, meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones**, they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones**, he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees**. Qatada said, **Two soft**

green trees from the rain. There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs**. Here he said, **Two overflowing springs**. Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs**, meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs**. Here he said, **In them are fruits, date palms, and pomegranates**. There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates**, was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates**. They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that**. They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm**. Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered**.

Then he said: **In them are good and beautiful women**. It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris confined in pavilions**. There he said: **In them are those who restrain their glances**. There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah

Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches.** Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the

Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about.** Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari.** Abu Ubaidah said: **It is attributed to a land where brocade is done.** Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs.** From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade.** In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade.** So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor.** That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you.** And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it.** Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of Majesty and Honor.** And this is how it was narrated by

al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor.** An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. **I said:** Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

76- Reclining on green cushions The accusative of *Mutak'een* is in the state of being or in praise, as mentioned above. Abu Ubaidah said, *Raffaf* means the spread, and this is what Al-Hasan Muqatil, Ad-Dahhak and others said. Ibn Uyaynah said: It is the carpets. Ibn Kaysan said: It is the comforts. It was narrated on the authority of Abu Ubaidah that he said: It is the hem of the garment. Al-Layth said: It is a type of green garment, and it was said: It is the raised rugs, and it was said: It is every wide garment. It was said in As-Sahah: And *Raffaf* are green garments from which locks are made, and the singular is *Raffaf*. Al-Zajaj said: They said *Raffaf* here are the gardens of Paradise. They said *Raffaf* is the pillows, and they said *Raffaf* is the locks. End quote. Among those who said that it is the gardens of Paradise is Saeed ibn Jubayr. The derivation of *Raffaf* is from *Raf yarf*, meaning to rise, and from it comes the flapping of a bird, which is the movement of its wings in the air. The majority read *Raffaf* in the singular. Uthman ibn Affan, Al-Hasan and Al-Jahdary read *Raffaf* in the plural form **Wabqari Hassan** Abqari is the carpets and the embroidered rugs. Abu Ubaidah said: Every embroidered rug is Abqari, and it is attributed to a land where brocade is done. Al-Farra' said: Abqari is the eight rugs, and it was said the carpets, and it was said the rugs, and it was said the brocade. Ibn Al-Anbari said: The origin of it is that Abqar is a village inhabited by the jinn, and every superior person is attributed to it. Al-Khalil said: Abqari among the Arabs is every noble, virtuous and distinguished person among men and women, and

from this is the saying of Zuhair:

Imagine a paradise of geniuses who will one day be worthy of attaining it and becoming superior.

Al-Jawhari said: Al-Abqari is a place which the Arabs claim is the land of the jinn. Labid said: Kaharl and Shaban are like the paradise of Abqari. Then they attributed to him everything they were amazed by his skill, the quality of his craftsmanship and his strength, so they said Abqari, which is singular and plural. The majority read it as *Abqari*, and Uthman ibn Affan, Al-Hasan and Al-Jahdary read *Abaqari*, and it was read *Abaqari*, and they are attributed to *Abaqir*, the name of a country. Qatib said: It is not attributed, and it is like *Kursi* and *Kursi*. Bakhti and Bakhati. The majority read *Khidr* with a damma on the kha and a sukoon on the dad, and it was read with a damma on both of them, and it is a rare language.

Tafsir al-Baghawi

76. Reclining on green cushions. Saeed bin Jubair said: *Raffaf* means the gardens of Paradise. *Khadr* means dyed. This is narrated on the authority of Ibn Abbas, its singular is *raffafa*. He said: *Raffaf* is the plural of *plural*. And say: *Raffaf* means carpets, and this is the opinion of Al-Hasan, Muqatil, and Al-Qurazi. Al-Awfi narrated on the authority of Ibn Abbas: *Raffaf* means the excess seating and carpets. He said to Dahhak and Qatada: They are green seating areas above the mattresses. Ibn Kaysan said: They are the elbows. Ibn Uyaynah said: Carpets. Another said: Every wide garment among the Arabs is called *Raffaf*.

Abqari Hassan refers to the thick carpets and rugs. It is a plural, the singular of which is *abqariyya*. Qatada said: (*Abqari*) is the old carpets. Abu Al-Aaliyah said: It is the velvet rugs that are very thin. Al-Qutaibi said: Every embroidered garment among the Arabs is *abqari*.

Abu Ubaidah said: It is named after a land where embroidery is done.

Al-Khalil said: Every noble, generous, and distinguished person among men and others is considered by the Arabs to be a genius. From this comes the saying of the Prophet, may God bless him and grant him peace, about Omar, may God be pleased with him: **I have never seen a genius who is more generous than him.**

Tafsir al-Baidawi

76- Reclining on a cushion Pillows or throws, plural of cushion. It is said that cushion is a type of rug or the hem of a tent and it may be said for every wide garment. **Khader and Abqari Hassan** Abqari is attributed to Abqar. The Arabs claim that it is the name of a country for the jinn, so they attribute everything amazing to it. What is meant by it is the genus, and that is why the plural *Hassan* is based on the meaning.

Surat Ar-Rahman: 77

Then which of the favors of your Lord would you deny?

Surat al-Rahman 55:77

Then which of the favors of your Lord would you deny?

Tafsir al-Jalalayn

77 - Then which of the favors of your Lord would you deny?

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **Then which of the favors of your Lord would you deny?** God Almighty says: Then which of the favors of your Lord, the One Who has bestowed upon you from His honoring of the obedient among you, would you deny?

Tafsir al-Qurtubi

God Almighty says: **Then which of the favors of your Lord would you deny?**

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises.** It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises,** below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens.** This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches,** which are the branches or the branches in the refuge. And He said here: **two dark green ones,** meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones,** they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones,** he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi,

Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees.** Qatada said, **Two soft green trees from the rain.** There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs.** Here he said, **Two overflowing springs.** Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs,** meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs.** Here he said, **In them are fruits, date palms, and pomegranates.** There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates,** was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates.** They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that.** They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm.** Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered.**

Then he said: **In them are good and beautiful women.** It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris**

confined in pavilions. There he said: **In them are those who restrain their glances.** There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions,** he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches.** Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions,** meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him.

Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions,** he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets,** Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets,** and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about.** Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari.** Abu Ubaidah said: **It is attributed to a land where brocade is done.** Al-Khalil bin Ahmad said: **Everything precious among men and other than that is called abqari among the Arabs.** From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade.** In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade.** So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor.** That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you.** And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it.** Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of**

Surat Ar-Rahman: 77

Then which of the favors of your Lord would you deny?

Majesty and Honor. And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor.** An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. **I said:** Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

77- **Then which of the favors of your Lord would you deny?** Each one of them is too sublime to be denied, and too great to be denied by a denier or rejected by a denier. We have already mentioned at the beginning of this surah the reason for repeating this verse, so we will not repeat it.

Tafsir al-Baghawi

77. **Then which of the favors of your Lord would you deny?**

Tafsir al-Baidawi

77- **Then which of the favors of your Lord would you deny?**

Surat al-Rahman 55:78

Blessed is the name of your Lord, Possessor of Majesty and Honor.

Tafsir al-Jalalayn

78 - **Blessed be the name of your Lord, the Possessor of Majesty and Honor** It was presented and the word *name* was added.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **Blessed be the name of your Lord**, God Almighty says: Blessed be the mention of your Lord, O Muhammad, **Possessor of Majesty**, meaning Possessor of Greatness, **and Honor**, meaning: He who has honor from among all of His creation.

Ali told us: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Possessor of majesty and honor**, meaning: Possessor of greatness and pride.

Tafsir al-Qurtubi

The Almighty said, **Blessed be the name of your Lord, Possessor of majesty and honor**. "Blessed" is a verbal noun derived from *barakah*, which has already been mentioned. **Possessor of majesty** means greatness, which has already been mentioned. **And honor**, and Aamer read **Possessor of majesty** with the letter *waw* and made it a description of the name. This strengthens the fact that the name is the named. The rest of them said, **Possessor of Majesty** made **Possessor of Majesty** an attribute of **your Lord**, as if he meant by it the name with which he opened the surah, so he said, **The Most Gracious**, so he opened with this name, so he described the creation of man and the jinn, and the creation of the heavens and the earth and His making, and that **every day He is concerned with a matter**, and he described His management of them. Then he described the Day of Resurrection and its horrors and the description of the Fire, then he concluded it with the description of Paradise, then he said at the end of the surah, **Blessed be the name of your Lord, Possessor of Majesty and Honor**, meaning this name with which he opened this surah is as if he is teaching them that all of this came forth for you from My mercy, for it is the mouth of My mercy that I created you and created for you the heavens and the earth, creation and the creation, Paradise and the Fire, so all of this is for you from the name of the Most Gracious, so he praised His name, then he said, **Possessor of Majesty and Honor**, majestic in His essence, generous in His actions. The reciters did not differ in applying the description to the face by raising it at the beginning of the surah, and this indicates that what is meant by it is the face of God, which the believers encounter when they look at Him, so they are rejoiced at the good

reward, the beautiful meeting, and the good giving, and God knows best.

Tafsir Ibn Kathir

These two Paradises are inferior to the two before them in rank, virtue and status according to the text of the Qur'an. God Almighty said: **And below them are two Paradises**. It was mentioned in the hadith: Two Paradises of gold, their vessels and what is in them, and two Paradises of silver, their vessels and what is in them. The first two are for those brought near to God and the last two are for the companions of the right. Abu Musa said: Two Paradises of gold are for those brought near to God and two Paradises of silver for the companions of the right. Ibn Abbas said: **And below them are two Paradises**, below them in rank. Ibn Zayd said: Below them in virtue. The evidence for the nobility of the first two over the last two has several aspects: **One of them** is that He described the first two before these two, and the precedence indicates care. Then He said: **And below them are two gardens**. This is clear in the nobility of the precedence and its superiority over the second. And He said there: **with branches**, which are the branches or the branches in the refuge. And He said here: **two dark green ones**, meaning black from the intensity of the watering. Ibn Abbas said in His statement: **two dark green ones**, they have turned black from the greenness from the intensity of the watering. And Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Ibn Fadil told us, Ata' bin Al-Sa'ib told us on the authority of Saeed bin Jubayr on the authority of Ibn Abbas: **two dark green ones**, he said: two green ones. It was narrated on the authority of Abu Ayoub Al-Ansari, Abdullah bin Al-Zubayr, Abdullah bin Abi Awfa, Ikrimah, Saeed bin Jubair, Mujahid in one of the narrations, Ata', Atiya Al-Awfi, Al-Hasan Al-Basri, Yahya bin Rafi' and Sufyan Al-Thawri, something similar to that. Muhammad bin Ka'b said, **Two full green trees**. Qatada said, **Two soft green trees from the rain**. There is no doubt about the freshness of the branches on the trees intertwined with each other.

He said there, **In them are two flowing springs**. Here he said, **Two overflowing springs**. Ali ibn Abi Talha said on the authority of Ibn Abbas, meaning overflowing, and flowing is stronger than overflowing. Ad-Dahhak said, **Two overflowing springs**, meaning full and never ceasing. He said there, **In them are two kinds of fruit in pairs**. Here he said, **In them are fruits, date palms, and pomegranates**. There is no doubt that the first is more general and has more individuals and variations on fruit, and it is an indefinite noun in the context of affirmation, so it does not become general. For this reason, his statement, **and date palms and pomegranates**, was explained by way of linking the specific to the general, as stated by Al-Bukhari and others. The date palms and pomegranates were mentioned individually because of their nobility over others. Abd ibn Hamid said: Yahya ibn Abd al-Hamid told us, Husayn ibn Umar told us, Mukhariq told us on the authority of Tariq ibn Shihab on the authority of Umar ibn al-Khattab who said: Some Jews came to the Messenger of God (peace and blessings of God be

Surat Ar-Rahman: 78

Blessed is the name of your Lord, Possessor of Majesty and Honor.

upon him) and said, **O Muhammad, is there fruit in Paradise?** He said, **Yes, in it are fruits, date palms, and pomegranates.** They said, **Will they eat as they eat in this world?** He said, **Yes, and many times that.** They said, **Do they fulfill needs?** He said, **No, but they sweat and ooze, and God removes whatever is in their bellies of harm.** Ibn Abi Hatim said: My father told us, Al-Fadl ibn Dukayn told us, Sufyan told us, on the authority of Hammad, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: The palm trees of Paradise, their fronds are clothing for the people of Paradise. From them are their garments and from them are their clothes. Their cloaks are red gold and their trunks are green emerald. Their fruit is sweeter than honey and softer than butter, and it has no pit. My father told us, Musa ibn Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Abu Harun, on the authority of Abu Saeed Al-Khudri, that the Messenger of God, may God bless him and grant him peace, said, **I looked at Paradise and saw a pomegranate from its pomegranates like a camel with its back covered.**

Then he said: **In them are good and beautiful women.** It was said that what is meant is many good and beautiful women in Paradise. This was said by Qatada. It was also said that good things are the plural of goodness, which is a righteous woman with good character and a beautiful face. This was said by the majority. It was narrated with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) on the authority of Umm Salamah. In the other hadith that we will mention in Surat Al-Waqi'ah, God willing, the houris sing: We are the good and beautiful women created for noble husbands. For this reason, some of them read **In them are good things** with emphasis, "beautiful. So which of the favors of your Lord would you deny?" Then he said: **Houris confined in pavilions.** There he said: **In them are those who restrain their glances.** There is no doubt that the one who restrains her glances herself is better than the one who restrains her glances, even if they are all secluded. Ibn Abi Hatim said: Amr ibn Abdullah Al-Awdi told us, Waki' ibn Sufyan told us, on the authority of Jabir, on the authority of Al-Qasim ibn Abi Bazza, on the authority of Abu Ubaidah, on the authority of Masruq, on the authority of Abdullah ibn Mas'ud, who said: Every Muslim has good things, and every good thing has a tent, and every tent has four doors. Every day a gift, honor, and present enters upon it, and it was not..." Before that, there were no joys, no ambitions, no incense, no sighs, beautiful women with wide, beautiful eyes as if they were hidden eggs. And the Almighty said: **In tents.** Al-Bukhari said: Muhammad bin Al-Muthanna told us, Abdul Aziz bin Abdul Samad told us, Abu Imran Al-Joni told us, on the authority of Abu Bakr bin Abdullah bin Qais, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tent made of a hollow pearl, sixty miles wide. In each corner of it are people who do not see the others, and the believers go around them." He also narrated it from the hadith of Abu Imran with it, and he said thirty miles. Muslim included it from the hadith of Abu Imran with it, and its wording is: "In Paradise, the

believers will have a tent made of a single hollow pearl, sixty miles long. In it, the believer will have people who go around them, and they will not see each other."

Ibn Abi Hatim said: Al-Hasan bin Abi Al-Rabi' told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Qatada, Khalid Al-Asri told me, on the authority of Abu Al-Darda', who said: The tent is a single pearl with seventy doors of pearls. My father told us, Isa bin Abi Fatima told us, Jarir told us, on the authority of Hisham, on the authority of Muhammad bin Al-Muthanna, on the authority of Ibn Abbas, regarding the words of God Almighty, **Houris confined in pavilions**, he said: Tents of pearls. In Paradise there is a single tent made of a single pearl, four farsakhs by four farsakhs, with four thousand doors of gold on it. Abdullah bin Wahb said: Amr told us that Diraj Abu Al-Samh told him, on the authority of Abu Al-Haitham, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "The lowest in status of the people of Paradise is the one who has eighty thousand servants and seventy-two wives, and a dome of pearls, emeralds, and rubies will be erected for him, as far as is between Al-Jabiyah and Sana'a." Al-Tirmidhi narrated it from the hadith of Amr bin Al-Harith. The Almighty's saying: **No man or jinn has touched them before them** has been mentioned before, except that He added to the description of the first ones by saying: "As if they were rubies and coral. So which of the favors of your Lord would you deny?"

And the Almighty said: **Reclining on green cushions and finely woven couches.** Ali bin Abi Talha said on the authority of Ibn Abbas: The cushions are the locks. And this is what Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others said: They are the locks. And Al-Ala' bin Badr said: The shelves on the bed are like hanging locks. Asim Al-Jahdary said, **Reclining on green cushions**, meaning pillows, and this is the saying of Al-Hasan Al-Basri in a narration from him. Abu Dawud Al-Tayalisi said, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, regarding the words of God the Almighty: **Reclining on green cushions**, he said: The cushions are the gardens of Paradise. And the words of God the Almighty: **And fine carpets**, Ibn Abbas, Qatadah, Al-Dahhak, and Al-Suddi said: The fine carpets are the rugs. Sa'id bin Jubayr said: They are the best of the carpets, meaning their finest. Mujahid said: The fine silk is the brocade. Al-Hasan Al-Basri was asked about the words of God the Almighty: **And fine carpets**, and he said: They are the rugs of the people of Paradise, may your father be lost, so seek them. And from Al-Hasan, there is a narration that they are the elbows. Zayd bin Aslam said: The fine carpet is red, yellow, and green. Al-Ala' bin Zayd was asked about the fine carpet, and he said: The rugs are lower than that. Abu Hazra Yaqub bin Mujahid said: **The abqari is one of the garments of the people of Paradise that no one knows about.** Abu Al-Aaliyah said: **The abqari is the finely embroidered rugs, what is it?** Al-Qaysi said: **Every embroidered garment among the Arabs is abqari.** Abu Ubaidah said: **It is attributed to a land where brocade is done.** Al-Khalil bin Ahmad said: **Everything precious among men and other than that is**

called **abqari among the Arabs**. From this is the saying of the Prophet, may God bless him and grant him peace, about Omar: **I have never seen an abqari who embroiders his brocade**. In any case, the description of the companions of the people of the first two Paradises is higher and more sublime than this description, for he said there: **Reclining on couches whose linings are of brocade**. So he described the linings of their couches and was silent about their outer parts, being satisfied with what he praised the linings with, by way of first priority and most appropriate. The completion of the conclusion is that he said after the previous descriptions: **Is the reward for good [anything] but good?** So he described its people with goodness, which is the highest ranks and ends, as in the hadith of Gabriel when he asked about Islam, then faith, then goodness. These are many aspects in the preference of the two Paradises. The first two are above these two others, and we ask God, the Generous, the Giver, to make us among the people of the first two.

Then he said: **Blessed be the name of your Lord, the Possessor of Majesty and Honor**. That is, He is worthy of being glorified and not disobeyed, honored and worshipped, thanked and not denied, and remembered and not forgotten. Ibn Abbas said, **Possessor of Majesty and Honor** means the Possessor of greatness and pride. Imam Ahmad said: Musa bin Dawud told us, Abdur-Rahman bin Thabit bin Thauban told us, on the authority of Umair bin Hani', on the authority of Abu al-Adhra', on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **Respect God and He will forgive you**. And in another hadith: **Part of respecting God is honoring the gray-haired Muslim, the one in authority, and the one who carries the Qur'an, neither exaggerating nor neglecting it**. Al-Hafiz Abu Ya'la said: Abu Yusuf al-Harbi told us, Mu'ammil bin Isma'il told us, Hammad told us, Humaid al-Tawil told us, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, said: **Be persistent with me, O Possessor of Majesty and Honor**. And this is how it was narrated by al-Tirmidhi, on the authority of Mahmud bin Ghailan, on the authority of Mu'ammil bin Isma'il, on the authority of Hammad bin Salamah, on the authority of him. Then he said: Al-Mu'ammil made a mistake in it and it is strange and not authentic. Rather, this is narrated on the authority of Hammad bin Salamah, on the authority of Humaid, on the authority of al-Hasan, on the authority of the Prophet, may God bless him and grant him peace.

Imam Ahmad said: Ibrahim bin Ishaq told us, Abdullah bin Mubarak told us, on the authority of Yahya bin Hassan al-Maqdisi, on the authority of Rabia bin Amir, who said: I heard the Messenger of God, peace and blessings be upon him, say: **Stick to the Possessor of Majesty and Honor**. An-Nasa'i narrated it on the authority of Abdullah bin Mubarak. Al-Jawhari said: **Someone stuck to someone** means **stick to him**. Ibn Mas'ud's statement: **Stick to the Possessor of Majesty and Honor** means **stick to him**. It is said: **Stick to him** means *persistence*. I said: Both are close to each other, and God knows best. It means continuity, adherence, and persistence. In Sahih Muslim and the Four Sunans, on the authority of Abdullah bin Al-Harith, on the authority of Aisha, she said: When the

Messenger of God, peace and blessings be upon him, said the salutation, he would not sit, meaning after the prayer, except for the time it took to say: "O God, You are Peace and from You is peace. Blessed are You, O Possessor of Majesty and Honor."

The last interpretation of Surah Ar-Rahman, praise and thanks be to God.

Fath al-Qadir

78- Blessed be the name of your Lord, the Possessor of Majesty and Honor. Tabarak is a verbal noun from barakah *blessing*. Al-Razi said: The root of tabarak is from tabaruk, which means permanence and constancy. From this comes barak al-ba'thir and barakah al-ma', for water is perpetual. The meaning is: May His name endure and be established, or may goodness endure with Him. Because barakah, even though it comes from constancy, is used for goodness. Or it could mean that His status is elevated and exalted. It was said that its meaning is: glorifying and sanctifying God Almighty. If this tabarak is attributed to His name, the Almighty, then what do you think about His essence, the Almighty? It was said that the name means an attribute, and it was said that it is an intrusion, as in the saying of the poet:

Until the year, then peace be upon you both. And whoever cries for a full year has apologized.

The interpretation of Dhul-Jala and Dhul-Ikram has already been mentioned in this surah. The majority of scholars read *Dhul-Jalaal* as an attribute of the Lord, glory be to Him. Ibn 'Amir read *Dhul-Jala* as an attribute of a noun.

Ibn Jarir narrated on the authority of Ibn Abbas, regarding the verse: **And for him who fears standing before his Lord are two Gardens**, he said: God promised Paradise to the believers who fear standing before Him and perform His obligations. Ibn Jarir narrated on his authority regarding the verse: He feared and then feared God. The fearful is the one who performs the obedience of God and refrains from disobeying Him. Ibn Abi Hatim and Abu Sheikh narrated in Al-Azmah on the authority of Ata' that it was revealed regarding Abu Bakr. Ibn Abi Hatim narrated a similar narration on the authority of Ibn Shawdb. Abd ibn Hamid narrated on the authority of Ibn Mas'ud regarding the verse: He said: For the one who feared Him in this world. Ibn Abi Shaybah, Ahmad, Ibn Mani', Al-Hakim, Al-Tirmidhi, Al-Nasa'i, Al-Bazzar, Abu Ya'la, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani and Ibn Mardawayh narrated on the authority of Abu Darda' that the Prophet (peace and blessings of God be upon him) recited this verse: **And for him who fears standing before his Lord are two Gardens**. I said: Even if he commits adultery and steals, O Messenger of God. The Messenger of God (peace and blessings of God be upon him) said: The second: **And for him who fears standing before his Lord are two Gardens**. I said: Even if he commits adultery and steals. The third: **And for him who fears standing before his Lord are two Gardens**. I said: Even if he commits adultery and steals. He said: Yes, even if Abu Darda' is angry. Ibn Mardawayh narrated on the authority of Abu Hurayrah that the Messenger of God

(peace and blessings of God be upon him) said: **And for him who fears standing before his Lord are two Gardens.** Abu Darda' said: Even if he commits adultery and steals, O Messenger of God? He said:

Even if he commits adultery or steals, and even if Abu Darda' is displeased. Ibn Jarir and Ibn al-Mundhir narrated on the authority of Yasar, a freed slave of the family of Mu'awiyah, on the authority of Abu Darda', regarding His statement: **And for him who fears standing before his Lord are two Gardens.** He said: To Abu Darda': Even if he commits adultery or steals? He said: Whoever fears standing before his Lord neither commits adultery nor steals. Ibn Mardawayh narrated on the authority of Ibn Shihab, who said: I was with Hisham ibn Abd al-Malik, and he said: Abu Hurairah said: The Messenger of God, may God bless him and grant him peace, said: **And for him who fears standing before his Lord are two Gardens.** Abu Hurairah said: Even if he commits adultery or steals? I said: **That was before the obligatory duties were revealed, but when the obligatory duties were revealed, this was gone.** Al-Bukhari, Muslim, and others narrated on the authority of Abu Musa al-Ash'ari that the Messenger of God, may God bless him and grant him peace, said: "The Gardens of Paradise are four gardens: two gardens of gold, their adornments, their buildings, and everything in them, and two gardens of silver, their adornments, their buildings, and everything in them. Nothing stands between the people and seeing their Lord except the cloak of majesty over His face in the Garden of Eden." Ibn Jarir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Abu Musa: "On the authority of the Prophet, may God bless him and grant him peace, regarding His statement: 'And for him who fears standing before his Lord are two gardens,' and regarding His statement: 'Beyond them are two gardens,' he said: Two gardens of gold for those brought near, and two gardens of silver for the companions of the right hand." Ibn Abi Shaybah, 'Abd ibn Humayd, Ibn al-Mundhir, al-Hakim **who authenticated it**, Ibn Mardawayh, and al-Bayhaqi in al-Ba'th narrated on the authority of Abu Musa regarding His statement: 'And for him who fears standing before his Lord are two gardens,' he said: Two gardens of gold for the forerunners, and two gardens of silver for the followers. And Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated from Ibn Abbas, regarding His statement, **with branches**, he said: with branches, he said: with colors. Ibn Jarir and Ibn al-Mundhir narrated from him, he said: fan is its branches touching one another. Abd bin Humaid and Ibn al-Mundhir also narrated from him, he said: fan is the branch. Al-Faryabi, Abd bin Humaid, Abdullah bin Ahmad in Zawa'id Al-Zuhd, Ibn Jarir, Ibn Abi Hatim, al-Hakim **who authenticated it**, Ibn Mardawayh, and al-Bayhaqi in Al-Ba'th narrated from Ibn Mas'ud, regarding His statement, **reclining on couches whose linings are of heavy brocade**, he said: You have been told about the linings, so how about the outer linings? Abd bin Humaid, Ibn Jarir, and Ibn al-Mundhir narrated from Ibn Abbas that it was said to him: their linings are of heavy brocade, so what are the outer linings? He said: This is from what God said, **No soul knows what has been hidden for them of comfort for their eyes.**

And Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Ba'th narrated on his authority regarding his statement: **And the fruits of the two gardens will be within reach**, he said: He harvested their fruit, and **the near** is: that which is close to you and can be reached by one who is standing or sitting. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi narrated in

Al-Baath also narrated from him in his saying: **In them are those who restrain their glances**, meaning: from other than their husbands. **He has not touched them**, meaning: he has not approached them or had intercourse with them. Ahmad, Ibn Hibban, Al-Hakim **who authenticated it**, and al-Bayhaqi in Al-Ba'th narrated on the authority of Abu Sa'id Al-Khudri on the authority of the Prophet (peace and blessings of God be upon him), "Regarding His statement: 'As if they were rubies and coral,' he said: 'You look at her face in her chamber, clearer than a mirror. The smallest pearl on her would illuminate what is between the east and the west. She would be wearing seventy garments, and his sight would penetrate so deeply that he could see the marrow of her shin from behind it.'" Ibn Abi Shaybah, Hannad ibn Al-Suddi, Al-Tirmidhi, Ibn Abi Al-Dunya in Sifat Al-Jannah, Ibn Jarir, Ibn Abi Hatim, Ibn Hibban, Abu Al-Shaykh in Al-Azmah, and Ibn Mardawayh narrated on the authority of Ibn Mas'ud on the authority of the Prophet (peace and blessings of God be upon him), who said: "Indeed, the whiteness of a woman from the people of Paradise can be seen from behind seventy garments, to the point that her marrow can be seen. This is because God says: As if they were rubies and coral. As for rubies, they are stones, and if you were to insert a wire into them and then purify them, you would see them from behind them." Al-Tirmidhi narrated it as a narration that ends with the Prophet (peace and blessings of God be upon him), and he said: It is more authentic. Ibn Abi Hatim, Ibn Mardawayh, and al-Bayhaqi in Al-Shu'ab narrated - and declared it weak - on the authority of Ibn Umar who said: The Messenger of God (peace and blessings of God be upon him) said: "Regarding the statement of God, 'Is the reward for good [anything] but good?' He said: 'What is the reward for the one upon whom You have bestowed Your favor of monotheism but Paradise?'" Al-Hakim Al-Tirmidhi in Nawader Al-Usul, Al-Baghawi in his Tafsir, Al-Daylami in Musnad Al-Firdaws, and Ibn al-Najjar in his Tarikh narrated a similar hadith on the authority of Anas. Ibn Mardawayh narrated on the authority of Jabir, on the authority of the Prophet, regarding the verse: **Is the reward for the one upon whom We have bestowed Your favor of Islam but that I admit him into Paradise?** Ibn al-Najjar narrated in his Tarikh on the authority of Ali ibn Abi Talib, on the authority of the Prophet, similar to the hadith of Ibn Umar. Abd ibn Hamid, Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding the statement of God, 'Is the reward for good [anything] but good?' He said: What is the reward for the one who says La ilaha illa God in this world but Paradise in the Hereafter? Ibn Adi, Abu Al-Shaykh, Ibn Mardawayh, Al-Daylami, and al-Bayhaqi in Al-Shu'ab **who classified it as weak** narrated on the authority of Ibn

Abbas who said: The Messenger of God (peace and blessings of God be upon him) said: "God revealed this verse to me in Surah Ar-Rahman for both the disbeliever and the Muslim: 'Is the reward for good [anything] but good?'" Ibn Mardawayh narrated it as a narration attributed to Ibn Abbas. Hannad, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding His statement: **two dark-skinned ones** he said: They are green. Ibn Abi Hatim narrated on his authority regarding the verse: They have turned black from green from being watered by the water. Al-Faryabi, Ibn Abi Shaybah, Hannad, Abd ibn Humayd, and Ibn Jarir narrated on the authority of Ibn Abdullah ibn Az-Zubayr something similar. Al-Tabarani and Ibn Mardawayh narrated on the authority of Abu Ayyub Al-Ansari who said: I asked the Prophet (peace and blessings of God be upon him) about His statement: **two dark-skinned ones** he said: Two green ones. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas: **two overflowing ones** he said: Two overflowing ones. And Abd bin Hamid narrated on his authority that he said: They are sprinkled with water. Ibn Abi Shaybah, Ibn Abi Al-Dunya in Sifat Al-Jannah, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Masoud regarding his statement: **Beautiful good things**, he said: For every Muslim there is a good thing, and for every good thing there is a tent, and for every tent there are four doors through which you will enter from God on a Day of gifts, honor and a present that did not exist before that, neither resting places nor desires nor incense nor rushing, [there will be] houris [women] with wide, beautiful eyes as if they were hidden eggs. Ibn Mardawayh narrated it from another chain of narration on his authority, with a chain of narration traceable to the Prophet. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: *Houris*, he said: White, *Confined*, he said: Imprisoned, **In tents**, he said: In houses of pearls. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated that he said: Houris are black-eyed. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Masoud that the Prophet (peace and blessings of God be upon him) said: **Tents are hollow pearls**. Al-Bukhari, Muslim and others narrated on the authority of Abu Musa al-Ash'ari that the Prophet (peace and blessings of God be upon him) said: "The tent is a hollow pearl, its height in the sky is sixty miles. In each corner of it the believer has people whom others cannot see. The believer visits them." Al-Faryabi, Abd ibn Humayd, Ibn Jarir and Ibn al-Mundhir narrated on the authority of Ibn Abbas, regarding the verse: **Reclining on cushions**, he said: The excess confines, mattresses and rugs. Ubayd ibn Humayd narrated on the authority of Ali ibn Abi Talib, he said: They are the excess confines. Ibn Jarir, Ibn Abi Hatim, Ibn al-Mundhir and al-Bayhaqi narrated in al-Ba'th, through various chains of transmission, on the authority of Ibn Abbas: **Green cushions**, he said: The confines, **and handsome carpets**, he said: The rugs. Abd ibn Humayd narrated on his authority regarding the verse: He said: The cushions are the gardens and the exquisite carpets are the rugs.

Tafsir al-Baghawi

78. **Blessed be the name of your Lord, the Possessor of Majesty and Honor.** The people of Ash-Sham read **Possessor of Majesty** with a waw, and this is how it is in their copies of the Qur'an, based on the name.

Abu al-Hasan Ali ibn Yusuf al-Juwayni told us, Abu Muhammad ibn Muhammad ibn Ali ibn Muhammad ibn Sharik al-Shafi'i told us, Abdullah ibn Muhammad ibn Muslim told us, Abu Bakr al-Jurbudhi told us, Ahmad ibn Harb told us, Abu Mu'awiyah al-Dharee' told us, on the authority of Asim, on the authority of Abdullah ibn al-Harith, on the authority of Aisha, who said: When the Messenger of God, may God bless him and grant him peace, finished the prayer, he would not hold his head longer than it took to say: "O God, You are peace and from You is peace. Blessed are You, O Possessor of majesty and honor."

Tafsir al-Baidawi

78- **Blessed be the name of your Lord.** His name is exalted in that it is absolute in its essence, so what do you think of its essence? It was said that the name means an attribute or is inserted as in His saying:

Until the year, then peace be upon you both

Possessor of majesty and honor. Ibn Amir read it with the nominative case as an attribute of the noun.

On the authority of the Prophet, may God bless him and grant him peace, **Whoever recites Surat Ar-Rahman will be grateful for the blessings God Almighty has bestowed upon him.**

Surat The Incident: 1

When the Incident occurs

Surat al-Waqi'ah 56:1

When the Incident occurs

Tafsir al-Jalalayn

1 - **If the event occurs** the Day of Resurrection will come

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying, **When the Event occurs**, that is, when the shout of the Resurrection descends, which is when the Trumpet is blown for the establishment of the Hour.

It was also narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us: I heard Al-Dahhak say regarding His statement, **When the Event occurs**, meaning: the shout.

Ali told us: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **When the Event occurs**, the Event, the Calamity, the Deafening Scream, and similar names of the Resurrection. God has made it great and warned His servants about it.

Tafsir al-Qurtubi

It is Meccan according to Al-Hasan, Ikrimah, Jabir, and Ata'. Ibn Abbas and Qatadah said: Except for one verse that was revealed in Medina, which is the verse: **And you make your provision that you lie**. Al-Kalbi said: It is Meccan except for four verses, two of which are: **Is it then that you are infatuated with this narration?** and **And you make your provision that you lie?** They were revealed during his journey to Mecca. The verses: **A group of the former peoples** and **A group of the latter peoples** were revealed during his journey to Medina. Masruq said: Whoever wants to know the report of the former peoples and the last peoples, the report of the people of Paradise and the people of Hell, the report of the people of this world and the report of the people of the Hereafter, let him read Surat Al-Waqi'ah. Abu Omar ibn Abd Al-Barr mentioned in Al-Tamhid wa Al-Ta'liq and Al-Tha'labi also: That Uthman entered upon Ibn Mas'ud to visit him during his fatal illness and said: What do you complain of? He said: My sins. He said: What do you desire? He said: The mercy of my Lord. He said: Shall we not call a doctor for you? He said: The doctor made me sick. He said: Shall we not order your stipend to be given to you? He said: I have no need of it. You have withheld it from me during my life, and you will give it to me when I die? He said: It will be for your daughters after you. He said: Do you fear poverty for my daughters after me? I have commanded them to recite Surat Al-Waqi'ah every

night, for I heard the Messenger of God (peace and blessings of God be upon him) say: **Whoever recites Surat Al-Waqi'ah every night will never be afflicted with poverty.**

God the Almighty says: **When the Inevitable comes to pass**. That is, the Resurrection has taken place, meaning the last blast. It is called the Inevitable because it will happen soon. It was also said: because of the many hardships that will occur in it. There is an implied meaning in this, meaning remember when the Inevitable comes to pass. Al-Jurjani said: *When* is a relative clause, meaning the Inevitable has occurred, like his saying: **The Hour has drawn near and The Command of God has come**. It is like saying: **The fast has come**, meaning it has drawn near and come near. According to the first view, *When* is for the time, and the answer is: **Then the companions of the right hand, what are the companions of the right hand?**

Tafsir Ibn Kathir

Interpretation of Surat Al-Waqi'ah

Abu Ishaq narrated on the authority of Ikrimah on the authority of Ibn Abbas who said: Abu Bakr said: O Messenger of God, I have grown old. He said: **Hud, Al-Waqi'ah, Al-Mursalat, 'Amma Yatas'alun, and Idha Ash-Shams Kuwwirat have made my hair turn grey**. Narrated by At-Tirmidhi who said: Hasan Gharib. Al-Hafiz Ibn Asakir said in the biography of Abdullah bin Mas'ud on the authority of Amr bin Ar-Rabi' bin Tariq Al-Masry: Al-Sari bin Yahya Ash-Shaibani narrated to us on the authority of Abu Shuja' on the authority of Abu Dhabiya who said: Abdullah fell ill with the illness from which he died. Uthman bin Affan visited him and said: What do you complain of? He said: My sins. He said: What do you desire? He said: The mercy of my Lord. He said: Shall I not order a doctor for you? He said: The doctor made me sick. He said: Shall I not order a stipend for you? He said: I have no need for it. He said: It will be for your daughters after you. He said: Do you fear poverty for my daughters? I ordered my daughters to recite Surat Al-Waqi'ah every night, for I heard the Messenger of God (peace and blessings of God be upon him) say: **Whoever recites Surat Al-Waqi'ah every night, poverty will never befall him**. Then Ibn Asakir said: This is what he said. The correct version is from Shuja' as narrated by Abdullah ibn Wahb from As-Sari. Abdullah ibn Wahb said: As-Sari ibn Yahya told me that Shuja' told him on the authority of Abu Dhubayah on the authority of Abdullah ibn Mas'ud who said: I heard the Messenger of God (peace and blessings of God be upon him) say: **Whoever recites Surat Al-Waqi'ah every night, poverty will never befall him**. So Abu Dhubayah never abandoned it. Abu Ya'la narrated it in the same way on the authority of Ishaq ibn Ibrahim on the authority of Muhammad ibn Munib on the authority of As-Sari ibn Yahya on the authority of Shuja' on the authority of Abu Dhubayah on the authority of Ibn Mas'ud with this chain of transmission.

Then Abu Ya'la narrated it on the authority of Ishaq bin

Abi Isra'il on the authority of Muhammad bin Munib Al-Adani on the authority of Al-Sari bin Yahya on the authority of Abu Dhubyah on the authority of Ibn Mas'ud that the Messenger of God, may God bless him and grant him peace, said: **Whoever recites Surat Al-Waqi'ah every night, poverty will never befall him.** He did not mention Shuja' in his Musnad, who said: **I have commanded my daughters to recite it every night.** Ibn Asakir also narrated it on the authority of Hajjaj bin Nusayr and Uthman bin Al-Yaman on the authority of Al-Sari bin Yahya on the authority of Shuja' on the authority of Abu Fatimah, who said: **Abdullah fell ill, so Uthman bin Affan came to visit him.** He mentioned the hadith in full. Uthman bin Al-Yaman said: **This Abu Fatimah was a client of Ali bin Abi Talib.** Imam Ahmad said: Abd al-Razzaq told us, Isra'il and Yahya ibn Adam told us, Isra'il told us on the authority of Samak ibn Harb that he heard Jabir ibn Samurah say: The Messenger of God, may God bless him and grant him peace, used to pray prayers similar to the prayers you pray today, but he would shorten them, and his prayer was shorter than your prayer. And he would recite al-Waqi'ah and similar surahs in the dawn prayer.

In the name of God, the Most Gracious, the Most Merciful

Al-Waqi'ah is one of the names of the Day of Resurrection. It was given this name because of its being and existence, as God the Almighty said: **Then on that Day the Event will occur.** God the Almighty said: **Its occurrence will not be false.** That is, if God wills it to occur, there will be no one to avert it or repel it. As He said: **Respond to your Lord before there comes a Day from God for which there is no repelling.** And He said: **A questioner asked about a punishment to befall * the disbelievers, which can be averted.** And God the Almighty said: "And the Day He says, 'Be,' and it is. His word is the truth, and His is the dominion on the Day the Trumpet is blown. He is the Knower of the unseen and the witnessed. And He is the Wise, the Acquainted." The meaning of *false*, as Muhammad ibn Ka'b said, is that it must be. Qatadah said: There is no duality, apostasy, or return in it. Ibn Jarir said: **The false is a verbal noun like the consequence and well-being.**

God the Almighty says: **lowering and raising** meaning that it lowers some people to the lowest of the low, to Hellfire, even if they were honored in this world, and raises others to the highest of the high, to eternal bliss, even if they were lowly in this world. This is what Al-Hasan, Qatadah, and others said. Ibn Abi Hatim said: My father told us, Yazid bin Abd Al-Rahman bin Mus'ab Al-Ma'ni told us, Humaid bin Abd Al-Rahman Al-Ru'asi told us, on the authority of his father, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: **lowering and raising** It lowers some people and raises others. Ubaidullah Al-Ataki said, on the authority of Uthman bin Suraqah, the cousin of Umar bin Al-Khattab: **lowering and raising** He said: The Hour will lower the enemies of God to Hellfire and raise the friends of God to Paradise. Muhammad ibn Ka'b said: It lowers men who were exalted in this world, and raises men who were humble in this world. Al-Suddi said: It lowers the arrogant and raises the humble. Al-Awfi said on the authority of Ibn Abbas: **lowering and raising** means: It makes the near

and the far hear. Ikrimah said: It lowers so that the nearest hear, and it raises so that the farthest hear. Ad-Dahhak and Qatadah said the same.

God the Almighty said: {When the earth is shaken with a mighty shaking} meaning it is moved with a shaking, trembling and shaking throughout its length and breadth. For this reason, Ibn Abbas, Mujahid, Qatadah and others said regarding God the Almighty's statement: {When the earth is shaken with a mighty shaking} that is, it is shaken with a severe earthquake. Al-Rabi' ibn Anas said: It shakes with what is in it like a sieve is shaken with what is in it. This is like God the Almighty's statement: {When the earth is shaken with its [final] earthquake}. God the Almighty said: {O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing.}. God the Almighty said: {And the mountains will be ground down} meaning they will be crumbled to pieces. This was said by Ibn Abbas, Mujahid, Ikrimah, Qatadah and others. Ibn Zayd said: The mountains will become as God the Almighty said: {a heap of sand}.

God the Almighty said: {And it was like scattered dust} Abu Ishaq said on the authority of Al-Harith on the authority of Ali **may God be pleased with him: Scattered dust is like dust that shines and then disappears and nothing of it remains.** Al-Awfi said on the authority of Ibn Abbas regarding His statement: **And it was like scattered dust** means the dust that flies from a fire when it is blazing, sparks fly from it, but when it falls, it is nothing. Ikrimah said: **Scattered dust is that which the wind has scattered and dispersed.** Qatadah said: **Scattered dust** is like the downy trees that the winds scatter. This verse, like its sisters, indicates that the mountains will move from their places on the Day of Resurrection, and will be removed, moved, blown away, and become like carded wool.

God Almighty says: **And you were three groups** meaning that people will be divided into three groups on the Day of al-Qiyamah 75: a group on the right of the Throne. They are the ones who came out of the right side of Adam, and they will be given their books in their right hands and will be taken to the right. Al-Suddi said: They are the majority of the people of Paradise, and others are on the left of the Throne, and they are the ones who came out of the left side of Adam, and they will be given their books in their left hands and will be taken to the left. They are the majority of the people of Hell - may God protect us from their actions - and a group will be foremost before Him, the Almighty, and they are more special, more fortunate, and closer to the people of the right, who are their masters. Among them are the Messengers, Prophets, Truthful Ones, and Martyrs. They are fewer in number than the people of the right, and for this reason God Almighty said: **So the companions of the right - what are the companions of the right? And the companions of the left - what are the companions of the left? And the foremost - what are the foremost.** Thus He divided them into these three types at the end of the Surah at the time of their death. Thus He mentioned them in His saying, the Almighty: "Then We caused to inherit the Book those We have chosen of Our servants, and among them is he who wrongs himself, and among them is he who is moderate, and

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among them is he who is foremost in good deeds by permission of God." This is according to one of the two opinions regarding the one who wrongs himself, as explained above. Sufyan al-Thawri said, on the authority of Jabir al-Ju'fi, on the authority of Mujahid, on the authority of Ibn Abbas, regarding the statement of God, **And you were three mates**, he said: It is the one in Surat al-Mala'ikah, "Then We caused to inherit the Book those We have chosen of Our servants. And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds." Ibn Jurayj said, on the authority of Ibn Abbas: These three mates are the ones mentioned at the end of the surah and in Surat al-Mala'ikah. Yazid al-Ruqashi said: I asked Ibn Abbas about the statement of God, **And you were three mates**, he said: Three types. Mujahid said: **And you were three mates**, meaning three groups. Maymun ibn Mihran said: Three groups. Ubaydullah al-'Atki said, on the authority of Uthman ibn Suraqah, the cousin of Umar ibn al-Khattab: **And you were three mates**, two in Paradise and one in Hell. Ibn Abi Hatim said: My father told us, Muhammad ibn al-Sabah told us, al-Walid ibn Abi Thawr told us, on the authority of Samak, on the authority of al-Nu'man ibn Bashir, who said: The Messenger of God, may God bless him and grant him peace, said: **And when souls are paired**, he said: The pairs, each man from each people who used to do his work, and that is because God Almighty says: "And you will be three pairs. * So the companions of the right - what are the companions of the right? * And the companions of the left - what are the companions of the left? * And the foremost - the foremost." He said: They are the pairs.

Imam Ahmad said: Muhammad ibn Abdullah ibn al-Muthanna told us, al-Bara' al-Ghanawi told us, al-Hasan told us, on the authority of Muadh ibn Jabal, that the Messenger of God (peace and blessings of God be upon him) recited this verse: **And the companions of the right - who are the companions of the right? and The companions of the left - who are the companions of the left?** Then he took two handfuls of food in his hand and said: **This is for Paradise, and I do not care, and this is for Hell, and I do not care.** Imam Ahmad also said: Hasan told us, Ibn Lahi'ah told us, Khalid ibn Abi Imran told us, on the authority of al-Qasim ibn Muhammad, on the authority of Aisha, on the authority of the Messenger of God (peace and blessings of God be upon him) that he said: **Do you know who will be the first to enter the shade of God on the Day of Resurrection?** They said: **God and His Messenger know best.** He said: **Those who, when given the truth, accept it, and when asked, give it up, and judge for the people as they judge for themselves.** Muhammad ibn Ka'b, Abu Harzah, and Ya'qub ibn Mujahid said: **And the foremost, the foremost** are the prophets, peace be upon them. Al-Suddi said: They are the people of the highest heavens. Ibn Abi Nujayh said on the authority of Mujahid on the authority of Ibn Abbas: **And the foremost, the foremost.** He said: Joshua bin Nun, he went before Moses, and the believer of the family of Yasin, he went before Jesus, and Ali bin Abi Talib went before Muhammad, the Messenger of God, may God bless him and grant him

peace. Narrated by Ibn Abi Hatim on the authority of Muhammad bin Harun al-Fallas on the authority of Abdullah bin Ismail al-Madaini al-Bazzar, on the authority of Shuaib bin al-Dahhak al-Madaini on the authority of Sufyan bin Uyaynah on the authority of Ibn Abi Nujayh with it.

Ibn Abi Hatim said, and he mentioned on the authority of Muhammad ibn Abi Hammad: Mihran told us, on the authority of Kharijah, on the authority of Qurrah, on the authority of Ibn Sirin: **And the foremost are the foremost** are those who prayed towards the two Qiblahs. Ibn Jarir narrated it from the hadith of Kharijah with it. Al-Hasan and Qatadah said: **And the foremost are the foremost** meaning from every nation. Al-Awza'i said on the authority of Uthman ibn Abi Sawdah that he recited this verse: **And the foremost are the foremost * Those are the ones brought near** then he said: The first of them to go to the mosque and the first of them to go out in the cause of God. All of these sayings are correct, because what is meant by the foremost are those who hasten to do good deeds as they have been commanded, as God the Almighty said: **And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and earth** and God the Almighty said: **And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and earth** and He said: "Whoever is foremost in this world and is the first to do good will be among the foremost to receive honor in the Hereafter, because the reward is of the same kind as the deed, and as you judge, you will be judged. For this reason God the Almighty said: "Those are the ones brought near * In Gardens of Delight." Ibn Abi Hatim said: My father told us: Yahya bin Zakariya Al-Fazari Al-Razi told us: Kharijah bin Mus'ab told us, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abdullah bin Amr, who said: The angels said: O Lord, You have given the world to the children of Adam, so they eat, drink and marry, so give us the Hereafter. He said: I will not do that. So they went back three times, and He said: I will not make the one I created with My hands like the one to whom I said, *Be*, and he was. Then Abdullah recited: "And the foremost will be the foremost. Those will be the ones brought near. In the Gardens of Delight." This narration was narrated by Imam Uthman bin Sa'id Al-Darimi in his book, Al-Radd 'ala Al-Jahmiyyah, and its wording is: Then God the Almighty said: I will not make the righteous offspring of the one I created with My hands like the one to whom I said, *Be*, and he was.

Fath al-Qadir

It is ninety-seven, or ninety-six verses

It is Meccan according to Al-Hasan, Ikrimah, Jabir, and Ata'. Ibn Abbas and Qatadah said: Except for one verse that was revealed in Medina, which is the verse: **And you make your provision that you lie.** Al-Kalbi said: It is Meccan except for four verses, which are: **Is it then that you are in vain? And you make your provision that you lie.** And His saying: **A group of the former peoples * And a few of the latter ones.** Ibn Ad-Durais, An-Nahhas, Ibn Mardawayh, and Al-Bayhaqi in

Ad-Dala'il narrated from Ibn Abbas that he said: Surat Al-Waqi'ah was revealed in Mecca. Ibn Mardawayh narrated something similar from Ibn Az-Zubayr. Abu Ubaid in his Fada'il, Ibn Ad-Durais, Al-Harith ibn Abi Usamah, Abu Ya'la, Ibn Mardawayh, and Al-Bayhaqi in Ash-Shu'b narrated from Ibn Mas'ud that he heard the Messenger of God (peace and blessings of God be upon him) say: **Whoever recites Surat Al-Waqi'ah at night will never be afflicted with poverty.** Ibn Asakir narrated from Ibn Abbas that the Messenger of God (peace and blessings of God be upon him) said: **Surat Al-Waqi'ah is the Surat of wealth, so recite it and teach it to your children.** Al-Daylami narrated on the authority of Anas that he said: The Messenger of God, may God bless him and grant him peace, said: **Teach your women Surat Al-Waqi'ah, for it is the Surat of wealth.** He, may God bless him and grant him peace, said: **Hud Al-Waqi'ah has made my hair turn grey.** End quote.

His saying: 1- **If the event occurs.** The event is the name of the Resurrection, like the approaching and others. It is called an event because it will inevitably occur, or because its occurrence is close, or because of the many hardships that will occur in it. The accusative of *if* is with an implied pronoun: that is, I remember the occurrence of the event.

Tafsir al-Baghawi

1- **When the Event occurs**, when the Day of Resurrection takes place. It was also said: When the Cry of Resurrection descends, which is the final Trumpet blast.

Tafsir al-Baidawi

1- **If the event occurs** If the Resurrection occurs, it is called an event because it has been confirmed and *if* is in the accusative case with an omitted word such as *remember* or **such and such was**

Surat The Incident: 2
Its incident is not false

Surat al-Waqi'ah 56:2

Its incident is not false

Tafsir al-Jalalayn

2 - **Its occurrence is not false** A soul that lies by denying it as it denied it in this world

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **its occurrence is not false**, God Almighty says: The occurrence of the event is not false, nor can it be rejected, nor can it be dual. And false in this context is a source like consequence and well-being.

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: **its occurrence is not false**: meaning it has no duality, no return, and no reversal.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada regarding his statement, **its occurrence is not false**, he said: It is dual.

Tafsir al-Qurtubi

Its occurrence is not false. The word *false* is a noun meaning *lie*. The Arabs may put the subject

The object is the place of the verbal noun, as in the Almighty's saying: **You will not hear therein any idle talk**, meaning idle talk.

The meaning is that no lie is heard from her, as stated by Al-Kisa'i. And from this is the common saying: **I seek refuge in God.**

God forbid, stand up, stand up. Some Arab women dance their sons:

Stand up, stand up, you have found a sleeping slave

It was said: The liar is an adjective and the described is omitted, meaning that its occurrence does not have a false state, or

A false soul, meaning that everyone who tells about its occurrence is truthful. Al-Zajjaj said: **(It is not**

At that time it was a lie) meaning nothing could stop it. Similar to them is the statement of Al-Hasan and Qatada.

Al-Thawri said: **No one would deny it at that time.** Al-Kisa'i also said:

It cannot be denied, meaning that no one should deny it. It was said: Its establishment is a serious matter.

It is a joke.

Tafsir Ibn Kathir

Al-Waqi'ah is one of the names of the Day of Resurrection. It was named thus because of its being and existence, as God the Almighty said: **Then on that Day the Event will occur.** God the Almighty said: **Its occurrence will not be false**, meaning that its occurrence, if God wills it to be, will have no one to avert it or repel it to repel it, as He said: **Respond to your Lord before there comes a Day from God for which there is no repelling** and He said: **A questioner asked about a punishment to befall * the disbelievers, which can be averted** and God the Almighty said: "And the Day He says, 'Be,' and it is. His word is the truth, and His is the dominion on the Day the Trumpet is blown. He is the Knower of the unseen and the witnessed. And He is the Wise, the Acquainted." The meaning of *false*, as Muhammad ibn Ka'b said, is that it must be. Qatada said: It does not contain duality, apostasy, or return. Ibn Jarir said: **The false is a verbal noun like the consequence and well-being.**

God the Almighty says: **lowering and raising** meaning that it lowers some people to the lowest of the low, to Hellfire, even if they were honored in this world, and raises others to the highest of the high, to eternal bliss, even if they were lowly in this world. This is what Al-Hasan, Qatadah, and others said. Ibn Abi Hatim said: My father told us, Yazid bin Abd Al-Rahman bin Mus'ab Al-Ma'ni told us, Humaid bin Abd Al-Rahman Al-Ru'asi told us, on the authority of his father, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: **lowering and raising** It lowers some people and raises others. Ubaidullah Al-Ataki said, on the authority of Uthman bin Surazah, the cousin of Umar bin Al-Khattab: **lowering and raising** He said: The Hour will lower the enemies of God to Hellfire and raise the friends of God to Paradise. Muhammad ibn Ka'b said: It lowers men who were exalted in this world, and raises men who were humble in this world. Al-Suddi said: It lowers the arrogant and raises the humble. Al-Awfi said on the authority of Ibn Abbas: **lowering and raising** means: It makes the near and the far hear. Ikrimah said: It lowers so that the nearest hear, and it raises so that the farthest hear. Ad-Dahhak and Qatadah said the same.

God the Almighty said: {When the earth is shaken with a mighty shaking} meaning it is moved with a shaking, trembling and shaking throughout its length and breadth. For this reason, Ibn Abbas, Mujahid, Qatadah and others said regarding God the Almighty's statement: {When the earth is shaken with a mighty shaking} that is, it is shaken with a severe earthquake. Al-Rabi' ibn Anas said: It shakes with what is in it like a sieve is shaken with what is in it. This is like God the Almighty's statement: {When the earth is shaken with its [final] earthquake}. God the Almighty said: {O mankind, fear your Lord. Indeed, the convulsion of the

Hour is a terrible thing.}. God the Almighty said: {And the mountains will be ground down} meaning they will be crumbled to pieces. This was said by Ibn Abbas, Mujahid, Ikrimah, Qatadah and others. Ibn Zayd said: The mountains will become as God the Almighty said: {a heap of sand}.

God the Almighty said: {And it was like scattered dust} Abu Ishaq said on the authority of Al-Harith on the authority of Ali **may God be pleased with him: Scattered dust is like dust that shines and then disappears and nothing of it remains.** Al-Awfi said on the authority of Ibn Abbas regarding His statement: **And it was like scattered dust** means the dust that flies from a fire when it is blazing, sparks fly from it, but when it falls, it is nothing. Ikrimah said: **Scattered dust is that which the wind has scattered and dispersed.** Qatada said: **Scattered dust** is like the downy trees that the winds scatter. This verse, like its sisters, indicates that the mountains will move from their places on the Day of Resurrection, and will be removed, moved, blown away, and become like carded wool.

God Almighty says: **And you were three groups** meaning that people will be divided into three groups on the Day of al-Qiyamah 75: a group on the right of the Throne. They are the ones who came out of the right side of Adam, and they will be given their books in their right hands and will be taken to the right. Al-Suddi said: They are the majority of the people of Paradise, and others are on the left of the Throne, and they are the ones who came out of the left side of Adam, and they will be given their books in their left hands and will be taken to the left. They are the majority of the people of Hell - may God protect us from their actions - and a group will be foremost before Him, the Almighty, and they are more special, more fortunate, and closer to the people of the right, who are their masters. Among them are the Messengers, Prophets, Truthful Ones, and Martyrs. They are fewer in number than the people of the right, and for this reason God Almighty said: **So the companions of the right - what are the companions of the right? And the companions of the left - what are the companions of the left? And the foremost - what are the foremost.** Thus He divided them into these three types at the end of the Surah at the time of their death. Thus He mentioned them in His saying, the Almighty: "Then We caused to inherit the Book those We have chosen of Our servants, and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of God." This is according to one of the two opinions regarding the one who wrongs himself, as explained above. Sufyan al-Thawri said, on the authority of Jabir al-Ju'fi, on the authority of Mujahid, on the authority of Ibn Abbas, regarding the statement of God, **And you were three mates**, he said: It is the one in Surat al-Mala'ikah, "Then We caused to inherit the Book those We have chosen of Our servants. And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds." Ibn Jurayj said, on the authority of Ibn Abbas: These three mates are the ones mentioned at the end of the surah and in Surat al-Mala'ikah. Yazid al-Ruqashi said: I asked Ibn Abbas about the statement of God, **And you were three mates**,

he said: Three types. Mujahid said: **And you were three mates**, meaning three groups. Maymun ibn Mihran said: Three groups. Ubaydullah al-'Atki said, on the authority of Uthman ibn Suraqah, the cousin of Umar ibn al-Khattab: **And you were three mates**, two in Paradise and one in Hell. Ibn Abi Hatim said: My father told us, Muhammad ibn al-Sabah told us, al-Walid ibn Abi Thawr told us, on the authority of Samak, on the authority of al-Nu'man ibn Bashir, who said: The Messenger of God, may God bless him and grant him peace, said: **And when souls are paired**, he said: The pairs, each man from each people who used to do his work, and that is because God Almighty says: "And you will be three pairs. * So the companions of the right - what are the companions of the right? * And the companions of the left - what are the companions of the left? * And the foremost - the foremost." He said: They are the pairs.

Imam Ahmad said: Muhammad ibn Abdullah ibn al-Muthanna told us, al-Bara' al-Ghanawi told us, al-Hasan told us, on the authority of Muadh ibn Jabal, that the Messenger of God (peace and blessings of God be upon him) recited this verse: **And the companions of the right - who are the companions of the right? and The companions of the left - who are the companions of the left?** Then he took two handfuls of food in his hand and said: **This is for Paradise, and I do not care, and this is for Hell, and I do not care.** Imam Ahmad also said: Hasan told us, Ibn Lahi'ah told us, Khalid ibn Abi Imran told us, on the authority of al-Qasim ibn Muhammad, on the authority of Aisha, on the authority of the Messenger of God (peace and blessings of God be upon him) that he said: **Do you know who will be the first to enter the shade of God on the Day of Resurrection?** They said: **God and His Messenger know best.** He said: **Those who, when given the truth, accept it, and when asked, give it up, and judge for the people as they judge for themselves.** Muhammad ibn Ka'b, Abu Harzah, and Ya'qub ibn Mujahid said: **And the foremost, the foremost** are the prophets, peace be upon them. Al-Suddi said: They are the people of the highest heavens. Ibn Abi Nujayh said on the authority of Mujahid on the authority of Ibn Abbas: **And the foremost, the foremost.** He said: Joshua bin Nun, he went before Moses, and the believer of the family of Yasin, he went before Jesus, and Ali bin Abi Talib went before Muhammad, the Messenger of God, may God bless him and grant him peace. Narrated by Ibn Abi Hatim on the authority of Muhammad bin Harun al-Fallas on the authority of Abdullah bin Ismail al-Madaini al-Bazzar, on the authority of Shuaib bin al-Dahhak al-Madaini on the authority of Sufyan bin Uyaynah on the authority of Ibn Abi Nujayh with it.

Ibn Abi Hatim said, and he mentioned on the authority of Muhammad ibn Abi Hammad: Mihran told us, on the authority of Kharijah, on the authority of Qurrah, on the authority of Ibn Sirin: **And the foremost are the foremost** are those who prayed towards the two Qiblahs. Ibn Jarir narrated it from the hadith of Kharijah with it. Al-Hasan and Qatadah said: **And the foremost are the foremost** meaning from every nation. Al-Awza'i said on the authority of Uthman ibn Abi Sawdah that he recited this verse: **And the foremost are the foremost * Those are the ones brought near** then he said: The first of them to go to the mosque and the first

Surat The Incident: 2

Its incident is not false

of them to go out in the cause of God. All of these sayings are correct, because what is meant by the foremost are those who hasten to do good deeds as they have been commanded, as God the Almighty said:

And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and earth and God the Almighty said: **And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and earth** and He said: "Whoever is foremost in this world and is the first to do good will be among the foremost to receive honor in the Hereafter, because the reward is of the same kind as the deed, and as you judge, you will be judged. For this reason God the Almighty said: "Those are the ones brought near * In Gardens of Delight." Ibn Abi Hatim said: My father told us: Yahya bin Zakariya Al-Fazari Al-Razi told us: Kharijah bin Mus'ab told us, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abdullah bin Amr, who said: The angels said: O Lord, You have given the world to the children of Adam, so they eat, drink and marry, so give us the Hereafter. He said: I will not do that. So they went back three times, and He said: I will not make the one I created with My hands like the one to whom I said, *Be*, and he was. Then Abdullah recited: "And the foremost will be the foremost. Those will be the ones brought near. In the Gardens of Delight." This narration was narrated by Imam Uthman bin Sa'id Al-Darimi in his book, Al-Radd 'ala Al-Jahmiyyah, and its wording is: Then God the Almighty said: I will not make the righteous offspring of the one I created with My hands like the one to whom I said, *Be*, and he was.

Fath al-Qadir

Or by the negation implied by his saying: 2- **Its occurrence will not be a lie** meaning there will be no denial when it occurs, and the liar is a verbal noun like the consequence: meaning there is no lie in its coming and appearance at all, and it was said that if it is conditional and its answer is understood: meaning if it occurs then such and such, and this answer is the factor in it, and it was said that it is conditional, and the factor in it is the verb that comes after it, and Abu Hayyan chose this, and Makki preceded him in this and said: and the factor is occurred. The commentators said: The occurrence here is the last blast, and the meaning of the verse is that if the last blast occurs at the resurrection there will be no denial of it at all, or there will be no soul that lies about God and denies what He has informed about the matters of the afterlife. Al-Zajaj said: Its occurrence will not be a lie: meaning nothing will repel it, and Al-Hasan and Qatadah said the same. Al-Nawawi said: No one will deny its occurrence. Al-Kisa'i said: It cannot be denied: meaning, no one should deny it.

Tafsir al-Baghawi

2- **Its occurrence is not false**, its coming, *false*, a lie, like His saying: **You will not hear therein any idle talk** (al-Ghashiyah 88:11), meaning: idle talk, meaning that it will happen truthfully and rightly. And false is a noun

like *health* and *calamity*.

Tafsir al-Baidawi

2- **Its occurrence is not false** meaning that when a soul occurs, it does not lie to God Almighty, or lie in its denial as it lies now, and the lam is like it in His Almighty's saying: **I presented it for my life** or no one in its occurrence is false, for whoever informs about it is truthful, or it does not have a soul at that time that tells its owner about its intensity and endurance and tempts him to it from their saying: So-and-so lied to his soul in the great matter, if it encouraged him to do it and made him think that he could bear it.

Surat al-Waqi'ah 56:3

Lowering and raising

Tafsir al-Jalalayn

3 - **lowering and raising** showing the lowering of some people by entering Hell and the raising of others by entering Paradise

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **lowering and raising**, God Almighty says: The event will then lower people who were dear to God's fire in this world.

His saying, **lowering and raising**, means: It raised people who were lowly in this world to the mercy of God and His Paradise. It was also said: It lowered, so that the nearest could hear, and it raised, so that the farthest could hear.

Who said that?

Ibn Hamid told us: Yahya bin Wadh told us: Ubaidullah, meaning Al-Ataki, told us on the authority of Uthman bin Abdullah bin Saraqa: **A lowering and raising one**: He said: The Hour will lower the enemies of God to Hell and raise the friends of God to Paradise.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **lowering and raising**, meaning: It penetrated every plain and mountain until it made everyone, near and far, hear. Then it raised some people to the honor of God and lowered some people to the punishment of God.

Ibn Abd al-A'la told us: Ibn Thaur told us, on the authority of Muammar, on the authority of Qatada, **lowering and raising**. He said: I made the near and the far hear, lowering some people to the punishment of God and raising some people to the honor of God.

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hasan told us, on the authority of Yazid, on the authority of Ikrimah, regarding his statement, **lowering and raising**, he said: It lowered and made the nearest hear, and it raised and made the farthest hear. He said: So the near and the far from God were equal.

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: **Lowering and Raising**. He said: I heard it from near and far.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh saying: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **lowering and raising**, that it lowered so that the nearest could be heard, and it raised so that the farthest could be heard, so the near and the far were equal in it.

Tafsir al-Qurtubi

God the Almighty says: **Lowering and Elevating**. Ikrimah, Muqatil, and As-Suddi said: It lowered the voice so that whoever was near could hear and raised whoever was far away, meaning it made everyone near and far hear. As-Suddi said: It lowered the arrogant and raised the weak. Qatadah said: It lowered some people to the torment of God and raised some people to the obedience of God. Umar ibn Al-Khattab **may God be pleased with him** said: It lowered the enemies of God in the Fire and raised the friends of God in Paradise. Muhammad ibn Ka'b said: It lowered some people who were exalted in this world and raised some people who were humbled in this world. Ibn Ata' said: It lowered some people with justice and raised others with grace. The Arabic words for rank and position, honor and humiliation are used in khutbah and khutbah. God, the Almighty, attributed the lowering and raising to the Resurrection by extension and metaphor, in accordance with the Arab custom of adding the verb to the place, time, and other things that do not contain the verb. They say: a sleeping night and a fasting day. In the Qur'an, it is said: **Rather, it is the plotting of the night and the day**. The one who lowers and raises in reality is God alone. So He raised His allies to the highest degrees and lowered His enemies to the lowest levels. Al-Hasan and Isa Al-Thaqafi read it as **lowering and raising** in the accusative case. Al-Qaqun read it in the nominative case, implying a subject, and whoever reads it in the accusative case, then it is a state. According to Al-Farra', it is implied by a verb, and the meaning is: **When the Event occurs, there is no lie about its occurrence**. - It occurred: **lowering and raising**. There is no doubt that the Resurrection will occur, and that it will raise some people and lower others, as we have explained. His enemies

Tafsir Ibn Kathir

Al-Waqi'ah is one of the names of the Day of Resurrection. It was named thus because of its being and existence, as God the Almighty said: **Then on that Day the Event will occur**. God the Almighty said: **Its occurrence will not be false**, meaning that its occurrence, if God wills it to be, will have no one to avert it or repel it to repel it, as He said: **Respond to your Lord before there comes a Day from God for which there is no repelling** and He said: **A questioner asked about a punishment to befall * the disbelievers, which can be averted** and God the Almighty said: "And the Day He says, 'Be,' and it is. His word is the truth, and His is the dominion on the Day the Trumpet is blown. He is the Knower of the unseen and the witnessed. And He is the Wise, the Acquainted." The meaning of *false*, as Muhammad ibn Ka'b said, is that it must be. Qatada said: It does not contain duality, apostasy, or return. Ibn Jarir said: **The false is a verbal noun like the consequence and well-being**.

God the Almighty says: **lowering and raising** meaning that it lowers some people to the lowest of the low, to Hellfire, even if they were honored in this world, and raises others to the highest of the high, to eternal bliss,

Surat al-Waqi'ah 56:3

Lowering and raising

even if they were lowly in this world. This is what Al-Hasan, Qatadah, and others said. Ibn Abi Hatim said: My father told us, Yazid bin Abd Al-Rahman bin Mus'ab Al-Ma'ni told us, Humaid bin Abd Al-Rahman Al-Ru'asi told us, on the authority of his father, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: **lowering and raising** It lowers some people and raises others. Ubaidullah Al-Ataki said, on the authority of Uthman bin Suraqah, the cousin of Umar bin Al-Khattab: **lowering and raising** He said: The Hour will lower the enemies of God to Hellfire and raise the friends of God to Paradise. Muhammad ibn Ka'b said: It lowers men who were exalted in this world, and raises men who were humble in this world. Al-Suddi said: It lowers the arrogant and raises the humble. Al-Awfi said on the authority of Ibn Abbas: **lowering and raising** means: It makes the near and the far hear. Ikrimah said: It lowers so that the nearest hear, and it raises so that the farthest hear. Ad-Dahhak and Qatadah said the same.

God the Almighty said: {When the earth is shaken with a mighty shaking} meaning it is moved with a shaking, trembling and shaking throughout its length and breadth. For this reason, Ibn Abbas, Mujahid, Qatadah and others said regarding God the Almighty's statement: {When the earth is shaken with a mighty shaking} that is, it is shaken with a severe earthquake. Al-Rabi' ibn Anas said: It shakes with what is in it like a sieve is shaken with what is in it. This is like God the Almighty's statement: {When the earth is shaken with its [final] earthquake}. God the Almighty said: {O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing.}. God the Almighty said: {And the mountains will be ground down} meaning they will be crumbled to pieces. This was said by Ibn Abbas, Mujahid, Ikrimah, Qatadah and others. Ibn Zayd said: The mountains will become as God the Almighty said: {a heap of sand}.

God the Almighty said: {And it was like scattered dust} Abu Ishaq said on the authority of Al-Harith on the authority of Ali **may God be pleased with him: Scattered dust is like dust that shines and then disappears and nothing of it remains.** Al-Awfi said on the authority of Ibn Abbas regarding His statement: **And it was like scattered dust** means the dust that flies from a fire when it is blazing, sparks fly from it, but when it falls, it is nothing. Ikrimah said: **Scattered dust is that which the wind has scattered and dispersed.** Qatadah said: **Scattered dust** is like the downy trees that the winds scatter. This verse, like its sisters, indicates that the mountains will move from their places on the Day of Resurrection, and will be removed, moved, blown away, and become like carded wool.

God Almighty says: **And you were three groups** meaning that people will be divided into three groups on the Day of al-Qiyamah 75: a group on the right of the Throne. They are the ones who came out of the right side of Adam, and they will be given their books in their right hands and will be taken to the right. Al-Suddi said: They are the majority of the people of Paradise, and others are on the left of the Throne, and they are the ones who came out of the left side of

Adam, and they will be given their books in their left hands and will be taken to the left. They are the majority of the people of Hell - may God protect us from their actions - and a group will be foremost before Him, the Almighty, and they are more special, more fortunate, and closer to the people of the right, who are their masters. Among them are the Messengers, Prophets, Truthful Ones, and Martyrs. They are fewer in number than the people of the right, and for this reason God Almighty said: **So the companions of the right - what are the companions of the right? And the companions of the left - what are the companions of the left? And the foremost - what are the foremost.** Thus He divided them into these three types at the end of the Surah at the time of their death. Thus He mentioned them in His saying, the Almighty: "Then We caused to inherit the Book those We have chosen of Our servants, and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of God." This is according to one of the two opinions regarding the one who wrongs himself, as explained above. Sufyan al-Thawri said, on the authority of Jabir al-Ju'fi, on the authority of Mujahid, on the authority of Ibn Abbas, regarding the statement of God, **And you were three mates**, he said: It is the one in Surat al-Mala'ikah, "Then We caused to inherit the Book those We have chosen of Our servants. And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds." Ibn Jurayj said, on the authority of Ibn Abbas: These three mates are the ones mentioned at the end of the surah and in Surat al-Mala'ikah. Yazid al-Ruqashi said: I asked Ibn Abbas about the statement of God, **And you were three mates**, he said: Three types. Mujahid said: **And you were three mates**, meaning three groups. Maymun ibn Mihran said: Three groups. Ubaydullah al-Atki said, on the authority of Uthman ibn Suraqah, the cousin of Umar ibn al-Khattab: **And you were three mates**, two in Paradise and one in Hell. Ibn Abi Hatim said: My father told us, Muhammad ibn al-Sabah told us, al-Walid ibn Abi Thawr told us, on the authority of Samak, on the authority of al-Nu'man ibn Bashir, who said: The Messenger of God, may God bless him and grant him peace, said: **And when souls are paired**, he said: The pairs, each man from each people who used to do his work, and that is because God Almighty says: "And you will be three pairs. * So the companions of the right - what are the companions of the right? * And the companions of the left - what are the companions of the left? * And the foremost - the foremost." He said: They are the pairs.

Imam Ahmad said: Muhammad ibn Abdullah ibn al-Muthanna told us, al-Bara' al-Ghanawi told us, al-Hasan told us, on the authority of Muadh ibn Jabal, that the Messenger of God (peace and blessings of God be upon him) recited this verse: **And the companions of the right - who are the companions of the right? and The companions of the left - who are the companions of the left? Then he took two handfuls of food in his hand and said: This is for Paradise, and I do not care, and this is for Hell, and I do not care.** Imam Ahmad also said: Hasan told us, Ibn Lahi'ah told us,

Khalid ibn Abi Imran told us, on the authority of al-Qasim ibn Muhammad, on the authority of Aisha, on the authority of the Messenger of God (peace and blessings of God be upon him) that he said: **Do you know who will be the first to enter the shade of God on the Day of Resurrection?** They said: **God and His Messenger know best.** He said: **Those who, when given the truth, accept it, and when asked, give it up, and judge for the people as they judge for themselves.** Muhammad ibn Ka'b, Abu Harzah, and Ya'qub ibn Mujahid said: **And the foremost, the foremost** are the prophets, peace be upon them. Al-Suddi said: They are the people of the highest heavens. Ibn Abi Nujayh said on the authority of Mujahid on the authority of Ibn Abbas: **And the foremost, the foremost.** He said: Joshua bin Nun, he went before Moses, and the believer of the family of Yasin, he went before Jesus, and Ali bin Abi Talib went before Muhammad, the Messenger of God, may God bless him and grant him peace. Narrated by Ibn Abi Hatim on the authority of Muhammad bin Harun al-Fallas on the authority of Abdullah bin Ismail al-Madaini al-Bazzar, on the authority of Shuaib bin al-Dahhak al-Madaini on the authority of Sufyan bin Uyaynah on the authority of Ibn Abi Nujayh with it.

Ibn Abi Hatim said, and he mentioned on the authority of Muhammad ibn Abi Hammad: Mihran told us, on the authority of Kharijah, on the authority of Qurrah, on the authority of Ibn Sirin: **And the foremost are the foremost** are those who prayed towards the two Qiblahs. Ibn Jarir narrated it from the hadith of Kharijah with it. Al-Hasan and Qatadah said: **And the foremost are the foremost** meaning from every nation. Al-Awza'i said on the authority of Uthman ibn Abi Sawdah that he recited this verse: **And the foremost are the foremost * Those are the ones brought near** then he said: The first of them to go to the mosque and the first of them to go out in the cause of God. All of these sayings are correct, because what is meant by the foremost are those who hasten to do good deeds as they have been commanded, as God the Almighty said: **And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and earth** and God the Almighty said: **And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and earth** and He said: "Whoever is foremost in this world and is the first to do good will be among the foremost to receive honor in the Hereafter, because the reward is of the same kind as the deed, and as you judge, you will be judged. For this reason God the Almighty said: "Those are the ones brought near * In Gardens of Delight." Ibn Abi Hatim said: My father told us: Yahya bin Zakariya Al-Fazari Al-Razi told us: Kharijah bin Mus'ab told us, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abdullah bin Amr, who said: The angels said: O Lord, You have given the world to the children of Adam, so they eat, drink and marry, so give us the Hereafter. He said: I will not do that. So they went back three times, and He said: I will not make the one I created with My hands like the one to whom I said, *Be*, and he was. Then Abdullah recited: "And the foremost will be the foremost. Those will be the ones brought near. In the Gardens of Delight." This narration was narrated by Imam Uthman bin Sa'id Al-Darimi in his book, Al-Radd 'ala Al-Jahmiyyah, and its wording is: Then God the

Almighty said: I will not make the righteous offspring of the one I created with My hands like the one to whom I said, *Be*, and he was.

Fath al-Qadir

3- **Khafidah Raf'ah** The majority of scholars read them in the nominative case, implying a subject: i.e. it is a khafidah raf'ah. Al-Hasan and Isa Al-Thaqafi read them in the accusative case, as a state. Ikrimah, Al-Suddi and Muqatil said: **I lowered my voice and made those near hear, and I raised my voice and made those far hear:** i.e. I made those near and far hear. Qatadah said: **I lowered some people to the torment of God, and I raised some people to the obedience of God.** Muhammad bin Ka'b said: **I lowered some people who were exalted in this world, and I raised some people who were humbled in this world.** The Arabs use khafidah and raf' to denote place, position, honor and humiliation, and the khafidah and raf' are attributed to them metaphorically, and the one who lowers and raises in reality is God, the Most High.

Tafsir al-Baghawi

3- **Abasing and Raising**, it lowers some people to Hell and raises others to Paradise. Ata' said on the authority of Ibn Abbas: It lowers some people who were elevated in this world and raises some people who were weak in this world.

Tafsir al-Baidawi

3- **A humiliator and a raiser** lowers other people, and it is a confirmation of its greatness, as great events are like that, or a statement of what will happen then of the enemies of God lowering His friends, or the removal of the bodies from their places by scattering the planets and moving the mountains in the atmosphere, and we read it in the accusative case as a state.

Surat al-Waqi'ah 56:4

When the earth is shaken with a mighty shaking

Surat al-Waqi'ah 56:4

When the earth is shaken with a mighty shaking

Tafsir al-Jalalayn

4 - **If the earth is shaken with a violent shaking** It is moved violently.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **When the earth is shaken with a violent shaking**, God Almighty says: When the earth is shaken and moved with a movement, from their saying, **The arrow shakes in the target**, meaning: it shakes and trembles.

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

Who said that?

Ali told me: Abu Saleh told us: Asim told us: Isa told us. 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, **When the earth is shaken with a violent shaking**, he said: It is shaken.

Bishr told us: Yazid told us: Saeed told us on the authority of Qatada, regarding his statement, **When the earth is shaken with a mighty shaking**, meaning: shaken with a severe earthquake.

Ibn Abd al-A'la told us: Ibn Thaur told us, on the authority of Muammar, on the authority of Qatada: **When the earth is shaken with a violent shaking**, meaning: It is shaken with an earthquake.

Tafsir al-Qurtubi

The Almighty said: **When the earth is shaken with a violent shaking** meaning it is shaken and moved. According to Mujahid and others, it is said: **He shakes it, he shakes it with a shaking** meaning he moved it and shook it. **Raja' a large she-camel** means a she-camel with a large hump. In the hadith: **Whoever rides the sea when it is shaking has no protection** meaning when its waves are agitated. Al-Kalbi said: This is because when God Almighty inspires it, it is agitated out of fear of God Almighty. The commentators said: It shakes like a baby shakes in its cradle until everything on it collapses and everything on it, from mountains and other things, is broken. According to Ibn Abbas, shaking is a severe movement from which a sound is heard. The position of (*when*) is accusative as a substitute for (**when it occurs**). It is permissible for it to be accusative with **lowering and raising** meaning it is lowered and raised

at the time of the earth's shaking and the mountains' shaking, because at that time what is high is lowered and what is low is raised. It was said that the event occurred when the earth shook, as stated by Al-Zajjaj and Al-Jurjani. It was also said that it means, **Remember, when the earth shook violently**, which is a verbal noun and is evidence of the recurrence of earthquakes.

Tafsir Ibn Kathir

Al-Waqi'ah is one of the names of the Day of Resurrection. It was named thus because of its being and existence, as God the Almighty said: **Then on that Day the Event will occur**. God the Almighty said: **Its occurrence will not be false**, meaning that its occurrence, if God wills it to be, will have no one to avert it or repel it to repel it, as He said: **Respond to your Lord before there comes a Day from God for which there is no repelling** and He said: **A questioner asked about a punishment to befall * the disbelievers, which can be averted** and God the Almighty said: "And the Day He says, 'Be,' and it is. His word is the truth, and His is the dominion on the Day the Trumpet is blown. He is the Knower of the unseen and the witnessed. And He is the Wise, the Acquainted." The meaning of *false*, as Muhammad ibn Ka'b said, is that it must be. Qatada said: It does not contain duality, apostasy, or return. Ibn Jarir said: **The false is a verbal noun like the consequence and well-being**.

God the Almighty says: **lowering and raising** meaning that it lowers some people to the lowest of the low, to Hellfire, even if they were honored in this world, and raises others to the highest of the high, to eternal bliss, even if they were lowly in this world. This is what Al-Hasan, Qatadah, and others said. Ibn Abi Hatim said: My father told us, Yazid bin Abd Al-Rahman bin Mus'ab Al-Ma'ni told us, Humaid bin Abd Al-Rahman Al-Ru'asi told us, on the authority of his father, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: **lowering and raising** It lowers some people and raises others. Ubaidullah Al-Ataki said, on the authority of Uthman bin Suraqah, the cousin of Umar bin Al-Khattab: **lowering and raising** He said: The Hour will lower the enemies of God to Hellfire and raise the friends of God to Paradise. Muhammad ibn Ka'b said: It lowers men who were exalted in this world, and raises men who were humble in this world. Al-Suddi said: It lowers the arrogant and raises the humble. Al-Awfi said on the authority of Ibn Abbas: **lowering and raising** means: It makes the near and the far hear. Ikrimah said: It lowers so that the nearest hear, and it raises so that the farthest hear. Ad-Dahhak and Qatadah said the same.

God the Almighty said: {When the earth is shaken with a mighty shaking} meaning it is moved with a shaking, trembling and shaking throughout its length and breadth. For this reason, Ibn Abbas, Mujahid, Qatadah and others said regarding God the Almighty's statement: {When the earth is shaken with a mighty shaking} that is, it is shaken with a severe earthquake. Al-Rabi' ibn Anas said: It shakes with what is in it like a

sieve is shaken with what is in it. This is like God the Almighty's statement: {When the earth is shaken with its [final] earthquake}. God the Almighty said: {O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing.}. God the Almighty said: {And the mountains will be ground down} meaning they will be crumbled to pieces. This was said by Ibn Abbas, Mujahid, Ikrimah, Qatadah and others. Ibn Zayd said: The mountains will become as God the Almighty said: {a heap of sand}.

God the Almighty said: {And it was like scattered dust} Abu Ishaq said on the authority of Al-Harith on the authority of Ali **may God be pleased with him: Scattered dust is like dust that shines and then disappears and nothing of it remains.** Al-Awfi said on the authority of Ibn Abbas regarding His statement: **And it was like scattered dust** means the dust that flies from a fire when it is blazing, sparks fly from it, but when it falls, it is nothing. Ikrimah said: **Scattered dust is that which the wind has scattered and dispersed.** Qatada said: **Scattered dust** is like the downy trees that the winds scatter. This verse, like its sisters, indicates that the mountains will move from their places on the Day of Resurrection, and will be removed, moved, blown away, and become like carded wool.

God Almighty says: **And you were three groups** meaning that people will be divided into three groups on the Day of al-Qiyamah 75: a group on the right of the Throne. They are the ones who came out of the right side of Adam, and they will be given their books in their right hands and will be taken to the right. Al-Suddi said: They are the majority of the people of Paradise, and others are on the left of the Throne, and they are the ones who came out of the left side of Adam, and they will be given their books in their left hands and will be taken to the left. They are the majority of the people of Hell - may God protect us from their actions - and a group will be foremost before Him, the Almighty, and they are more special, more fortunate, and closer to the people of the right, who are their masters. Among them are the Messengers, Prophets, Truthful Ones, and Martyrs. They are fewer in number than the people of the right, and for this reason God Almighty said: **So the companions of the right - what are the companions of the right? And the companions of the left - what are the companions of the left? And the foremost - what are the foremost.** Thus He divided them into these three types at the end of the Surah at the time of their death. Thus He mentioned them in His saying, the Almighty: "Then We caused to inherit the Book those We have chosen of Our servants, and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of God." This is according to one of the two opinions regarding the one who wrongs himself, as explained above. Sufyan al-Thawri said, on the authority of Jabir al-Ju'fi, on the authority of Mujahid, on the authority of Ibn Abbas, regarding the statement of God, **And you were three mates**, he said: It is the one in Surat al-Mala'ikah, "Then We caused to inherit the Book those We have chosen of Our servants. And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds." Ibn Jurayj said, on the

authority of Ibn Abbas: These three mates are the ones mentioned at the end of the surah and in Surat al-Mala'ikah. Yazid al-Ruqashi said: I asked Ibn Abbas about the statement of God, **And you were three mates**, he said: Three types. Mujahid said: **And you were three mates**, meaning three groups. Maymun ibn Mihran said: Three groups. Ubaydullah al-'Atki said, on the authority of Uthman ibn Suraqah, the cousin of Umar ibn al-Khattab: **And you were three mates**, two in Paradise and one in Hell. Ibn Abi Hatim said: My father told us, Muhammad ibn al-Sabah told us, al-Walid ibn Abi Thawr told us, on the authority of Samak, on the authority of al-Nu'man ibn Bashir, who said: The Messenger of God, may God bless him and grant him peace, said: **And when souls are paired**, he said: The pairs, each man from each people who used to do his work, and that is because God Almighty says: "And you will be three pairs. * So the companions of the right - what are the companions of the right? * And the companions of the left - what are the companions of the left? * And the foremost - the foremost." He said: They are the pairs.

Imam Ahmad said: Muhammad ibn Abdullah ibn al-Muthanna told us, al-Bara' al-Ghanawi told us, al-Hasan told us, on the authority of Muadh ibn Jabal, that the Messenger of God (peace and blessings of God be upon him) recited this verse: **And the companions of the right - who are the companions of the right? and The companions of the left - who are the companions of the left?** Then he took two handfuls of food in his hand and said: **This is for Paradise, and I do not care, and this is for Hell, and I do not care.** Imam Ahmad also said: Hasan told us, Ibn Lahi'ah told us, Khalid ibn Abi Imran told us, on the authority of al-Qasim ibn Muhammad, on the authority of Aisha, on the authority of the Messenger of God (peace and blessings of God be upon him) that he said: **Do you know who will be the first to enter the shade of God on the Day of Resurrection?** They said: **God and His Messenger know best.** He said: **Those who, when given the truth, accept it, and when asked, give it up, and judge for the people as they judge for themselves.** Muhammad ibn Ka'b, Abu Harzah, and Ya'qub ibn Mujahid said: **And the foremost, the foremost** are the prophets, peace be upon them. Al-Suddi said: They are the people of the highest heavens. Ibn Abi Nujayh said on the authority of Mujahid on the authority of Ibn Abbas: **And the foremost, the foremost.** He said: Joshua bin Nun, he went before Moses, and the believer of the family of Yasin, he went before Jesus, and Ali bin Abi Talib went before Muhammad, the Messenger of God, may God bless him and grant him peace. Narrated by Ibn Abi Hatim on the authority of Muhammad bin Harun al-Fallas on the authority of Abdullah bin Ismail al-Madaini al-Bazzar, on the authority of Shuaib bin al-Dahhak al-Madaini on the authority of Sufyan bin Uyaynah on the authority of Ibn Abi Nujayh with it.

Ibn Abi Hatim said, and he mentioned on the authority of Muhammad ibn Abi Hammad: Mihran told us, on the authority of Kharijah, on the authority of Qurrah, on the authority of Ibn Sirin: **And the foremost are the foremost** are those who prayed towards the two Qiblahs. Ibn Jarir narrated it from the hadith of Kharijah with it. Al-Hasan and Qatadah said: **And the foremost are the foremost** meaning from every nation. Al-Awza'i

said on the authority of Uthman ibn Abi Sawdah that he recited this verse: **And the foremost are the foremost * Those are the ones brought near** then he said: The first of them to go to the mosque and the first of them to go out in the cause of God. All of these sayings are correct, because what is meant by the foremost are those who hasten to do good deeds as they have been commanded, as God the Almighty said: **And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and earth** and God the Almighty said: **And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and earth** and He said: "Whoever is foremost in this world and is the first to do good will be among the foremost to receive honor in the Hereafter, because the reward is of the same kind as the deed, and as you judge, you will be judged. For this reason God the Almighty said: "Those are the ones brought near * In Gardens of Delight." Ibn Abi Hatim said: My father told us: Yahya bin Zakariya Al-Fazari Al-Razi told us: Kharijah bin Mus'ab told us, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abdullah bin Amr, who said: The angels said: O Lord, You have given the world to the children of Adam, so they eat, drink and marry, so give us the Hereafter. He said: I will not do that. So they went back three times, and He said: I will not make the one I created with My hands like the one to whom I said, *Be*, and he was. Then Abdullah recited: "And the foremost will be the foremost. Those will be the ones brought near. In the Gardens of Delight." This narration was narrated by Imam Uthman bin Sa'id Al-Darimi in his book, Al-Radd 'ala Al-Jahmiyyah, and its wording is: Then God the Almighty said: I will not make the righteous offspring of the one I created with My hands like the one to whom I said, *Be*, and he was.

Fath al-Qadir

4- **When the earth is shaken with a violent shaking** meaning if it is moved with a violent movement. It is said that he shook it, shaking it, if he moved it. The shaking is the disturbance, and the sea was shaken and turbulent. The commentators said: It shakes as a baby shakes in its cradle until everything on it collapses and everything is broken, from the mountains and other things. Qatada, Muqatil and Mujahid said: The meaning of *shaken* is *quake-quake*, and the adverbial phrase is related to His statement **lowering and raising** meaning it is lowered and raised at the time of the earth's shaking and the mountains' shaking, because at that time what is low is raised and what is high is lowered. It was said that it is a substitute for the adverbial phrase, and the first was mentioned by Al-Zajaj, so the meaning of the occurrence of the event is the earth's shaking and the mountains' shaking.

Tafsir al-Baghawi

4- **When the earth is shaken with a violent shaking**, it moves and quakes violently. Al-Kalbi said: When God inspires it, it trembles with fear. The commentators

said: It shakes like a baby shakes in its cradle until every building collapses and everything on it, from mountains and other things, is broken. The root of shaking in the language is: movement. It is said: I shook it and it shook.

Tafsir al-Baidawi

4- **If the earth is shaken violently** means it is moved violently so that the buildings and mountains above it collapse. The adverbial phrase is related to *lower* or in place of **if it falls**.

Surat al-Waqi'ah 56:5

And the mountains will be leveled with a complete leveling.

Tafsir al-Jalalayn

5 - **And the mountains were crushed** they were shattered

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And the mountains will be crushed to dust**, God Almighty says: The mountains will be crushed to dust and will become like powdered flour, which is wet, as God Almighty said: **And the mountains will become a heap of sand. Al-Muzzammil 14.** Basisa, among the Arabs, means flour and gruel that has been crushed and made into provisions.

It was mentioned about a thief from Ghatafan that he wanted to bake bread, but he was afraid that he would hurry up and eat the bread before the flour was ready, and he said, **Do not bake bread and bake it in batches.**

Smooth with the smoothness of the Al-Halsi sheep

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

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And the mountains will be crushed to dust**, meaning: they will be shattered to dust.

Al-Harith told me: Al-Hasan told us: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And the mountains will be crushed to dust**, he said: They will be shattered.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement, **And the mountains will be dried up completely**, he said: Just as gruel dries up.

Ahmad bin Amr Al-Basri told me: Hafs bin Omar Al-Adani told us, on the authority of Al-Hakam bin Aban, on the authority of Ikrimah: **And the mountains were crushed to dust.** He said: They were shattered to dust.

Ismail bin Musa bin Bint Al-Suddi told me: Bishr bin Al-Hakam Al-Ahmasi told us on the authority of Saeed bin Al-Salt on the authority of Ismail Al-Suddi and Abu Saleh: **And the mountains were crushed.** They said: They were shattered.

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **And the mountains will be dried up.** He said: Just as gruel dries up.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about the statement of God, **And the mountains will be leveled with a complete leveling**, that they will become a heap of sand, as God said.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement, **And the mountains will be crushed**, he said: They will be shattered.

Tafsir al-Qurtubi

The Almighty said: **And the mountains will be dried out** meaning they will be crumbled, on the authority of Ibn Abbas. Mujahid: As flour dries out, meaning it becomes soft. And Basisa is gruel or flour that is kneaded with ghee or oil and then eaten without being cooked. It can also be used as provisions. The rajaz poet said:

Do not bake bread and clothes, and do not stay in a climate of confinement for long.

Abu Ubaidah said: A thief from Ghatafan wanted to bake bread, but he was afraid of being in a hurry, so he ate it as dough. The meaning is that it was mixed and became like flour mixed with a little water. That is, the mountains become dust, some parts mix with others. Al-Hasan's statement: **And it was uprooted and gone**, is similar to: **My Lord will blow it away with a blast.** Atiyah said: It was spread out like sand and dust. It was said: **Albasa Al-Souq** means **It outran the mountains**. Ibn Zayd said: **Albasa Al-Souq** and **Albasa Al-Ibil** means **I beat the camels**. Abu Ubaidah said: **Basasat Al-Ibil** and **Abbasasat** are two languages, if you urge them on and say to them **Bass Bass**. In the hadith:

"A group of people will leave Madinah for Yemen, Syria and Iraq, and they will dry up. Madinah is better for them if they only knew." And from this is another hadith: **The people of Yemen have come to you drying up their children.** The Arabs say: It was brought from Hasak and Basak. Abu Zaid narrated them both with a kasra, so the meaning of Hasak is from where you sensed it, and Basak is from where your journey reached it. Mujahid said: I asked Sila. Ikrimah: It guided this. Muhammad ibn Ka'b: It was sent on foot. And from this is the saying of Al-Aghlab Al-Ajli.

Al-Hasan said: It was cut off completely. The meaning is similar.

Tafsir Ibn Kathir

Al-Waqi'ah is one of the names of the Day of Resurrection. It was named thus because of its being and existence, as God the Almighty said: **Then on that Day the Event will occur.** God the Almighty said: **Its occurrence will not be false**, meaning that its occurrence, if God wills it to be, will have no one to avert it or repel it to repel it, as He said: **Respond to your Lord before there comes a Day from God for which there is no repelling** and He said: **A questioner asked about a punishment to befall * the disbelievers,**

And the mountains will be leveled with a complete leveling.

which can be averted and God the Almighty said: "And the Day He says, 'Be,' and it is. His word is the truth, and His is the dominion on the Day the Trumpet is blown. He is the Knower of the unseen and the witnessed. And He is the Wise, the Acquainted." The meaning of *false*, as Muhammad ibn Ka'b said, is that it must be. Qatada said: It does not contain duality, apostasy, or return. Ibn Jarir said: **The false is a verbal noun like the consequence and well-being.**

God the Almighty says: **lowering and raising** meaning that it lowers some people to the lowest of the low, to Hellfire, even if they were honored in this world, and raises others to the highest of the high, to eternal bliss, even if they were lowly in this world. This is what Al-Hasan, Qatadah, and others said. Ibn Abi Hatim said: My father told us, Yazid bin Abd Al-Rahman bin Mus'ab Al-Ma'ni told us, Humaid bin Abd Al-Rahman Al-Ru'asi told us, on the authority of his father, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: **lowering and raising** It lowers some people and raises others. Ubaidullah Al-Ataki said, on the authority of Uthman bin Suraqah, the cousin of Umar bin Al-Khattab: **lowering and raising** He said: The Hour will lower the enemies of God to Hellfire and raise the friends of God to Paradise. Muhammad ibn Ka'b said: It lowers men who were exalted in this world, and raises men who were humble in this world. Al-Suddi said: It lowers the arrogant and raises the humble. Al-Awfi said on the authority of Ibn Abbas: **lowering and raising** means: It makes the near and the far hear. Ikrimah said: It lowers so that the nearest hear, and it raises so that the farthest hear. Ad-Dahhak and Qatadah said the same.

God the Almighty said: {When the earth is shaken with a mighty shaking} meaning it is moved with a shaking, trembling and shaking throughout its length and breadth. For this reason, Ibn Abbas, Mujahid, Qatadah and others said regarding God the Almighty's statement: {When the earth is shaken with a mighty shaking} that is, it is shaken with a severe earthquake. Al-Rabi' ibn Anas said: It shakes with what is in it like a sieve is shaken with what is in it. This is like God the Almighty's statement: {When the earth is shaken with its [final] earthquake}. God the Almighty said: {O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing.}. God the Almighty said: {And the mountains will be ground down} meaning they will be crumbled to pieces. This was said by Ibn Abbas, Mujahid, Ikrimah, Qatadah and others. Ibn Zayd said: The mountains will become as God the Almighty said: {a heap of sand}.

God the Almighty said: {And it was like scattered dust} Abu Ishaq said on the authority of Al-Harith on the authority of Ali **may God be pleased with him: Scattered dust is like dust that shines and then disappears and nothing of it remains.** Al-Awfi said on the authority of Ibn Abbas regarding His statement: **And it was like scattered dust** means the dust that flies from a fire when it is blazing, sparks fly from it, but when it falls, it is nothing. Ikrimah said: **Scattered dust is that which the wind has scattered and dispersed.** Qatada said: **Scattered dust** is like the downy trees that the winds scatter. This verse, like its sisters,

indicates that the mountains will move from their places on the Day of Resurrection, and will be removed, moved, blown away, and become like carded wool.

God Almighty says: **And you were three groups** meaning that people will be divided into three groups on the Day of al-Qiyamah 75: a group on the right of the Throne. They are the ones who came out of the right side of Adam, and they will be given their books in their right hands and will be taken to the right. Al-Suddi said: They are the majority of the people of Paradise, and others are on the left of the Throne, and they are the ones who came out of the left side of Adam, and they will be given their books in their left hands and will be taken to the left. They are the majority of the people of Hell - may God protect us from their actions - and a group will be foremost before Him, the Almighty, and they are more special, more fortunate, and closer to the people of the right, who are their masters. Among them are the Messengers, Prophets, Truthful Ones, and Martyrs. They are fewer in number than the people of the right, and for this reason God Almighty said: **So the companions of the right - what are the companions of the right? And the companions of the left - what are the companions of the left? And the foremost - what are the foremost.** Thus He divided them into these three types at the end of the Surah at the time of their death. Thus He mentioned them in His saying, the Almighty: "Then We caused to inherit the Book those We have chosen of Our servants, and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of God." This is according to one of the two opinions regarding the one who wrongs himself, as explained above. Sufyan al-Thawri said, on the authority of Jabir al-Ju'fi, on the authority of Mujahid, on the authority of Ibn Abbas, regarding the statement of God, **And you were three mates**, he said: It is the one in Surat al-Mala'ikah, "Then We caused to inherit the Book those We have chosen of Our servants. And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds." Ibn Jurayj said, on the authority of Ibn Abbas: These three mates are the ones mentioned at the end of the surah and in Surat al-Mala'ikah. Yazid al-Ruqashi said: I asked Ibn Abbas about the statement of God, **And you were three mates**, he said: Three types. Mujahid said: **And you were three mates**, meaning three groups. Maymun ibn Mihran said: Three groups. Ubaydullah al-'Atki said, on the authority of Uthman ibn Suraqah, the cousin of Umar ibn al-Khattab: **And you were three mates**, two in Paradise and one in Hell. Ibn Abi Hatim said: My father told us, Muhammad ibn al-Sabah told us, al-Walid ibn Abi Thawr told us, on the authority of Samak, on the authority of al-Nu'man ibn Bashir, who said: The Messenger of God, may God bless him and grant him peace, said: **And when souls are paired**, he said: The pairs, each man from each people who used to do his work, and that is because God Almighty says: "And you will be three pairs." * So the companions of the right - what are the companions of the right? * And the companions of the left - what are the companions of

the left? * And the foremost - the foremost." He said: They are the pairs.

Imam Ahmad said: Muhammad ibn Abdullah ibn al-Muthanna told us, al-Bara' al-Ghanawi told us, al-Hasan told us, on the authority of Muadh ibn Jabal, that the Messenger of God (peace and blessings of God be upon him) recited this verse: **And the companions of the right - who are the companions of the right? and The companions of the left - who are the companions of the left?** Then he took two handfuls of food in his hand and said: **This is for Paradise, and I do not care, and this is for Hell, and I do not care.** Imam Ahmad also said: Hasan told us, Ibn Lahi'ah told us, Khalid ibn Abi Imran told us, on the authority of al-Qasim ibn Muhammad, on the authority of Aisha, on the authority of the Messenger of God (peace and blessings of God be upon him) that he said: **Do you know who will be the first to enter the shade of God on the Day of Resurrection?** They said: **God and His Messenger know best.** He said: **Those who, when given the truth, accept it, and when asked, give it up, and judge for the people as they judge for themselves.** Muhammad ibn Ka'b, Abu Harzah, and Ya'qub ibn Mujahid said: **And the foremost, the foremost** are the prophets, peace be upon them. Al-Suddi said: They are the people of the highest heavens. Ibn Abi Nujayh said on the authority of Mujahid on the authority of Ibn Abbas: **And the foremost, the foremost.** He said: Joshua bin Nun, he went before Moses, and the believer of the family of Yasin, he went before Jesus, and Ali bin Abi Talib went before Muhammad, the Messenger of God, may God bless him and grant him peace. Narrated by Ibn Abi Hatim on the authority of Muhammad bin Harun al-Fallas on the authority of Abdullah bin Ismail al-Madaini al-Bazzar, on the authority of Shuaib bin al-Dahhak al-Madaini on the authority of Sufyan bin Uyaynah on the authority of Ibn Abi Nujayh with it.

Ibn Abi Hatim said, and he mentioned on the authority of Muhammad ibn Abi Hammad: Mihran told us, on the authority of Kharijah, on the authority of Qurrah, on the authority of Ibn Sirin: **And the foremost are the foremost** are those who prayed towards the two Qiblahs. Ibn Jarir narrated it from the hadith of Kharijah with it. Al-Hasan and Qatadah said: **And the foremost are the foremost** meaning from every nation. Al-Awza'i said on the authority of Uthman ibn Abi Sawdah that he recited this verse: **And the foremost are the foremost * Those are the ones brought near** then he said: The first of them to go to the mosque and the first of them to go out in the cause of God. All of these sayings are correct, because what is meant by the foremost are those who hasten to do good deeds as they have been commanded, as God the Almighty said: **And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and earth** and God the Almighty said: **And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and earth** and He said: "Whoever is foremost in this world and is the first to do good will be among the foremost to receive honor in the Hereafter, because the reward is of the same kind as the deed, and as you judge, you will be judged. For this reason God the Almighty said: "Those are the ones brought near * In Gardens of Delight." Ibn Abi Hatim said: My father told us: Yahya bin Zakariya Al-Fazari Al-Razi told us: Kharijah bin

Mus'ab told us, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abdullah bin Amr, who said: The angels said: O Lord, You have given the world to the children of Adam, so they eat, drink and marry, so give us the Hereafter. He said: I will not do that. So they went back three times, and He said: I will not make the one I created with My hands like the one to whom I said, *Be*, and he was. Then Abdullah recited: "And the foremost will be the foremost. Those will be the ones brought near. In the Gardens of Delight." This narration was narrated by Imam Uthman bin Sa'id Al-Darimi in his book, Al-Radd 'ala Al-Jahmiyyah, and its wording is: Then God the Almighty said: I will not make the righteous offspring of the one I created with My hands like the one to whom I said, *Be*, and he was.

Fath al-Qadir

5- **And the mountains were dried up** Al-Basa means to break. It is said: *Basa* means to break something up until it becomes crumbs. It is also said: **Bas al-Sawiq** means to knead it with ghee or oil. Mujahid and Muqatil said: The meaning is that the mountains were crushed into crumbs. Al-Suddi said: It was broken into pieces. Al-Hasan said: It was split from its roots. Mujahid also said: *Basa* as flour is dried with ghee or oil. The meaning is: It was mixed and became like twisted flour. Abu Zaid said: **Al-Basa al-Souq**, and the meaning according to this is: The mountains were driven in a market. Abu Ubaid said: **Bas al-Ibil** and *Absaha* are two languages: if he urged the camels on. Ikrimah said: The meaning is: It led them on.

Tafsir al-Baghawi

5- **And the mountains will be washed away**, Ata', Muqatil and Mujahid said: They were crushed until they became like kneaded flour, which is wet. Sa'id ibn al-Musayyab and al-Suddi said: They were broken completely. Al-Kalbi said: They were moved on the face of the earth. Al-Hasan said: They were uprooted and gone. Similar to this is: **Then say, 'My Lord will blow it away with a blast'** (Ta-Ha: 105). Ibn Kaysan said: It was made into a heap of sand after it had been tall and lofty.

Tafsir al-Baidawi

5- **And the mountains were crushed** meaning they were crumbled until they became like twisted gruel from *bass* the word for gruel, if it is kneaded, or they were driven and moved from *bas* the sheep, if he drove them.

Surat al-Waqi'ah 56:6

So it was nothing but scattered dust.

Surat al-Waqi'ah 56:6

So it was nothing but scattered dust.

Tafsir al-Jalalayn

6 - **It was scattered dust** scattered, and the second is a substitute for the first.

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And it was scattered dust**. The people of interpretation differed regarding the meaning of dust. Some of them said: It is the sun's rays that enter through the window like dust.

Who said that?

Ali told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Then it became scattered dust**, he said: the rays of the sun.

Ibn Hamid told us: Hakam bin Amr told us, on the authority of Ata', on the authority of Saeed, **scattered dust**: He said: The sun's rays when they enter through the window.

He said: Jarir narrated to us on the authority of Mansour on the authority of Mujahid regarding his statement, **Then it was scattered dust**, he said: The sun's rays enter through the window, but it is nothing.

Others said: It is the noise of animals.

Who said that?

Ibn Hamid told us: Mihran told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Al-Harith, on the authority of Ali, may God be pleased with him, who said: The blaze of beasts.

Others said: It is the sparks of fire that fly away without an eye.

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **Then it became scattered dust**. He said: Dust is what flies from the fire when it is blazing, sparks fly from it, but when it falls, it is nothing.

Others said: It is the dry tree that is scattered by the wind.

Who said that?

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement, **Then it became scattered dust**, meaning the dust of the trees, blown away by the winds to the right and to the left.

Ibn Abd al-A'la told us: Ibn Thaur told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **scattered dust**, he said: Dust is what the wind scatters of tree debris.

We have explained the meaning of *haba* in other places with evidence, so there is no need to repeat it here.

As for his saying *scattered*, it means scattered.

Tafsir al-Qurtubi

God the Almighty said: **Then it was scattered dust**. Ali **may God be pleased with him** said: The scattered dust is the turbulence that shines from the hooves of beasts and then disappears, so God made their deeds like that. Mujahid said: The dust is the beam that is in a niche like dust. Something similar was narrated from Ibn Abbas. He also said: It is what flies from the fire when it is disturbed, sparks fly from it, but when it falls, it is nothing. Atiyah said the same. It has been mentioned in (*Al-Furqan*) regarding God the Almighty's saying: **And We will turn to whatever deeds they did and make them like scattered dust**. The common reading is (*manbathan*) with a triple tha' meaning scattered from God the Almighty's saying: {And He scattered therein from every kind of creature} meaning He dispersed and spread out. Masruq, Al-Nakha'i, and Abu Haywah read (*manbatan*) with a double ta' meaning cut off from their saying: God cut him off, and from this comes the word *battat*.

Tafsir Ibn Kathir

Al-Waqi'ah is one of the names of the Day of Resurrection. It was named thus because of its being and existence, as God the Almighty said: **Then on that Day the Event will occur**. God the Almighty said: **Its occurrence will not be false**, meaning that its occurrence, if God wills it to be, will have no one to avert it or repel it to repel it, as He said: **Respond to your Lord before there comes a Day from God for which there is no repelling** and He said: **A questioner asked about a punishment to befall * the disbelievers, which can be averted** and God the Almighty said: "And the Day He says, 'Be,' and it is. His word is the truth, and His is the dominion on the Day the Trumpet is blown. He is the Knower of the unseen and the witnessed. And He is the Wise, the Acquainted." The meaning of *false*, as Muhammad ibn Ka'b said, is that it must be. Qatada said: It does not contain duality, apostasy, or return. Ibn Jarir said: **The false is a verbal noun like the consequence and well-being**.

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said: My father told us, Yazid bin Abd Al-Rahman bin Mus'ab Al-Ma'ni told us, Humaid bin Abd Al-Rahman Al-Ru'asi told us, on the authority of his father, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: **lowering and raising** It lowers some people and raises others. Ubaidullah Al-Ataki said, on the authority of Uthman bin Suraqah, the cousin of Umar bin Al-Khattab: **lowering and raising** He said: The Hour will lower the enemies of God to Hellfire and raise the friends of God to Paradise. Muhammad ibn Ka'b said: It lowers men who were exalted in this world, and raises men who were humble in this world. Al-Suddi said: It lowers the arrogant and raises the humble. Al-Awfi said on the authority of Ibn Abbas: **lowering and raising** means: It makes the near and the far hear. Ikrimah said: It lowers so that the nearest hear, and it raises so that the farthest hear. Ad-Dahhak and Qatadah said the same.

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God the Almighty said: {And it was like scattered dust} Abu Ishaq said on the authority of Al-Harith on the authority of Ali **may God be pleased with him: Scattered dust is like dust that shines and then disappears and nothing of it remains.** Al-Awfi said on the authority of Ibn Abbas regarding His statement: **And it was like scattered dust** means the dust that flies from a fire when it is blazing, sparks fly from it, but when it falls, it is nothing. Ikrimah said: **Scattered dust is that which the wind has scattered and dispersed.** Qatadah said: **Scattered dust** is like the downy trees that the winds scatter. This verse, like its sisters, indicates that the mountains will move from their places on the Day of Resurrection, and will be removed, moved, blown away, and become like carded wool.

God Almighty says: **And you were three groups** meaning that people will be divided into three groups on the Day of al-Qiyamah 75: a group on the right of the Throne. They are the ones who came out of the right side of Adam, and they will be given their books in their right hands and will be taken to the right. Al-Suddi said: They are the majority of the people of Paradise, and others are on the left of the Throne, and they are the ones who came out of the left side of Adam, and they will be given their books in their left hands and will be taken to the left. They are the majority of the people of Hell - may God protect us from their actions - and a group will be foremost before

Him, the Almighty, and they are more special, more fortunate, and closer to the people of the right, who are their masters. Among them are the Messengers, Prophets, Truthful Ones, and Martyrs. They are fewer in number than the people of the right, and for this reason God Almighty said: **So the companions of the right - what are the companions of the right? And the companions of the left - what are the companions of the left? And the foremost - what are the foremost.** Thus He divided them into these three types at the end of the Surah at the time of their death. Thus He mentioned them in His saying, the Almighty: "Then We caused to inherit the Book those We have chosen of Our servants, and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of God." This is according to one of the two opinions regarding the one who wrongs himself, as explained above. Sufyan al-Thawri said, on the authority of Jabir al-Ju'fi, on the authority of Mujahid, on the authority of Ibn Abbas, regarding the statement of God, **And you were three mates**, he said: It is the one in Surat al-Mala'ikah, "Then We caused to inherit the Book those We have chosen of Our servants. And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds." Ibn Jurayj said, on the authority of Ibn Abbas: These three mates are the ones mentioned at the end of the surah and in Surat al-Mala'ikah. Yazid al-Ruqashi said: I asked Ibn Abbas about the statement of God, **And you were three mates**, he said: Three types. Mujahid said: **And you were three mates**, meaning three groups. Maymun ibn Mihran said: Three groups. Ubaydullah al-'Atki said, on the authority of Uthman ibn Suraqah, the cousin of Umar ibn al-Khattab: **And you were three mates**, two in Paradise and one in Hell. Ibn Abi Hatim said: My father told us, Muhammad ibn al-Sabah told us, al-Walid ibn Abi Thawr told us, on the authority of Samak, on the authority of al-Nu'man ibn Bashir, who said: The Messenger of God, may God bless him and grant him peace, said: **And when souls are paired**, he said: The pairs, each man from each people who used to do his work, and that is because God Almighty says: "And you will be three pairs. * So the companions of the right - what are the companions of the right? * And the companions of the left - what are the companions of the left? * And the foremost - the foremost." He said: They are the pairs.

Imam Ahmad said: Muhammad ibn Abdullah ibn al-Muthanna told us, al-Bara' al-Ghanawi told us, al-Hasan told us, on the authority of Muadh ibn Jabal, that the Messenger of God (peace and blessings of God be upon him) recited this verse: **And the companions of the right - who are the companions of the right? and The companions of the left - who are the companions of the left?** Then he took two handfuls of food in his hand and said: **This is for Paradise, and I do not care, and this is for Hell, and I do not care.** Imam Ahmad also said: Hasan told us, Ibn Lahi'ah told us, Khalid ibn Abi Imran told us, on the authority of al-Qasim ibn Muhammad, on the authority of Aisha, on the authority of the Messenger of God (peace and blessings of God be upon him) that he said: **Do you know who will be the first to enter the shade of God on the Day of Resurrection?** They said: **God and His**

Surat al-Waqi'ah 56:6

So it was nothing but scattered dust.

Messenger know best. He said: **Those who, when given the truth, accept it, and when asked, give it up, and judge for the people as they judge for themselves.** Muhammad ibn Ka'b, Abu Harzah, and Ya'qub ibn Mujahid said: **And the foremost, the foremost** are the prophets, peace be upon them. Al-Suddi said: They are the people of the highest heavens. Ibn Abi Nujayh said on the authority of Mujahid on the authority of Ibn Abbas: **And the foremost, the foremost.** He said: Joshua bin Nun, he went before Moses, and the believer of the family of Yasin, he went before Jesus, and Ali bin Abi Talib went before Muhammad, the Messenger of God, may God bless him and grant him peace. Narrated by Ibn Abi Hatim on the authority of Muhammad bin Harun al-Fallas on the authority of Abdullah bin Ismail al-Madaini al-Bazzar, on the authority of Shuaib bin al-Dahhak al-Madaini on the authority of Sufyan bin Uyaynah on the authority of Ibn Abi Nujayh with it.

Ibn Abi Hatim said, and he mentioned on the authority of Muhammad ibn Abi Hammad: Mihran told us, on the authority of Kharijah, on the authority of Qurrah, on the authority of Ibn Sirin: **And the foremost are the foremost** are those who prayed towards the two Qiblahs. Ibn Jarir narrated it from the hadith of Kharijah with it. Al-Hasan and Qatadah said: **And the foremost are the foremost** meaning from every nation. Al-Awza'i said on the authority of Uthman ibn Abi Sawdah that he recited this verse: **And the foremost are the foremost * Those are the ones brought near** then he said: The first of them to go to the mosque and the first of them to go out in the cause of God. All of these sayings are correct, because what is meant by the foremost are those who hasten to do good deeds as they have been commanded, as God the Almighty said: **And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and earth** and God the Almighty said: **And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and earth** and He said: "Whoever is foremost in this world and is the first to do good will be among the foremost to receive honor in the Hereafter, because the reward is of the same kind as the deed, and as you judge, you will be judged. For this reason God the Almighty said: "Those are the ones brought near * In Gardens of Delight." Ibn Abi Hatim said: My father told us: Yahya bin Zakariya Al-Fazari Al-Razi told us: Kharijah bin Mus'ab told us, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abdullah bin Amr, who said: The angels said: O Lord, You have given the world to the children of Adam, so they eat, drink and marry, so give us the Hereafter. He said: I will not do that. So they went back three times, and He said: I will not make the one I created with My hands like the one to whom I said, *Be*, and he was. Then Abdullah recited: "And the foremost will be the foremost. Those will be the ones brought near. In the Gardens of Delight." This narration was narrated by Imam Uthman bin Sa'id Al-Darimi in his book, Al-Radd 'ala Al-Jahmiyyah, and its wording is: Then God the Almighty said: I will not make the righteous offspring of the one I created with My hands like the one to whom I said, *Be*, and he was.

Fath al-Qadir

6- **So it was scattered dust** meaning scattered dust. Mujahid said: **Scattered dust** is the ray that is in a niche like dust. It was also said that it is the lightning that shines from the hooves of beasts and then goes away. It was also said that it is what flies from the fire when it is blazing, according to Surat Al-Sharrar, and when it falls it is nothing. Its explanation was presented in Al-Furqan when explaining His statement: **So We made it scattered dust.** The majority of scholars read *scattered* with the dot on the letter taa'. Masruq, An-Nakha'i, and Abu Haywah read it with the dot on the letter taa' above: meaning cut off, from their saying **Batahu God** meaning He cut it off.

Tafsir al-Baghawi

6- **And it was scattered dust**, scattered dust like that which is seen in a ray of sunshine when it enters a window, which is the dust.

Tafsir al-Baidawi

6- **It was nothing** dust. *Scattered* spreading.

Surat al-Waqi'ah 56:7

And you were three groups.

Tafsir al-Jalalayn

7 - **And you will be** on the Resurrection **in pairs** of three kinds.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: You, O people, are of three types and kinds.

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar on the authority of Qatada: **And you were three groups.** He said: The status of people on the Day of Resurrection.

Tafsir al-Qurtubi

The Almighty says: **And you were three pairs** meaning three types, each type resembles the other, as a husband resembles his wife. Then He explained who they are, saying: **The companions of the right hand, the companions of the left hand, and the foremost.** The companions of the right hand are those who will be taken to the right to Paradise, and the companions of the left hand are those who will be taken to the left to Hellfire, as stated by al-Suddi. The left hand is the left side, and so is the omen. It is said: So-and-so sat as an omen. It is also said: So-and-so is an omen of your companions, meaning take them to the left. The Arabs say the ominous left hand, and the ominous left side. Similarly, what comes from the right is called the right, and what comes from the left is called the omen. Ibn Abbas al-Suddi said: The companions of the right hand are those who were on the right of Adam when the offspring were brought forth from his loins, and God said to them: These are in Paradise, and I do not care. Zayd ibn Aslam said: The people of the right side are those who were given from Adam's right side on that day, and the people of the left side are those who were given from Adam's left side. Ata' and Muhammad ibn Ka'b said: The people of the right side are those who were given their book in their right hand, and the people of the left side are those who were given their book in their left hand. Ibn Jurayj said: The people of the right side are the people of good deeds, and the people of the left side are the people of bad deeds. Al-Hasan and Al-Rabi' said: The people of the right side are those who are auspicious to themselves with good deeds, and the people of the left side are those who are ominous to themselves with bad and ugly deeds. In Sahih Muslim, from the hadith of Isra', on the authority of Abu Dharr, on the authority of the Prophet, may God bless him and grant him peace, he said: "When we ascended to the lowest heaven, there was a man with black women on his right and black women on his left. So if he looked to his right, he laughed, and

if he looked to his left, he wept. So he said, 'Welcome to the righteous prophet and righteous son.' I said, 'O Gabriel, who is this?' He said, 'This is Adam, peace be upon him, and these black women on his right and left are the souls of his descendants. So the people of the right are the people of Paradise, and the black women on his left are the people of Hell.'" He mentioned the hadith. Al-Mubarrad said, "The people of the right are the people who are ahead, and the people of the left are the people who are behind. The Arabs say, 'Put me on your right and do not put me on your left,' meaning, put me among the people who are ahead and do not put us among those who are behind. The repetition in 'What are the people of the right?' and 'What are the people of the left?' is for emphasis and emphasis, like His saying, 'The Inevitable * What is the Inevitable?' and 'The Calamity * What is the Calamity.' It is said, 'Zayd, what Zayd!'" And in the hadith of Umm Zar'a **may God be pleased with her: What is yours, what is yours?** The intended meaning is to increase the reward for the people of the right and the punishment for the people of the left. It was said: **The people of** is in the nominative case as a subject and the predicate is **What are the people of the right?** As if he said: **The people of the right** what are they? The meaning is: what are they? It was said: It is possible for *what* to be an emphasis, and the meaning is that those who are given their book in their right hands are the people of advancement and high status.

Tafsir Ibn Kathir

Al-Waqi'ah is one of the names of the Day of Resurrection. It was named thus because of its being and existence, as God the Almighty said: **Then on that Day the Event will occur.** God the Almighty said: **Its occurrence will not be false,** meaning that its occurrence, if God wills it to be, will have no one to avert it or repel it to repel it, as He said: **Respond to your Lord before there comes a Day from God for which there is no repelling** and He said: **A questioner asked about a punishment to befall * the disbelievers, which can be averted** and God the Almighty said: "And the Day He says, 'Be,' and it is. His word is the truth, and His is the dominion on the Day the Trumpet is blown. He is the Knower of the unseen and the witnessed. And He is the Wise, the Acquainted." The meaning of *false*, as Muhammad ibn Ka'b said, is that it must be. Qatada said: It does not contain duality, apostasy, or return. Ibn Jarir said: **The false is a verbal noun like the consequence and well-being.**

God the Almighty says: **lowering and raising** meaning that it lowers some people to the lowest of the low, to Hellfire, even if they were honored in this world, and raises others to the highest of the high, to eternal bliss, even if they were lowly in this world. This is what Al-Hasan, Qatadah, and others said. Ibn Abi Hatim said: My father told us, Yazid bin Abd Al-Rahman bin Mus'ab Al-Ma'ni told us, Humaid bin Abd Al-Rahman Al-Ru'asi told us, on the authority of his father, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: **lowering and raising** it lowers some people and raises others. Ubaidullah Al-Ataki said, on the authority of Uthman bin Suraqah, the

Surat al-Waqi'ah 56:7
And you were three groups.

cousin of Umar bin Al-Khattab: **lowering and raising** He said: The Hour will lower the enemies of God to Hellfire and raise the friends of God to Paradise. Muhammad ibn Ka'b said: It lowers men who were exalted in this world, and raises men who were humble in this world. Al-Suddi said: It lowers the arrogant and raises the humble. Al-Awfi said on the authority of Ibn Abbas: **lowering and raising** means: It makes the near and the far hear. Ikrimah said: It lowers so that the nearest hear, and it raises so that the farthest hear. Ad-Dahhak and Qatadah said the same.

God the Almighty said: {When the earth is shaken with a mighty shaking} meaning it is moved with a shaking, trembling and shaking throughout its length and breadth. For this reason, Ibn Abbas, Mujahid, Qatadah and others said regarding God the Almighty's statement: {When the earth is shaken with a mighty shaking} that is, it is shaken with a severe earthquake. Al-Rabi' ibn Anas said: It shakes with what is in it like a sieve is shaken with what is in it. This is like God the Almighty's statement: {When the earth is shaken with its [final] earthquake}. God the Almighty said: {O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing.}. God the Almighty said: {And the mountains will be ground down} meaning they will be crumbled to pieces. This was said by Ibn Abbas, Mujahid, Ikrimah, Qatadah and others. Ibn Zayd said: The mountains will become as God the Almighty said: {a heap of sand}.

God the Almighty said: {And it was like scattered dust} Abu Ishaq said on the authority of Al-Harith on the authority of Ali **may God be pleased with him: Scattered dust is like dust that shines and then disappears and nothing of it remains.** Al-Awfi said on the authority of Ibn Abbas regarding His statement: **And it was like scattered dust** means the dust that flies from a fire when it is blazing, sparks fly from it, but when it falls, it is nothing. Ikrimah said: **Scattered dust is that which the wind has scattered and dispersed.** Qatadah said: **Scattered dust** is like the downy trees that the winds scatter. This verse, like its sisters, indicates that the mountains will move from their places on the Day of Resurrection, and will be removed, moved, blown away, and become like carded wool.

God Almighty says: **And you were three groups** meaning that people will be divided into three groups on the Day of al-Qiyamah 75: a group on the right of the Throne. They are the ones who came out of the right side of Adam, and they will be given their books in their right hands and will be taken to the right. Al-Suddi said: They are the majority of the people of Paradise, and others are on the left of the Throne, and they are the ones who came out of the left side of Adam, and they will be given their books in their left hands and will be taken to the left. They are the majority of the people of Hell - may God protect us from their actions - and a group will be foremost before Him, the Almighty, and they are more special, more fortunate, and closer to the people of the right, who are their masters. Among them are the Messengers, Prophets, Truthful Ones, and Martyrs. They are fewer in number than the people of the right, and for this

reason God Almighty said: **So the companions of the right - what are the companions of the right? And the companions of the left - what are the companions of the left? And the foremost - what are the foremost.**

Thus He divided them into these three types at the end of the Surah at the time of their death. Thus He mentioned them in His saying, the Almighty: "Then We caused to inherit the Book those We have chosen of Our servants, and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of God." This is according to one of the two opinions regarding the one who wrongs himself, as explained above. Sufyan al-Thawri said, on the authority of Jabir al-Ju'fi, on the authority of Mujahid, on the authority of Ibn Abbas, regarding the statement of God, **And you were three mates**, he said: It is the one in Surat al-Mala'ikah, "Then We caused to inherit the Book those We have chosen of Our servants. And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds." Ibn Jurayj said, on the authority of Ibn Abbas: These three mates are the ones mentioned at the end of the surah and in Surat al-Mala'ikah. Yazid al-Ruqashi said: I asked Ibn Abbas about the statement of God, **And you were three mates**, he said: Three types. Mujahid said: **And you were three mates**, meaning three groups. Maymun ibn Mihran said: Three groups. Ubaydullah al-'Atki said, on the authority of Uthman ibn Suraqah, the cousin of Umar ibn al-Khattab: **And you were three mates**, two in Paradise and one in Hell. Ibn Abi Hatim said: My father told us, Muhammad ibn al-Sabah told us, al-Walid ibn Abi Thawr told us, on the authority of Samak, on the authority of al-Nu'man ibn Bashir, who said: The Messenger of God, may God bless him and grant him peace, said: **And when souls are paired**, he said: The pairs, each man from each people who used to do his work, and that is because God Almighty says: "And you will be three pairs. * So the companions of the right - what are the companions of the right? * And the companions of the left - what are the companions of the left? * And the foremost - the foremost." He said: They are the pairs.

Imam Ahmad said: Muhammad ibn Abdullah ibn al-Muthanna told us, al-Bara' al-Ghanawi told us, al-Hasan told us, on the authority of Muadh ibn Jabal, that the Messenger of God (peace and blessings of God be upon him) recited this verse: **And the companions of the right - who are the companions of the right? and The companions of the left - who are the companions of the left?** Then he took two handfuls of food in his hand and said: **This is for Paradise, and I do not care, and this is for Hell, and I do not care.** Imam Ahmad also said: Hasan told us, Ibn Lahi'ah told us, Khalid ibn Abi Imran told us, on the authority of al-Qasim ibn Muhammad, on the authority of Aisha, on the authority of the Messenger of God (peace and blessings of God be upon him) that he said: **Do you know who will be the first to enter the shade of God on the Day of Resurrection?** They said: **God and His Messenger know best.** He said: **Those who, when given the truth, accept it, and when asked, give it up, and judge for the people as they judge for themselves.**

Muhammad ibn Ka'b, Abu Harzah, and Ya'qub ibn Mujahid said: **And the foremost, the foremost** are the prophets, peace be upon them. Al-Suddi said: They are the people of the highest heavens. Ibn Abi Nujayh said on the authority of Mujahid on the authority of Ibn Abbas: **And the foremost, the foremost**. He said: Joshua bin Nun, he went before Moses, and the believer of the family of Yasin, he went before Jesus, and Ali bin Abi Talib went before Muhammad, the Messenger of God, may God bless him and grant him peace. Narrated by Ibn Abi Hatim on the authority of Muhammad bin Harun al-Fallas on the authority of Abdullah bin Ismail al-Madaini al-Bazzar, on the authority of Shuaib bin al-Dahhak al-Madaini on the authority of Sufyan bin Uyaynah on the authority of Ibn Abi Nujayh with it.

Ibn Abi Hatim said, and he mentioned on the authority of Muhammad ibn Abi Hammad: Mihran told us, on the authority of Kharijah, on the authority of Qurrah, on the authority of Ibn Sirin: **And the foremost are the foremost** are those who prayed towards the two Qiblahs. Ibn Jarir narrated it from the hadith of Kharijah with it. Al-Hasan and Qatadah said: **And the foremost are the foremost** meaning from every nation. Al-Awza'i said on the authority of Uthman ibn Abi Sawdah that he recited this verse: **And the foremost are the foremost * Those are the ones brought near** then he said: The first of them to go to the mosque and the first of them to go out in the cause of God. All of these sayings are correct, because what is meant by the foremost are those who hasten to do good deeds as they have been commanded, as God the Almighty said: **And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and earth** and God the Almighty said: **And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and earth** and He said: "Whoever is foremost in this world and is the first to do good will be among the foremost to receive honor in the Hereafter, because the reward is of the same kind as the deed, and as you judge, you will be judged. For this reason God the Almighty said: "Those are the ones brought near * In Gardens of Delight." Ibn Abi Hatim said: My father told us: Yahya bin Zakariya Al-Fazari Al-Razi told us: Kharijah bin Mus'ab told us, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abdullah bin Amr, who said: The angels said: O Lord, You have given the world to the children of Adam, so they eat, drink and marry, so give us the Hereafter. He said: I will not do that. So they went back three times, and He said: I will not make the one I created with My hands like the one to whom I said, *Be*, and he was. Then Abdullah recited: "And the foremost will be the foremost. Those will be the ones brought near. In the Gardens of Delight." This narration was narrated by Imam Uthman bin Sa'id Al-Darimi in his book, Al-Radd 'ala Al-Jahmiyyah, and its wording is: Then God the Almighty said: I will not make the righteous offspring of the one I created with My hands like the one to whom I said, *Be*, and he was.

Fath al-Qadir

Then the Almighty mentioned the conditions of people and their differences, saying: 7- **And you were three groups**. The address is to all people or to the present

nation, and the groups are the classes, and the meaning is: And you were on that day three groups.

Tafsir al-Baghawi

7- **And you were pairs**, types, *three*.

Tafsir al-Baidawi

7- **And you were pairs** of three kinds. "And each kind is or is mentioned with another kind as a pair.